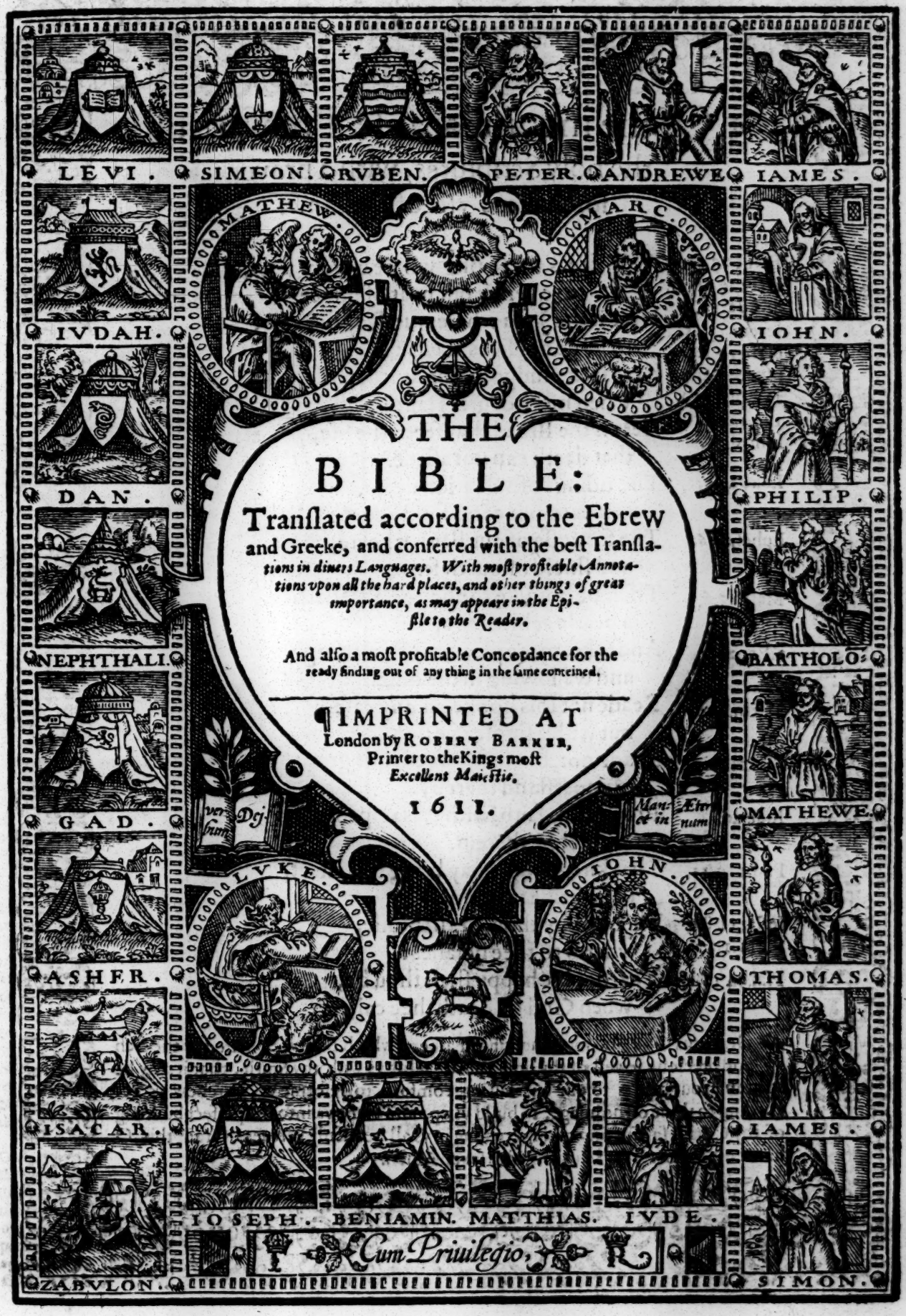
LEVI.
SIMEON.
RVBEN.
PETER.
ANDREWE
IAMES.
IVDAH.
IOHN.
DAN.
PHILIP.
NEPHTHALI.
BARTHOLO:
GAD.
MATHEWE.
ASHER.
THOMAS.
ISACAR.
IAMES.
IOSEPH.
BENIAMIN.
MATTHIAS.
IVDE.
ZABVLON.
SIMON.
MATHEW.
MARC.
LVKE.
IOHN.
THE
BIBLE:
Translated according to the Ebrew
and Greeke, and conferred with the best Translations in diuers Languages. With most profitable Annotations vpon all the hard places, and other things of great importance, as may appeare in the Epistle to the Reader.
And also a most profitable Concordance for the ready finding out of any thing in the same conteined.
¶IMPRINTED AT
London by ROBERT BARKER,
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Excellent Maiestie.
1611.
Cum Priuilegio

¶ Of the incomparable Treasure of the holy Scriptures, with a prayer for the true vse of the same.

Esai.12.3 & 49 10.reuc.21.16. and 22.17. Ierem.33.15. psal.119.160. reue.2.7.and 22.2.psal.119. 142,144. Iohn 6.35.

HEre is the Spring where waters flow,
to quench our heat of sinne:
Here is the Tree where trueth doth grow,
to leade our liues therein:
Here is the Iudge that stints the strife,
when mens deuices faile:
Here is the Bread that feeds the life,
that death can not assaile.

Luke 2.10.

The tidings of Saluation deere,
comes to our eares from hence:

Ephes.6.16.

The fortresse of our Faith is heere,
and shield of our defence.

Matth.7.6.

Then be not like the hogge, that hath
a pearle at his desire,

2.Pet.2.22.

And takes more pleasure of the trough
and wallowing in the mire.

Matth.6.22.

Reade not this booke, in any case,
but with a single eye:

Psal.119.27, 73.

Reade not, but first desire Gods grace,
to vnderstand thereby.

Iude 20.

Pray still in faith, with this respect,
to fructifie therein,

Psal.119.11.

That knowledge may bring this effect,
to mortifie thy sinne.

Iosh ua 1.8. Psal.1.1,2.

Then happy thou, in all thy life,
whatso to thee befalles:

Psal.94.12,13.

Yea, double happy shalt thou be,
when God by death thee calles.

O Gracious God and most merciful Father, which hast vouchsafed vs the rich and precious iewell of thy holy Word, assist vs with thy Spirit, that it may be written in our hearts to our euerlasting comfort, to reforme vs, to renew vs according to thine owne image, to build vs vp, and edifie vs into the perfect building of thy Christ, sanctifying and increasing in vs all heauenly vertues. Grant this, O heauenly Father, for Iesus Christes sake. Amen.

¶ To the Christian Reader.

BEsides the manifold and continual benefits which Almighty God bestoweth vpon vs, both corporall and spirituall, wee are especially bound (deare brethren) to giue him thankes without ceasing for his great grace and vnspeakable mercies, in that it hath pleased him to call vs vnto this marueilous light of his Gospel, and mercifully to regard vs after so horrible backsliding & falling away from Christ to Antichrist, fro light to darknes, from the liuing God to dumme and dead idoles, and that after so cruell murther of Gods Saints, as alas, hath bene among vs, we are not altogether cast off, as were the Israelites, & many others for the like, or not so manifeit wickednes, but receiued againe to grace with most euident signes and tokens of Gods especiall loue and fauour. To the intent therefore that wee may not bee vnmindefull of these great mercies, but seeke by all meanes (according to our duetie) to be thankefull for the same, it behoueth vs so to walke in his feare and loue, that all the dayes of our life wee may procure the glory of his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and practising of the worde of God, (which is the light to our pathes, the key of the kingdome of heauen, our comfort in affliction, our shield and sword against Satan, the schoole of all wisedome, the glasse wherein we beholde Gods face, the testimonie of his fauour, and the onely foode and nourishment of our soules) we thought that we could bestowe our labours and studie in nothing which could bee more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our natiue tongue: the which thing, albeit that diuers heretofore haue indeuoured to atchieue: yet considering the infancie of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath now reuealed, the translations required greatly to be perused and reformed. Not that we vendicate any thing to our selues aboue the least of our brethren (for God knoweth with what feare & trembling we haue bene for the space of two yeeres and more, day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlines wee reuerence, exhorted, and also incouraged by the ready willes of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefit & fauor of God toward his Church (though the time then was most dangerous, and the persecution sharpe & furious) we submitted our selues at length to their godly iudgements, and seeing the great opportunitie and occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues: we vndertooke this great & wonderful worke (with all reuerence, as in the presence of God, as intreating the word of God, whereunto we thinke our selues vnsufficient) which now God, according to his diuine prouidence & mercy, hath directed to a most prosperous end. And this we may with good conscience protest, that we haue in euery point & word, according to the measure of that knowledge which it pleased Almighty God to giue vs, faithfully rendred the text, and in all hard places most syncerely expounded the same. For God is our witnesse, that wee haue by all meanes endeuoured to set foorth the puritie of the word and right sense of the holy Ghost, for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sense, and laboured alwayes to restore it to all integritie: so haue we most reuerently kept the proprietie of the words, considering that the Apostles who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the liuely phrase of the Ebrewe, then enterprised farre by mollifying their language to speake as the Gentiles did. And for this & other causes we haue in many places reserued the Ebrew phrases, notwithstanding that they may seeme somewhat hard in their eares that are not well practised, and also delight in the sweet sounding phrases of the holy Scriptures. Yet left either the simple should be discouraged, or the malicious haue any occasion of iust cauillation, seeing some translations reade after one sort, and some after another, whereas all may serue to good purpose & edification, we haue in the margent noted that diuersitie of speech or reading which may also seeme agreeable to the minde of the holy Ghost, and proper for our language with this marke ‖. Againe, whereas the Ebrewe speech seemed hardly to agree with ours, we haue noted it in the margent after this sort ‡, vsing that which was more intelligible. And albeit that many of the Ebrew names be altered from the old text, and restored to the true writing & first original, whereof they haue their signification, yet in the vsuall names little is changed for feare of troubling the simple readers. Moreouer, whereas the necessitie of the sentence required any thing to be added (for such is the grace and proprietie of the Ebrewe and Greeke tongues that it cannot but either by circumlocution, or by adding the verbe or some word, be vnderstood of them that are not well practised therein) wee haue put it in the text with an other kinde of letter, that it may easily bee discerned from the common letter. As touching the diuision of the verses, we haue folowed the Ebrew examples, which haue so euen from the beginning distinguished them. Which thing as it is most profitable for memorie, so doth it agree with the best translations, and is most easie to finde out both by the best Concordances, and also by the quotations which we haue diligently herein perused and set forth by this *. Besides this, the principall matters are noted and distinguished by this marke ¶. Yea and the arguments both for the booke and for the chapters with the number of the verse are added, that by all meanes the reader might be holpen. For the which cause also wee haue set ouer the head of euery page some notable worde or sentence which may greatly further aswel for memorie, as for the chiefe point of the page. And considering how hard a thing it is to vnderstand the holy Scriptures, and what errors, sects and heresies grow dayly for lacke of the true knowledge thereof, and how many are discouraged (as they pretend) because they cannot attaine to the true and simple meaning of the same, we haue also indeuoured both by the diligent reading of the best commentaries, and also by the conference with the godly and learned brethren, to gather briefe annotations vpon all the hard places, aswel for the vnderstanding of such words as are obscure, and for the declaration of the text, as for the application of the same, as may most appertaine to Gods glory & the edification of his Church.

Finally, that nothing might lacke which might be brought by labours, for the increase of knowledge and furtherance of Gods glory, there are adioyned two most profitable Tables, the first containing the interpretation of the Ebrewe names: and the other containing all the chiefe and principal matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseech you, that this rich pearle and inestimable treasure may not be offred in vaine, but as sent from God to the people of God, for the increase of his kingdome, the comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose, so you would willingly receiue the worde of God, earnestly studie it, and in all your life practise it, that wee may now appeare in deede to be the people of God, not walking any more according to this world, but in the fruits of the Spirit, that God in vs may be fully glorified, through Christ Iesus our Lord, who liueth and reigneth for euer. Amen.

How to take profit in reading of the holy Scriptures.

Who soeuer mindeth to take profite by reading scriptures, must

1. Earnestly and vsually pray vnto God that he wil vouchsafe to
   - Teach the way of his statutes.
   - Giue vnderstanding.
   - Direct in the path of his commaundements.

   } Psal.119.

2. Diligently keepe such order of reading the scriptures and prayer as may stand with his calling and state of life, So that
   - At the least, twise euery daye this exercise be kept. } Deu.11.v.19
   - The time once appointed hereunto after a good entrie, be no otherwise employed. } Luke.9.v.62.
   - Superstition be anoyded. } Esa.29.v.36. Ephe.5.v.16.
   - At one other time that be done, which is left vndone at any time.

3. Vnderstand to what ende and purpose the Scriptures serue, which were written, to
   - Teache, that we may learne trueth.
   - Improue, that we may be kept from errour.
   - Correct, that we may be driuen from vice.

   } 2.Tim.3.ver. 16.& 17.

   - Instruct, that wee may be setled in the way of well doing.
   - Comfort, that in trouble we may be confirmed in patient hope. } Rom.15.v.4.

4. Remember that Scriptures conteine matter concerning
   - Religion and the right worshipping of God, as
     - Faith in one God
       - Father.
       - Sonne.
       - Holy Ghost.
     - The state of mankinde, by
       - 1.Creation.
       - 2.fall and sinne.
       - 3.regeneration in Christ.
     - The Church and the gouernment thereof.
       - Before Christ.
       - Since Christ.
     - The word of God written in the Testament
       - Olde.
       - Newe.
     - Sacraments
       - Before Christ.
       - Since Christ.
     - The ende and generall iudgement of the
       - Good.
       - Wicked.
   - Common wealthes and gouernments of people, by
     - Magistrates
       - Good.
       - Euill.
     - Peace and warre.
     - Prosperitie and plagues.
     - Subiectes
       - Quiet.
       - Disordered.
   - Families and things that belong to household, in which are
     - Husbands.
     - Wiues.
     - Parents.
     - Children.
     - Masters.
     - Seruants.

     } Godly blessed. / Vngodly plagued.
   - The priuate life and doings of euery man in
     - Wisedome and follie.
     - Loue and hatred.
     - Sobernesse and incontinence.
     - Mirth and sorrowe.
     - Speach and silence.
     - Pride and humilitie.
     - Couetousnesse and liberalitie
   - The common life of all men, as
     - Riches, pouertie.
     - Nobilitie.
     - Fauour.
     - Labour and idlenesse.

5. Refuse all sense of Scripture contrary to the
   - Articles of Christian faith, conteined in the common Creede.
   - First and second table of Gods commandements.

6. Marke and consider the
   - 1.Coherence of the text, how it hangeth together.
   - 2.Course of times and ages, with such things as beloing vnto them.
   - 3.Maner of speach proper to the Scriptures.
   - 4.Agreement that one place of Scripture hath with an other, whereby that which seemeth darke in one is made cleare in an other.

7. Take opportunitie to
   - Reade interpreters, if he be able.
   - Conferre with such as can open the Scriptures. Acts.8.v.30,31.&c.
   - Heare preaching, and to proue by the Scriptures that which is taught. Acts.17.v.11.

T. GRASHOP.

The first booke of Moses, called *Genesis.

* This word signifieth the beginning and generation of the creatures.

THE ARGVMENT.

MOses in effect declareth three things, which are in this booke chiefly to bee considered: First, that the world and all things therein were created by God, and that man being placed in this great tabernacle of the world to behold Gods wonderfull works, and to praise his Name for the infinite graces, wherewith he had endued him, fell willingly from God through disobedience: who yet for his owne mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by whom hee should ouercome Satan, death and hell. Secondly, that the wicked vnmindfull of Gods most excellent benefits, remained still in their wickednesse, and so falling most horribly from sinne to sinne, prouoked God (who by his Preachers called them continually to repentance) at length to destroy the whole world. Thirdly, hee assureth vs by the examples of Abraham, Izhak, Iaakob, and the rest of the Patriarkes, that his mercies neuer faile them, whom he chuseth to be his Church, and to professe his Name in earth, but in all their afflictions and persecutions he euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preseruation, and successe thereof might be onely attributed to God, Moses sheweth by the examples of Cain, Ishmael, Esau, and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobility of the world: and also by the fewnesse of them, which haue at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flocke and little number, that man in his wisedome might be confounded, and the Name of God euermore praised.

CHAP. I.

1 God createth the heauen and the earth, 3 The light and the darknesse, 8 The firmament. 9 He separateth the water from the earth. 16 Hee createth the Sunne, the Moone, and the starres. 21 Hee createth the fish, birds, beasts, 26 He createthman, and giueth him rule ouer all creatures, 29 and prouideth nourisht for man and beast.

IN the a beginning God created the heauen and the earth.

2 And the earth was b ‖ without forme and voyd, and c darknes was vpon the ‡ deepe, and the Spirit of God d mooued vpon the ‡ waters.

3 Then God sayd, e Let there be light: and there was e light.

4 And God sawe the light that it was good, and God separated ‡ the light from the darkenesse.

5 And God called the light, Day, and the darkenesse, hee called Night. †‡ So the euening and the morning were the first day.

6 ¶ Againe God said, e Let there be a ‖ firmament in the mids of the waters: and let it separate the waters from the waters.

7 Then God made the firmament, and separated the waters which were f vnder the firmament, from the waters which were * aboue the firmament, and it was so.

8 And God called the firmament, g Heauen. † So the euening and the morning were the second day.

9 ¶ God said againe, e Let the waters vnder the heauen be gathered into one place, and let the dry land appeare, and it was so.

10 And God called the dry land, Earth, and hee called the gathering together of the waters, Seas: and God saw that it was good.

11 Then God said, e Let the earth bud forth the bud of the herbe that seedeth seed, the fruitfull tree, which beareth fruit according to his kinde, which hath his seed in it selfe vpon the earth, and it was so.

12 And the earth brought forth the bud of the herbe that seedeth seed according to his kinde, also the tree that beareth fruit, which hath his seed in it selfe according to his kinde: and God saw that it was good.

13 † So the euening and the morning were the third day.

14 ¶ And God said, e Let there be h lights in the firmament of the heauen, to i separate the day from the night, and let them bee for m signes, and for seasons, and for dayes, and yeeres.

15 And let them bee for lights in the firmament of the heauen to giue light vpon the earth. and it was so.

16 God then made two n great lights: the greater light to o rule the day, and the lesse light to rule the night: he made also the starres.

17 And God set them in the firmament of the heauen to shine vpon the earth.

18 And to o rule in the day, and in the night, and to separate the light from the darkenesse; and God saw that it was good.

† The second day. *Psal. 33.7. and 89.11. and 136.6. Iob 38.4.*

† The third day. *Psal. 136.7. deut. 4.19.*

a First of all, and before that any creature was, God made heauen and earth of nothing, Wisd. 11.14. *Psal. 33.6. and 136.5. ecclus. 18.1. acts 14.15. and 17.24.*

b As a rude lumpe and without any creature in it: for the waters couered all. ‖ *Or, waste.*

c Darknesse couered the deepe waters: for as yet the light was not created. ‡ *face of the deepe.*

d He maintained this confused heape by his secret power. ‡ *Ebr. face of the waters. Heb. 11.3.* e The light was made before either Sunne or Moone was created, therefore we must not attribute that to the creatures that are Gods instruments, which onely pertaineth to God. ‡ *Ebr. betweene the light, and betweene the darknesse.* † The first day. ‡ *Ebr. so was the euening, so was the morning. Psal. 33.6. and 136.5. iere. 10.12. and 51.15.* ‖ *Or, spreading ouer, and ayre.* f As the sea and riuers from those waters that are in the cloudes which are vpholden by Gods power, lest they should ouerwhelme the world. *Psal. 148.4.* g That is, the region of the ayre, and all that is aboue vs.

h So that we see it is the onely power of Gods word that maketh the earth fruitfull, which else naturally is barren.

i This sentence is so oft repeated, to signifie that God made all his creatures to serue to his glory, and to the profit of man, but for sin they were accursed, yet to the elect by Christ, they are restored and serue to their wealth.

k By the lights he meaneth the Sun, the Moone, and the starres.

l Which is the artificiall day, from the Sunne rising to the going downe.

m Of things appertaining to naturall and politicall orders and seasons.

n To wit, the Sunne and the Moone: and here hee speaketh as man iudgeth by his eye; for els the Moone is desse than the planet Saturnus.

o To giue it sufficient light, as instruments appointed for the same, to serue to mans vse. *Ierem. 31.35.*

19 † So the Euening and the Morning were the fourth day.

20 Afterward God said, Let the waters bring forth in abundance every p creeping thing that hath ‡ life: and let the fowle flie vpon the earth in ‡ the open firmament of the heauen.

21 Then God created the great whales, and euery thing liuing and mouing, which the q waters brought forth in abundance according to their kinde, and euery feathered fowle according to his kinde: And God saw that it was good.

22 Then God r blessed them, saying, Bring forth fruit and multiplie, and fill the waters in the seas, and let the fowle multiply in the earth.

23 † So the Euening and the Morning were the fift day.

24 ¶ Moreouer God said, Let the earth bring forth the ‡ liuing thing according to his kinde, cattell, and that which creepeth, and the beast of the earth, according to his kind. and it was so.

25 And God made the beast of the earth according to his kind, and the cattell according to his kind, and euery creeping thing of the earth according to his kinde: And God saw that it was good.

26 Furthermore God sayd, * s Let vs make man in our t image according to our likenesse, and let them rule ouer the fish of the sea, and ouer the fowle of the heauen, and ouer the beasts, and ouer all the earth, and ouer euery thing that creepeth and moueth on the earth.

27 * Thus God creates the man in his t image: in the image of God created he him: he created them * male and female.

28 And God u blessed them and God said to them, * Bring forth fruit and multiplie, and fill the earth, and subdue it, & rule ouer the fish of the sea, and ouer the fowle of the heauen, and ouer euery beast that moueth vpon the earth.

29 And God said, Behold, I haue giuen vnto you * euery herbe bearing seed, which is vpon all the earth, and euery tree, wherein is the fruit of a tree bearing seed: * that shalbe to you for meate.

30 Likewise to euery beast of the earth, and to euery fowle of the heauen, and to euery thing that moueth vpon the earth, which hath life in it selfe, euery greene herbe shall be for meat. and it was so.

31 * And God saw all that he had made, and lo, it was very good. † So the euening and the morning were the sixt day.

† The fourth day.

p As fish and wormes, which slide, swimme, or creepe.

‡ *Ebr. the soule of life.*

‡ *Ebr. the face of the firmament.*

q The fish and fowles had both one beginning, wherein we see that nature giueth place to Gods wil, forasmuch as the one sort is made to flie aboue in the ayre, and the other to swimme beneath in the water.

r That is, by the vertue of his word he gaue power to his creatures to ingender.

† The fift day.

‡ *Ebr. soule of life.*

Chap. 5. 1. and 9. 6. 1. cor. 11. 7. colos. 3. 10.

s God commanded the water and the earth to bring forth other creatures: but of man he saith, Let vs make: Signifying that God taketh counsell with his wisedome and vertue, purposing to make an excellent worke aboue all the rest of his creation.

t This image and likenesse of God in man is expounded, Ephes. 4. 24. where it is written, that man was created after God in righteousnesse and true holinesse, meaning by these two wordes all perfection, as wisedome, trueth, innocency, power, &c. *Wisd. 2. 23. ecclus 17. 1. Mat. 19. 4.*

u The propagation of man is the blessing of God, Psal. 128. *Chap. 8. 17. and 9. 1.*

x God's great liberalitie to man taketh away all excuse of his ingratitude. *Chap. 9. 3. Exod. 31. 17. ecclus. 39. 16. marke 7. 37.*

† The sixt day.

CHAP. II.

2 God resteth the seuenth day, and sanctifieth it. 15 He setteth man in the garden. 22 Hee createth the woman. 24 Marriage is ordained.

THus the heauens and the earth were finished, and all the a hosts of them.

2 For in the seuenth day God ended his worke which he had made, * and the seuenth day he b rested from all his worke, which hee had made.

3 So God blessed the seuenth day, and c sanctified it, because that in it he had rested from all his worke, which God had created and made.

4 ¶ These are the ‖ generations of the heauens and of the earth, when they were created, in the day that the Lord God made the earth and the heauens,

5 And euery ‖ plant of the field, before it was in the earth, & euery herbe of the field, before it grew: for the Lord God had not caused it to d raine vpon the earth, neither was there a man to till the ground,

6 But a mist went vp from the earth, and watered all the earth.

7 ¶ The Lord God also ‖ made e man f of the dust of the ground, & breathed in his face breath of life, * & the man was a liuing soule.

8 And the Lord God planted a garden Eastward in f Eden, and there hee put the man whom he had made.

9 (For out of the ground made the Lord God to grow euery tree pleasant to the sight and good for meate: the g tree of life also in the mids of the garden, h & the tree of knowledge of good and of euill.

10 And out of Eden went a riuer to water the garden, and from thence it was diuided, and became into foure heads.

11 The name of one is * Pishon: the same compasseth the whole land i of Hauilah, where is gold.

12 And the golde of that land is good: there is ‖ Bdelium, and the onix stone.

13 And the name of the second riuer is Gihon: the same compasseth the whole land of ‖ Cush.

14 The name also of the third riuer is ‖ Hiddekel: this goeth toward the East side of ‖ Assiur: and the fourth riuer is ‖ Perath.)

15 ¶ Then the Lord God toke the man, and put him into the garden of Eden, that he might * dresse it, and keepe it.

16 And the Lord God k commaunded the man, saying, ‡ Thou shalt eate freely of euery tree of the garden,

17 But of the tree of knowledge of good and euill, thou shalt not eat of it: for ‖ in the day that thou eatest therof, thou shalt die the m death.

18 Also the Lord God said, It is not good that the man should be himselfe alone: I wil make him an helpe ‡ meet for him.

19 So the Lord God formed of the earth euery beast of the field, and euery fowle of

a That is, the innumerable abundance of creatures in heauen and earth. *Exod. 20. 11. and 31. 17. deut. 5. 14. hebr 4. 4.*

b For he had now finished his creation, but his prouidence still watcheth ouer his creatures, and gouerneth them.

c Appointed it to be kept holy, that man might therein consider the excellencie of his works, and Gods goodnesse towards him.

‖ *Or, the originall and beginning.*

‖ *Or, tree, as chap. 21. 15.*

d God only openeth the heauens and shutteth them, he sendeth drought & raine according to his good pleasure.

‖ *Or, formed.*

e He shewed wherof mans bodie was created, to intent that man should not glory in the excellencie of his owne nature. *1 Cor. 15. 45.*

f This was the name of a place, as some thinke, in Mesopotamia, most pleasant, and abundant in all things.

g Which was a signe of the life receiued of God.

h That is, of miserable experience, which came by disobeying God. *Ecclus. 24. 29.*

i Which Hauilah is a countrey ioyning to Persia Eastward, and enclineth toward the West. ‖ *Or, precious stone, or pearle: Plinie saith, it is the name of a tree.* ‖ *Or, Ethiopia.* ‖ *Or, Tygris* ‖ *Or, Assyria.* ‖ *Or, Euphrates.*

k God would not haue man idle, though as yet there was no need to labor.

l So that man might know there was a Soueraigne Lord to whom he owed obedience. ‡ *Ebr. eating thou shalt eat of.* ‖ *Or, whensoeuer.*

m By this death he meaneth the separation of man from God, who is our life and chiefe felicitie: and also that our disobedience is the cause thereof. ‡ *Ebr. before him.*

the heauen, and brought them vnto the [a] man to see how he would cal them: for howsoeuer the man named the liuing creature, so was the name thereof.

20 The man therefore gaue names vnto all cattell, and to the foule of the heauen, and to euery beast of the field: but for Adam found he not an helpe meet for him.

21 ¶ Therefore the Lord God caused an heauy sleepe to fall vpon the man, & he slept: and he tooke one of his ribs, & closed vp the flesh in stead thereof.

22 And the rib which the Lord God had taken from the man, ‡ made he a [o] woman, and brought her to the man.

23 Then the man said, * This now is bone of my bones, and flesh of my flesh. She shalbe called ‖ woman, because she was taken out of man.

24 * Therefore shall man leaue [p] his father and his mother, and shall cleaue to his wife, and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not [q] ashamed.

a By mooving them to come & submit themselues to Adam.
‡ Ebr. built.
o Signifying, that mankind was perfit, when the woman was created, which before was like an vnperfit building. 1. Cor. 11. 8.
‖ Or, mannesse, because she cometh of man: for in Ebrew Ish is man, and Ishah the woman.
Mat. 19. 5. marke 10. 7. 1. cor. 6. 16 ephes. 5. 31.
p So that mariage requireth a greater duetie of vs toward our wiues, then otherwise we are bound to shew to our parents.
q For before sinne entred, all things were honest and comely.

CHAP. III.

1 The woman seduced by the serpent, 6 inticeth her husband to sin. 8 They both flee from God. 14 They three are punished. 15 Christ is promised. 19 Man is dust. 22 Man is cast out of Paradise.

NOw * the serpent was more [a] subtil then any beast of the fielde, which the Lord God had made: and he [b] said to the woman, Yea, hath God indede saide, Ye shall not eat of euery tree of the garden?

2 And the woman saide vnto the serpent, We eate of the fruit of the trees of the garden,

3 But of the fruit of the tree which is in the mids of the garden, God hath said, Ye shall not eate of it, neither shall yee touch it, [c] lest ye die.

4 Then * the serpent said to the woman, Ye shall not [d] ‡ die at all.

5 But God doth know that when ye shal eate thereof, your eyes shal be opened, and ye shalbe as gods, [e] knowing good and euill.

6 So the woman (seeing that the tree was good for meate, and that it was pleasant to the eyes, and a tree to be desired to get knowledge) tooke of the fruite thereof, and did * eate, and gaue also to her husband with her, and he [f] did eate.

7 Then the eyes of them both were opened, and they [g] knew that they were naked, and they sewed figge tree leaues together, and made themselues ‡ breeches.

8 ¶ Afterward they heard the voyce of the Lord God walking in the garden in the ‖ cole of the day, and the man and his wife [h] hid themselues from the presence of the Lord God among the trees of the Garden.

Wisd. 2. 24.
a As Satan can change himselfe into an Angel of light, so did hee abuse the wisedome of the serpent to deceiue man.
b God suffered Satan to make the serpent his instrument, and to speake in him.
c In doubting of Gods threatning, she yeelded to Satan. 2. Cor. 11. 3.
d This is Satans chiefest subtilty to cause vs not to feare Gods threatnings.
‡ Eb. die the death.
e As though he should say, God doth not forbid you to eat of the fruit, saue that he knoweth that if yee should eate thereof, ye should be like vnto him. Eccles. 25. 26. 1. tim. 2. 14.
f Not so much to please his wife, as mooued by ambition at her perswasion.
g They begin to feele their misery, but they sought not to God for remedy.
‡ Ebr. things to gird about them to hide their priuities.
‖ Or, winde.
h The sinful conscience fleeth Gods presence.

9 But the Lord God called to the man, and said vnto him, Where art thou?

10 Who saide, I heard thy voyce in the garden, and was afraid: because I was [i] naked, therefore I hid my selfe.

11 And he said, Who told thee that thou wast naked? hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eate?

12 Then the man saide, The woman which thou [k] gauest to be with me, she gaue me of the tree, and I did eate.

13 And the Lord God said to the woman, Why hast thou done this? and the woman said, [l] The serpent beguiled mee, and I did eate.

14 ¶ Then the Lord God said to the serpent, [m] Because thou hast done this, thou art cursed aboue all cattell, and aboue euery beast of the field: vpon thy belly shalt thou goe, and [n] dust shalt thou eate all the dayes of thy life.

15 I wil also [o] put enimitie betweene thee and the woman, and betweene thy seede and her seed. He shall breake thine [p] head, and thou shalt [q] bruise his heele.

19 ¶ Vnto the woman he saide, I will greatly increase thy [r] sorrowes, and thy conceptions. In sorrow shalt thou bring forth children, and thy desire shalbe subiect to thine husband, and he shall * rule ouer thee.

17 ¶ Also to Adam he said, Because thou hast obeyed the voice of thy wife, and hast eaten of the tree, (whereof I commaunded thee, saying, Thou shalt not eate of it) [s] cursed is the earth for thy sake: in sorrow shalt thou eate of it all the dayes of thy life.

18 [t] Thornes also and thistles shall it bring forth to thee, and thou shalt eate the herbe of the field.

19 In the sweate of thy face shalt thou eate bread, till thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.

20 (And the man called his wines name Heuah, because she was the mother of all liuing.)

21 Vnto Adam also and to his wife did the Lord God [u] make coates of skinnes, and clothed them.

22 ¶ And the Lord God said, [x] Behold, the man is become as one of vs, to know good and euill. And now lest he put forth his hand, and [y] take also of the tree of life, and eate and liue for euer,

23 Therefore the Lord God sent him forth from the garden of Eden, to till the earth whence he was taken.

24 Thus he cast out man, and at the East side of the garden of Eden he set the Cherubins, and the blade of a sword shaken, to keepe the way of the tree of life.

i His hypocrisie appeareth in that he hid the cause of his nakednes, which was the transgression of Gods commandement.
k His wickednes and lacke of true repentance appeareth in this, that he burdeneth God with his fault, because he had giuen him a wife.
l In stead of confessing her sinne she increasseth it, by accusing the serpent.
m He asked the reason of Adam and his wife, because he would bring them to repentance, but he asked not the serpent, because he would shew him no mercie.
n As a vile and contemptible beast, Isa. 65. 25.
o He chiefly meaneth Satan, by whose motion and craft the serpent deceiued the woman.
p That is, the power of sinne and death.
q Satan shall sting Christ and his members, but not ouercome them.
r The Lord comforteth Adam by the promise of the blessed seed, & also punisheth the body for the sinne which the soule should haue bene punished for, that the spirit being conceiued hope of forgiueness, might liue by faith, 1. Cor. 14. 34.
s The transgression of Gods commandement was the cause that both mankind and all other creatures were subiect to the curse.
t These are not the naturall fruits of the earth, but proceede of the corruption of sinne.
u Or gaue them knowledge to make themselues coats.
x By this derision he reprocheth Adam, wherein hee was fallen by ambition.
y Adam deprived of life, lost also the signe thereof.

CHAP. IIII.

1 *The generation of mankinde.* 3 *Kain and Habel offer sacrifice.* 8 *Kain killeth Habel.* 23 *Lamech a tyrant encourageth his fearefull wiues* 26 *True religion is restored.*

AFterward the man knew Heuah his wife, which [a] conceiued and bare Kain, and saide, I haue obtained a man [b] by the Lord.

2 And againe she brought forth his brother Habel, & Habel was a keeper of sheepe, and Kain was a tiller of the ground.

3 ¶ And in processe of time it came to passe, that Kain brought an [c] oblation vnto the Lord of the fruite of the ground.

4 And Habel also himselfe brought of the first fruits of his sheepe, and of the fat of them, and the Lord had respect vnto [d] Habel, and to his offering.

5 But vnto Kain and to his offering hee had no [e] regard: Wherefore Kain was exceeding wroth, and his countenance fel downe.

6 Then the Lord said vnto Kain, Why art thou wroth? and why is thy countnance cast downe?

7 If thou doe well, shalt thou not be [f] accepted? and if thou doest not well, sin lyeth at the [g] doore: also vnto thee his [h] desire shal be subiected, and thou shalt rule ouer him.

8 ¶ Then Kaine spake to Habel his brother. And [i] when they were in the fielde, Kain rose vp against Habel his brother, and slew him.

9 Then the Lord said vnto Kain, Where is Habel thy brother? Who answered, I cannot tel. [k] Am I my brothers keeper?

10 Againe he said, What hast thou done? the [l] voyce of thy brothers blood cryeth vnto me from the earth.

11 Now therefore thou art cursed [k] from the earth which hath opened her mouth to receiue thy brothers blood from thine hand.

12 When thou shalt till the ground, it shall not henceforth yeelde vnto thee her strength: a [l] vagabond & a runnagate shalt thou be in the earth.

13 Then Kain said to the Lord, [m] ‖ My punishment is greater then I can beare.

14 Behoide, thou hast cast me out this day from the † earth, and from thy face shal I be hid, and shall be a vagabond, and a runnagate in the earth, and whosoeuer findeth me, shall slay me.

15 Then the Lord said vnto him, Doubtlesse whosoeuer slayeth Kain, he shal be [n] punished seuen fold. And the Lord set a [o] marke vpon Kain, lest any man finding him, should kill him.

16 Then Kain went out from the presence of the Lord, and dwelt in the land of Nod toward the East side of Eden.

17 Kain also knew his wife, which conceiued and bare Henoch: and he built a [p] citie, and called the name of the citie by the name of his sonne Henoch.

18 And to Henoch was borne Irad, and Irad begat Mehuiael, and Mehuiael begat Methushael, & Methushael begat Lamech.

19 ¶ And Lamech tooke to him [q] two wiues: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Iabal, who was the ‖ father of such as dwell in the tents, and of such as haue cattel.

21 And his brothers name was Iubal, who was the father of all that play on the harpe and ‖ organs.

22 And Zillah also bare Tubal-kain, who wrought cunningly euery craft of brasse and of yron, and the sister of Tubal-kain was Naamah.

23 Then Lamech said vnto his wiues Adah and Zillah, Heare my voyce, yee wiues of Lamech: hearken vnto my speech: [r] for I would slay a man in my wound, and a yong man in mine hurt.

24 If Kain shall be auenged seuen folde, truely Lamech [s] seuentie times seuen fold.

25 ¶ And Adam knew his wife againe, and she bare a sonne, and she called his name Sheth: for God, said she, hath appointed me another seed for Habel, because Kaine slew him.

26 And to the same Sheth also there was borne a sonne, and he called his name Enosh. Then began men to [t] call vpon the name of the Lord.

a Mans nature, the state of Marriage, and Gods blessing were not vtterly abolished through sinne, but the qualitie or condition thereof was changed.
b That is, according to ye Lords promise, as chap. 3.15. some read, To the Lord, as reioycing for the sonne which she had born, whom she would offer to the Lord, as the first fruits of her birth.
c This declareth that the father instructed his children in the knowledge of God, & also how God gaue them sacrifices to signifie their saluation: albeit they were destitute of the sacrament of the tree of life, *Heb.* 11.4.
d Because he was an hypocrite, & offered onely for an outward shew without sinceritie of heart.
e Both thou and thy sacrifice shal be acceptable to me.
f Sinne shall still torment thy conscience.
g The dignitie of the first born is giuen to Kain ouer Habel. *Wisd.* 10.3
h This is the nature of the reprobate, when they are reproued of their hypocrisie, euen to neglect God and despite him.
i God reuengeth the wrongs of his Saints, though none complaine: for the iniquitie it selfe cryeth for vengeance.
k The earth shall be a witnesse against thee, which mercifully receiued that blood, which thou most cruelly shedde st.
l Thou shalt neuer haue rest: for thine heart shall bee in continuall feare and care.
m He burdeneth God as a cruel iudge because he did punish him so sharpely.
n Not for the loue he bare to Kain, but to suppresse murther.
o Which was some visible signe of Gods iudgement, that others should feare thereby.
p Thinking thereby to be sure, & to haue lesse occasion to feare Gods iudgments against him.
q The lawful institution of marriage, which is that two should be one flesh, was first corrupt in ye house of Kain by Lamech.
‖ *Or, first inuenter.*
‖ *Or, flutes and pipes.*
r His wiues seeing that al men hated him for his cruelties, were afraid: therefore he braggeth that there is none so lusty that were able to resist, although hee were already wounded.
s He mocked at Gods sufferance in Kain, iesting as though God would suffer none to punish him, & yet giue him licence to murther others.
t In these dayes God began to moue the hearts of the godly to restore religion, which a long time by the wicked had beene suppressed.

CHAP. V.

1 *The genealogie,* 5 *Age and death of Adam* 6 *His succession vnto Noah and his children.* 24 *Henoch was taken away.*

THis is the ‖ booke of the generations of Adam. In the day that God created Adam, in the [a] likenes of God made he him.

2 Male and female created he them, and blessed them, and called their name [b] Adam in the day that they were created.

3 ¶ Now Adam liued an hundred and thirtie yeers, and begate a child in his owne [c] likenesse after his image, and called his name Sheth.

4 [d] And the dayes of Adam, after he had begotten Sheth, were eight hundreth yeres, and he begate sonnes and daughters.

5 So al the dayes that Adam liued, were nine hundred and thirtie yeres: and he dyed.

6 And [e] Sheth liued an hundred and fiue yeres, and begate Enosh.

7 And Sheth liued after hee begate Enosh, eight hundred and seuen yeres, and begate sonnes and daughters.

‖ *Or, vnhearsall of the storke.*
a Read cha. 1.26
b By giuing the both one name, he noteth the inseparable coniunction of man and wife.
c As wel concerning his creation, as his corruption.
1 *Chron.* 1.
d He proueth Adams generation by them which came of Sheth, to shew which is the true Church, and also what care God had ouer the same from the beginning, in that hee continued euer his graces toward it by a continuall succession.

8 So all the dayes of Sheth were [c] nine hundred and twelue yeares: and he dyed.

9 ¶ Also Enosh liued ninety yeeres, and begat Kenan.

10 And Enosh liued, after he begate Kenan, eight hundred and fifteene yeeres, and begate sonnes and daughters.

11 So all the dayes of Enosh were nine hundred and fiue yeeres: and he dyed.

12 ¶ Likewise Kenan liued seuenty yeeres, and begate Mahalaleel.

13 And Kenan liued, after he begat Mahalaleel, eight hundred and forty yeeres, and begate sonnes and daughters.

14 So all the dayes of Kenan were nine hundred and ten yeeres: and he dyed.

15 ¶ Mahalaleel also liued sixty and fiue yeeres, and begate Iered.

16 Also Mahalaleel liued after he begat Iered, eight hundred and thirty yeeres, and begate sonnes and daughters.

17 So all the dayes of Mahalaleel were eight hundred ninety and fiue yeeres: and he dyed.

18 ¶ And Iered liued an hundred sixty and two yeeres, and begate Henoch.

19 Then Iered liued, after he begate Henoch, eight hundred yeeres, and begate sons and daughters.

20 So all the dayes of Iered were nine hundred sixty and two yeeres: and he dyed.

21 ¶ * Also Henoch liued sixty and fiue yeeres, and begate Methushelah.

22 And Henoch [f] walked with God, after he begat Methushelah, three hundred yeeres, and begate sonnes and daughters.

23 So al the dayes of Henoch were three hundred sixty and fiue yeeres,

24 And Henoch walked with God, and he was no more seene: for [g] God tooke him away.

25 Methushelah also liued an hundred eighty and seuen yeeres, and begat Lamech.

26 And Methushelah liued, after he begate Lamech, seuen hundred eighty and two yeeres, and begate sonnes and daughters.

27 So all the dayes of Methushelah were nine hundred sixty and nine yeeres: and he dyed.

28 ¶ Then Lamech liued an hundred eighty and two yeeres, and begate a sonne,

29 And called his name Noah, saying, This same shal [h] comfort vs concerning our worke and sorrow of our hands, as touching the earth, which the Lord hath cursed.

30 And Lamech liued after hee begate Noah, fiue hundred ninety and fiue yeeres, and begate sonnes and daughters.

31 So all the dayes of Lamech were seuen hundred seuenty and seuen yeeres: and he dyed.

32 And Noah was fiue hundred yeere olde. And Noah begate Shem, Ham, and Japheth.

CHAP. VI.

3 God threatneth to bring the flood. 5 Man is altogther corrupt. 6 God repenteth that he made him. 18 Noah and his are preserued in the Arke, which he was commaunded to make.

SO when men began to be multiplyed vpon the earth, and there were daughters borne vnto them,

2 Then the [a] sons of God saw the daughters of [b] men that they were [c] faire, and they tooke them wiues of all that they ‖ liked.

3 Therefore the Lord said, My Spirit shall not alway [d] strine with man, because he is but flesh, and his dayes shalbe an [e] hundred and twenty yeeres.

4 There were ‖ gyants in the earth in those dayes: yea and after that the sonnes of God came vnto the daughters of men, and they had borne them children, these were mighty men, which in old time were men of [f] renowme.

5 ¶ When the Lord saw that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his * heart were onely euill ‡ continually,

6 Then it [g] repented the Lord, that hee had made man in the earth, and he was sorry in his heart.

7 Therefore the Lord said, I wil destroy from the earth the man whom I haue created, from man [h] to beast, to the creeping thing, and to the foule of the heauen: for I repent that I haue made them.

8 But Noah [i] found grace in the eyes of the Lord.

9 ¶ These are the ‖ generations of Noah. Noah was a iust and vpright man in his time: and Noah walked with God.

10 And Noah begat three sonnes, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, for the earth was filled with [k] cruelty.

12 Then God loked vpon the earth: and behold, it was corrupt: for all flesh had corrupted his way vpon the earth.

13 And God said vnto Noah, ‖ An end of all flesh is come before mee: for the earth is filled with ‖ cruelty ‡ through them: and behold, I will destroy them with the earth.

14 ¶ Make thee an Arke of ‡ pine trees: thou shalt make ‡ cabines in the Arke, and shalt pitch it within and without with pitch.

15 And ‖ thus shalt thou make it: The length of the Arke shall be three hundred cubites, the breadth of it fiftie cubites, and the height of it thirty cubites.

16 A window shalt thou make in the Ark, and in a cubite shalt thou finish it aboue, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the [l] low, second and third roume.

17 And I, behold, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

18 But with thee will I [m] establish my Couenant, and thou shalt goe into the Arke, thou and thy sonnes, and thy wife, and thy sonnes wiues with thee.

19 And of euery liuing thing, of all flesh, two of euery sort shalt thou cause to come into

Ecclus. 44.16. hebr. 11.5.

e The chiefe cause of long life in the first age, was the multiplication of mankind, that according to Gods commandement at the beginning, the world might be increased with people, which might vniuersally praise his Name.

f That is, he led an vpright and godly life.

g To shew that there was a better life prepared, and to be a testimonie of the immortalitie of soules & bodies. As to enquire where hee became, is meere curiositie.

h Lamech had respect to the promise, Chap. 3.15. and desired to see the deliuerer which should be sent, and yet saw but a figure thereof: he also spake this by the spirit of prophecie, because Noah deliuered the Church, and preserued it by his obedience.

a The children of the godly, which began to degenerate.

b Those ‖ came of wicked parents, as of Kain.

c Hauing more respect to their beautie, and to worldly considerations, then to their maners and godlinesse.

‖ *Or, had chosen.*

d Because man could not be wonne by Gods lenitie and long sufferance, wherby he streue to ouercome him, he would no longer stay his vengeance.

e Which terme God gaue man to repent before he would destroy the earth, 1. Pet. 3.20.

‖ *Or, tyrants.*

f Which vsurped authoritie ouer others, and did degenerate from that simplicitie wherein their fathers liued.

Chap. 8.21. matth. 15.19.

‡ *Ebr. euery day.*

g God doth neuer repent, but he speaketh after our capacity because he did destroy him, and in that as it were, did disauow him to bee his creature.

h God declareth how much hee detesteth sinne, seeing the punishment thereof extendeth to the brute beasts.

i God was mercifull vnto him.

‖ *Or, history.*

k Meaning, that all were giuen to the contempt of God, and oppression of their neighbours.

‖ *Or, F will destroy mankind.* ‖ *Or, oppression and wickednesse.* ‡ *Ebr. from the face of them.* ‡ *Ebr. nestes.* ‖ *Of thy measure.* l That is, of three heights. m To the intent that in this great enterprise, and mockings of the whole world thou mayest bee confirmed, that thy faith faile not.

into the Arke, to keepe them alive with thee: they shalbe male and female.

20 Of the foules after their kinde, and of the cattell after their kind, of euery creeping thing of the earth after his kind, two of euery sort shall come vnto thee, that thou mayst keepe them alive.

21 And take thou with thee of all meate that is eaten: & thou shalt gather it to thee, that it may be meat for thee and for them.

22 * Noah therefore did according vnto all that God commanded him: euen [n] so did hee.

Hebr. 11.7.

n That is, he obeyed Gods commandement in all points, without adding or diminishing.

CHAP. VII.

1 Noah and his enter into the Arke. 20 The flood destroyeth all the rest vpon the earth.

AND the Lord said vnto Noah, Enter thou and all thine house into the Arke: for thee haue I seene [a] * righteous before me in this ‖ age.

2 Of euery [b] cleane beast thou shalt take to thee by seuens, the male and his female: but of vncleane beasts by couples, the male and his female.

3 Of the foules also of the heauen by seuens, male and female to keepe seede alive vpon the whole earth.

4 For seuen dayes hence I will cause it raine vpon the earth fortie dayes and fortie nights, & all the substance that I haue made, will I destroy from off the earth.

5 * Noah therefore did according vnto all that the Lord commanded him.

6 And Noah was sixe hundreth yeeres old, when the flood of waters was vpon the earth.

7 ¶ So Noah entred and his sonnes, and his wife, and his sonnes wiues with him into the Arke, because of the waters of the flood.

8 Of the cleane beasts, & of the vncleane beasts, and of the foules, and of all that creepeth vpon the earth,

9 There [c] came two and two vnto Noah into the Arke, male and female, as God had commanded Noah.

10 And so after seuen dayes the waters of the flood were vpon the earth.

11 ¶ In the sixe hundred yeere of Noahs life in the [d] second moneth, the seuenteenth day of the moneth, in the same day were all the [e] fountaines of the great deepe broken vp, and the windowes of heauen were opened.

12 And the raine was vpon the earth fortie dayes and fortie nights.

13 In the selfe same day entred Noah with Shem, and Ham, and Japheth, the sonnes of Noah, and Noahs wife, and the three wiues of his sonnes with them into the Arke.

14 They and euery beast after his kinde, and all cattell after their kind, & euery thing that creepeth and moueth vpon the earth, after his kind, and euery foule after his kind, euen euery bird of euery feather.

15 For they came to Noah into the Arke, two and two, [f] of all flesh wherein is the breath of life.

16 And they entring in, came male and female of all flesh, as God had commanded him: and the Lord [g] ‖ shut him in.

17 Then the flood was fortie dayes vpon the earth, and the waters were increased, and bare vp the Arke, which was lift vp aboue the earth.

18 The waters also waxed strong, and were increased exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters ‡ prevailed so exceedingly vpon the earth, that all the hie mountains that are vnder the whole heauen, were couered.

20 Fifteene cubites vpward did the waters prevaile, when the mountaines were couered.

21 * Then all flesh perished that moued vpon the earth, both foule, and cattell, and beast, and euery thing that creepeth and moueth vpon the earth, and euery man.

22 Euery thing in whose nostrels the spirit of life did breathe, whatsoeuer they were in the dry land, they died.

23 So [h] hee destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, and to the foule of the heauen: they were euen destroyed from the earth. And Noah onely [i] remained, and they that were with him in the Arke.

24 And the waters prevailed vpon the earth an hundreth and fiftie dayes.

2.Pet. 2.5.

a In respect of the rest of the world, and because he had a desire to serue God, and liue vprightly.

‖ *Or, generation.*

b Which might be offered in sacrifice, whereof sixe were for breede, and the seuenth for sacrifice.

Matth. 24.37. *Luke* 17.26. *1.Pet.* 3.20.

c God compelled them to present themselues to Noah, as they did before to Adam, when he gaue thē names, Chap. 2.19.

d Which was about the beginning of May, when all things did most florish.

e Both the waters in the earth did ouerflow, and also the clouds powred downe.

f Euery liuing thing that God would haue to be preserued on earth, came into the Arke to Noah.

g So that Gods secret power defended him against the rage of the mighty waters.

‖ *Or, shut it vpon him.*

‡ *Ebr. waxed very mightie.*

Wisd. 10.4. *ecclus.* 39.27,28

h That is, God.

i Learne what it is to obey God only, and to forsake the multitude, 1 Pet. 3.20

CHAP. VIII.

13 The flood ceaseth. 16 Noah is commanded to come foorth of the Arke with his. 20 He sacrificeth to the Lord. 22 God promiseth that all things shall continue in their first order.

NOW God [a] remembred Noah and [b] euery beast, and all the cattell that was with him in the Arke: therefore God made a winde to passe vpon the earth, and the waters ceased.

2 The fountaines also of the deepe, and the windowes of heauen were stopped, and the raine from heauen was restrained,

3 And the waters returned from aboue the earth, going and returning: and after the end of the hundreth and fiftieth day, the waters abated.

4 And in the [c] seuenth moneth, in the seuenteenth day of the moneth, the Arke ‖ rested vpon the mountaines of ‖ Ararat.

5 And the waters were going & decreasing vntill the [d] tenth moneth: in the tenth moneth, and in the first day of the moneth were the tops of the mountaines seene.

6 ¶ So ‡ after fourtie dayes, Noah opened the window of the Arke, which he had made,

7 And sent foorth a † rauen, which went out going foorth and returning, vntill the waters were dried vp vpon the earth.

8 Againe he sent a † doue from him, that he might see if the waters were diminished from off the earth.

9 But the doue found no rest for the sole of her foot: therefore she returned vnto him into the Arke (for the waters were vpon the whole earth) and he [e] put forth his hand and receiued her, and tooke her to him into the Arke.

10 And he abode yet other seuen daies, and againe he sent forth the doue out of the Arke.

11 And

a Not that God forgetteth his at any time, but when he sendeth succour, then he sheweth that he remēbreth them.

b If God remember euery bruit beast, what ought to be the assurance of his children?

c Which conteined part of September and part of October.

‖ *Or, flayed.*

‖ *Or, Armenia.*

d Which was the moneth of December.

‡ *Ebr. at the end of fortie dayes.*

† The rauen is sent forth and returneth.

† He sendeth a doue.

e It is like that the rauen did flie to & fro resting on the Arke, but came not into it, as the doue that was taken in.

11 And the doue came to him in the euening, and loe, in her ‖ mouth was an [f] oliue leafe that shee had pluckt: whereby Noah knew that the waters were abated from of the earth.

12 Notwithstanding he waited yet other seuen dayes, and sent foorth the doue, which returned not againe vnto him any more.

13 ¶ And in the sixe hundreth and one yeere, in the first day of the [g] first moneth, the waters were dried vp from off the earth: and Noah remooueth the couering of the Arke and looked, and behold, the vpper part of the ground was drie.

14 And in the second moneth, in the seuen and twentieth day of the moneth, was the earth drie.

15 ¶ Then God spake to Noah, saying,

16 [h] Goe forth of the Arke, thou and thy wife, and thy sonnes, and thy sonnes wiues with thee.

17 Bring forth with thee euery beast that is with thee, of all flesh, both foule & cattell, & euery thing that creepeth and moueth vpon the earth, that they may breed abundantly in the earth, * and bring foorth fruit and increase vpon the earth.

18 So Noah came forth, and his sonnes, and his wife, and his sons wiues with him.

19 Euery beast, euery creeping thing, and euery foule, all that moueth vpon the earth after their kinds, went out of the Arke.

20 ¶ Then Noah [i] built an Altar to the Lord, and tooke of euery cleane beast, and of euery cleane foule, & offered burnt offerings vpon the Altar.

21 And the Lord smelled a ‖ [k] sauour of rest, and the Lord said in his heart, I will henceforth curse the ground no more for mans cause: for the imagination of mans * heart is euill, euen from his youth: neither will I smite any more all things liuing, as I haue done.

22 Hereafter [l] seed time and harueſt, and cold and heat, and summer, and winter, and day and night shall not cease, so long as the earth remaineth.

‖ Or, bill.

f Which was a signe that the waters were much diminished: for the oliues grow not on the hie mountaines.

g Called in Ebrew Abib, conteining part of March, and part of April.

h Noah declareth his obedience, in ye he would not depart out of the Arke without Gods expresse commandement, as he did not enter in without the same, the Arke being a figure of the Church, wherein nothing must be done without ye word of God.

Chap. 1 22. & 9. 1.

i For sacrifices, which were as an exercise of their faith, whereby they vsed to giue thankes to God for his benefits.

‖ Or, a sweet sauour.

k That is, thereby he sheweth himselfe appeased, and his anger to rest.

Chap. 6. 5. matth. 15. 19.

l The order of nature destroyed by the flood, is restored by Gods promise.

CHAP. IX.

1 The confirmation of mariage. 2 mans authority ouer all creatures. 3 Permission of meates. 6 The power of the sword. 14 The rainebow is the signe of Gods promise. 21 Noah is drunken & mocked of his son whom he curseth. 29 The age & death of Noah.

AND God [a] blessed Noah and his sonnes, and said to them, * Bring forth fruite, and multiply, and replenish the earth.

2 Also the [b] feare of you, & the * dread of you shall be vpon euery beast of the earth, & vpon euery foule of the heauen, vpon all that moueth on the earth, & vpon all the fishes of the sea: into your hand are they deliuered.

Euery [c] thing that moueth and liueth, shall be meate for you: as the * greene herbe, haue I giuen you all things.

a God increased them with fruit, & declared vnto them his counsell as touching the replenishing of the earth.

Chap. 1. 28. and 8. 17.

b By the vertue of this commandement beastes shall not so much against man as they would, yea, & many seruе to his vse thereby.

c By permission man may with a good conscience vse the creature of God for his necessitie, Chap. 1. 29.

4 *[d] But flesh with the life thereof, I meane with the blood thereof shall ye not eate.

5 [e] For surely I will require your blood wherin your liues are: at the hands of euery beast will I require it: and at the hand of man, euen at the hand of a mans ‖ brother will I require the life of man.

6 Who so * sheddeth mans blood, [f] by man shall his blood be shed: * for in the [g] image of God hath he made man.

7 But bring yee forth fruit and multiply: grow plentifully in the earth, and increase therein.

8 ¶ God spake also to Noah and to his sonnes with him, saying,

9 Behold, I, euen I establish my [h] Couenant with you, & with your [i] seede after you.

10 And with euery liuing creature that is with you, with the foule, with the cattel, and with euery beast of the earth with you, from all that goe out of the Arke, vnto euery beast of the earth.

11 * And my Couenant will I stablish with you, that from henceforth all flesh shall not be rooted out by the waters of the flood, neither shall there be a flood to destroy the earth any more.

12 Then God said, This is the token of the Couenant which I make betweene me and you, & betweene euery liuing thing that is with you, vnto perpetuall generations.

13 I haue set my [k] bow in the cloud, and it shall bee for a signe of the Couenant betweene me and the earth.

14 And when * I shall couer the earth with a cloud, and the bow shall be seene in the cloud,

15 Then wil I remember my [l] couenant, which is betweene mee and you, and betweene euery liuing thing in all flesh, and there shall bee no more waters of a flood to destroy all flesh.

16 Therefore the bow shall bee in the cloud, that I may see it, and remember the euerlasting Couenant betweene God, and euery liuing thing in all flesh that is vpon the earth.

17 God sayd yet to Noah, [m] This is the signe of the Couenant which I haue established betweene me and all flesh that is vpon the earth.

18 ¶ Now the sonnes of Noah going foorth of the Arke, were Shem, and Ham, and Japheth. And Ham is the father of Canaan.

19 These are the three sons of Noah, and of them was the [n] whole earth ouerspread.

20 ‖ Noah also began to be an husbandman, and planted a vineyard.

21 And he drunke of the wine, and was [o] drunken, and was vncouered in the mids of his tent.

22 And when Ham the father of [p] Canaan saw the nakednesse of his father, [q] he told his two brethren without.

23 Then tooke Shem & Japheth a gar-

Leuit. 17. 14.

d That is, liuing creatures and the flesh of beasts that are strangled: and hereby all cruelty is forbidden.

e That is, I wil take vengeance for your blood.

‖ Or, neighbour.

Manh. 26 52. reuel. 13. 10.

f Not onely by the Magistrate, but oft times God raiseth vp one murtherer to kill another.

Chap. 1. 27.

g Therefore to kil man is to deface Gods image and so iniury is not onely done to man, but also to God.

h To assure you that the world shall be no more destroyed by a flood.

i The children which are not yet borne, are comprehended in Gods couenant made with their fathers.

Isa 54. 9.

k Hereby we see that signes or sacraments ought not to be separated from the word.

Ecclus. 43. 11, 12.

l When men shall see my bow in the heauen, they shall know that I haue not forgotten my couenant with them.

m God doth repeat this the oftner, to confirme Noahs faith so much more.

n This declareth what was the vertue of Gods blessing, when he said, Increase and bring forth,

Chap. 1. 28. ‖ Or, Noah began againe.

o This is set before our eyes to shew what an horrible thing drunkennesse is.

p Of whom came the Canaanites that wicked nation, who were also cursed of God.

q In derision and contempt of his father.

ment, and put it vpon both their shoulders, and went backward, and conered the nakednesse of their father w̄ their faces backward: so they saw not their fathers nakednesse.

24 Then Noah awoke from his wine, and knew w̄ what his younger sonne had done vnto him,

25 And sayd, [r] Cursed bee Canaan: a [s] seruant of seruants shall he be vnto his brethren.

26 He said moreouer, Blessed be the Lord God of Shem, & let Canaan be his ‖ seruant.

27 God ‖ [t] perswade Iapheth, that hee may dwell in the tents of Shem, and let Canaan be his seruant.

28 ¶ And Noah liued after the flood three hundreth and fiftie yeeres.

29 So all the dayes of Noah were nine hundreth and fiftie yeeres: and he died.

r He pronounceth as a Prophet the curse of God against all them, that honour not their parents: for Ham and his posteritie was accursed.
s That is, a most vile slaue.
‖ *Or, their.*
‖ *Or, enlarge, or cause to returne.*
t He declareth that the Gentiles which came of Iapheth, & were separated from the Church, should bee ioyned to the same by the perswasion of Gods Spirit, and preaching of the Gospel,

CHAP. X.

2 The increase of mankind by Noah and his sonnes 10 The beginning of cities, countreys and nations.

NOw these are the [a] generations of the sonnes of Noah, Shem, Ham, and Iapheth: vnto whom sonnes were borne after the flood.

2 The sonnes of Iapheth were Gomer, and Magog, and [b] Madai, and Iauan, and Tubal, and Meshech, and Tiras.

3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.

4 Also the sonnes of Iauan, Elishah, and Tarshish, Kittim, and Dodanim.

5 Of these were the [c] Iles of the Gentiles diuided in their lands, euery man after his tongue, and after their families in their nations.

6 ¶ Moreouer the sonnes of Ham were [d] Cush, and Mizraim, and Put, & Canaan.

7 And the sonnes of Cush, Seba, and Hauilah, and Sabtah, and Raamah, and Sabtecha: also the sonnes of Raamah were Sheba and Dedan.

8 And Cush begat Nimrod, who began to [e] be mighty in the earth.

9 Hee was a mighty hunter before the Lord: wherefore it is said, [f] As Nimrod the mighty hunter before the Lord.

10 And the beginning of his kingdome was Babel, and Erech, and Accad, and Calneh in the land [g] of Shinar.

11 Out of that land came Ashur, and builded Nineueh, and the ‖ citie Rehoboth and Calah:

12 Resen also between Nineueh and Calah: this is a great citie.

13 And Mizraim begat [h] Ludim, and Anamim, and Lehabim, and Naptuhim.

14 Pathrusim also and Casluim (out of whom came the Philistims) & ‖ Caphtorims,

15 ¶ Also Canaan begat Zidon his first borne, and Heth,

16 And Iebusi, and Emori, and Girgashi,

17 And Hiui, and Arki, and Sini,

18 And Arnadi, and Zemari, and Hamathi: and afterward were the families of the Canaanites spread abroad.

19 Then the border of the Canaanites was from Zidon, as thou commest to Gerar vntil Azzah, and as thou goest vnto Sodom and Gomorah, and Admah, and Zeboiim, euen vnto Lasha.

20 These are the sons of Ham according to their families, according to their tongues in their countreys, and in their nations.

21 ¶ Vnto [i] Shem also the father of all the sonnes of [k] Eber, and elder brother of Iapheth were children borne.

22 *The sonnes of Shem were Elam, and Ashur, and Arpachshad, and Lud, & Aram.

23 And the sonnes of Aram, Uz, and Hul, and Gether, and Mash,

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

25 Vnto Eber also were borne two sons: the name of the one was Peleg: for in his dayes was the earth [l] diuided: and his brothers name was Ioktan.

26 Then Ioktan begate Almodad, and Sheleph, and Hazarmaueth, and Ierah,

27 And Hadoram, and Uzal, & Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Hauilah, and Iobab, all these were the sonnes of Ioktan.

30 And their dwelling was from Mesha, as thou goest vnto Sephar a mount of the East.

31 These are the sonnes of Shem according to their families, according to their tongues, in their countreys and nations.

32 These are the families of the sonnes of Noah, after their generations among their people: and ‖ out of these were the nations diuided in the earth after the flood.

a These generations are here recited, partly to declare the marueilous increase in so smal a time, and also to set forth their great forgetfulnesse of Gods graces toward their fathers.
b Of Madai Iauan came the Medes and Greekes.
c The Iewes so call all countreys which are separated from them by sea, as Grecia, Italy, &c. which were giuen to the children of Iapheth, of whom came the Gentiles.
d Of Cush and Mizraim came the Ethiopians and Egyptians
e Meaning, a cruell oppressor and tyrant.
f His tyrannie came into a prouerbe, as hated both of God and man: for he passed not to commit cruelty euen in Gods presence.
g For there was another citie in Egypt called also Babel.
‖ *Or, the streetes of the citie.*
h Of Lud came the Lydians.
‖ *Or, the Cappadocians.*
i In his stocke the Church was preserued: therefore Moses leaueth oft speaking of Iapheth and Ham, and entreateth of Shem more at large.
k Of whom came the Ebrewes or Iewes. 1 *Chron.* 1. 17.
l This diuision came by the diuersitie of languages, as appeareth, Chap. 11. 9.
‖ *Of these came diuers nations.*

CHAP. XI.

9 The building of Babel was the cause of the confusion of tongues. 10 The age and generation of Shem vnto Abram. 31 Abrams departure from Ur with his father Terah, Sarai, and Lot. 32 The age and death of Terah.

THen the whole earth was of one * language, and one speach.

2 And [a] as [b] they went from the [c] East, they found a plaine in the land of [d] Shinar, and there they abode.

3 And they said one to another, Come, let vs make bricke, and burne it in the fire. So they had bricke for stone, and slime had they in stead of morter.

4 Also they said, Goe to, let vs [e] build vs a citie and a towre, whose top may reach vnto the heauen, that wee may get vs a name, lest wee be scattered vpon the whole earth.

5 But the Lord [f] came downe, to see the citie and towre, which the sonnes of men builded.

6 And the Lord said, [g] Behold, the people is one, and they all haue one language, and this they begin to doe, neither can they now bee stopped from whatsoeuer they haue imagined to doe.

Wisd. 10. 5.
a In the yeere an hundreth and thirtie after the flood.
b To wit, Nimrod and his company.
c That is, from Armenia, where the Arke stayed.
d Which was afterward called Caldea.
e They were mooued with pride and ambition, thinking to erre their owne glory, not to Gods honour.
f Meaning, that he declared by effect that he knew their wicked enterprise: for Gods power is euery where, and doeth neither ascend nor descend.
g God speaketh this in derision, because of their foolish perswasion and enterprise.

7 Come on, [h] let vs goe downe, & [i] there confound their language, that euery one perceiue not anothers speach.

8 So ye Lord scattered them from thence vpon all the earth, and they left off to build the citie.

9 Therefore the name of it was called ‖Babel, because the Lord did there confound the language of all the earth: from thence then did the Lord scatter them vpon all the earth.

10 ¶ * These are the generations [k] of Shem: Shem was an hundred yere old, and begat Arpachshad two yeres after the flood.

11 And Shem liued, after he begate Arpachshad, fiue hundred yeeres, and begate sonnes and daughters.

12 Also Arphachshad liued fiue and thirtie yeeres, and begate Shelah.

13 And Arpachshad liued after he begate Shelah, foure hundred and three yeeres, and begate sonnes and daughters.

14 And Shelah liued thirtie yeeres, and begate Eber.

15 So Shelah liued after he begate Eber, foure hundred and three yeeres, and begate sonnes and daughters.

16 Likewise Eber liued foure and thirty yeeres, and begate Peleg.

17 So Eber liued after he begate Peleg, foure hundred and thirtie yeeres, and begate sonnes and daughters.

18 And Peleg liued thirty yeeres, and begate Reu.

19 * And Peleg liued after he begat Reu, two hundreth and nine yeeres, and begate sonnes and daughters.

20 Also Reu liued two and thirtie yeeres, and begate Serug.

21 So Reu liued, after he begate Serug, two hundreth and seuen yeeres, and begate sonnes and daughters.

22 Moreouer Serug liued thirtie yeeres, and begate Nahor.

23 And Serug liued, after he begat Nahor, two hundreth yeeres, and begate sonnes and daughters.

24 And Nahor liued nine and twentie yeeres, and begate Terah.

25 So Nahor liued, after he begate Terah, an hundreth and nineteene yeeres, and begate sonnes and daughters.

26 * So Terah liued seuenty yeeres, and begate Abram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah: Terah begate [l] Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the land of his nativitie in Ur of ‡ the Caldees.

29 So Abram and Nahor tooke them wiues, the name of Abrams wife was Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of [m] Iscah.

30 But Sarai was barren, & had no child.

31 Then Terah tooke Abram his sonne, and Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in law, his sonne Abrams wife: and they departed together from Ur of the Caldees, to * goe into the land of Canaan, and they came to [o] Haran, and dwelt there.

32 So the dayes of Terah were two hundreth and fiue yeeres, and Terah died in Haran.

CHAP. XII.

1 Abram by Gods commandement goeth to Canaan. 3 Christ is promised. 7 Abram buildeth altars for the exercise & declaration of his faith among the infidels. 10 Because of the dearth he goeth into Egypt. 15 Pharaoh taketh his wife, and is punished.

NOw the Lord had said vnto Abram, * [a] Get thee out of thy countrey, and from thy kinred, and from thy fathers house vnto [b] the land that I will shew thee.

2 And I will make of thee a great nation, and will blesse thee, and make thy name great, and thou shalt be [c] a blessing.

3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.

4 So Abram departed, euen as the Lord spake vnto him, and Lot went with him. (And Abram was seuentie and fiue yeere old, when he departed out of Haran.)

5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, & all their substance that they possessed, and the [d] soules that they had gotten in Haran, and they departed, to goe to the land of Canaan: and to the land of Canaan they came.

6 ¶ So Abram [e] passed through the land vnto the place of Shechem, and vnto the ‖ plaine of Moreh (and the [f] Canaanite was then in the land)

7 And the Lord appeared vnto Abram, and said, Vnto thy seed wil I giue this land. And there builded hee an [g] Altar vnto the Lord, which appeared vnto him.

8 Afterward remouing [h] thence vnto a mountaine Eastward from Beth-el, he pitched his tent hauing Beth-el on the West side, & Haai on the East: and there he built an [i] Altar vnto the Lord, and called on the Name of the Lord.

9 [k] Againe, Abram went forth going and iourneying toward the South.

10 ¶ Then there came a [l] famine in the land: therefore Abram went downe into Egypt, to sojourne there: for there was a great famine in the land.

11 And when he drew neere to enter into Egypt, hee said to Sarai his wife, Behold now, I know that thou art a faire woman to looke vpon:

12 Therefore it will come to passe that when the Egyptians see thee, they will say, She is his wife: so will they kill mee, but they will keepe thee aliue.

13 Say, I pray thee, that thou art my [m] si-

k He speaketh as though he tooke counsell with his owne wisedome and power, to wit, with the Sonne, and holy Ghost, signifying the greatnesse and certaintie of the punishment.

i By this great plague of the confusion of tongues, appeareth Gods horrible iudgement against mans pride and vaine glory.

‖ Or, confusion.

1 Chron. 1. 17.

k He returneth to the genealogie of Shem, to come to the history of Abram, wherein the Church of God is described, which is Moses principall purpose.

1. Chron. 1. 25.

1. Chron. 1. 26. Iosh. 24. 2.

l He maketh mention first of Abram, not because he was the first borne, but for the history, which properly appertaineth vnto him. For by comparing this place with verse 32 and chap. 12. vers. 4 it may be gathered that Abram was borne, when his father was 130. yeeres olde.

‡ Ebr Casdim.

m Some thinke that this Iscah was Sarai.

n Albeit the oracle of God came to Abram yet the honour is giuen to Terah, because he was the father. Iosh. 24. 2. nehe. 9. 7. iudeth 5. 7. actes 7. 4.

o Which was a citie of Mesopotamia.

* actes 7. 3.

a From the Flood to this time were foure hundreth twenty and three yeeres.

b In appointing him no certaine place, he proueth so much more his faith and obedience.

c The world shall recouer, by thy seede, which is Christ, the blessing which they lost in Adam.

d Meaning, as well seruants as cattell.

e Hee wandred to and fro in the land before he could finde a setling place: thus God exerciseth the faith of his children.

‖ Or, oke groue.

f Which was a cruell and rebellious nation: by whom God kept his in continuall exercise.

g It was not enough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whereof this Altar was a signe.

h Because of the troubles that hee had among that wicked people.

i And so serued the true God, and renounced all idolatry.

k Thus the children of God may looke for no rest in this world, but must waite for the heauenly rest and quietnesse.

l This was a new triall of Abrams faith: whereby we see that the end of one affliction is the beginning of another.

m By this we may learne not to vse vnlawfull meanes, nor to put others in danger to saue our selues, reade verse 20: albeit it may appeare that Abram feared not so much death, as that, if he should die without issue, Gods promise should not haue taken place: wherein appeared a weake faith.

ster,

ster, that I may fare well for thy sake, and that my ‡ life may be preserued by thee.

14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman: for she was very faire.

15 And the princes of Pharaoh saw her, and commended her vnto Pharaoh: so the woman was [n] taken into Pharaohs house:

16 Who entreated Abram well for her sake, and he had sheepe, and beeues, and hee asses, and men seruants, and maid seruants, and she asses, and camels.

17 But the Lord [o] plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

18 Then Pharaoh called Abram, and sayd, Why hast thou done this vnto mee? Wherefore diddest thou not tell me, that she was thy wife?

19 Why saydest thou, She is my sister, that I should take her to be my wife? Now therefore behold thy wife, take her and goe thy way.

23 And Pharaoh gaue men [p] commandement concerning him: and they conueyed him forth, and his wife, and all that he had.

‡ Ebr. that my soule may liue.

n To be his wife.

o The Lord tooke the defence of this poore stranger against a mightie King: and as he is euer carefull ouer his, so did he preserue Sarai.

p To the intent that none should hurt him either in his person or goods.

CHAP. XIII.

1 Abram departeth out of Egypt. 4 He calleth vpon the Name of the Lord. 11 Lot departeth from him. 13 The wickednes of the Sodomites. 14 The promise made to Abram is renewed. 18 Abram buildeth an Altar to the Lord.

THen [a] Abram went vp from Egypt, hee and his wife, and all that hee had, and Lot with him toward the South.

2 And Abram was very rich in cattell, in siluer, and in gold.

3 And he went on his iourney from the South toward [b] Beth-el, to the place where his tent had bene at the beginning, between Beth-el, and Haai,

4 Vnto the place of the * Altar, which he had made there at the first: and there Abram called on the Name of the Lord.

5 ¶ And Lot also, who went with Abram, had sheepe, and cattell, and tents,

6 So that the land could not [c] beare them, that they might dwell together: for their * substance was great, so that they could not dwell together.

7 Also there was debate betweene the heardmen of Abrams cattell, and the heardmen of Lots cattell, (and the [d] Canaanites and the Perizzites dwelled at that time in the land)

8 Then said Abram vnto Lot, Let there be no [e] strife, I pray thee, betweene thee and me, neither betweene mine heardmen and thine heardmen: for we be brethren.

9 Is not the whole land before thee? depart I pray thee from me: if thou wilt [f] take the left hand, then I will goe to the right: or if thou goe to the right hand, then I wil take the left.

10 So when Lot lifted vp his eyes, hee saw that all the plaine of Iorden was watered euery where: (for before the Lord destroyed Sodom and Gomorah, it was as the [g] garden of the Lord, like the land of Egypt, as thou goest vnto Zoar.)

11 Then Lot chose vnto him all the plaine of Iorden, & toke his iourney from the East: and they departed the [h] one from the other.

12 Abram dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent, euen to Sodom.

13 Now the men of Sodom were wicked and exceeding [i] sinners against the Lord.

14 ¶ Then the Lord said vnto [k] Abram, (after that Lot was departed from him) Lift vp thine eyes now, and looke from the place where thou art, Northward, and Southward, and Eastward, and Westward:

15 For all * the land, which thou seest, wil I giue vnto thee, and to thy seede for [l] euer,

16 And I will make thy seed, as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seede be numbred.

17 Arise, walke thorow the land, in the length thereof, and breadth thereof: for I will giue it vnto thee.

18 Then Abram remooned his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, and builded there an Altar vnto the Lord.

a His great riches gotten in Egypt hindered him not to follow his vocation.

b He called the place by that name which was after giuen vnto it, Chap. 28.19. *Chap. 12.7.*

c This incommoditie came by their riches, which brake friendship, and as it were the bond of nature. *Chap. 36.7.*

d Who seeing their contention, might blaspheme God, and destroy them.

e He cutteth off the occasion of contention: therefore the euill ceaseth.

f Abram resigneth his owne right to buy peace.

g Which was in Eden, Chap. 2.10

h This was done by Gods prouidence, that onely Abram and his seede might dwel in the land of Canaan.

i Lot thinking to get Paradise, found hell.

k The Lord comforted him, lest he should haue taken thought for the departure of his nephew. *Chap. 12.7. and 15.7, 18. & 26.4. deut. 34.4.*

l Meaning, a long time, & till the comming of Christ, as Exod. 12.14 & 21.6 deut. 15.17. and spiritually this is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are heires of the true land of Canaan.

CHAP. XIIII.

12 In the ouerthrow of Sodom, Lot is taken prisoner. 16 Abram deliuereth him. 18 Melchizedek commeth to meete him. 23 Abram would not be enriched by the king of Sodom.

AND in the dayes of Amraphel King of [a] Shinar, Arioch king of Ellasar, Chedor-laomer king of Elam, and Tidal king [b] of the nations:

2 These men made warre with Bera king of Sodom, and with Birsha king of Gomorah, Shinab, king of Admah, and Shemeber king of Zeboim, and the king of Bela, which is Zoar.

3 All these [c] ioyned together in the vale of ‖ Siddim, which is the [d] salt sea.

4 Twelue yeeres were they subiect to Chedor-laomer, but in the thirteenth yeere they rebelled.

5 And in the fourteenth yeere came Chedor-laomer, and the kings that were with him, and smote the ‖ Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in ‖ Shauch Kiriathaim,

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wildernesse.

7 And they returned and came to Enmishpat, which is Kadesh, and ‖ smote all the countrey of the Amalekites, and also the Amorites that dwelt in Hazezon-tamar.

8 Then went out the King of Sodom, and the King of Gomorah, and the King of Admah, and the King of Zeboim, and the king of Bela, which is Zoar: and they ioyned battell with them in the vale of Siddim:

9 To wit, with Chedor-laomer King of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: foure kings against fiue.

10 Now the [e] vale of Siddim was full of slime pits, and the kings of Sodom and Gomorah

a That is, of Babylon: by Kings here meaning them that were gouernours of cities.

b Of a people gathered of diuers countreys.

c Ambition is the chiefe cause of warres among princes.

‖ *Or of the laboured fields.*

d Called also the dead sea, or the lake Asphaltite neere vnto Sodom and Gomorah.

‖ *Or, giants.*

‖ *Or, plaine.*

‖ *Or, destroyed.*

e And afterward was ouerwhelmed with water, and so was called the salt Sea.

Gomorah fled, and ‖ fell there: and the residue fled to the mountaine.

11 Then they tooke all the substance of Sodom and Gomorah, and all their victuals, and went their way.

12 They [f] tooke Lot also Abrams brothers sonne and his substance (for hee dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, and told Abram the Ebrew which dwelt in the plaine of Mamre the Amorite, brother of Eshcol, and brother of Aner, which were [g] confederate with Abram.

14 When Abram heard that his brother was taken, he ‖ brought forth of them that were borne and brought vp in his house, three hundred and eighteene, and pursued them vnto Dan.

15 Then he & his seruants diuided themselues against them by night, & smote them, and pursued them vnto Hobah, which is on the left side of ‡ Damascus,

16 And he recouered all the substance, and also brought againe his brother Lot, and his goods, and the women also and the people.

17 ¶ After that hee returned from the slaughter of Chedor-laomer, & of the kings that were with him, came the king of Sodome forth to meete him in the valley of Shaueh, which is * the Kings dale.

18 And * Melchi-zedek King of Shalem [h] brought forth bread and wine: and he was a Priest of the most high God.

19 Therefore hee [i] blessed him, saying, Blessed art thou Abram, of God most high possessour of heauen and earth.

20 And blessed bee the most high God, which hath deliuered thine enemies into thine hand. * And Abrā gaue him tithe of all.

21 Then the king of Sodom sayd to Abram, Giue mee the ‡ persons, and take the goods to thy selfe.

22 And Abram said to the king of Sodome, ‖ I haue lift vp mine hand vnto the Lord the most high God possessour of heauen and earth,

23 ‡ That I will not take of all that is thine, so much as a thread or shoe-latchet, least thou shouldest say, I haue made Abram rich,

24 [k] Saue onely that, which the young men haue eaten, and the parts of the men which went with mee, Aner, Eshcol, and Mamre: let them take their parts.

CHAP. XV.

1 *The Lord is Abrams defence and reward.* 6 *He is iustified by faith.* 13 *The seruitude and deliuerance out of Egypt is declared.* 18 *The land of Canaan is promised the fourth time.*

AFter these things the ‖ word of the Lord came vnto Abram in * a vision, saying, Feare not, Abram, I am thy buckler, and thine exceeding * great reward.

2 And Abram said, [a] O Lord God, what wilt thou giue me, seeing I go childless, and the steward of mine house is this Eliezer of Damascus?

3 Againe Abram said, Behold, to mee thou hast giuen no seed, wherefore, loe, a seruant of mine house shall be mine heire.

4 Then behold, the word of the Lord came vnto him, saying, This man shall not bee thine heire, but one that shall come out of thine owne bowels, he shall be thine heire.

5 Moreouer, he brought him forth, & said, * Looke vp now vnto heauen, and tell the starres, if thou be able to number them: and he said vnto him, So shall thy seed be.

6 And Abram * beleeued the Lord, and he counted that to him for righteousnes.

7 Againe hee sayd vnto him, I am the Lord that brought thee out of * Ur of the Caldees, to giue thee this land to inherit it.

8 And he said, O Lord God, [b] whereby shall I know that I shall inherite it?

6 Then he said vnto him, Take mee an heifer of three yeeres old, and a shee goat of three yeeres old, and a ramme of three yeers old, a turtle doue also and a pigeon.

10 So hee tooke all these vnto him, and [c] diuided them in the mids, and laid euery piece one against another: but the birds diuided he not.

11 Then foules fell on the carkeises, and Abram droue them away.

12 And when the Sunne went downe, there fell an heauy sleepe vpon Abram: and lo, ‡ a very feareful darknesse fel vpon him.

13 Then he said to Abram, * Know for a surety, that thy seede shall be a stranger in a land, that is not theirs, * [d] foure hundreth yeeres, and shall serue them: and they shall intreate them euill.

14 Notwithstanding, the nation, whom they shall serue, will I iudge: and afterward shall they come out with great substance.

15 But thou shalt go vnto thy fathers in peace, and ‖ shalt be buried in a good age.

16 And in the ‖ fourth generation they shall come hither againe: for the [e] wickednesse of the Amorites is not yet full.

17 Also when the Sunne went downe, there was a darknesse: and behold, a smoking fornace, and a firebrand, which went betweene those pieces.

18 * In that same day the Lord made a couenant wth Abram, saying, Vnto thy seed haue I giuen this land, * from the riuer of Egypt vnto the great riuer, the riuer ‡ Euphrates:

19 The Kenites, and the Kenezites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 The Amorites also, & the Canaanites, and the Girgashites, and the Iebusites.

f The godly are plagued many times with the wicked: therefore their company is dangerous.

g God mooued them to ioyne with Abram, and preserued him from their idolatry and superstitions.

‖ *Or, were discomfited.*

‖ *Or, armed.*

‖ *Or, Dammesek.*

2 *Sam.* 18. 18. *Hebr.* 7. 1.

h For Abram and his souldiers refection, and not to offer sacrifice.

i In that Melchi-zedek fed Abram, he declared himselfe to represent a king: and in that he blessed him, the high Priest. *Hebr.* 7. 8.

‡ *Ebr. soules.*

‖ *Or, I haue sworne.*

‡ *Eb. if I take from thee a threed &c. read.* 1. *Sam* 14. 44.

k He would not that his liberalitie should bee hurtfull vnto others.

‖ *Or, the Lord spake to Abram. Num.* 12. 6. *Psal.* 16. 6.

a His feare was not onely lest he should not haue children, but lest the promise of the blessed seed should not be accomplished in him.

Rom. 4. 18. *Rom.* 4. 3. *gal.* 3. 6 *iames* 2 23. *Chap* 11. 28.

b This is a perticular motion of Gods Spirit, which is not lawfull for all to follow in asking signes: but was permitted to some by a peculiar motion, as to Gedeon and Ezechiah.

c This was the old custome in making couenants, *Ier.* 34. 18. to the which God added these conditions, that Abrams posteritie should be asunder in pieces, but after, they should be coupled together: also that it should be assaulted, but yet deliuered.

‡ *Ebr. a feare of great darknesse. Actes* 7. 6. *Exod.* 12 40.

d Counting frō the birth of Izhak to their departure out of Egypt: which declareth that God will suffer his to be afflicted in this world.

‖ *Or, after foure hundred yeere.*

e Though God suffer the wicked for a time yet his vengeance falleth vpon them, when the measure of their wickednesse is full.

Chap. 12. 7. *and* 13. 15 *and* 26. 4 *deut.* 4. 5. 1. *King.* 4. 21. 2. *chron.* 9. 26. ‡ *Ebr. Perath.*

CHAP. XVI.

2 *Sarai being barren, giueth Hagar to Abram:* 4 *Which conceiueth, & despiseth her dame:* 6 *And being ill handled, fleeth.* 7 *The Angel comforteth her.* 11. 12 *The name and maners of her sonne.* 13 *She calleth vpon the Lord, whom she findeth true.*

NOw [a] Sarai Abrams wife bare him no children, and she had a maide an Egyptian, Hagar by name.

2 And Sarai said vnto Abram, Behold now, the Lord hath [b] restrained me from

a It seemeth that shee had respect to Gods promise, which could not be accomplished without issue.

b She faileth in binding Gods power to the common order of nature, as though God could not giue her children in her olde age.

childe bearing, I pray thee goe in vnto my maide: ‖ it may bee that I shall ‡ receiue a childe by her. And Abram obeyed the voyce of Sarai.

3 Then Sarai Abrams wife tooke Hagar her maid the Egyptian, after Abram had dwelled ten yeere in the land of Canaan, and gaue her to her husband Abram for his wife.

4 ¶ And he went in vnto Hagar, and she conceiued, & when she saw that shee had conceiued, her dame was [c] despised in her eyes.

5 Then Sarai said to Abram, ‡ Thou doest me wrong: I haue giuen my maid into thy bosome, and shee seeth that she hath conceiued: and I am despised in her eyes: the Lord iudge betweene me and thee.

6 Then Abram said to Sarai, Behold, thy maid is in thine ‖ hand: doe with her as it pleaseth thee. Then Sarai dealt roughly with her, wherefore she fled from her.

7 ¶ But the [d] Angel of the Lord found her beside a fountaine of water in the wildernesse, by the fountaine in the way to Shur.

8 And hee sayd, Hagar Sarais maide, whence commest thou, & whither wilt thou goe? And she said, I flee frō my dame Sarai.

9 Then the Angel of the Lord said to her, [e] Returne to thy dame, and humble thy selfe vnder her hands.

10 Againe the Angel of the Lord said vnto her, I wil so greatly increase thy seed, that it shall not be numbred for multitude.

11 Also the Angel of the Lord said vnto her, See, thou art with child, and shalt beare a sonne, and shalt call his name Ishmael: for the Lord hath heard thy tribulation.

12 And he shalbe a ‖ wild man: his hand shall bee against euery man, and euery mans hand against him. * and [f] hee shall dwell in the presence of all his brethren.

13 Then she called the Name of the Lord that spake vnto her, Thou God lookest on me: for she said, [g] Haue I not also here looked after him that seeth mee?

14 * Wherefore the well was called ‖ Beer-lahai-roi, loe, it is betweene Kadesh and Bered.

15 ¶ And Hagar bare Abram a son, and Abram called his sonnes name, which Hagar bare Ishmael.

16 And Abram was fourescore and sixe yeere old, when Hagar bare him Ishmael.

CHAP. XVII.

5 Abrams name is changed to confirme him in the promise. 8 The land of Cannan is the fift time promised. 12 Circumcision is instituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Ishmael. 19 Izhak is promised. 23 Abraham and his house are circumcised.

When Abram was ninty yeere old, and nine, the Lord appeared to Abram and said vnto him, I am God ‖ all-sufficient: * walke before me, and be thou ‖ vpright.

2 And I will make my Couenant betweene mee and thee, and I will multiply thee exceedingly.

3 Then Abram fell on his face, and God talked with him, saying,

4 Behold I make my couenant with thee, and thou shalt be a [a] father of many nations,

5 Neither shall thy name any more bee called Abram, but thy name shall be [b] Abraham: * for a father of many nations haue I made thee.

6 Also I will make thee exceeding fruitfull, & I will make nations of thee: yea, kings shall proceed of thee.

7 Moreouer, I will establish my couenant betweene mee and thee, and thy seede after thee in their generations, for an * euerlasting couenant, to bee God vnto thee, and to thy seed after thee.

8 And I will giue thee and thy seed after thee the land, wherein thou art a stranger, euen all the land of Canaan for an euerlasting possession, and I will be their God.

9 ¶ Againe God said vnto Abraham, Thou also shalt keepe my couenant, thou, and thy seed after thee in their generations.

10 [c] This is my couenant, which ye shall keepe betweene me and you, and thy seed after thee, * Let euery man childe among you be circumcised:

11 That is, ye shall circumcise the [d] foreskinne of your flesh, and it shall be a * signe of the couenant betweene me and you.

12 And euery man childe of eight dayes old among you shall be circumcised in your generations, as well he that is borne in thine house, as he that is bought with money of any stranger, which is not of thy seede.

13 He that is borne in thine house, and he that is bought with thy money, must needes be circumcised: so my couenant shall be in your flesh for an euerlasting couenant.

14 But the vncircumcised * man childe, in whose flesh the foreskinne is not circumcised, euen that person shall be cut off from his people, because he hath broken my couenant.

15 ¶ Afterward God sayd vnto Abraham, Sarai thy wife shalt thou not call Sarai, but ‖ Sarah shall be her name.

16 And I wil blesse her, and wil also giue thee a sonne of her, yea, I will blesse her, and she shall be the mother of nations: Kings also of people shall come of her.

17 Then Abraham fel vpon his face, and [f] laughed, and said in his heart, Shal a child be borne vnto him that is an hundred yeere olde? And shall Sarah that is ninety yeere olde, beare?

18 And Abraham said vnto God, Oh that Ishmael might liue in thy sight.

19 Then God said, * Sarah thy wife shal beare thee a sonne indeede, and thou shalt call his name Izhak: and I wil establish my couenant with him for an [g] euerlasting couenant, and with his seede after him.

20 And as concerning Ishmael, I haue heard thee: loe, I haue blessed him, and will make him fruitfull, and will multiply him ‡ exceedingly: twelue princes shal he beget, and I will make a great nation of him.

21 But my couenant wil I establish with Izhak, which Sarah shall beare vnto thee the * next yeere at this season.

22 And he left off talking with him, and God went vp from Abraham.

23 ¶ Then Abraham tooke Ishmael his sonne, and all that were borne in his house, and

‖ Or, peradventure.
‡ Ebr. be builded by her.

c This punishment declareth what they gaine that attempt any thing against the word of God.
‡ Ebr. mine iniurie is vpon thee.
‖ Or, power.

d Which was Christ, as appeareth vers. 13. and chap. 18. 17.
e God reiecteth none estate of people in their miseries, but sendeth them comfort.
‖ Or, fierce and cruell: or, as a wilde asse.
Chap. 25. 18.
f That is, the Ishmaelites shal bee a peculiar people by themselues, and not a portion of another people.
g She rebuketh her owne dulnesse, and acknowledgeth Gods graces, who was present with her euery where.
Chap. 24. 62.
‖ Or, the well of the liuing and seeing me.

‖ Or, Almightie.
Chap. 5. 22.
‖ Or, without hypocrisie.
a Not onely according to the flesh but of a far greater multitude by faith, Rom. 4. 17.

b The changing of his name is a seale to confirme Gods promise vnto him.
Rom. 4. 17.

Chap. 13. 16.

c Circumcision is called the couenant, because it signifieth the couenant, and hath the promise of grace ioyned to it, which phrase is common to all Sacraments.
Actes 7. 8.
d That priuie part is circumcised, to shew that all that is begotten of man, is corrupt, & must be mortified,
Rom 4. 11.
e Albeit women were not circumcised, yet were they partakers of Gods promise: for vnder y mankind all was consecrated, and here is declared that whosoeuer contemneth the signe, despiseth also the promise.
‖ Or, dame, or princesse.
f Which proceeded of a sudden ioy, and not of infidelity.
Chap. 18. 10. and 21. 2.
g The euerlasting couenant is made with the children of the spirit: and with the children of the flesh is made the temporall promise, as was promised to Ishmael.
‡ Ebr. greatly, greatly.
Chap. 21. 2.

and all that was bought with his money, that is, euery man childe among the men of Abrahams house, and [h] hee circumcised the foreskin of their flesh in that selfe same day, as God had commanded him.

24 Abraham also himselfe was ninetie yeere old and nine, when the foreskin of his flesh was circumcised.

25 And Ishmael his sonne was thirteene yeeres old, when the foreskin of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all the men of his house, both borne in his house, and bought with money of the stranger, were circumcised with him.

h They were well instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as preachers to their families, that from the highest to the lowest they may obey the will of God.

CHAP. XVIII.

2 Abraham receiueth three Angels into his house. 10 Izhak is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his family to know God. 21 The destruction of Sodom is declared vnto Abraham. 23 Abraham prayeth for them.

AGaine the Lord * appeared vnto him in the ‖ plaine of Mamre, as he sate in his tent doore about the heate of the day.

2 And he lifte vp his eyes and looked: and loe, three [a] men stood by him, and when hee saw them, he ran to meete them from the tent doore, and bowed himselfe to the ground.

3 And hee sayd, [b] Lord, if I haue now found fauour in thy sight, goe not, I pray thee, from thy seruant.

4 Let a little water I pray you, bee brought, and [c] wash your feete, and rest your selues vnder the tree.

5 And I will bring a morsell of bread, that you may comfort your hearts, afterward yee shall goe your wayes: for therefore are ye [d] come to your seruant. And they said, Doe euen as thou hast said.

6 Then Abraham made haste into the tent vnto Sarah, and said, Make ready at once three ‡ measures of fine meale: knead it, and make cakes vpon the hearth.

7 And Abraham ran to the beastes, and tooke a tender and good calfe, and gaue it to the seruant, who hasted to make it ready.

8 And hee tooke butter and milke, and the calfe which he had prepared, & set before them, and stood himselfe by them vnder the tree, and [e] they did eate.

9 ¶ Then they sayd to him, Where is Sarah thy wife? And hee answered, Behold, she is in the tent.

10 And he said, * I will certainely come againe vnto thee according to the time [f] of life: and loe, Sarah thy wife shall haue a sonne, and Sarah heard in the tent dooze, which was behinde him.

11 (Now Abraham and Sarah were old and stricken in age, and it ceased to bee with Sarah after the maner of women.)

12 Therefore Sarah [g] laughed within her selfe, saying, After I am waxed old, * and my lord also, shall I haue lust?

13 And the Lord sayd vnto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainely beare a childe, which am olde?

14 (Shall any thing bee ‖ * hard to the Lord? At the time appointed will I returne vnto thee, euen according to the time of life, and Sarah shall haue a sonne.)

15 But Sarah denied, saying, I laughed not: for she was afraid. And he said, ‡ It is not so: for thou laughedst.

16 ¶ Afterward the men did rise vp from thence, and looked toward Sodome: and Abraham went with them to bring them on the way.

17 And the [h] Lord said, Shall I hide from Abraham that thing which I doe.

18 Seeing that Abraham shal be indeede a great and a mighty nation, and * all the nations of the earth shall be blessed in him?

19 For I know him [i] that hee will commaund his sonnes and his houshold after him, that they keepe the way of the Lord, to doe righteousnesse and iudgement, that the Lord may bring vpon Abraham that he hath spoken vnto him.

20 Then the Lord said, Because the cry of Sodom and Gomorah is great, and because their sinne is exceeding grieuous,

21 I will [k] goe downe now, and see whether they haue done altogether according to that [l] cry, which is come vnto me: and if not, that I may know.

22 And the men turned thence, and went toward Sodom: but Abraham stood yet before the Lord.

23 Then Abraham drew neere, and said, Wilt thou also destroy the righteous with the wicked?

24 If there be fiftie righteous within the citie, wilt thou destroy & not spare the place for the fiftie righteous that are therein?

25 Be it farre from thee from doing this thing, to slay the righteous with the wicked: and that the righteous should be euen as the wicked, be it farre from thee. Shall not the iudge of all the world ‡ doe right?

26 And the Lord answered, If I shall find in Sodom [m] fiftie righteous within the citie, then will I spare all the place for their sakes.

27 Then Abraham answered and sayd, Behold now, I haue begun to speake vnto my Lord, and I am [n] but dust and ashes.

28 If there shall lacke fiue of fiftie righteous, wilt thou destroy all the citie for fiue? And he said, If I find there fiue and fortie, I will not destroy it.

29 And hee yet spake to him againe, and said, What if there shalbe found forty there? Then he answered, I will not doe it for forties take.

30 Againe he said, Let not my Lord now be angry that I speake, What if thirtie bee found there? Then he said, I will not doe it if I finde thirtie there.

31 Moreouer he sayd, Behold, now I haue begun to speake vnto my Lord, What if twentie bee found there? And hee answered, I will not destroy it for twenties sake.

32 Then he said, Let not my Lord be now angry, and I will speake but this [o] onee, What if ten be found there? And he answered, I will not destroy it for tens sake.

33 ¶ And

Hebr. 13. 2.
‖ *Or, Oke grouo.*

a That is, three Angels in mans shape.
b Speaking to one of them, in whom appeared to be most maiestie: for hee thought they had bene men.
c For men vsed because of the great heate to go bare footed in those parts.
d As sent of God that I should doe my duetie to you.
‡ *Ebr. Seim.*
e For as God gaue them bodies for a time, so gaue he them the faculties thereof, to walke, to eate & drinke, and such like.
Chap. 17. 19, 21. & 21. 2. rom. 9. 9.
f That is, about this time, when she shalbe aliue, or when the child shall come into this life.
g For she rather had respect to the order of nature, then beleeued the promise of God.
1. Pet. 3. 6.

‖ *Or, hid. Zech. 8. 6.*
‡ *Ebr. No.*
h Iehouah the Ebrew word, which we call Lord, sheweth that this Angel was Christ: for this word is only applyed to God.
Chap. 12. 3. and 22. 18.
i He sheweth that fathers ought both to know Gods iudgements, and to declare them to their children.
k God speaketh after the fashion of men: that is, I will enter into iudgement with good aduice.
l For our sinnes cry for vengeance, though none accuse vs.
‡ *Ebr doe iudgement.*
m God declareth that his iudgements were done with great mercie, forasmuch as all were so corrupt, that not onely fiftie, but ten righteous men could not be found there: and also that the wicked are spared for the righteous sake.
n Hereby wee learne that the neerer we approch vnto God, the more doeth our miserable state appeare, & the more are we humbled.
o If God refused not the prayer for the wicked Sodomites, euen to the sixt request, how much more will hee graunt the prayers of the godly for the afflicted Church?

33 ¶ And the Lord went his way when he had left communing with Abraham, and Abraham returned vnto his place.

CHAP. XIX.

3 *Lot receiueth two Angels into his house.* 4 *The filthy lust of the Sodomites.* 16 *Lot is deliuered.* 24 *Sodom is destroyed.* 26 *Lots wife is made a pillar of salt.* 33 *Lots doughters lie with their father, of whom come Moab and Ammon.*

AND in the euening there came two [a] Angels to Sodom, and Lot sate at the gate of Sodom, and Lot saw them, and rose vp to meete them, and he bowed himselfe with his face to the ground:

2 And he sayd, See my Lords, I pray you, turne in now into your seruants house, and tary all night, and *wash your feete, and yee shall rise vp early, and goe your wayes. Who sayd, Nay, but wee will abide in the streete all night.

3 Then [b] he prease̊d vpon them earnestly, and they turned in to him, and came to his house, and he made them a feast, and did bake vnleauened bread, and they did [c] eate.

4 But before they went to bed, the men of the citie, euen the men of Sodom compassed the house round about, from the young euen to the olde, [d] all the people from all quarters.

5 Who crying vnto Lot, sayd to him, Where are the men which came to thee this night? bring them out vnto vs, that we may know them.

6 Then Lot went out at the doore vnto them, and shut the doore after him,

7 And said, I pray you, my brethren, doe not so wickedly.

8 Behold now, I haue two [e] daughters which haue not knowen man: them will I bring out now vnto you, and doe to them as seemeth you good, onely vnto these men doe nothing: [f] for therefore are they come vnder the shadow of my roofe.

9 Then they sayd, Away hence. And they sayd, Hee is come alone as a stranger, and shall he iudge and rule? wee will now deale worse with thee then with them. So they preasse̊d sore vpon Lot *himselfe and came to breake the doore.

10 But the men put forth their hand and pulled Lot into the house to them, and shut to the doore.

11 [m] Then they smote the men that were at the doore of the house with blindnesse both small and great, so that they were wearie in ‡ seeking the doore.

12 ¶ Then the men sayde vnto Lot, Whom hast thou yet here? either sonne in law, or thy sonnes, or thy daughters, or whatsoever thou hast in the citie, bring it out of this place.

13 For wee [g] will destroy this place, because the [h] cry of them is great before the Lord, & the Lord hath sent vs to destroy it.

14 Then Lot went out, and spake vnto his sonnes in law, which ‖ married his daughters, and sayd, Arise, get you out of this place: for the Lord will destroy the city: but he seemed to his sonnes in law, as though he had mocked.

15 ¶ And when the morning arose, the Angels hasted Lot, saying, Arise, take thy wife, and thy two daughters ‡ which are heere, lest thou be destroyed in the punishment of the citie.

16 And as he [h] prolonged the time, * the men caught both him and his wife, and his two daughters by the hands (the Lord being merciful vnto him) and they brought him forth, and set him without the citie.

17 ¶ And when they had brought them out, the Angel sayde, Escape for thy life: [i] looke not behinde thee, neither tary thou in all the plaine: escape into the mountaine, lest thou be destroyed.

18 And Lot sayd vnto them, Not so, I pray thee, my Lord.

19 Behold now, thy seruant hath found grace in thy sight, and thou hast magnified thy mercy which thou hast shewed vnto mee in sauing my life: and I cannot escape in the mountaine, lest some euill take mee, and I die.

20 See now this city hereby to flee vnto, which is a little one: O let mee escape thither: is it not a [k] little one, and my soule shall liue?

21 Then hee sayd vnto him, Behold, I haue receiued ‡ thy request also concerning this thing, that I will not ouerthrow this citie, for the which thou hast spoken.

22 Haste thee, saue thee there: for I can do [l] nothing til thou be come thither. Therefore the name of the citie was called [m] Zoar.

23 ¶ The sunne did rise vpon the earth, when Lot entred into Zoar.

24 Then the Lord * rained vpon Sodom and vpon Gomorah brimstone and fire from the Lord out of heauen,

25 And ouerthrew those cities, and all the plaine, and all the inhabitants of the cities, and that that grew vpon the earth.

26 ¶ Now his wife behinde him looked backe, and she became a [n] pillar of salt.

27 ¶ And Abraham rising vp early in the morning went to the place, where he had stood before the Lord.

28 And looking toward Sodom and Gomorah, & toward all the land of the plaine, behold, hee saw the smoke of the land mounting vp as the smoke of a fornace.

29 ¶ But yet when God destroyed the cities of the plaine, God thought vpon Abraham, and sent Lot out from the mids of the destruction, when hee ouerthrew the cities, wherein Lot dwelled.

30 ¶ Then Lot went vp from Zoar, and dwelt in the mountaine with his two daughters: for hee [o] feared to tarie in Zoar, but dwelt in a caue, he and his two daughters.

31 And the elder sayd vnto the younger, Our father is old, and there is not a man in the [p] earth to come in vnto vs after the maner of all the earth.

32 Come, we will make our father [q] drinke wine, and lie with him, that wee may preserue seede of our father.

33 So they made their father drink wine that night, and the elder went & lay with her father, but hee perceiued not, neither when she lay downe, neither when she rose vp.

34 And on the morow the elder said to the younger, Behold, yesternight lay I with my father:

a Wherein we see Gods prouident care in preseruing his, albeit he reueileth not himselfe to all alike: for Lot had but two Angels, and Abraham three, *Chap.18.4.*

b That is, hee prayed them so instantly.

c Not for that they had necessitie, but because the time was not yet come that they would reueale themselues.

d Nothing is more dangerous then to dwell where sinne reigneth: for it corrupteth all.

e He deserueth praise in defending his ghests, but he is to be blamed in seeking vnlawfull meanes.

f That I should preserue them from all iniury. *2.Pet.2.7.*

Wisd.19.16.

‡ *Ebr. finding.*

g This prououeth that the Angels are ministers, as well to execute Gods wrath, as to declare his fauour. *Chap.18.20.*

‖ *Or, should marrie.*

‡ *Ebr. which are found.*

h The mercy of God striueth to ouercome mans slownesse in following Gods calling. *Wisd.10.6.*

i He willed him to flee from Gods iudgements, and not to be sory to depart from that rich countrey and full of vaine pleasures.

k Though it be little, yet it is great ynough to saue my life: wherin he offendeth in chusing another place then the Angel had appointed him.

‡ *Ebr. thy face.*

l Because Gods commandement was to destroy the citie, and to saue Lot.

m Which before was called Bela, Chap.14.2. *Deut.29.23. isa.13.19. iere.50. 40. ezek.16.48. hose.11.8. amos 4.11. luke 17.29. iude 7.*

n As touching the body only: and this was a notable monument of Gods vengeanc to all them that passed that way.

o Hauing before felt Gods mercy, he durst not prouoke him againe by continuing among the wicked.

p Meaning in the countrey, which the Lord had now destroyed.

q For except he had bene ouercome with wine, he would neuer haue done that abominable act.

father: let vs make him drinke wine this
night also, and go thou and lie with him, that
we may ‡ preserue seed of our father.
35 So they made their father drink wine
that night also, and the yonger arose, and lay
with him, but he perceiued it not, when shee
lay downe, neither when she rose vp.
36 Thus were r both the daughters of
Lot with childe by their father.
37 And the elder bare a sonne, and shee
called his name Moab: the same is the fa-
ther of the f Moabites vnto this day.
38 And the yonger bare a sonne also, and
she called his name t Ben-ammi: the same is
the father of the Ammonites vnto this day.

‡ Ebr, keepe aliue.
r Thus God permitted him to fall most horribly in the solitary mountaines, whom the wickednes of Sodom could not ouercome.
f Who as they were borne in most horrible incest, so were they and their posterity vile and wicked.
t That is, sonne of my people, signifying, that they rather reioyced in their sinne, then repented for the same.

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerar 2 Abimelech taketh away his wife. 3 God reproueth the king, 9 And the king, Abraham. 11 Sarah is restored with great gifts. 17 Abraham prayeth, and the king and his are healed.

AFterward Abraham departed thence to-
ward the South countrey, and dwelled
betweene Cadesh and a Shur, and sojourned
in Gerar.
2 And Abraham said of Sarah his wife,
b She is my sister. Then Abimelech king of
Gerar sent and tooke Sarah.
3 But GOD came to Abimelech in a
dreame by night, and said to him, Behold,
c thou art but dead, because of the woman
which thou hast take: for she is a mans wife.
4 (Notwithstanding Abimelech had not
yet come neere her.) And he said, Lord, wilt
thou slay euen d the righteous nation?
5 Said not hee vnto mee, Shee is my si-
ster? yea, and she her selfe said, He is my bro-
ther: with an vpright e minde, and f inno-
cent hands haue I done this.
6 And God said vnto him by a dreame,
I know that thou didst this euen with an
vpright minde, and I g kept thee also that
thou shouldest not sinne against mee: there-
fore suffered I not thee to touch her.
7 Now then deliuer the man his wife a-
gaine: for he is a h Prophet, and he shal pray
for thee that thou mayest liue: but if thou
deliuer her not again, be sure that thou shalt
die the death, thou and all that thou hast.
8 Then Abimelech rising vp early in the
morning, called all his seruants, and tolde
all these things ‡ vnto them, and the men
were sore afraid.
9 Afterward Abimelech called Abraham
and said vnto him, i What hast thou done vn-
to vs? and what haue I offended thee, that
thou hast brought on me and on my k king-
dome this great sinne: thou hast done things
vnto me that ought not to be done.
10 So Abimelech said vnto Abraham, What
sawest thou that thou hast done this thing?
11 Then Abraham answered, Because I
thought thus, Surely the l feare of God is
not in this place, and they will slay mee for
my wiues sake.

a Which was toward Egypt.
b Abraham had now twise fallen into this fault: such is mans frailtie.
c So greatly God detesteth the breach of marriage.
d The infidels confessed that God would not punish but for iust occasion: therefore whensoeuer he punisheth, the occasion is iust.
e As one falling by ignorance, & and not doing euill of purpose.
f Not thinking to doe any man harme.
g God by his holy spirit retaineth them from offend by ignorance, that they fal not into greater inconuenience
h That is, one to whom God reuealeth himselfe familiarly.
i For the prayer of the godly is of force towards God.
l Eb. in their eares.
k The wickednesse of the king bringeth Gods wrath vpon the whole realme. l He sheweth that no honesty can be hoped for, where the feare of God is not.

12 Yet in deed dee she is my m sister: for
she is the daughter of my father, but not the
daughter of my mother, and she is my wife.
13 Now when God caused me to wander
out of my fathers house, I said then to her,
This is thy kindnesse that thou shalt shew
vnto me in all places where we come, n Say
thou of me, He is my brother.
14 Then tooke Abimelech sheep & beeues,
and men seruants and woman seruants, and
gaue them to Abraham, and restored him
Sarah his wife.
15 And Abimelech said, Behold, my land
is ‖ before thee: dwell where it pleaseth thee.
16 Likewise to Sarah he said, Behold,
I haue giuen thy brother a thousand pieces
of siluer: behold, hee is the o vaile of thine
eyes to all that are with thee, & to all others:
and she was p thus reproued.
17 ¶ Then Abraham prayed vnto God,
and God healed Abimelech, & his wife, and
his women seruants: and they bare children.
18 For the Lord p had shut vp euery
wombe of the house of Abimelech, because of
Sarah Abrahams wife.

CHAP. XXI.

2 Izhak is borne. 9 Ishmael mocketh Izhak. 14 Hagar is cast out with her sonne. 17 The Angel comforteth Hagar. 22 The couenant betweene Abimelech and Abraham. 33 Abraham called vpon the Lord.

NOw the Lord visited Sarah, as hee had
said, and did vnto her * according as he
had promised.
2 For * Sarah conceiued, and bare A-
braham a sonne in his a olde age, at the same
season that God told him.
3 And Abraham called his sonnes name
that was borne vnto him, which Sarah
bare him, Izhak.
4 Then Abraham circumcised Izhak
his sonne when he was eight dayes old, * as
God had commanded him.
5 So Abraham was an hundred yere old,
when his sonne Izhak was borne vnto him.
6 ¶ Then Sarah said, God hath made me
to reioyce: all that heare will reioyce w̄ me.
7 Againe shee said, b Who would haue
sayd to Abraham, that Sarah should haue
giuen children sucke? for I haue borne him
a sonne in his old age.
8 Then the childe grew, and was wea-
ned: and Abraham made a great feast the
same day that Izhak was weaned.
9 ¶ And Sarah saw the sonne of Hagar
the Egyptian (which she had borne vnto A-
braham) c mocking.
10 Wherefore shee sayd vnto Abraham,
* Cast out this bondwoman and her sonne:
for the sonne of this bondwoman shall not
be heire with my sonne Izhak.
11 And this thing was very grieuous in
Abrahams sight be cause of his sonne.
12 ¶ But God said vnto Abraham, Let
it not be grieuous in thy sight for the childe,
and for thy bondwoman: in all that Sarah
shall say vnto thee, heare her voyce: for in
Izhak shall thy seede be d called.
13 As for the sonne of the bondwoman, I
will make him e a nation also, because he is
thy seede.

m By sister, he meaneth his cosin germane, and by daughter, Abrahams neece, Chap. 11.29. for so the Ebrewes vse these words.
Chap. 12.13.
‖ Or, at thy commandement.
n Such an head, as with whom thou mayest be preserued from all dangers.
o God caused this heathē king to reproue her, because she dissembled, seeing that god had giuen her an husband, as her vaile and defence.
p Had taken away from them the gift of conceiuing.
Chap. 17.19. and 18.10.
Mat. 1.2. act. 7.8. gal. 4.23. hebr. 11.11.
a Therefore the miracle was greater.
Chap. 7.12.
b She accuseth her selfe of ingratitude that she did not beleeue the Angel.
c Hee derided Gods promise made to Izhak, which the Apostle calleth persecution, Gal. 4.29.
Galat. 4.30.
d The promised seede shall be counted from Izhak and not from Ismael, Rom. 9.7. heb. 11.18.
e The Ismaelites shall come of him.

14 So

14 So Abraham rose vp early in the morning, and tooke bread, and a bottle of water, and gaue it vnto Hagar, putting it on her shoulder, and the child also, and [i] sent her away: who departing, wandred in the wilderneſſe of Beer-sheba.

15 And when the water of the bottle was ſpent, ſhee caſt the childe vnder a certaine tree.

16 Then ſhe went & ſate her ouer againſt him afarre off, about a bowe ſhot: for ſhee ſaid, I will not ſee the death of the childe: and ſhe ſate downe ouer againſt him, and lift vp her voyce and wept.

17 Then God [g] heard the voyce of the child, and the Angel of God called to Hagar from heauen, and ſaid vnto her, What aileth thee, Hagar? feare not, for God hath heard the voyce of the child where he is.

18 Arife, take vp the child, and hold him in thine hand: for I wil make of him a great people.

19 And God [h] opened her eyes, and ſhee ſawe a well of water: ſo ſhee went and filled the bottle with water, & gaue the boy drinke.

20 So God was [i] with the child, and hee grew and dwelt in the wilderneſſe, and was an || archer.

21 And he dwelt in the wildernes of Paran, and his mother tooke him a wife out of the land of Egypt.

22 ¶ And at that ſame time Abimelech and Phichol his chiefe captaine ſpake vnto Abraham, ſaying, God is with thee in all that thou doeſt.

23 Now therefore ſweare vnto mee heere by God that thou wilt not ‡ hurt me nor my children, nor my childrens children: thou ſhalt deale with mee and with the countrey where thou haſt beene a ſtranger, according vnto the kindneſſe that I haue ſhewed thee.

24 Then Abraham ſaid, I will [k] ſweare.

25 And Abraham rebuked Abimelech for a well of water, which Abimelechs ſeruants had violently taken away.

26 And Abimelech ſaid, [l] I know not who hath done this thing: alſo thou toldeſt me not, neither heard I of it but this day.

27 Then Abraham tooke ſheepe, and beeues, and gaue them vnto Abimilech: and they two made a couenant.

28 And Abraham ſet ſeuen lambes of the flocke by themſelues.

29 Then Abimilech ſaid vnto Abraham, What meane theſe ſeuen lambs, which thou haſt ſet by themſelues?

30 And he anſwered, Becauſe thou ſhalt receiue of mine hand theſe ſeuen lambes, that it may be a witnes vnto me, that I haue digged this well.

31 Wherefore the place is called || Beer-sheba, becauſe they both ſware.

32 Thus made they a[m] couenant at Beer-sheba: afterward Abimelech and Phichol his chiefe captaine roſe vp, & turned againe vnto the land of the Philiſtims.

33 ¶ And Abraham planted a groue in Beer-sheba, and [n] called there on the Name of the Lord the euerlaſting God.

34 And Abraham was a ſtranger in the Philiſtims land a long ſeaſon.

f True faith renounceth all naturall affections to obey Gods commandement.

g For his promiſe ſake made to Abraham, and not becauſe the child had diſcretion and iudgement to pray.

h Except God open our eyes, we can neither ſee nor vſe the meanes which are before vs.

i As touching outward things, God cauſed him to proſper.

|| *Or, ſhot in the bowe, and was an hunter.*

‡ *Ebr. deale falſely with me, or lie.*

k So that it is a lawfull thing to take an othe in matters of importance, for to iuſtifie the truth, and to aſſure others of our ſincerite.

l Wicked ſeruants doe many euils vnknowen to their maſters

|| *Or, well of the oth, or, ſeuen, meaning lambes.*

m Thus we ſee that the godly, as touching outward things may make peace with the wicked that know not the true God.

n That is, he worſhipped God in all points of true religion.

CHAP. XXII.

1 2 *The faith of Abraham is proued in offering his ſonne Izhak.* 8 *Izhak is a figure of Chriſt.* 20 *The generation of Nahor Abrahams brother, of whom commeth Rebekah.*

AND after theſe things, God did * proue Abraham, and ſaid vnto him, Abraham, Who anſwered, ‡ Here am I.

2 And hee ſaid, Take now thine onely ſonne Izhak, whom thou loueſt, and get thee vnto the land of [a] Moriah, and [b] offer him there for a burnt offering vpon one of the mountaines which I will ſhew thee.

3 Then Abraham roſe vp early in the morning, and ſadled his aſſe, and tooke two of his ſeruants with him, & Izhak his ſonne, and cloue wood for the burnt offering, and roſe vp, & went to the place, which God had told him.

4 ¶ Then the third day Abraham lift vp his eyes, and ſaw the place a farre off.

5 And ſaid vnto his ſeruants, Abide you here with the aſſe: for I and the child will goe yonder annd worſhip, and [c] come againe vnto you.

6 Then Abraham tooke the wood of the burnt offering, and layd it vpon Izhak his ſonne, and he tooke the fire in his hand, and the knife: and they went both together.

7 Then ſpake Izhak vnto Abraham his father, and ſaid, My father. And he anſwered, Here am I, my ſonne. And he ſaid, Behold the fire and the wood, but where is the lambe for the burnt offering?

8 Then Abraham anſwered, My ſonne, God will [d] prouide him a lambe for a burnt offering: ſo they went both together.

9 And when they came to the place which God had ſhewed him, Abraham builded an altar there, and couched the wood, and * bound Izhak his ſonne, * and layd him on the altar vpon the wood.

10 And Abraham ſtretching forth his hand, tooke the knife to kill his ſonne.

11 But the Angel of the Lord called vnto him from heauen, ſaying, Abraham, Abraham. And he anſwered, Here am I.

12 Then he ſaid, Lay not thine hand vpon the child, neither do any thing vnto him: for now I [e] know that thou feareſt God, ſeeing for my ſake || thou haſt not ſpared ‡ thine onely ſonne.

13 And Abraham lifting vp his eyes, looked: and behold, there was a ramme behind him, caught by the hornes in a buſh. Then Abraham went and tooke the ramme, and offered him vp for a burnt offring in the ſtead of his ſonne.

14 And Abraham called the name of that place, || Jehouah-iireh, as it is ſaid this day. In the mount will the Lord [g] be ſeene.

15 ¶ And the Angel of the Lord cryed vnto Abraham from heauen the ſecond time,

16 And ſaid, * By [h] my ſelfe haue I ſworne (ſaith the Lord) becauſe thou haſt done this thing, and haſt not ſpared thine onely ſonne,

17 Therefore will I ſurely bleſſe thee, and will greatly multiply thy ſeede, as the ſtarres of the heauen, and as the ſand which is vpon the ſea ſhore, and thy ſeede ſhall poſſeſſe the || gate of his enemies.

Hebr. 11.17.

‡ *Ebr. Lo, I.*

a Which ſignifieth the feare of God, in ‖ which place he was honored, and Salomon afterward built the temple.

b Herein ſtood ‖ chieleſt point of his tentation, ſeeing he was commanded to offer vp him in whom God had promiſed to bleſſe all the nations of the world.

c He doubted not, but God would accompliſh his promiſe, though he ſhould ſacrifice his ſon.

d The only way to ouercome all tentations, is to reſt vpon Gods prouidence.

e For it is like that his father had declared to him Gods commãdemẽt, whereunto he ſhewed himſelf obedient. *Iames 2.21.*

f That is, by thy true obedience thou haſt declared thy liuely faith.

|| *Or, and haſt not withholden thine onely ſon from me.*

‡ *Ebr. thy ſonne, thine onely ſonne.*

|| *Or, the Lord will ſee, or prouide.*

g The name is changed to ſhew that God doeth both ſee & prouide ſecretly for his, and alſo euidently is ſeene and felt in time conuenient. *Pſal. 105.9. eccliu 44 21. luke 1.73. heb. 6.13.*

h Signifying, that there is no greater then he.

|| *Or, holder.*

Chap.12.3. and 18.18. ecclus.44.22. actes 3.25. galat.3.8.

18 *And in thy seede shall all the nations of the earth be blessed, because thou hast obeyed my voyce.*

19 Then turned Abraham againe vnto his seruants: and they rose vp and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And after these things, one told Abraham, saying, Behold Milcah, she hath also borne children vnto thy brother Nahor:

21 To wit, Vz his eldest sonne, and Buz his brother, and Kemuel the father, of ‖ Aram,

‖ *Or, of the Syrians.*

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor Abrahams brother.

i Concubine is oftentimes taken in the good part, for those women which were inferior to the wiues.

24 And his i concubine called Reumah, she bare also Tebah, and Gahan, and Thahash, and Maachah.

CHAP. XXIII.

2 Abraham lamenteth the death of Sarah. 4 He buyeth a field to bury her of the Hittites. 13 The equitie of Abraham. 19 Sarah is buried in Machpelah.

WHen Sarah was an hundreth twenty and seuen yere old (so long lived she)

‡ *Ebr. the yeeres of the life of Sarah.*

2 Then Sarah died in Kiriath-arba: the same is Hebron in the land of Canaan: and Abraham came to mourne for Sarah, and to weepe for her.

3 ¶ Then Abraham a rose vp from the sight of his corps, and talked with the ‡ Hittites, saying,

a That is, when he had mourned: so the godly may mourne, if they passe not measure: and the natural affection is commendable.

4 I am a stranger and a forreiner among you, giue me a possession of burial with you, that I may bury my dead out of my sight.

‡ *Ebr sonnes of Heth.*

5 Then the Hittites answered Abraham saying vnto him,

6 Heare vs, my lord: thou art a prince b of God among vs: in the chiefest of our sepulchres bury thy dead: none of vs shall forbid thee his sepulchre, but thou mayest bury thy dead therein.

b That is, godly or excellent: for the Ebrewes so speak of al things that are notable, because all excellencie commeth of God.

7 Then Abraham stood, and bowed himselfe before the people of the land of the Hittites.

8 And he communed with them, saying, If it be ‡ your minde, that I shall bury my dead out of my sight, heare me, and entreat for me to Ephron, the sonne of Zohar,

‡ *Eb. in your soule.*

9 That he would giue mee the caue ‖ of Machpelah which he hath in the end of his field: that he would giue it mee for as much ‡ money as it is worth, for a possession to burie in among you.

‖ *Or, double caue. because one was within another.*

‡ *Ebr. in full siluer.*

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that c went in at the gates of his citie, saying,

c Meaning, all the citizens and inhabitants.

11 No, my lord, heare me: the field giue I thee, and the caue that therein is, I giue it thee: euen in the presence of the sonnes of my people giue I it thee, to bury thy dead.

12 Then Abraham d bowed himselfe before the people of the land,

d To shew that he had them in good estimation and reuerence.

13 And spake vnto Ephron in the audience of the people of the countrey, saying, Seeing thou wilt giue it, I pray thee heare me, I will giue the price of the field: receiue it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying vnto him,

15 My lord, hearken vnto me: the land is worth foure hundred e shekels of siluer: what is that betweene me and thee? bury therefore thy dead.

e The common shekel is about 20. pence, so then 400. shekels mount to 33. pound fiue shillings and eight pence, after fiue shillings sterling the ounce.

16 So Abraham hearkened vnto Ephron, and Abraham weyed to Ephron the siluer, which hee had named in the audience of the Hittites, euen foure hundred siluer shekels of currant money among merchants.

17 ¶ So the field of Ephron which was in Machpelah, and ouer against Mamre, euen the field and the caue that was therein, and all the trees that were in the field, which were in all the borders round about, was made sure

18 Vnto Abraham for a possession, in the sight of the Hittites, euen of all that ‖ went in at the gates of his citie.

‖ *Or, citizens.*

19 And after this, Abraham buried Sarah his wife in the caue of the field of Machpelah, ouer against Mamre: the same is Hebron in the land of Canaan.

20 Thus the field and the caue that is therein, was made sure vnto Abraham for a possession of burial f by the Hittites.

f That is, all the people confirmed the sale.

CHAP. XXIIII.

2 Abraham causeth his seruant to sweare to take a wife for Izhak in his own kinred. 12 The seruant prayeth to God. 33 His fidelitie toward his master, 50 The friendes of Rebekah commit the matter to God. 58 They aske her consent, and she agreeth. 67 and is married to Izhak.

NOw Abraham was old, and ‡ stricken in yeeres, and the Lord had blessed Abraham in all things.

‡ *Ebr. come into dayes.*

2 Therefore Abraham sayd vnto his eldest seruant of his house, which had the rule ouer all that he had, * a Put now thine hand vnder my thigh,

Chap.47.29.

a Which ceremonie declared the seruants obedience toward his master, & the masters power ouer the seruant.

3 And I will make thee b sweare by the Lord God of the heauen, & God of the earth, that thou shalt not take a wife vnto my son of the daughters of the Canaanites among whom I dwell.

b This sheweth that an oath may be required in a lawfull cause.

4 But thou shalt go vnto my c countrey, and to my kinred, and take a wife vnto my sonne Izhak.

c He would not that his sonne should marry out of godly family: for the inconueniences that come by mariying with the vngodly are set forth in sundry places of the Scriptures.

5 And the seruant said to him, What if the woman will not come with mee to this land: shall I bring thy sonne againe vnto the land from whence thou camest?

6 To whom Abraham answered, Beware that thou bring not my sonne d thither againe.

d Lest he should lose the inheritance promised.

7 ¶ The Lord God of heauen, who tooke me from my fathers house, and from the land where I was borne, and that spake vnto me, and that sware vnto me, saying, * Vnto thy seede will I giue this land, hee shall send his Angel before thee, and thou shalt take a wife vnto my sonne from thence.

Chap.12.7. and 13.15. and 15. 18. and 26.4.

8 Neuertheleſſe, if the woman will not follow thee, then shalt thou be ‡ discharged of this mine oath: onely bring not my sonne thither againe.

‡ *Ebr. innocent.*

9 Then the seruant put his hand vnder the thigh of Abraham his master, and sware to him for this matter.

10 ¶ So the seruant tooke ten camels of the camels of his master, and departed: (for hee had all his masters goods in his hand:) and so he arose, and went to ‖ Aram Naharaim, vnto the [c] city of Nahor.

11 And he made his camels to ‡ lie down without the citie by a well of water, at euentide about the time that the women come out to draw water.

12 And he said, O [f] Lord God of my master Abraham, I beseech thee, ‖ send me good speed this day, and shew mercy vnto my master Abraham.

13 Loe, I stand by the well of water, while the mens daughters of this city come out to draw water.

14 [g] Graunt therefore that the mayd, to whom I say, Bow downe thy pitcher, I pray thee, that I may drinke, if she say, Drink, and I will giue thy camels drinke also: may bee shee that thou hast ordeined for thy seruant Izhak: and thereby shall I know that thou hast shewed mercy on my master.

15 ¶ And now yet he had left speaking, behold, [h] Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Nahor Abrahams brother, and her pitcher vpon her shoulder.

16 (And the maid was very faire to looke vpon, a virgin, and vnknowen of man) and shee [i] went downe to the well, and filled her pitcher, and came vp.

17 Then the seruant ran to meet her, and said, Let me drink, I pray thee, a little water of thy pitcher.

18 And she said, Drinke ‡ sir: and she hasted, and let downe her pitcher vpon her hand, and gaue him drinke.

19 And when shee had giuen him drinke, she said, I will draw water for thy camels also, vntill they ‡ haue drunken enough.

20 And shee powred out her pitcher into the trough speedily, and ran againe vnto the well to draw water, and she drew for all his camels.

21 So the man wondred at her, and held his peace, to know whether the Lord had made his iourney prosperous or not.

22 And when the camels had left drinking, the man tooke a golden ‖ [k] abillement of [l] halfe a shekel weight, and two bracelets for her hands, of tenne shekels weight of gold:

23 And hee saide, Whose daughter art thou? tell me, I pray thee, Is there roume in thy fathers house for vs to lodge in?

24 Then she said to him, I am the daughter of Bethuel the sonne of Milcah, whom she bare vnto Nahor.

25 Moreouer she said vnto him, We haue litter also and prouender enough, and roume to lodge in.

26 And the man bowed himselfe and worshipped the Lord,

27 And said, Blessed be the Lord God of my master Abraham, which hath not withdrawen his mercy and [m] his trueth from my master: for when I was in the way, the Lord brought mee to my masters brethrens house.

28 And the maid ran and told them of her mothers house, according to these words.

29 ¶ Now Rebekah had a brother called Laban, and Laban ran vnto the man to the well.

30 For when he had seene the earerings, and the bracelets in his sisters hands, and when hee heard the words of Rebekah his sister, saying, Thus said the man vnto me, then he went to the man, and loe, he [n] stood by the camels at the well.

31 And he said, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house and roume for the camels?

32 ¶ Then the man came into the house, and [o] he vnladled the [p] camels, and brought litter and prouender for the camels, and water to wash his feete, and the mens feete that were with him.

33 Afterward the meate was set before him: but he said, I [q] will not eat, vntil I haue said my message. And he said, Speake on.

34 Then he said, I am Abrahams seruant,

35 And the Lord hath [r] blessed my master wonderfully, that he is become great, for he hath giuen him sheepe, and beeues, and siluer and gold, and men seruants, and mayd seruants, and camels, and asses.

36 And Sarah my masters wife hath borne a sonne to my master, when shee was old, [s] vnto him hath he giuen al that he hath.

37 Now my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the [t] Canaanites, in whose land I dwell:

38 But thou shalt goe vnto my [t] fathers house, and to my kinred, and take a wife vnto my sonne.

39 Then I said vnto my master, What if the woman will not follow me?

40 Who answered me, The Lord, before whom I walke, will send his Angel with thee and prosper thy iourney, and thou shalt take a wife for my sonne of my kinred, and my fathers house.

41 Then shalt thou bee discharged of [u] mine oath when thou commest to my kinred: and if they giue thee not one, thou shalt be free from mine oath.

42 So I came this day to the well, and said, O Lord the God of my master Abraham, if thou now prosper my ‖ iourney, which I goe,

43 Behold, * I stand by the wel of water, when a virgin commeth foorth to draw water, and I say vnto her, Giue me, I pray thee, a litele water of thy pitcher to drinke,

44 And she say to me, Drinke thou, and I will also draw for thy camels, let her be the wife, which the Lord hath ‖ prepared for my masters sonne.

45 And before I had made an ende of speaking in mine [x] heart, behold, Rebekah came foorth and her pitcher on her shoulder, and she went downe vnto the well, and drew water. Then I said vnto her, Giue me drink I pray thee.

46 And she made haste, and tooke downe her

‖ Or, Mesopotamia, or Syria of the two floods, to wit, of Tygris and Euphrates.

c That is, to Charan.

‡ Ebr. to bow their knees.

f He groundeth his prayer vpon Gods promise made to his master.

| Or, cause mee to meete.

g The seruant moued by Gods spirit, desired to be assured by a signe whether God prospered his iourney or no.

h God giueth good successe to all things that are vndertaken for the glory of his Name and according to his word.

i Here is declared that God euer heareth the prayers of his, and granteth their requests.

‡ Ebr my lord.

‡ Ebr haue made an end of drinking.

‖ Or, sauering.

k God permitted many things both in apparell and other things which are now forbidde especially when they appertaine not to our mortification.

l The golden shekel is here meant, and not that of siluer.

m He boasteth not his good fortune (as doe the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promise.

n For he waited on Gods hand, who hath now heard his prayer.

o To wit, Laban.

p The gentle entertainement of strangers vsed among the godly fathers.

q The fidelitie that seruants owe to their masters, causeth them to preferre their masters businesse to their owne necessitie.

r To blesse, signifieth here to enrich or increase with substance, as the text in the same verse declareth.

s The Canaanites were accursed, and therefore the godly could not ioyne with them in mariage.

t Meaning among his kinsfolke, as verse 40.

u Which by mine authority I caused thee to make.

‖ Or, way.

* Verse 13.

‖ Or, shewed.

x Signifying, that this prayer was not spoken by the mouth, but onely meditate in his heart.

her pitcher from her shoulder, and sayde, Drinke, and I will giue thy camels drinke also. So I dranke, and she gaue the camels drinke also.

47 Then I asked her, and sayd, Whose daughter art thou? And shee answered, The daughter of Bethuel Nahors sonne, whom Milcah bare vnto him. Then I put the abillement vpon her face, and the bracelets vpon her hands:

48 [y] And I bowed downe and worshipped the Lord, and blessed the Lord God of my master Abraham, which had brought me the ‡right way, to take my masters brothers daughter to his sonne.

49 Now therefore if ye will deale [z] mercifully and truely with my master, tell mee: and if not, tell me, that I may turne mee to the [a] right hand, or to the left.

50 Then answered Laban and Bethuel, and said, [b] This thing is proceeded of the Lord: wee cannot therefore say vnto thee, neither euill nor good.

51 Behold, Rebekah is ‖ before thee, take her and goe, that shee may bee thy masters sonnes wife, euen as the Lord hath ‖ sayd.

52 And when Abrahams seruant heard their words, he bowed himselfe toward the earth vnto the Lord.

53 Then the seruant tooke forth iewels of siluer, and iewels of golde, and raiment, and gaue to Rebekah: also vnto her brother and to her mother he gaue gifts.

54 Afterward they did eate and drinke both hee, and the men that were with him, and tarried all night: and when they rose vp in the morning, he said, [c] Let me depart vnto my master.

55 Then her brother and her mother answered, Let the maide abide with vs at the least ‡ ten dayes: then shall shee goe.

56 But hee said vnto them, Hinder you me not, seeing the Lord hath prospered my iourney: send me away, that I may goe to my master.

57 Then they said, We will call the maid and aske [c] her ‡ consent.

58 And they called Rebekah, and said vnto her, Wilt thou go with this man? And she answered, I will goe.

59 So they let Rebekah their sister goe, and her nurse, with Abrahams seruant and his men.

60 And they blessed Rebekah, and said vnto her, Thou art our sister, grow into thousand thousands, and thy seede possesse the [d] gate of his enemies.

61 ¶ Then Rebekah arose, ‡ her maides, and rode vpon the camels, and followed the man: and the seruant tooke Rebekah, and departed.

62 Now Izhak came from the way of [e] Beer-lahai-roi, (for he dwelt in the South countrey)

63 And Izhak went out to [e] pray in the field toward the euening: who lift vp his eyes, and lookt, ‡ behold, the camels came.

64 Also Rebekah lift vp her eyes, and when shee saw Izhak, shee lighted downe from the camel.

65 (For she had said to the seruant, Who is yonder man, that commeth in the field to meete vs? and the seruant had said, It is my master) So she tooke [f] a vaile, and couered her.

66 And the seruant told Izhak all things that he had done.

67 Afterward Izhak brought her into the tent of Sara his mother, and hee tooke Rebekah, and she was his wife, and he loued her: So Izhak was ‖ comforted after his mothers death.

y He sheweth what is our duety, when we haue receiued any benefit of the Lord,

‡ Ebr. in the way of truth.

z If you will freely and faithfully giue your daughter to my masters sonne.

a That is, that I may prouide elsewhere.

b So soone as they perceiue that it is Gods ordinance, they yeelde.

‖ Or, at thy commandement.

‖ Or, ordeined.

Verse 56. & 59.

‡ Ebr. dayes, or teyne.

c This sheweth that parents haue not authoritie to marry their children without consent of the parties.

‡ Ebr. her mouth.

d That is, let it be victorious ouer his enemies: which blessing is fully accomplished in Iesus Christ.

Chap. 16. 14. and 25. 11.

e This was the excercise of the godly fathers, to meditate Gods promises, and to pray for the accomplishment thereof.

f The custome was, ‡ the spouse was brought to her husband, her head being couered, in token of shamefastnesse and chastitie.

‖ Or, had left mourning for his mother.

CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children. 5 Abraham giueth all his goods to Izhak. 8 He dyeth. 12 The genealogie of Ishmael. 25 The birth of Iaakob and Esau. 30 Esau sellethhis birthright for a messe of pottage.

NOw Abraham had taken him [a] another wife called Keturah,

2 Which bare him Zimran, and Iokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Iokshan begate Sheba, and Dedan: * And the sonnes of Dedan were Assurim, and Letushim, and Leummim.

4 Also the sonnes of Midian were Ephah, and Epher, and Hanoch, and Abida, ‡ Eldaa. All these were the sonnes of Keturah.

5 ¶ And Abraham gaue ‡ all his goods to Izhak:

6 But vnto the [b] sonnes of the [c] concubines which Abraham had, Abraham [d] gaue gifts, and sent them away from Izhak his sonne (while he yet liued) Eastward to the East countrey.

7 And this is the age of Abrahams life which he liued, an hundreth seuenty and fiue yeere.

8 Then Abraham yeelded the spirit, and died in a good age, an olde man, and of great yeeres, and was [e] gathered to his people.

9 And his sonnes, Izhak and Ishmael buried him in the caue of Machpelah, in the field of Ephron sonne of Zoar the Hittite, before Mamre,

10 Which * field Abraham bought of the Hittites, where Abraham was buryed with Sarah his wife.

11 ¶ And after the death of Abraham, God blessed Izhak his sonne, and [f] Izhak dwelt in Beer-lahai-roi.

12 ¶ Now these are the generations of Ishmael Abrahams sonne, whom Hagar the Egyptian, Sarahs handmaid, bare vnto Abraham.

13 * And these are the names of the sons of Ishmael, name by name, according to their kinreds: the ‡ eldest sonne of Ishmael was ‖ Nebaioth, then Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, ‡ Massa,

15 Hadar, and Tema, Ietur, Naphish, and Kedemah.

16 These are the sonnes of Ishmael, and these are their names, by their townes and by their castles: to wit, twelue princes of their nations

17 (And these are the yeeres of the life of Ishmael, an hundreth thirty and seuen yeere, and he yeelded the spirit, and died, and was gathered vnto his [e] people.)

a While Sarah was yet aliue.

1. Chron. 1. 32.

‡ Ebr. all that he had.

b For by the vertue of Gods word he had not onely Izhak, but begat many mo.

c Reade Chap. 22. 24

d To auoide the dissention that els might haue come because of the heritage.

e Hereby the ancients signified that man by death perished not wholly: but as the soules of the godly liued after in perpetual ioy, so the soules of the wicked in perpetual paine.

Chap. 23. 16. Chap. 16. 14. and 24. 62. 1. Chron. 1. 29.

‡ Ebr. first borne.

f Which dwele among the Arabians, and were separate from the blessed seede.

18 And they dwelt from Hauilah vnto Shur, that is toward Egypt, as thou goest to Assyrie. Ismael ‖dwelt s in the presence of all his brethren.

‖Or, his lot fell.
g He meaneth that his lot fell to dwell among his brethren, as the Angel promised, Chap. 16. 12.

19 ¶ Likewise these are the generations of Izhak, Abrahams sonne. Abraham begate Izhak,

20 And Izhak was fortie yeere old, when hee tooke Rebekah to wife, the daughter of Bethuel the ‖ Aramite of Padan Aram, and sister to Laban the Aramite.

‖Or Syrian of Mesopotamia.

21 And Izhak prayed vnto the Lord for his wife, because shee was barren: and the Lord was intreated of him, and Rebekah his wife conceiued.

22 But the children ‖ strooe together within her: therefore she sayd, Seeing, it is so, why am I h thus? wherefore she went to i aske the Lord.

‖Or, haue hurt one another.
h That is, with childe, seeing one shall destroy another.
i For that is the onely refuge in all our miseries. Rom. 9. 12.

23 And the Lord said to her, Two nations are in thy wombe, and two manner of people shalbe diuided out of thy bowels, and the one people shall be mightier then the other, and the * elder shall serue the younger.

24 ¶ Therefore when her time of deliuerance was fulfilled, behold, twinnes were in her wombe.

25 So hee that came out first, was red, and he was al ouer as a rough garment, and they called his name Esau.

26 * And afterward came his brother out, and his hand held Esau by the heele: therefore his name was called Iaakob. Now Izhak was threescore yeere olde when Rebekah bare them.

Hose 12. 3. matth. 1. 2.

27 And the boyes grew, and Esau was a cunning hunter, ‡ ‡ liued in the fields: but Iaakob was a ‖plain man, ‡ dwelt in tents.

‡ Ebr. a man of the field.
‖Or, simple and innocent.
‡ Ebr venison in his mouth.

28 And Izhak loued Esau, for ‡ venison was his meate, but Rebekah loued Iaakob.

29 Now Iaakob sod pottage, and Esau came from the field and was weary.

30 Then Esau said to Iaakob, ‖Let me eate, I pray thee, of that pottage to red, for I am wearie. Therefore was his name called Edom.

‖Or, feed me quickly.
k The reprobate esteeme not Gods benefits, except they feele them presently, and therefore they preferre present pleasures. Hebr. 12. 16.

31 And Iaakob said, Sell me euen now thy birthright.

32 And Esau said, Loe, I am almost dead, what is then this k birthright to me?

33 Iaakob then said, Sweare to me euen now. And he sware to him, * and l solde his birthright vnto Iaakob.

34 Then Iaakob gaue Esau bread and pottage of lentiles: and he did eate & drinke and rose vp, and went his way: So Esau contemned his birthright.

l Thus the wicked prefere their wordly commodities to Gods spirituall graces: but the children of God doe the contrary.

CHAP. XXVI.

1 God prouideth for Izhak in the famine. 3 He reneweth his promise. 9 The king blameth him for denying his wife. 14 The Philistims hate him for his riches, 15 stoppe his welles, 16 and drive him away. 24 God comforteth him. 31 He maketh alliance with Abimelech.

AND there was a famine in the a land besides the first famine that was in the dayes of Abraham. Wherefore Izhak went to Abimelech king of the Philistims vnto Gerar,

a In the land of Canaan.

2 For the Lord appeared vnto him, and said, b Goe not downe into Egypt, but abide in the land which I shall shew vnto thee.

b Gods prouidence alwayes watcheth to direct the wayes of his children.

3 Dwell in this land, and I will be with thee, and will blesse thee: for to thee, and to thy seede I will giue all these * countreyes: and I will perfoorme the othe which I sware vnto Abraham thy father.

Chap. 13. 15. and 15. 18.

4 Also I will cause thy seede to multiply as the starres of heauen, and will giue vnto thy seede all these countreys: and in thy seede shall all the nations of the earth be * blessed,

Chap. 12. 3 and 15. 18. and 18. 18. and 22. 18. and 28. 14.

5 Because that Abraham c obeyed my voyce, and kept mine ‡ ordinance, my commandements, my statutes, and my lawes.

c He commendeth Abrahams obedience, because Izhak should be the more ready to follow the like: for as God made this promise of his free mercie, so doth the confirmation thereof proceede of the same fountaine.
‡ Ebr. my keeping.

6 ¶ So Izhak dwelt in Gerar.

7 And the men of the place asked him of his wife, and he said, Shee is my sister: for hee d feared to say, Shee is my wife, lest, sayd he, the men of the place should kill mee, because of Rebekah: for shee was beautifull to the eye.

d Whereby we see that feare and distrust is found in the most faithfull.

8 So after he had beene there long time, Abimelech King of the Philistims looked out at a window, and loe, hee saw Izhak e sporting with Rebekah his wife.

e Or, shewing some familiar signe of loue, wherby it might be knowen that she was his wife.

9 Then Abimelech called Izhak and said, Loe, shee is of a surete thy wife, and why saydest thou, She is my sister? To whom Izhak answered, Because I thought this, It may be that I shall die for her.

10 Then Abimelech said, ¶ Why hast thou done this vnto vs? one of the people had almost lien by thy wife, so shouldest thou haue brought f sinne vpon vs.

f In all ages men were perswaded that Gods vengeance should light vpon wedlocke breakers.

11 Then Abimelech charged all his people, saying, Hee that toucheth this man, or his wife, shall die the death.

12 Afterward Izhak sowed in that land, and found in the same yeere an ‖ hundreth fold by estimation: and so the Lord blessed him.

‖Or, an hundreth measures.

13 And the man waxed mightie, and ‡ still increased, till he was exceeding great.

‡ Ebr. he went forth going and increasing.

14 For he had flocks of sheepe, and herds of cattell, and a mightie houshold: therefore the Philistims had g enuie at him,

g The malicious enuie alwayes the graces of God in others.

15 Insomuch that the Philistims stopped and filled vp with earth all the welles, which his fathers seruants digged in his father Abrahams time.

16 Then Abimelech said vnto Izhak, Get thee from vs, for thou art mightier then we a great deale.

17 ¶ Therefore Izhak departed thence, and pitched his tent in the h valley of Gerar, and dwelt there.

h The Ebrew word signifieth a flood or valley where water at any time runneth.

18 And Izhak returning, digged the wels of water, which they had digged in the dayes of Abraham his father: for the Philistims had stopped them after the death of Abraham, and he gaue them the same names which his father gaue them.

19 Izhaks seruants then digged in the valley, and found there a well of ‖ liuing water.

‖Or, springing.

20 But the heardmen of Gerar did striue with Izhaks heardmen, saying, The water is ours: therefore called he the name of the well ‖ Ezek, because they were at strife with him.

‖Or, contention, strife.

21 Afterward they digged another well, and strooe for that also, and hee called the name

name of it ‖ Sitnah.

22 Then he remoued thence, and digged another well, for the which they strouе not: therefore called hee the name of it ‖ Rehoboth, and said, Because the Lord hath now made vs roume, wee shall increase vpon the earth.

23 So he went vp thence to Beer-sheba.

24 And the Lord appeared vnto him the same night, and said, I am the God of Abraham thy father: feare not, for I am with thee, and will blesse thee, and multiply thy seed for my seruant Abrahams sake.

25 Then he built an [k] altar there, and called vpon the Name of the Lord, and there spread his tent: where also Izhaks seruants digged a well.

26 ¶ Then came Abimeleth to him from Gerar: and Ahuzzath one of his friends, and Phichol the captaine of his armie.

27 To whom Izhak said, Wherefore come ye to me, seeing ye hate me, and haue put me away from you?

28 Who answered, We saw certainely that the Lord was with thee, & we thought thus, Let there be now an oath betweene vs, euen betweene vs and thee, and let vs make a couenant with thee.

29 [l] If thou shalt doe vs no hurt, as wee haue not touched thee, and as we haue done vnto thee nothing but good, and sent thee away in peace: thou now, the blessed of the Lord, doe this.

30 Then he made them a feast, and they did eate and drinke.

31 And they rose vp betimes in the morning, and sware one to another: then Izhak let them goe, and they departed from him in peace.

32 And that same day Izhaks seruants came and told him of a well, which they had digged, and said vnto him, Wee haue found water.

33 So he called it ‖ Shibah: therefore the name of the citie is called ‖ Beer-sheba vnto this day.

34 ¶ Now when Esau was fourtie yeere old, he tooke to wife Judith the daughter of Beeri, an Hittite, & Bashemath the daughter of Elon an Hittite also.

35 And they [m] were ‖ a griefe of minde to Izhak, and to Rebekah.

CHAP. XXVII.

1 Iaakob getteth the blessing from Esau by his mothers counsell. 38 Esau by weeping moueth his father to pitie him. 41 Esau hateth Iaakob, and threatneth his death. 43 Rebekah sendeth Iaakob away.

AND when Izhak was olde, and his eyes were dimme, (so that hee could not see) he called Esau his eldest sonne, and said vnto him, My sonne. And he answered him, ‡ I am here.

2 Then he said, Behold, I am now old, and know not the day of my death.

3 Wherefore now I pray thee, take thine instruments, thy quiuer and thy bowe, and get thee to the field, that thou mayest ‡ take me some venison.

4 Then make me sauourie meat, such as I loue, and bring it me that I may eate, and that my [a] soule may blesse thee before I die.

5 (Now Rebekah heard, when Izhak spake to Esau his sonne) and Esau went into the fielde to hunt for venison, and to bring it.

6 ¶ Then Rebekah spake vnto Iaakob her sonne, saying, Beholde, I haue heard thy father talking with Esau thy brother, saying,

7 Bring me venison, and make me sauory meate, that I may eate and blesse thee before the Lord afore my death.

8 Now therefore, my sonne, heare my voyce in that which I command thee.

9 [b] Get thee now to the flocke, and bring me thence two good kids of the goates, that I may make pleasant meate of them for thy father, such as he loueth.

10 Then thou shalt bring it to thy father, and hee shall eate, to the intent that hee may blesse thee before his death.

11 But Iaakob said to Rebekah his mother, Behold, Esau my brother is rough, and I am smooth.

12 My father may possibly feele me, and I shall seeme ‡ to him to be a mocker: so shal I bring a curse vpon me, and not a blessing.

13 But his mother said vnto him, ‖ [c] Vpon me be thy curse, my sonne: onely heare my voyce, and goe and bring me them.

14 So he went and fet them, and brought them to his mother: and his mother made pleasant meat, such as his father loued.

15 And Rebekah tooke fatte clothes of her elder sonne Esau, which were in her house, and clathed Iaakob her yonger sonne:

16 And she couered his hands and the smoothe of his neche with the skinnes of the kids of the goates.

17 Afterward shee put the pleasant meate and bread, which shee had prepared, in the hand of her sonne Iaakob.

18 ¶ And when he came to his father, he said, My father. Who answered, I am here: who art thou, my sonne?

19 And Iaakob said to his father, [d] I am Esau thy first borne, I haue done as thou badest me, arise, I pray thee: sit vp and eate of my venison, that thy soule may blesse me.

20 Then Izhak said vnto his sonne, How hast thou found it so quickly my sonne? Who said, Because the Lord thy God brought it to mine hand.

21 Againe Izhak sayde vnto Iaakob, Come neere now, that I may feele thee, my sonne, whether thou be that my sonne Esau or not.

22 Then Iaakob came neere to Izhak his father, and he feele him, and sayde, The voyce is Iaakobs voyce, but the hands are the hands of Esau.

23 (For hee knew him not, because his hands were rough as his brother Esaus hands: wherefore he blessed him)

24 Againe hee sayde, Art thou that my sonne Esau? Who answered, ‡ Dea. 14.

25 Then said he, Bring it me hither, and I will eate of my sonnes venison, that my soule may blesse thee. And he brought it to him, and he ate: also he brought him wine, and he dranke.

26 Afterward his father Izhak sayde vnto

‖ Or, hatred.

‖ Or, largenesse, roume.

i God assureth Izhak against all feare by rehearsing the promise made to Abraham.

k To signifie that he would serue none other God, but the God of his father Abraham.

l The Hebrewes in swearing begin commonly with If, and vnderstand the rest that is that God shall punish him that breaketh the oath: heere the wicked shew that they are afraid lest that come to them, which they would do to others.

‖ Or, oath.

‖ Or, the well of the oath.

Chap. 27. 46.

‖ Or, disobedient and rebellious.

‡ Ebr. Loe, I

‡ Ebr. hunt.

a The carnall affection which he bare to his sonne, made him forget that which God spake to his wife, Chap. 25. 23.

b The subtilty is blame worthy, because she should haue tarried til God had performed his promise.

‡ Ebr. before his eyes.

‖ Or, as though I would deceiue him.

‖ Or, I will take the danger on me.

c The assurance of Gods decree made her bold.

d Although Iaakob was assured of this blessing by faith, yet he did euil to seeke it by lies, and the more, because he abuseth Gods ‖ Name therein.

e This declareth that he suspected something, yet God would not haue his decree altered.

‡ Ebr. I am.

vnto him, Come neere now, and kisse mee, my sonne.

27 And hee came neere and kissed him. Then he smelled the sauour of his garments, and blessed him, and said, Behold, the smell of my sonne is as the smell of a field, which the Lord hath blessed.

28 * God giue thee therefore of the dewe of heauen, and the fatnesse of the earth, and plentie of wheate and wine.

29 Let people bee thy seruants, and nations bow vnto thee: be lord ouer thy brethren, and let thy mothers children honour thee. Cursed be he that curseth thee, and blessed be he that blesseth thee.

30 ¶ And when Izhak had made an end of blessing Iaakob, and Iaakob was scarce gone out from the presence of Izhak his father, then came Esau his brother from his hunting.

31 And he also prepared sauorie meat, and brought it to his father, and said vnto his father, Let my father arise, & eate of his sonne venison, that thy soule may bless me.

32 But his father Izhak said vnto him, Who art thou? And he answered, I am thy sonne, euen thy first borne Esau.

33 Then Izhak was f stricken with a marueilous great feare, and said, Who and where is hee that hunted venison, & brought it me, and I haue eate of all before thou camest? and I haue blessed him, therefore hee shalbe blessed.

34 When Esau heard the words of his father, he cried out with a g great and bitter, out of measure, and said vnto his father, Bless me, euen me also, my father.

35 Who answered, Thy brother came with subtiltie, and hath taken away thy blessing.

36 Then he said, Was he not iustly called Iaakob? for he hath deceiued me these two times: he tooke my birthright, and lo, now hath he taken my blessing. Also he said, Hast thou not reserued a blessing for me?

37 Then Izhak answered, and said vnto Esau, Behold, I haue made him h thy lord, and all his brethren haue I made his seruants: also with wheate and wine haue I furnished him, and vnto thee now what shall I doe, my sonne?

38 Then Esau said vnto his father, Hast thou but one blessing, my father? bless mee, ‖ euen me also my father: and Esau lifted vp his voyce, and * wept.

39 Then Izhak his father answered, and said vnto him, Behold, the fatnesse of the earth shall bee thy dwelling place, and thou shalt haue of the dewe of heauen from aboue.

40 And i by thy sword shalt thou liue, and shalt be thy brothers k seruant. But it shall come to passe, when thou shalt get the masterie, that thou shalt breake his yoke from thy neeke.

41 ¶ Therefore Esau hated Iaakob because of the blessing, wherewith his father blessed him. And Esau thought in his mind, * The dayes of mourning for my father will come shortly, l then I will slay my brother Iaakob.

42 And it was tolde to Rebekah of the words of Esau her elder sonne, and shee sent and called Iaakob her younger sonne, & said vnto him, Behold, thy brother Esau m is comforted against thee, meaning to kill thee:

43 Now therefore my sonne, heare my voyce: arise, and flee thou to Haran to my brother Laban.

44 And tarie with him a while, vntill thy brothers fierceneſse be swaged,

45 And till thy brothers wrath turne away from thee, & he forget the things which thou hast done to him: then will I send and take thee from thence: why should I be n deprived of you both in one day?

46 Also Rebekah said to Izhak, * I am weary of my life, for the o daughters of Heth. If Iaakob take a wife of the daughters of Heth like these of the daughters of the land, p what availeth it me to liue?

CHAP. XXVIII.

1 Izhak forbiddeth Iaakob to take a wife of the Canaanites. 9 Esau taketh a wife of the daughters of Ishmael against his fathers will. 12 Iaakob in the way to Haran seeth a ladder reaching to heauen. 14 Christ is promised. 20 Iaakob asketh of God onely meate and clothing.

THen Izhak called Iaakob, and a blessed him, and charged him, and said vnto him, Take not a wife of the daughters of Canaan.

2 Arise, * Get thee to * Padan Aram to the house of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

3 And God ‖ all sufficient bless thee, and make thee to increase, and multiply thee, that thou mayest be a multitude of people,

4 And giue thee the blessing of Abraham, euen to thee, and to thy seede with thee, that thou mayest inherite the land (wherein thou art a b stranger,) which God gaue vnto Abraham,

5 Thus Izhak sent foorth Iaakob, and he went to Padan Aram vnto Laban sonne of Bethuel the Aramite, brother to Rebekah Iaakobs and Esaus mother.

6 ¶ When Esau sawe that Izhak had blessed Iaakob, and sent him to Padan Aram, to fet him a wife thence, and giuen him a charge when he blessed him, saying, Thou shalt not take a wife of the daughters of Canaan,

7 And that Iaakob had obeyed his father and his mother, and was gone to Padan Aram:

8 Also Esau seeing that the daughters of Canaan displeased Izhak his father,

9 Then went Esau to Ishmael, and tooke ‖ vnto the wives, which hee had, Mahalath the daughter of c Ishmael Abrahams sonne, the sister of Nabaioth, to be his wife.

10 ¶ Now Iaakob departed from Beersheba, and went to Haran.

11 And he came vnto a certaine place, and tarried there all night, because the Sun was downe, and tooke of the stones of the place, and layd vnder his head, and slept in the same place.

12 Then hee dreamed, and behold, there stood a d ladder vpon the earth, and the top

Hebr. 11. 20.

f In perceiuing his errour, by appointing his heire against Gods sentence pronounced before.

‖ *Or, sufficiently.*

g In the Chap. 25. hee was so called, because he held his brother by the heele, as though he would ouerthrow him: and therefore he is here called an ouerthrower, or deceiuer.

h For Izhak did this as he was the minister and Prophet of God.

‖ *Or, I am also (thy sonne.)*

Hebr. 12. 17.

i Because thine enemies shalbe round about thee.

k Which was fulfilled in his posteritie, the Idumeans: who were tributaries for a time to Israel, and after, came to liberty. *Obad. 1. 10.*

l Hypocrites onely abstaine from doing euil for feare of men.

m He hath good hope to recouer his birthright by killing thee.

n For the wicked sonne wil kil the godly: and the plague of God will afterward light on the wicked sonne *Chap. 26. 35.*

o Which were Esaus wiues.

p Hereby shee perswaded Izhak to agree to Iaakobs departing.

a This second blessing was to confirme Iaakobs faith, lest he should thinke that his father had giuen it without Gods motion. *Hos. 12. 12.*

Chap. 24. 10.

‖ *Or, Almighty.*

b The godly fathers were put in mind continually, that they were but stragers in this world: to the intente they should lift vp their eyes to § heauens, where they should haue a sure dwelling.

‖ *Or, beside his wiues.*

c Thinking hereby to haue reconciled himselfe to his father, but all in vaine: for he taketh not away § cause of the euill.

d Christ is the ladder, whereby God and man are ioyned together, and by whom the Angels minister vnto vs: all graces by him are giuen vnto vs, & we by him ascend into heauen.

top of it reached vp to heauen: and lo, the Angels of God went vp and downe by it.

13 * And behold, the Lord stood aboue it, and said, I am the Lord God of Abraham thy father, and the God of Isaak: the land, vpon the which thou sleepest, * will I giue thee and thy seede.

14 And thy seede shal be as the dust of the earth, and thou shalt spread abroad * to the West, and to the East, and to the North, and to the South, and in thee and in thy seede shall all the * families of the earth be blessed.

15 And lo, I am with thee, and will keepe thee whithersoeuer thou goest, and wil bring thee againe into this land: for I will not forsake thee vntill I haue performed that, that I haue promised thee.

16 ¶ Then Iaakob awoke out of his sleepe, and said, Surely the Lord is in this place, and I was not aware.

17 And he was [f] afraide and saide, How fearefull is this place! this is none other but the house of God, and this is the gate of heauen.

18 Then Iaakob rose vp early in the morning, and toke the stone that he had laide vnder his head, and [g] set it vp as a * pillar and powred oyle vpon the top of it.

19 And he called the name of that place ‖ Beth-el: notwithstanding the name of the citie was at the first called Luz.

20 Then Iaakob vowed a vow, saying If [h] God will be with me, and will keepe me in this iourney which I goe, and will giue me bread to eate, and clothes to put on.

21 So that I come againe vnto my fathers house in safety, then shall the Lord bee my God.

22 And this stone, which I haue set vp as a pillar, shall be Gods house: and of all that thou shalt giue me, will I giue the tenth vnto thee.

CHAP. XXIX.

13 Iaakob commeth to Laban and seruetb seuen yeeres for Rahel. 23 Leah brought to his bed in stead of Rahel. 27 He seruetb seuen yeeres more for Rahel. 32 Leah conceiueth and beareth foure sonnes.

Then Iaakob * lift vp his feete and came into the † East countrey.

2 And as he looked about, behold, there was a well in the field, [b] and lo, three flocks of sheepe lay thereby, (for at that well were the flockes watered) and there was a great stone vpon the wels mouth.

3 And thither were all the flocks gathered, and they rolled the stone from the wels mouth, & watered the sheepe, & put the stone againe vpon the wels mouth in his place.

4 And Iaakob saide vnto them, My [c] brethren, whence be yee? And they answered, We are of Haran.

5 Then he saide vnto them, Know yee Laban the sonne of Nahor? Who said, We know him.

6 Againe he saide vnto them, [d] Is hee in good health? and they answered, Hee is in good health, and behold, his daughter Rahel commeth with the sheepe.

7 Then he saide, Loe, it is yet hie day, neither is it time that the cattell should be gathered together: water yee the sheepe and goe feede them.

8 But they said, We may not vntill all the flockes be brought together, and till men rolle the stone from the wels mouth, that we may water the sheepe.

9 ¶ While he talked with them, Rahel also came with her fathers sheepe, for shee kept them.

10 And assone as Iaakob saw Rahel the daughter of Laban his mothers brother, and the sheep of Laban his mothers brother, then came Iaakob neere, and rolled the stone from the wels mouth, and watered the flock of Laban his mothers brother.

11 And Iaakob kissed Rahel, and lift vp his voice and wept.

12 (For Iaakob told Rahel that he was her fathers ‖ brother, and that hee was Rebekahs sonne) then she ranne and told her father.

13 And when Laban heard tell of Iaakob his sisters sonne, he ranne to meete him, and imbraced him, and kissed him, & brought him to his house: and he told Laban [e] all these things.

14 To whom Laban said, Well, thou art my [f] bone and my flesh, and he abode with him the space of a moneth.

15 ¶ For Laban sayde vnto Iaakob, Though thou be my brother, shouldest thou therefore serue me for nought? Tell me what shalbe thy wages.

16 Now Laban had two daughters, the elder called Leah, and the yonger called Rahel.

17 And Leah was ‖ tender eyed, but Rahel was beautifull and faire.

18 And Iaakob loued Rahel, and said, I will serue thee seuen yeares for Rahel thy yonger daughter.

19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man: abide with me.

20 And Iaakob serued seuen yeares for Rahel, and they seemed vnto him but a [g] few dayes, because he loued her.

21 ¶ Then Iaakob said to Laban, Giue me my wife that I may goe in to her: for my ‡ terme is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

23 But [h] when the euening was come, hee toke Leah his daughter, and brought her to him, and he went in vnto her.

24 And Laban gaue his maide Zilpah to his daughter Leah to be her seruant.

25 But when the morning was come, behold, it was Leah. Then said he to Laban, Wherefore hast thou done thus to me? Did not I serue thee for Rahel? wherefore then hast thou beguiled me?

26 And Laban answered, It is not the [i] maner of this place, to giue the yonger before the elder.

27 Fulfill seuen yeeres for her, and we wil also giue thee this for the seruice which thou shalt serue me yet seuen yeeres more.

28 Then Iaakob did so, and fulfilled her seuen yeeres, so hee gaue him Rahel his daughter to be his wife.

29 Laban also gaue to Rahel his daughter

Chap. 35. 1. and 48. 3.

e He felt the force of this promise onely by faith: for all his life time he was but a stranger in this land.

Deut. 12. 20. and 19. 14. Chap. 12. 3. and 18. 18. and 22. 18. and 26. 4.

f He was touched with a godly feare and reuerence.

g To be a remembrance onely of the vision shewed vnto him.

Chap. 31. 13.

‖ *Or, house of God*

h He bindeth not God vnder this condition, but acknowledgeth his infirmity, and promiseth to be thankfull.

a That is, hee went forth on his iourney.

† *Ebr. to the land of the children of the East.*

b Thus he was directed by the only prouidence of God, who brought him also to Labans house.

c It seemeth that in those dayes the custome was to call euen strangers brethren.

d Or, is he in peace? by the which word the Ebrewes signifie all prosperitie.

‖ *Or, neth w.*

e That is, the cause why he departed from his fathers house, and what he saw in the way.

f That is, of my blood and kinred.

‖ *Or, bleare eyed.*

g Meaning, after that the yeares were accomplished.

‡ *Ebr. my dayes are full.*

h The cause why Iaakob was deceiued, was, that in old time the wife was couered with a vaile when she was brought to her husband, in signe of chastitie and shamefastnesse.

i He esteemed more the profite that he had of Iaakobs seruice, then either his promise or the maner of the country, though he alledged custome for his excuse.

ter Bilhah his maide to be her seruant.
30 So entred he into Rahel also, and loued also Rahel more then Leah, and serued him yet seuen yeares more.
31 ¶ When the Lord saw that Leah was despised, he † made her fruitfull: but Rahel was barren.
32 And Leah conceiued and bare a sonne, and she called his name Reuben: for she said, Because the Lord hath looked vpon my tribulation, now therefore mine husband will loue me.
33 And she conceiued againe, and bare a sonne, and said, Because the Lord heard that I was hated, he hath therefore giuen me this sonne also, and she called his name Simeon.
34 And she conceiued againe, and bare a sonne, and said, Now at this time will my husband keepe me company, because I haue borne him three sonnes: therefore was his name called Leui.
35 Moreouer she conceiued againe, and bare a sonne, saying, Now will I ‖ praise the Lord: * therefore she called his name Iudah, and † left bearing.

CHAP. XXX.

4 9 Rahel and Leah being both barren, giue their maides vnto their husband, and they bare him children. 14 Leah giueth Mandrakes to Rahel, that Iaakob might lie with her. 27 Laban is enriched for Iaakobs sake. 43 Iaakob is made very rich.

AND when Rahel saw that she bare Iaakob no children, Rahel enuied her sister, and said vnto Iaakob, Giue me children, or else I die.
2 Then Iaakobs anger was kindled against Rahel, and he saide, Am I in a Gods stead, which hath withholden from thee the fruit of the wombe?
3 And she said, Behold my maide Bilhah, goe in to her, and she shall beare vpon my b knees, and † I shall haue children also by her.
4 Then she gaue him Bilhah her maide to wife, and Iaakob went in to her.
5 So Bilhah conceiued and bare Iaakob a sonne.
6 Then said Rahel, God hath giuen sentence on my side, and hath also heard my voice, and hath giuen me a sonne: therefore called she his name Dan.
7 And Bilhah Rahels maide conceiued againe, and bare Iaakob the second sonne.
8 Then Rahel said, With † c excellent wrestlings haue I wrestled with my sister, and haue gotten the vpper hand: and she called his name Naphtali.
9 And when Leah saw that she had left bearing, she toke Zilpah her maide, and gaue her Iaakob to wife.
10 And Zilpah Leahs maid bare Iaakob a sonne.
11 Then said Leah, d A company commeth: and she called his name Gad.
12 Againe Zilpah Leahs maid bare Iaakob another sonne.
13 Then said Leah, Ah, blessed am I, for the daughters will blesse me: and she called his name Aher.
14 ¶ Now Reuben went in the dayes of the wheat harueste, and found Mandrakes in the field, and brought them vnto his mother Leah. Then said Rahel to Leah, Giue mee, I pray thee, of thy sonnes mandrakes.
15 But shee answered her, Is it a small matter for thee to take mine husband, except thou take my sonnes mandrakes also? Then said Rahel, Therefore he shall sleepe with thee this night for thy sonnes mandrakes.
16 And Iaakob came from the field in the euening, and Leah went out to meete him, and said, Come in to me, for I haue † bought and payed for thee with my sonnes mandrakes: and he slept with her that night.
17 And God heard Leah, and he conceiued, and bare vnto Iaakob the fift sonne.
18 Then said Leah, God hath giuen mee my reward, because I gaue my maide to my husband, and she called his name Isachar.
19 After, Leah conceiued againe, and bare Iaakob the sixt sonne.
20 Then Leah said, God hath indued me with a good dowre: now will mine husband dwell with me, because I haue borne him sixe sonnes: and she called his name Zebulun.
21 After that, she bare a daughter, and she called her name Dinah.
22 ¶ And God remembred Rahel, and God heard her, and ‖ opened her wombe.
23 So she conceiued and bare a sonne, and said, God hath taken away my e reproche.
24 And she called his name Ioseph, saying, The Lord will giue me yet another sonne.
25 ¶ And as sone as Rahel had borne Ioseph, Iaakob said to Laban, Send me away that I may go vnto my place, and to my countrey.
26 Giue mee my wiues and my children, for whom I haue serued thee, and let me goe: for thou knowest what seruice I haue done thee.
27 To whom Laban answered, If I haue now found fauour in thy sight, stay: I haue ‖ perceiued that the Lord hath blessed me for thy sake.
28 Also he said, Appoine vnto me thy wages, and I will giue it thee.
29 But he said vnto him, Thou knowest what seruice I haue done thee, and in what taking thy cattel hath beene ‖ vnder me.
30 For the little that thou hadst before I came, is increased into a multitude: and the Lord hath blessed thee by my comming: but now when shall I † trauell for mine owne house also?
31 Then he said, What shall I giue thee? And Iaakob answered, Thou shalt giue me nothing at all: if thou wilt doe this thing for me, I will returne, feede, and keepe thy sheepe.
32 I will passe thorow all thy flocks this day, and ‖ separate from them all the sheepe with little spots and great spots, and all ‖ blacke lambes among the sheepe, and the great spotted, and little spotted among the goates: and it shall be my wages.
33 So shall my h righteousnes answere for mee.

†Ebr. opened her wombe.
k This declareth that oft times they which are despised of men, are fauoured of God.
l Hereby appeareth, that she had recourse to God in her affliction.
m For children are a great cause of mutuall loue betweene man and wife.
‖Or, confesse. Matth. 1. 2.
†Ebr. stood from bearing.

a It is only God that maketh barren and fruitfull and therefore I am not in fault.
b I will receiue her children on my lap, as though they were mine owne.
†Ebr. I shall be builded.

†Ebr. wrestlings of God.
c The arrogancy of mans nature appeareth in that she contemneth her sister, after she hath receiued this benefit of God to beare children.
d That is, God doth increase me with a multitude of children: for so Iaakob doth expound the name Gad, Chap. 49. 19.

e Which is a kinde of herbe whose root hath a certaine likenes of the figure of a man.
†Ebr. buying: I haue bought.
f In stead of acknowledging her fault, she boasteth as if God had rewarded her therefore.
‖Or, made her fruitfull.
g Because fruitfulnesse came of Gods blessing, who saide, Increase and multiply: barrennesse was counted as a curse.
‖ Or, tryed by experience.
‖Or, with me.
†Ebr. at my foote.
h The order of nature requireth that euery one prouide for his owne family.
‖Or, separate thou.
Or, red.
i That which shall hereafter be thus spotted.
k God shall testifie for my righteous dealing by rewarding my labours.

mee hereafter, when to shall come for my reward before thy face, and euery one that hath not little or great spots among the goates, and blacke among the sheepe, the same shall be ‖ theft with me.

34 Then Laban said, Goe to, would God it might be according to thy saying.

35 Therefore ‖ he tooke out the same day the hee goats, that were party coloured and with great spots, and all the shee goats with little and great spots, and all that had white in them, and all the ‖ black among the sheepe, and put them in the keeping of his sonnes.

36 And hee set three dayes iourney betweene himselfe and Iaakob. And Iaakob kept the rest of Labans sheepe.

37 ¶ Then Iaakob [l] tooke rods of greene popular, and of hasel, and of the chesnut tree, and pilled white strakes in them, and made the white appeare in the rods.

38 Then hee put the rods, which he had pilled in the gutters and watering troughs, when the sheepe came to drinke, before the sheepe: (for they were in heate, when they came to drinke.)

39 And the sheepe ‖ were in heate before the rods, and afterward brought forth yong of party colour, and with small and great spots.

40 And Iaakob parted these lambes, and turned the faces of the flocke towards these lambes party coloured, & all maner of blacke, among the sheepe of Laban: so hee put his owne flockes by themselues, and put them not with Labans flocke.

41 And in euery ramming time of the [m] stronger sheepe, Iaakob laid the rods before the eyes of the sheepe in the gutters, that they might conceiue before the rods.

42 But when the sheepe were feeble, hee put them not in: and so the feebler were Labans, and the stronger Iaakobs.

43 So the man encreased exceedingly, and had many flockes, and maide seruants, and men seruants, and camels, and asses.

‖ Or, counted theft.

‖ Or, Laban.

‖ Or, redde, or, browne.

l Iaakob herein vsed no deceit: for it was Gods commandement, as he declareth in the next chapter, verse 9. & 11.

‖ Or, conceiued.

m As they which tooke the ram about September, & brought forth about March: so the feebler in March, and lambde in September.

CHAP. XXXI.

1 Labans children murmure against Iaakob. 3 God commandeth him to returne to his countrey. 13. 14 The care of God for Iaakob. 19 Rahel stealeth her fathers idols. 23 Laban followeth Iaakob. 44 The couenant betweene Laban and Iaakob.

NOw hee heard the [a] wordes of Labans sonnes, saying, Iaakob hath taken away all that was our fathers, and of our fathers goods hath he gotten all this honour.

2 Also Iaakob beheld the countenance of Laban, ‡ that it was not towards him as in times past:

3 And the Lord had sayd vnto Iaakob, Turne againe into the land of thy fathers, and to thy kinred, and I will be with thee.

4 Therefore Iaakob sent and called Rahel and Leah to the field vnto his flocke.

5 Then said he vnto them, I see your fathers countenance, that it is not toward me ‡ as it was wont, and the [b] God of my father hath bene with me.

6 And ye know that I haue serued your father with all my might.

7 But your father hath deceiued me, and changed my wages ‖ tenne times: but God suffered him not to hurt me.

8 If he thus said, The spotted shall bee thy wages, then all the sheepe bare spotted: and if hee sayd thus, The partie coloured shall be thy reward, then bare all the sheepe partie coloured.

9 Thus hath [c] God taken away your fathers ‖ substance, and giuen it me.

10 ¶ For in ramming time I lifted vp mine eyes, and saw in a dreame, & behold, the hee goates leaped vpon the shee goates, that were partie coloured with little and great spots spotted.

11 And the Angel of God said to me in a dreame, Iaakob. And I answered, Loe, I am here.

12 And hee sayde, Lift vp now thine eyes, and see all the hee goates leaping vpon the shee goates that are partie coloured, spotted with little and great spottes: for I haue seene all that Laban doeth vnto thee.

13 [d] I am the God of Beth-el, where thou ‡ anointedst the pillar, where thou vowedst a vow vnto mee. Now rise, get thee out of this countrey, and returne vnto the land where thou wast borne.

14 Then answered Rahel and Leah, and sayd vnto him, Haue wee any more portion and inheritance in our fathers house?

15 Doeth not he count vs as strangers? for he hath [e] sold vs, and hath eaten vp and consumed our money.

16 Therefore all the riches, which God hath taken from our father, is ours, and our childrens: now then whatsoeuer God hath sayd vnto thee, doeth.

17 ¶ Then Iaakob rose vp, and set his sonnes and his wiues vpon camels.

18 And hee carried away all his flockes, and all his substance which hee had gotten, to wit, his riches which hee had gotten in Padan Aram, to go to Izhak his father vnto the land of Canaan.

19 When Laban was gone to sheare his sheepe, then Rahel stole her fathers [f] idoles.

20 Thus Iaakob ‖ stole away the heart of Laban the Aramite: for hee told him not that he fled.

21 So fled he with all that he had, and he rose vp, and passed the ‖ riuer, and set his face toward mount Gilead.

22 And the third day after was it tolde Laban, that Iaakob fled.

23 Then hee tooke his ‖ brethren with him, and followed after him seuen dayes iourney, and ‖ ouertooke him at mount Gilead.

24 And God came to Laban the Aramite in a dreame by night, and sayd vnto him, Take heede that thou speake not to Iaakob ‡ ought saue good.

25 ¶ Then Laban ouertooke Iaakob, and Iaakob had pitched his tent in the mount: and Laban also with his brethren pitched vpon mount Gilead.

26 Then Laban said to Iaakob, What hast thou done? ‖ thou hast euen stolen away mine heart, and carryed away my daughters

a The children vttered in words that which the father dissembled in heart, for the couetous thinke that whatsoeuer they cannot snatch, is plucke from them.

‡ Ebr. and loe, not he with him as yesterday, and yer yesterday.

‡ Ebr. as yesterday, and before yesterday.

b The God whom my father worshipped.

‖ Or, many times.

e This declareth that the thing which Iaakob did before, was by Gods commandement, and not through deceit.

‖ Or, cattell.

d This Angel was Christ which appeared to Iaakob in Beth el, & hereby appeareth he had taught his wiues the feare of God: for hee talketh as though they knew this thing. *Chap. 28. 18.*

e For they were giuen to Iaakob in recompense of his seruice, which was a kinde of sale.

f For so the word here signifieth, because Laban calleth them gods verse 30.

‖ Or, went away priuily from Laban.

‖ Or. Euphrates.

‖ Or, kinsefolkes and friends.

‖ Or, ioyned with him.

‡ Ebr. from good to euill.

‖ Or, conueyed thy selfe away priuily.

daughters as though they had beene taken captiues with the sword.

27 Wherefore diddest thou flee so secretly and steale away from me, and diddest not tell mee, that I might haue sent thee foorth with mirth and with songs, with timbrell and with harpe?

28 But thou hast not suffered me to kisse my sonnes and my daughters: now thou hast done foolishly in doing so.

29 I am ‡ able to doe you euill: but the g God of your father spake vnto mee yesternight, saying, Take heede that thou speake not to Iaakob ought saue good.

30 Now though thou wentest thy way, because thou greatly longedst after thy fathers house, yet wherefore hast thou stollen my gods?

31 Then Iaakob answered, and sayd to Laban, Because I was afraid, and thought that thou wouldest haue taken thy daughters from me.

32 But with whom thou findest thy gods, ‖ let him not liue. Search thou before our brethren what I haue of thine, and take it to thee, (but Iaakob wist not that Rahel had stollen them.)

33 Then came Laban into Iaakobs tent, and into Leahs tent, & into the two maides tents, but found them not. So hee went out of Leahs tent, and entred into Rahels tent.

34 (Now Rahel had taken the idoles, and put them in the camels ‖ litter, and sate downe vpon them) and Laban searched all the tent, but found them not.

35 Then sayd shee to her father, ‡ My lord, be not angry that I cannot rise vp before thee: for the custome of women is vpon me: so hee searched, but found not the idoles.

36 ¶ Then Iaakob was wroth, & chode with Laban: Iaakob also answered and sayd to Laban, What haue I trespassed? what haue I offended, that thou hast pursued after me?

37 Seeing thou hast searched all my stuffe, what hast thou found of all thine houshold stuffe? put it heere before my brethren and thy brethren, that they may iudge betweene vs both.

38 This twenty yeeres I haue bin with thee: thine ewes & thy goates haue not ‖ cast their young, and the rams of thy flocke haue I not eaten.

39 ‡ Whatsoeuer was torne of beastes, I brought it not vnto thee, but made it good my selfe: * of mine hand didst thou require it, were it stollen by day or stollen by night.

40 I was in the day consumed with heat, and with frost in the night, and my ‖ sleepe departed from mine eyes.

41 Thus haue I beene twentie yeere in thine house, and serued thee fourteene yeeres for thy two daughters, and sixe yeeres for thy sheepe, and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the h feare of Izhak had beene with me, surely thou haddest sent me away now emptie: but God beheld my tribulation, and the labour of my hands, and rebuked thee yesternight.

43 Then Laban answered and sayd vnto Iaakob, These daughters are my daughters, and these sonnes are my sonnes, & these sheepe are my sheepe, and all that thou seest, is mine, and what can I doe this day vnto these my daughters, or to their sonnes which they haue borne?

44 Now therefore i come and let vs make a couenant, I and thou, which may bee a witnesse betweene me and thee.

45 Then tooke Iaakob a stone, and set it vp as a pillar.

46 And Iaakob sayd vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there vpon the heape.

47 And Laban called it ‖ Iegar-sahadutha, and Iaakob called it k Galeed.

48 For Laban said, This heape is witnesse betweene me and thee this day: therefore he called the name of it Galeed.

49 Also he called it, ‖ Mizpah, because he sayd, The Lord l looke betweene mee and thee, when we shall be ‖ departed one from another.

50 If thou shalt vexe my daughters, or shalt take m wiues besides my daughters: there is no man with vs, behold, God is witnesse betweene me and thee.

51 Moreouer Laban said to Iaakob, Behold this heape, and behold the pillar, which I haue set betweene me and thee,

52 This heape shall be witnesse, and the pillar shall bee witnesse, that I will not come ouer this heape to thee, and that thou shalt not passe ouer this heape and this pillar vnto me for euill.

53 The God of Abraham, and the God of n Nahor, and the God of their father bee iudge betweene vs: but Iaakob sware by the o feare of his father Izhak.

54 Then Iaakob did offer a sacrifice vpon the mount, and called his brethren to eate ‖ bread, and they did eate bread, and tarried all night in the mount.

55 And early in the morning Laban rose vp and kissed his sonnes and his daughters, and p blessed them, and Laban departing, went vnto his place againe.

CHAP. XXXII.

1 *God comforteth Iaakob by his Angels.* 9. 10 *Hee prayeth vnto God confessing his vnworthinesse* 13 *He sendeth presents vnto Esau.* 24. 28 *Hee wrestled with the Angel who nameth him Israel.*

NOw Iaakob went foorth on his iourney, * and the Angels of GOD met him.

2 And when Iaakob saw them, he sayd, a This is Gods hoste, and called the name of the same place, ‖ Mahanaim.

3 Then Iaakob sent messengers before him to Esau his brother, vnto the land of Seir into the countrey of Edom:

4 To whom he gaue commandement, saying, Thus shall yee speake to my b lord Esau: Thy seruant Iaakob sayth thus, I haue beene a stranger with Laban, and tarried vnto this time.

5 I haue beeues also and asses, sheepe, and men

‡ *Ebr. power is in mine hand.*

g Hee was an idolater, and therefore would not acknowledge the God of Iaakob for his God.

‖ *Or, let him die.*

‖ *Or, straw, or saddle.*

‡ *Ebr. let not anger be in the eyes of my lord.*

‖ *Or, bene barren.*

‡ *Ebr. the torne, or taken by pray.* *Exod.* 22. 12.

‖ *Or, I slept not.*

h That is, the God whom Izhak did feare and reuerence.

i His conscience reproued him of his misbehauiour toward Iaakob, and therefore moued him to seeke peace.

‖ *Or, the heape of witnesse.*

k The one name the place in the Syrian tongue, and the other in the Ebrew tongue.

‖ *Or, watch tower.*

l To punish the trespasser.

‖ *Or, bid.*

m Nature compelleth him to condemne that vice, whereunto through couetousnesse he forced Iaakob.

n Behold, how the idolaters mingle the true God with their fained gods.

o Meaning, by the true God whom Izhak worshipped.

‖ *Or, meate.*

p Wee see that there is euer some seede of the knowledge of God in the hearts of the wicked.

Chap. 48. 16.

a He acknowledgeth Gods benefits, who for the preseruation of his, sendeth hosts of Angels.

‖ *Or, tents.*

b He reuerenced his brother in worldly things, because he chiefly looked to be preferred to the spiritual promise.

men seruants, and women seruants, & haue sent to shew my lord, that I may finde grace in thy sight.

6 ¶ So the messengers came againe to Iaakob, saying, We came vnto thy brother Esau, and he also commeth against thee, and foure hundreth men with him.

7 Then Iaakob was [c] greatly afraide, and was sore troubled, and diuided the people that was with him, and the sheepe, & the beeues, and the camels into two companies.

8 For hee sayd, If Esau come to the one company and smite it, the other company shall escape.

9 ¶ Moreouer Iaakob sayd, O God of my father Abraham, and God of my father Izhak: Lord, which *saydest vnto mee, Returne vnto thy countrey, and to thy kinred, and I will doe thee good,

10 I am not ‡worthy of the least of all the mercies and all the trueth, which thou hast shewed vnto thy seruant: for with my [d] staffe came I ouer this Iorden, and now haue I gotten two bands.

11 I pray thee deliuer me from the hand of my brother, from the hand of Esau: for I feare him, lest he will come and smite me, and the [e] mother vpon the children.

12 For thou saydest, I wil surely doe thee good, and make thy seed as the sand of the sea, which cannot be numbred for multitude.

13 ¶ And he taried there the same night, and toke of that which came to hand, a [f] present for Esau his brother:

14 Two hundred shee goats, and twenty hee goates, two hundred ewes and twenty rammes:

15 Thirtymilch camels with their colts, forty kine, and ten bullockes, twenty shee asses and ten foales.

16 So hee deliuered them into the hand of his seruants, euery droue by themselues, and said vnto his seruants, Passe before me, and put a space betweene droue and droue.

17 And he commanded the foremost, saying, If Esau my brother meete thee, and aske thee, saying, Whose seruant art thou? And whither goest thou? And whose are these before thee?

18 Then thou shalt say, They be thy seruant Iaakobs: it is a present sent vnto my lord Esau: and beholde, hee himselfe is behinde vs.

19 So likewise commanded he the second, and the third, and al that followed the droues, saying, After this manner ye shall speake vnto Esau, when ye finde him.

20 And yee shall say moreouer, Beholde thy seruant Iaakob commeth after vs, (for he thought, I [g] will appease his wrath with the present that goeth before me, and afterward I will see his face: it may be that he will ‡ accept me.)

21 So went the present before him: but he tarryed that night with the company.

22 And he rose vp the same night, and toke his two wiues, and his two maides, and his eleuen children, and went ouer the ford Iabbok.

23 And he toke them, and sent them ouer the riuer, and sent ouer that he had.

24 ¶ Now when Iaakob was left himselfe alone, there wrestled a [h] man with him vnto the breaking of the day.

25 And he saw that he could not [i] preuaile against him: therefore he touched the hollow of his thigh, and the hollow of Iaakobs thigh was swoed, as he wrestled with him.

26 And he said, Let me goe, for the morning appeareth. Who answered, [k] I will not let thee goe except thou blesse me.

27 Then said he vnto him, What is thy name? And he said Iaakob.

28 Then said hee, *Thy name shal be called Iaakob no more, but Israel: because thou hast had [k] power with God, thou shalt also preuaile with men.

29 Then Iaakob demaunded, saying, Tell me, I pray thee, thy name. And he said, Wherefore now doest thou aske my name? And he blessed him there.

30 And Iaakob called the name of the place Peniel: for said hee, I haue seene God face to face. and ‖ my life is preserued.

31 And the Sun rose to him, as he passed Peniel, and he [l] halted vpon his thigh.

32 Therefore the children of Israel eate not of the sinew that shranke in the hollow of the thigh vnto this day: because he touched the sinew that shranke in the hollow of Iaakobs thigh.

CHAP. XXXIII.

4 Esau and Iaakob meete, and are agreed 11 Esau receiueth his gifts. 19 Iaakob buyeth a possession, 20 And buildeth an Altar.

AND as Iaakob lift vp his eyes, and looked, behold, Esau came, and with him foure hundred men: and hee [a] diuided the children to Leah, and to Rahel, and to the two maides.

2 And he put the maides, and their children foremost, and Leah, and her children after, and Rahel and Ioseph hindermost.

3 So he went before them, and [b] bowed himselfe to the ground seuen times, vntill he came neere to his brother.

4 Then Esau ranne to meete him, and embraced him, and fell on his necke, and kissed him, and they wept.

5 And hee lift vp his eyes, and saw the women and the children, and said, Who are these with thee? And he answered, They are the children whom God of his grace hath giuen thy seruant.

6 Then came the maides neere, they, and their children, and [c] bowed themselues.

7 Leah also with her children came neere and made obeisance: and after, Ioseph and Rahel drew neere and did reuerence.

8 Then he sayd, What meanest thou by all this droue, which I met? Who answered, I haue sent it, that I may find fauour in the sight of my lord.

9 And Esau sayd, I haue ynough my brother: keepe that thou hast to thy selfe.

10 But Iaakob answered, Nay, I pray thee, if I haue found grace now in thy sight, then receiue my present at mine hand: for [d] I haue seene thy face, as though I had seen the face of God, because thou hast accepted mee.

11 I pray thee take my blessing, that is brought

c Albeit he was comforted by the Angels, yet the infirmity of the flesh doeth appeare.

Chap. 31.13.

‡ *Ebr. I am lesse then all my mercies.*

d That is, poore and without all prouision.

e Meaning, he will put all to death: this prouerbe commeth of them which kill the bird together with her yong ones.

f Not distrusting Gods assistance, but vsing such meanes as God had giuen him.

g He thought it no losse to depart with these goods, to the intent he might follow the vocation whereunto God called him.

‡ *Ebr. receiue my face.*

h That is, God in forme of man.

i For God assaileth his with the one hand, and vpholdeth them with the other. *Hos 12.4.*

Chap. 35.10.

k God gaue Iaakob both power to ouercome, & also the praise of the victory.

‖ *Or, my soul is deliuered.*

l The faithfull so euercome their tentations, that they feele the smart thereof, to the intent that they should not glory but in their humility.

a That if the one part were assailed, the other might escape.

b By this gesture he partly did reuerence to his brother, and partly prayed to God to mitigate Esaus wrath.

c Iaakob and his family are the image of the Church vnder the yoke of tyrants, which for feare are brought to subiection.

d In that that his brother imbraced him so louingly, contrary to his expectation, he accepted it as a plaine signe of Gods presence.

‖ *Or, gift.*

brought thee: for God hath had mercie on me, and therefore I haue all things: so hee e compelled him, and he tooke it.

12 And he said, Let vs take our iourney and goe, and I will goe before thee.

13 Then hee answered him, My lord knoweth, that the children are tender, and the ewes and kine with young vnder mine hand, and if they should ouerdriue them one day, all the flocke would die.

14 Let now my lord go before his seruant, and I will driue softly, according to the pace of the cattell, which is before me, and as the children be able to endure, vntill f I come to my lord vnto Seir.

15 Then Esau sayd, I will leaue then some of my folk with thee. And he answered, What needeth this? let me finde grace in the sight of my lord.

16 ¶ So Esau returned, and went his way that same day vnto Seir.

17 And Iaakob went forward toward Succoth, and built him an house, and made boothes for his cattel: therefore he called the name of the place ‖ Succoth.

18 ¶ Afterward, Iaakob came safe to Shechem a city, which is in the land of Canaan, when he came from ‖ Padan Aram, and pitched before the city.

19 And there he bought a parcel of ground where he pitched his tent, at the hand of the sonnes of Hamor Shechems father, for an hundred ‖ pieces of money.

20 And he set vp there an altar, and called it, The mighty God of Israel.

CHAP. XXXIIII.

1 Dinah is rauished. 8 Hamor asketh her in marriage for his sonne. 22 The Shechemites are circumcised at the request of Iaakobs sonnes and the persuasion of Hamor. 25 The whoredome is reuenged. 28 Iaakob reproueth his sonnes.

THen Dinah, the daughter of Leah, which she bare vnto Iaakob, a went out to see the daughters of that countrey.

2 Whom when Shechem the sonne of Hamor the Hiuite lord of that countrey saw, he tooke her, and lay with her, and ‡ defiled her.

3 So his heart claue vnto Dinah the daughter of Iaakob: and he loued the maid, and ‡ spake kindly vnto the maid.

4 Then said Shechem to his father Hamor, saying, b Get me this maide to wife.

5 (Now Iaacob heard that he had defiled Dinah his daughter, and his sonnes were with his cattell in the field: therefore Iaakob held his peace, vntill they were come.)

6 ¶ Then Hamor the father of Shechem went out vnto Iaakob to commune with him.

7 And when the sonnes of Iaakob were came out of the field and heard it, it grieued the men, and they were very angry, because he had wrought ‖ villeny in Israel, in that he had lien with Iaakobs daughter: which thing ought not to be done.

8 And Hamor communed with them, saying, The soule of my sonne Shechem longeth for your daughter: giue her him to wife, I pray you.

9 So make ‖ affinitie with vs: giue your daughters vnto vs, and take our daughters vnto you.

10 And yee shall dwell with vs, and the land shall be before you: dwel, & doe your business in it, & haue your possessions therein.

11 Shechem also said vnto her father and vnto her brethren, ‖ Let me find fauour in your eyes, and I will giue whatsoeuer yee shall appoint me.

12 ‡ Aske of me abundantly both dowry and gifts, and I will giue as ye appoint me, so that ye giue me the maide to wife.

13 Then the sonnes of Iaakob answered Shechem and Hamor his father, talking deceitfully, because he had defiled Dinah their sister.

14 And they saide vnto them, c We cannot doe this thing, to giue our sister to an vncircumcised man: for that were a d reproufe vnto vs.

15 But in this wil we consent vnto you, if ye will be as we are, that euery manchilde among you be e circumcised,

16 Then will wee giue our daughters to you, and we will take your daughters to vs, and will dwell with you, and be one people.

17 But if ye will not hearken vnto vs to be circumcised, then wil we take our daughter, and depart.

18 Now their words pleased Hamor, and Shechem Hamors sonne.

19 And the yong man deferred not to doe the thing, because he loued Iaakobs daughter: he was also the ‖ most set by of all his fathers house.

20 ¶ Then Hamor and Shechem his sonne went vnto the f gate of their citie, and communed with the men of their citie, saying,

21 These men are g peaceable with vs: and that they may dwel in the land, and doe their affaires therein (for behold, the land hath roume enough for them) let vs take their daughters to wiues, and giue them our daughters.

22 Onely herein wil the men consent vnto vs for to dwell with vs, and to be one people, if all the men children among vs be circumcised as they are circumcised.

23 Shall not h their flocks and their substance and all their cattell be ours? onely let vs consent herein vnto them, and they will dwell with vs.

24 And vnto Hamor, and Shechem his sonne hearkened al that went out of the gate of his citie: and all the men children were circumcised, euen all that went out of the gate of his citie.

25 And on the third day (when they were sore) two of the sonnes of Iaakob, i Simeon and Leui Dinahs brethren, tooke either of them his sword and went into the citie boldly, and k slew euery male.

26 They slew also Hamor and Shechem his sonne with the ‡ edge of the sword, and tooke Dinah out of Shechems house, and went their way.

27 Againe the other sonnes of Iaakob came vpon the dead, and spoyled the citie, because they had defiled their sister.

28 They

e By earnest entreatie.

f He promised that which (as seemeth) his minde was not to performe.

‖ Or, tents.

‖ Or, Mesopotamia.

‖ Or, lambes, or money so marked.

g He calleth the signe, the thing which it signifieth, in token that God had mightily deliuered him.

a This example teacheth that too much libertie is not to be giuen to youth.

‡ Ebr. humbled her.

‡ Ebr. spake to the heart of the maid.

b This proueth that the consent of parents is requisite in marriage, seeing the very infidels did also obserue it as a thing necessary.

‖ Or folly.

‡ Eb and it shall not be so done.

‖ Or, marriages.

‖ Or, grant my request.

‡ Ebr. multiply greatly the dowrie.

c They made the holy ordinance of God, a meane to compasse their wicked purpose.

d As it is abomination for them that are baptized to ioyne with infidels.

e Their fault is the greater in that they make religion a cloke for their craft.

‖ Or, most honourable.

f For the people vsed to assemble there, and iustice was also ministred.

g Thus many pretend to speake for a publike profite, when they only speake for their owne priuate gaine and commodity.

h Thus they lacke no kinde of perswasion, which preferre their owne commodities before the common wealth.

i For they were the chiefe of the company. Chap. 49. 6.

k The people are punished with their wicked princes.

‡ Ebr. mouth of the sword.

28 They tooke their sheepe, and their beeues, and their asses, and whatsoeuer was in the city, and in the fields.

29 Also they caried away captiue and spoyled all their goods, and all their children and their wiues, and all that was in the houses.

30 Then Iaakob sayd to Simeon and Leui, Ye haue troubled mee, and made mee ‖ stinke among the inhabitants of the land, as well the Canaanites, as the Perizzites, and I being few in number, they shal gather themselues together against mee, and slay mee, and so shall I and my house be destroyed.

‖ Or, to be abhorred.

31 And they answered, Should he abuse our sister as an whore?

CHAP. XXXV.

1 *Iaakob at Gods commaundement goeth vp to Beth-el to build an altar.* 2 *He reformeth his household.* 5 *God maketh the enemies of Iaakob afraid.* 8 *Deborah dieth.* 12 *The land of Canaan is promised him.* 18 *Rahel dieth in labour.* 22 *Reuben lieth with his fathers concubine.* 23 *The sonnes of Iaakob.* 29 *The death of Izhak.*

THen [a] God sayd to Iaakob, Arise, goe vp to Beth-el and dwell there, and make there an altar vnto God, that appeared vnto thee, * when thou fledest from Esau thy brother.

a God is euer at hand to succour his in their troubles.

* Chap. 28. 13.

2 Then said Iaakob vnto his houshold, and to all that were with him, Put away the strange gods that are among you, and [b] cleanse your selues, and change your garments:

b That by this outward act they should shew their inward repentance.

3 For we will arise, and goe to Beth-el, and I will make an altar there vnto God, which heard me in the day of my tribulation, & was with me in the way which I went.

4 And they gaue vnto Iaakob all the strange gods, which were in their hands, and all their [c] earerings which were in their eares, and Iaakob hid them vnder an oke, which was by Shechem.

c For therein was some signe of superstition, as in tablets and Agnus deis.

5 Then they went on their iourney, and the [d] feare of God was vpon the cities that were round about them: so that they did not follow after the sonnes of Iaakob.

d Thus notwithstanding the inconuenience that came before, God deliuered Iaakob.

6 ¶ So came Iaakob to Luz which is in the land of Canaan: (the same is Beth el) he and all the people that was with him.

7 And he built there an altar, and * had called the place, The God of Beth-el, because that God appeared vnto him there, when he fled from his brother.

* Chap. 28. 19.

8 Then Deborah Rebekahs nurse died, and was buried beneath Beth el vnder an oke: and hee called the name of it ‖ Allon Bachuth.

‖ Or, oke of lamentation.

9 ¶ Againe God appeared vnto Iaakob, after he came out of Padan Aram, and blessed him.

10 Moreouer God sayd vnto him, Thy name is Iaakob: thy name shall be no more called Iaakob, but * Israel shalbe thy name: and he called his name Israel.

* Chap. 32. 28.

11 Againe, God sayd vnto him, I am God ‖ all sufficient, grow, and multiply, a nation & a multitude of nations shall spring of thee, and Kings shall come out of thy loynes.

‖ Or, almighty.

12 Also I wil giue the land, which I gaue to Abraham, and Izhak, vnto thee: and vnto thy seede after thee will I giue that land.

13 So God [e] ascended from him in the place where he had talked with him.

e As God is said to descend, when he sheweth some signe of his presence, so hee is said to ascend, when the vision is ended.

14 And Iaakob set vp a pillar in the place where he talked with him, a pillar of stone, and powred drinke offering thereon: also he powred oyle thereon.

15 And Iaakob called the name of the place where God spake with him, Beth-el.

16 ¶ Then they departed from Beth el, and when there was [f] about halfe a dayes iourney of ground to come to Ephrath, Rahel trauailed, and in trauailing she was in perill.

f The Ebrew word signifieth as much ground as one may goe from baite to bait, which is taken for halfe a dayes iourney.

17 And when she was in paines of her labour, the midwife said vnto her, Feare not: for thou shalt haue this sonne also.

18 Then as shee was about to yeilde vp the ghost (for she died) she called his name Ben-oni, but his father called him Beniamin.

19 Thus * died Rahel, and was buried in the way to Ephrath, which is Beth-lehem.

* Chap. 48. 7.

20 And Iaakob set a [g] pillar vpon her graue: this is the pillar of Rahels graue vnto this day.

g The ancient fathers vsed this ceremony to testifie their hope of the resurrection to come, which was not generally reuealed.

21 ¶ Then Israel went forward, and pitched his tent beyond Migdal-eder.

22 Now when Israel dwelt in that land, Reuben went, and [h] lay * with Bilhah his fathers concubine, and it came to Israels eare. And Iaakob had twelue sonnes.

h This teacheth that the fathers were not chosen for their merits, but by Gods only mercies, whose election by their faults was not changed.

* Chap. 49. 4.

23 The sonnes of Leah: Reuben Iaakobs eldest sonne, and Simeon, and Leui, and Iudah, and Issachar, and Zebulun.

24 The sonnes of Rahel: Ioseph and Beniamin.

25 And the sonnes of Bilhah Rahels maide: Dan, and Naphtali.

26 And the sons of Zilpah Leahs maid: Gad, and Asher. These are the sonnes of Iaakob, which were borne him in Padan Aram.

27 ¶ Then Iaakob came vnto Izhak his father to Mamre a citie of Arbah: this is Hebron, where Abraham and Izhak were strangers.

28 And the dayes of Izhak were an hundreth and fourescore yeeres.

29 And Izhak gaue vp the ghost, and died, and was * gathered vnto his people, being old and full of dayes: and his sonnes Esau and Iaakob buried him.

* Chap. 25. 8.

CHAP. XXXVI.

1 2 *The wiues of Esau.* 7 *Iaakob & Esau are rich.* 9 *The genealogie of Esau.* 24 *The finding of mules.*

NOw these are the [a] generations of Esau, which is Edom.

a This genealogie declareth that Esau was blessed temporally, and that his fathers blessing tooke place in worldly things.

2 Esau tooke his wiues of the [b] daughters of Canaan: Adah the daughter of Elon an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Hiuite,

b Besides those wiues whereof is spoken, Chap. 26. 34.

3 And tooke Basemath Ishmaels daughter, sister of Nebaioth.

4 And * Adah bare vnto Esau, Eliphaz: and Basemath bare Reuel.

5 Also Aholibamah bare Ieush, and Iaalam, and Korah: These are the sonnes of Esau, which were borne to him in the land

1. Chron. 1. 35.

land of Canaan.

6 So Esau tooke his wiues, & his sonnes and his daughters, and all the soules of his house, and his flockes, and all his cattel, and all his substance which he had gotten in the land of Canaan, and [c] went into another countrey from his brother Iaakob.

7 For their riches were so great, that they could not dwell together, and the land wherein they were strangers, could not receiue them because of their flocks.

8 * Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 ¶ So these are the generations of Esau father of ‖ Edom in mount Seir.

10 These are the names of Esaus sonnes: * Eliphaz the sonne of Adah, the wife of Esau, and Reuel the sonne of Bashemath the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz Amalek: these be the sonnes of Adah Esaus wife.

13 ¶ And these are the ‖ sonnes of Reuel: Nahath, and Zerah, Shammah, and Mizzah: these were the sonnes of Bashemath Esaus wife.

14 ¶ And these were the sonnes of Aholibamah the daughter of Anah, ‖ daughter of Zibeon Esaus wife: for she bare vnto Esau Ieush, and Iaalam, and Korah.

15 ¶ These were ‖ [d] Dukes of the sonnes of Esau, the sonnes of Eliphaz, the first borne of Esau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,

16 Duke Korah, Duke Gatam, Duke Amalek: these are the Dukes that came of Eliphaz in the land of Edom: these were the ‖ sonnes of Adah.

17 ¶ And these are the sonnes of Reuel Esaus sonne: Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah: these are the Dukes that came of Reuel in the land of Edom: these are the ‖ sonnes of Bashemath Esaus wife.

18 ¶ Likewise these were the sonnes of Aholibamah Esaus wife: Duke Ieush, Duke Iaalam, Duke Korah: these Dukes came of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, and these are the Dukes of them: This Esau is Edom.

20 ¶ * These are the sonnes of Seir the Horite, which [e] inhabited the land before, Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the sons of Seir in the land of Edom.

22 And the sonnes of Lotan were Hori, and Heman, and Lotans sister was Timna.

23 And the sonnes of Shobal were these: Alian, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeon: both Aiah and Anah: this was Anah that found [f] mules in the wilderness, as he fed his father Zibeons asses.

25 And the children of Anah were these: Dishon, and Aholibamah the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Ithran, and Cheran.

27 The sonnes of Ezer are these: Bilhan, and Zaauan, and Akan.

28 The sonnes of Dishan are these: Uz, and Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah,

30 Duke Dishon, Duke Ezer, Duke Dishan. These bee the Dukes of the Horites, after their Dukedomes in the land of Seir.

31 ¶ And these are the [g] Kings that reigned in the land of Edom, before there reigned any King ouer the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his city was Dinhabah.

33 And when Bela died, Iobab the sonne of Zerah, of Bozrah reigned in his stead.

34 When Iobab also was dead, Husham of the land of Temani reigned in his stead.

35 And after the death of Husham, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his citie was Auith.

36 When Hadad was dead, then Samlah of Masrekah reigned in his stead.

37 When Samlah was dead, Shaul of [h] Rehoboth by the riuer reigned in his stead.

38 When Shaul died, Baal-hanan the sonne of Achbor reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, and the name of his city was Pau: and his wiues name Mehetabel the daughter of Matred, the ‖ daughter of Mezahab.

40 Then these are the names of the Dukes of Esau according to their families, their places, and by their names: Duke Timna, Duke Aluah, Duke Ietheth,

41 Duke Aholibamah, Duke Elah, Duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Mibzar,

43 Duke Magdiel, Duke Iram, these be the Dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of [i] Edom.

CHAP. XXXVII.

Ioseph accuseth his brethren. 5 He dreameth and is hated of his brethren. 28 They sell him to the Ishmaelites. 34 Iaakob bewaileth Ioseph.

1 Iaakob now dwelt in the land, wherein his father was a stranger, in the land of Canaan.

2 These are the [a] generations of Iaakob: when Ioseph was seuenteene yeere old, he kept sheepe with his brethren: and the childe was with the sonnes of Bilhah, and with the sonnes of Zilpah his fathers wiues. And Ioseph brought vnto their father their ‖ [b] euill saying.

3 Now Israel loued Ioseph more then all his sonnes, because he begate him in his olde age, and he made him a coate of many ‖ colours.

c Herein appeareth Gods prouidence, which causeth the wicked to giue place to the godly, that Iaakob might enioy Canaan, according to Gods promise. *Iosh.24.4.*

‖ *Or, the Edomites.* 1. *Chron.* 1.35.

‖ *Or, nepheues.*

‖ *Or, neece.*

‖ *Or, chiefe men.*

d If Gods promise be so sure towards them which are not of his houshold, how much more will he peforme the same to vs?

‖ *Or, nephewes.*

‖ *Or, nephewes.*

1. *Chron.* 1.38.

e Before that Esau did there inhabite.

f Who not conteuted with those kinds of beastes which God had created, found out the monstrous generation of mules betweene the asse and the mare.

g The wicked rise vp suddenly to honour, and perish as quickly: but the inheritance of the children of God continueth euer, *Psal.102.* 28.

h Which city is by the riuer Euphrates.

‖ *Or, neece.*

i Of Edom came the Idumeans.

a That is, the story of such things as came to him and his family, as Chap. 5.1.

‖ *Or, slander.*

b He complained of the euill words, and iniuries which they spake and did against him.

‖ *Or, pieces.*

4 So when his brethren sawe that their father loued him more then all his brethren, then they hated him, and could not speake peaceably vnto him.

5 ¶ And Ioseph [c] dreamed a dreame, and told his brethren, who hated him so much the more.

6 For he said vnto them, Heare, I pray you, this dreame which I haue dreamed.

7 Behold now, we were binding sheaues in the mids of the field: and loe, my sheafe arose, and also stood vpright, and behold, your sheaues compassed round about, and did reuerence to my sheafe.

8 Then his brethren said to him, What, shalt thou reigne ouer vs, & rule vs? or shalt thou haue altogether dominion ouer vs? and they [d] hated him so much the more for his dreames, and for his words.

9 ¶ Againe he dreamed another dreame, and told it his brethren, and said, Behold, I haue had one dreame more, and behold, the sunne and the moone and eleuen starres did reuerence to mee.

10 Then he told it vnto his father and to his brethren, and his father [e] rebuked him, and said vnto him, What is this dreame, which thou hast dreamed? Shall I, and thy mother and thy brethren come indeede and fall on the ground before thee?

11 And his brethren enuied him, but his father ‖ [f] noted the saying.

12 ¶ Then his brethren went to keepe their fathers sheepe in Shechem.

13 And Israel said vnto Ioseph, Doe not thy brethren keepe in Shechem? come, and I will send thee to them.

14 And hee answered him, I am heere. Then he said vnto him, Goe now, see whether it bee well with thy brethren, and how the flockes prosper, and bring mee word againe: so hee sent him from the vale of Hebron, and he came to Shechem.

15 ¶ Then a man found him: for loe, he was wandring in the field, and the man asked him, saying, What seeke st thou?

16 And hee answered, I seeke my brethren: tell me I pray thee, where they keepe sheepe.

17 And the man said, They are departed hence: for I heard them say, Let vs goe vnto Dothan. Then went Ioseph after his brethren, and found them in Dothan.

18 And when they saw him afarre off, euen before he came at them, they [g] conspired against him for to slay him.

19 For they said one to another, Behold, this ‖ dreamer commeth.

20 Come now therefore, and let vs slay him, and cast him into some pit, and we will say, A wicked beast hath deuoured him: then wee shall see what will come of his dreames.

21 *But when Reuben heard that, he deliuered him out of their handes, and said, ‡Let vs not kill him.

22 Also Reuben sayd vnto them, Shed not blood, but cast him into this pit that is in the wildernes, and lay no hand vpon him. Thus he said, that he might deliuer him out of their hands, & restore him to his father again.

23 ¶ Now when Ioseph was come vnto his brethren, they stript Ioseph out of his coate, his particoloured coat that was vpon him.

24 And they toke him, and cast [h] him into a pit, and the pit was empty, without water in it.

25 Then they sate them downe to eate bread: and they lift vp their eyes, and looked, and behold, there came a company of Ishmeelites from Gilead, and their camels laden with spiceries, and ‖balme, and myrrhe, and were going to carry it down into Egypt.

26 Then Iudah said vnto his brethren, What auaileth it, & wee slay our brother, though we keepe his blood secret?

27 Come, and let vs sell him to the Ishmeelites, & let not our hands be vpon him: for hee is our brother and our flesh: and his brethren obeyed.

28 Then the *Midianites marchantmen passed by, and they drew forth, and lift Ioseph out of the pit, and sold Ioseph vnto the [i] Ishmeelites for twenty pieces of siluer: who brought Ioseph into Egypt.

29 ¶ Afterward Reuben returned to the pit, and behold, Ioseph was not in the pit: then he rent his clothes,

30 And returned to his brethren, & said, The child is not yonder, and I, whither shall I goe?

31 And they toke Ioseph's coat, and killed a kid of the goats, and dipped the coat in the blood.

32 So they sent that particoloured coat, [k] and they brought it vnto their father, and said, This haue we found: see now, whether it be thy sonnes coat, or no.

33 Then hee knew it, and sayd, It is my sonnes coat: a wicked beast hath * deuoured him: Ioseph is surely torne in pieces.

34 And Iaakob rent his clothes, and put sackcloth about his loynes, and sorrowed for his sonne a long season.

35 Then all his sonnes, and all his daughters rose vp to comfort him, but hee would not be comforted, but sayd, ‖ Surely, I will goe downe into the graue vnto my sonne mourning: so his father wept for him.

36 And the Midianites sold him into Egypt vnto Potiphar [l] an Eunuch of Pharaohs, and his ‖ chiefe steward.

CHAP. XXXVIII.

2 The mariage of Iudah. 7. 9 The trespasse of Er and Onan, and the vengeance of God that came thereupon. 18 Iudah lieth with his daughter in law Tamar. 24 Tamar is iudged to bee burnt for whoredome. 29 30 The birth of Pharez and Zarah.

AND at that time [a] Iudah went downe from his brethren, & turned in to a man called Hirah an Adullamite.

2 And Iudah saw there the daughter of a man called * Shuah a [b] Canaanite: and he tooke her to wife, and went in vnto her.

3 So she conceiued, and bare a sonne, and he called his name Er.

4 *And she conceiued againe, and bare a sonne, and she called his name Onan.

5 Moreouer shee bare yet a sonne whom she

c God reuealed to him by a dreame, what should come to passe.

d The more that God sheweth himselfe fauourable to his, the more doeth the malice of the wicked rage against them.

e Not desising the vision, but seeking to appease his brethren.

‖ *Or, kept diligently.*

f He knew that God was author of the dreame, but he vnderstood not the meaning.

g The holy Ghost couereth not mens faults as doe vaine writers, which make vice vertue.

‖ *Or, master of dreames.*

Chap. 42 22

‡ *Ebr. let vs not smite his life.*

h Their hypocrisie appeareth in this, that they feared man more then God: and though it was not murther, if they shed not his blood: or els had an excuse to couer their sault.

‖ *Or, rosen, mergontium, or triacle.*

Wisd. 10. 13.

Psal. 105. 17.

i Moses writing according to the opinion of them which tooke the Midianites and Ishmeelites to be both one, doeth here confound their names: as also appeareth, vers. 36. & chap. 39. 1. or else he was first offered to the Midianites, but sold to the Ishmeelites.

k To wit, the messengers which were sent.

Chap. 44. 28.

‖ *Or, I will mourne for him so long as I liue.*

l Which word doth not alway signifie him that is gelded, but also him that is in some hie dignity.

‖ *Or, captaine of the guard.*

a Moses describeth the genealogie of Iudah, because the Messias should come of him.

1. Chron. 2. 3.

b Which affinity notwithstanding was condemned of God.

Numb. 26. 19.

she called Shelah: and Iudah was at Chezib, when he bare him.

6 Then Iudah toke a wife to Er his first borne sonne, whose name was Tamar.

7 * Now Er the first borne of Iudah was wicked in the sight of the Lord: therefore the Lord slew him.

8 Then Iudah said to Onan, Goe in vnto thy brothers wife, and doe the office of a kinsman vnto her, and [c] raise vp seed vnto thy brother.

9 And Onan knew that the seede should not bee his: therefore when he went in vnto his brothers wife, he spilled it on the ground lest he should giue seed vnto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherefore he slew him also.

11 Then sayde Iudah to Tamar his daughter in law, [d] Remaine a widow in thy fathers house, till Shelah my sonne grow vp (for he thought thus, Lest hee die as well as his brethren.) So Tamar went and dwelt in her fathers house.

12 ¶ And in processe of time also the daughter of Shuah Iudahs wife died. Then Iudah, when he ‡ had left mourning, went vp to his sheep-shearers to Timnah, he, and his neighbour Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father in law goeth vp to Timnah to sheare his sheepe.

14 Then she put her widowes garments off from her, and couered her with a vaile, and wrapped her selfe, and sate downe ‖ in Bethah-enaim, which is by the way to Timnah because shee sawe that Shelah was growen, and shee was not giuen vnto him to wife.

15 When Iudah saw her, he iudged her a whore: for he had couered her face.

16 And he turned to the way toward her, and said, Come, I pray thee, let me lie with thee, (for hee [e] knew not that shee was his daughter in law.) And she answered, What wilt thou giue me for to lie with me?

17 Then said he, I will send thee a kid of the goats from the flocke: and she said, Wel, if thou wilt giue me a pledge till thou send it.

18 Then he said, What is the pledge that I shall giue thee? And shee answered, Thy signet, and thy ‖ cloke, and thy staffe that is in thine hand. So he gaue it her, and lay by her, and she was with childe by him.

19 Then she rose, & went and put her vaile from her, and put on her widowes raiment.

20 Afterward Iudah sent a kidde of the goats by the hand of his [f] neighbour the Adullamite, for to receiue his pledge from the womans hand: but he found her not.

21 Then asked he the man of that place, saying, Where is the whore that sate in Enaim by the wayes side? And they answered, There was no whore here.

21 Hee came therefore to Iudah againe, and said, I cannot finde her, and also the men of the place sayd, There was no whore there.

23 Then Iudah said, Let her take it to her, lest we be ‡ shamed, behold, I sent this kid, and thou hast not found her.

24 ¶ Now after three moneths, one tolde Iudah, saying, Tamar thy daughter in law hath played the whore, and loe, with playing the whore, she is great with child. Then Iudah said, Bring ye her forth, and let her be [h] burnt.

25 When she was brought forth, she sent to her father in law, saying, By the man vnto whom these things pertaine, am I with childe: and said also, Loke, I pray thee, whose these are, the seale, and the cloake, and the staffe.

26 Then Iudah knew them, & sayd, She is [i] more righteous then I: for she hath done it, because I gaue her not to Shelah my son. So he lay with her [k] no more.

27 ¶ Now when the time was come, that she should be deliuered, behold, there were twinnes in her wombe.

28 And when she was in travell, the one put out his hand: and the midwife toke and bound a red threed about his hand, saying, This is come out first.

29 But when he [l] plucked his hand back againe, lo, his brother came out, and the midwife said, How hast thou [m] broken the breach vpon thee? and his name was called * Pharez.

30 And afterward came out his brother that had the red threed about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 *Ioseph is sold to Potiphar.* 2 *God prospereth him.* 7 *Potiphars wife tempteth him.* 13. 20 *He is accused, and cast in prison.* 21 *God sheweth him fauour.*

NOw Ioseph was brought downe into Egypt: and Potiphar [a] an Eunuch of Pharaohs (and his chiefe steward an Egyptian) bought him at the hand of the Ismelites, which had brought him thither.

2 And the [b] Lord was with Ioseph, and he was a man that prospered, and was in the house of his master the Egyptian.

3 And his master saw that the Lord was with him, and that the Lord made all that he did, to prosper in his hand.

4 So Ioseph found fauour in his sight, and serued him: and hee made him [c] ruler of his house, and put all that hee had in his hand.

5 And from that time that he had made him ruler ouer his house, and ouer all that he had, the Lord [d] blessed the Egyptians house for Ioseph's sake: and the blessing of the Lord was vpon all that he had in the house, and in the field.

6 Therefore hee left all that he had, in Ioseph's hand, [e] and tooke account of nothing that was with him, saue onely of the bread which he did eate. And Ioseph was a faire person, and well fauoured.

7 ¶ Now therefore after these things, his masters wife cast her eyes vpon Ioseph, and said, [f] Lie with me.

8 But he refused, and said to his masters wife, Behold, my master knoweth not what he hath in the house with me, but hath committed all that he hath to mine hand.

9 There is no man greater in this house then I: neither hath he kept any thing from

Numb. 26. 19.

c This order was for the preseruation of the stocke, that the child begotten by the second brother, should haue the name and inheritance of the first: which is in the New Testament abolished.

d For she could not marry in any other family so long as Iudah would retaine her in his.

‡ *Ebr. was comforted.*

‖ *Or, in the doore of the fountaines. or, where were two ways.*

e God had wonderfully blinded him, that hee could not know her by her talke.

‖ *Or, tire of thine head.*

f That his wickednesse might not be knowen to others.

‡ *Ebr. in contempt.*

g He feareth man more then God.

h We see that the Law, which was written in mans heart, taught the that whoredom should be punished with death: albeit no law as yet was giuen.

i That is, shee ought rather to accuse me, then I her.

k For the horror of the sinne condemned him.

l Their hainous sinne was signified by this monstrous birth.

m Or the separation betweene thee and thy brother.

1. *Chron.* 2. 4. *matth.* 1. 3.

a Keade Chap. 37. 36.

b The fauour of God is the fountaine of all prosperity.

c Because God prospered him: and so he made religion to serue his profit.

d The wicked are blessed by the company of the godly.

e For he was assured that all things should prosper well: therefore he ate and dranke, and tooke no care.

f In this word he declareth the summe whereunto all her flatteries did tend.

from me, but onely thee, because thou art his wife: how then can I do this great wickednesse and so sinne against [g] God?

10 And albeit she spake to Ioseph day by day, yet hee hearkened not vnto her to lie with her, or to be in her company.

11 Then on a certaine day Ioseph entred into the house, to doe his business: and there was no man of the houshold in the house.

12 Therefore she caught him by his garment, saying, Sleepe with mee: but hee left his garment in her hand, and fled, and got him out.

13 Now when she saw that he had left his garment in her hand, and was fled out,

14 She called vnto the men of her house, and tolde them, saying, Behold, hee hath brought in an Ebrew vnto vs, ‖ to mocke vs: who came in to me for to haue slept with me, but I [h] cried with a loud voyce.

15 And when hee heard that I lift vp my voyce and cried, hee left his garment with me, and fled away, and got him out.

16 So shee laid vp his garment by her, vntill her lord came home.

17 Then she told him ‖ according to these words, saying, The Ebrew seruant, which thou hast brought vnto vs, came in to me, to mocke me.

18 But assoone as I lift vp my voyce and cried, he left his garment with mee, and fled out.

19 Then when his master heard the words of his wife which shee told him, saying, After this manner did thy seruant to me, his anger was kindled.

20 And Iosephs master tooke him and put him in ‡ [i] prison, in the place, where the kings prisoners lay bound: and there hee was in prison.

21 ¶ But the Lord was with Ioseph, and ‡ shewed him mercy, and got him fauour in the sight of the ‖ master of the prison.

22 And the keeper of the prison committed to Iosephs hand all the prisoners that were in the prison, and [k] whatsoeuer they did there, that did he.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seeing that the Lord was with him: for whatsoeuer he did, the Lord made it to prosper.

CHAP. XL.

8 *The interpretation of dreames is of God.* 12. 19 *Ioseph expoundeth the dreames of the two prisoners.* 23 *The ingratitude of the butler.*

AND after these things, the butler of the king of Egypt and his baker offended their lord the king of Egypt.

2 And Pharaoh was angry against his two ‖ officers, against the chiefe butler, and against the chiefe baker.

3 Therefore he put them in ward in his chiefe stewards house, in the prison and place where [a] Ioseph was bound.

4 And the chiefe steward gaue Ioseph charge ouer them, and he serued them: and they continued a season in ward.

5 ¶ And they both dreamed a dreame, either of them his dreame in one night, [b] each one according to the interpretation of his dreame, both the butler and the baker of the King of Egypt, which were bound in the prison.

6 And when Ioseph came in vnto them in the morning, and looked vpon them, behold, they were sad.

7 And he asked Pharaohs officers, that were with him in his masters ward, saying, ‡ Wherefore looke ye so sadly to day?

8 Who answered him, We haue dreamed each one a dreame, and there is none to interpret the same. Then Ioseph said vnto them, [c] Are not interpretations of God? tell them me now.

9 So the chiefe butler tolde his dreame to Ioseph, and said vnto him, In my dreame behold, a vine was before me,

10 And in the vine were three branches, and as it budded, her floure came forth: and the clusters of the grapes waxed ripe.

11 And I had Pharaohs cup in mine hand, and I tooke the grapes and wrung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioseph said vnto him, This [d] is the interpretation of it: The three branches are three dayes.

13 Within three dayes shal Pharaoh lift vp thine head, and restore thee vnto thine ‡ office, and thou shalt giue Pharaohs cup into his hand after the olde manner, when thou wast his butler.

14 But haue mee in remembrance with thee, when thou art in good case, and shewe mercy, I pray thee, vnto me, and [e] make mention of mee to Pharaoh, that thou mayest bring me out of this house.

15 For I was stollen away by theft out of the land of the Ebrewes, and here also haue I done nothing, wherefore they should put mee ‖ in the dungeon.

16 And when the chiefe baker sawe that the interpretation was good, hee said vnto Ioseph, Also me thought in my dreame, that I had three [f] white baskets on mine head.

17 And in the vppermost basket there was of all maner baken meats for Pharaoh: and the birds did eat them out of the basket vpon mine head.

18 Then Ioseph answered, ‡ said, [g] This is the interpretation thereof: The three baskets are three dayes:

19 Within three daies shal Pharaoh take thine head from thee, and shall hang thee on a tree, and the birds shall eate thy flesh from off thee.

20 ¶ And so the third day, which was Pharaohs [h] birth day, hee made a feast vnto all his seruants: and he lifted vp the head of the chiefe butler, and the head of the chiefe baker among his seruants.

21 And he restored the chiefe butler vnto his butlership, who gaue the cup into Pharaohs hand.

22 But hee hanged the chiefe baker, as Ioseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Ioseph, but forgate him.

CHAP. XLI.

16 *Pharaohs dreames are expounded by Ioseph.* 40 *Hee is made ruler ouer all Egypt.* 45 *Iosephs name is changed.* 50 *Hee hath two sonnes: Manasseh*

g The feare of God preserued him against her continuall tentations.

‖ *Or, to doe vs vilenie and shame.*

h This declareth that where incontinencie is, thereunto is ioyned extreme impudencie and craft.

‖ *Or, after this maner.*

‡ *Ebr. in the prison house.*

i His euill entreatment in the prison may be gathered of the Psal. 105. 18.

‡ *Ebr enclined mercy vnto him.*

‖ *Or, lord.*

k That is, nothing was done without his commandement.

‖ *Or, eunuches: the word signifieth them that were in high estate, or them that were gelded.*

a God worketh many wonderful meanes to deliuer his.

b That is, euery dreame had his interpretation, as the thing afterward declared.

‡ *Ebr. why are your faces euill?*

c Cannot God raise vp such as shall interpret such things?

d He was assured by the Spirit of God, that his interpretation was true.

‡ *Ebr place.*

e He refused not the meanes to be deliuered, which he thought God had appointed.

‖ *Or, in the pit.*

f That is, made of white twigs, or as some reade, baskets full of holes.

g He sheweth that the Ministers of God ought not to conceale that which God reuealeth vnto them.

h Which was an occasion to appoint his officers, and so to examine them that were in prison.

nasseh and Ephraim. 54 The famine beginneth throwout the world.

AND ‡ two yeeres after, Pharaoh also [a] dreamed, and behold, hee stood by a riuer,

2 And loe, there came out of the riuer seuen ‖ goodly kine, and fat fleshed, and they fed in a ‖ medow:

3 And loe, seuen other kine came vp after them out of the riuer, euill fauoured and leane fleshed, and stood by the other kine vpon the brinke of the riuer.

4 And the euill fauoured and leane fleshed kine did eate vp the seuen well fauoured and fat kine: so Pharaoh awoke.

5 Againe hee slept, and dreamed the [b] second time: and behold, seuen eares of corne grew vpon one stalke, ranke and goodly.

6 And lo, seuen thinne eares and blasted with the East wind, sprang vp after them:

7 And the thin eares deuoured the seuen ranke and full eares. Then Pharaoh awaked, and loe, it was a dreame.

8 Now when the morning came, his spirit was [c] troubled: therefore he sent and called all the soothsayers of Egypt, and all the wise men thereof, and Pharaoh told them his dreames: but [d] none could interprete them to Pharaoh.

9 Then spake the chiefe Butler vnto Pharaoh, saying, I [e] call to mind my faults this day.

10 Pharaoh being angry with his seruants, put me in ward in the chiefe stewards house, both me and the chiefe baker.

11 Then wee dreamed a dreame in one night, both I, and hee: wee dreamed each man according to the interpretation of his dreame.

12 And there was with vs a yong man an Ebrew, seruant vnto the chiefe steward, whome when wee told, hee declared our dreames to * vs, to euery one he declared according to his dreame.

13 And as he declared vnto vs, so it came to passe: for he restored me to mine office, and hanged him.

14 * Then sent Pharaoh and [f] called Ioseph, and they brought him hastily out of prison, and he shaued him, and changed his raiment, and came to Pharaoh.

15 Then Pharaoh said to Ioseph, I haue dreamed a dreame, and no man can interprete it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interprete it.

16 And Ioseph answered Pharaoh, saying, [g] Without me God shall ‡ answere for the wealth of Pharaoh.

17 And Pharaoh said vnto Ioseph, In my dreame, behold, I stood by the banke of the riuer:

18 And loe, there came vp out of the riuer seuen fat fleshed, and wel fauoured kine, and they fed in the medow.

19 Also loe, seuen other kine came vp after them, poore and very ‡ euill fauoured, and leane fleshed: I neuer saw the like in all the land of Egypt for euill fauoured.

20 And the leane and euill fauoured kine did eat vp the first seuen fat kine,

21 And when they had ‡ eaten them vp, it could not be knowen that they had eaten them, but they were still as euill fauoured as they were at the beginning: so did I awake.

22 Moreouer I sawe in my dreame, and behold, seuen eares sprang out of one stalke, full and faire.

23 And loe, seuen eares, withered, thinne, and blasted with the East winde, sprang vp after them.

24 And the thin eares deuoured the seuen good eares. Now I haue told the soothsayers, and none can declare it vnto me.

25 ¶ Then Ioseph answered Pharaoh, [h] Both Pharaohs dreames are one. God hath shewed Pharaoh what hee is about to doe.

26 The seuen good kine are seuen yeeres: and the seuen good eares are seuen yeeres: this is one dreame.

27 Likewise the seuen thinne and euill fauoured kine that came out after them, are seuen yeeres: and the seuen emptie eares blasted with the East wind, are seuen yeeres of famine.

28 This is the thing which I haue said vnto Pharaoh, that God hath shewed vnto Pharaoh what he is about to doe.

29 Behold, there come seuen yeeres of great ‖ plentie in all the land of Egypt.

30 Againe, there shall arise after them seuen yeeres of famine, so that all the plenty shal be forgotten in the land of Egypt, and the famine shall consume the land:

31 Neither shall the plentie ‖ be knowen in the land by reason of this famine that shall come after: for it shall bee exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is stablished by God, and God hasteth to performe it.

33 Now therefore let Pharaoh [i] prouide for a man of vnderstanding and wisedome, and set him ouer the land of Egypt.

34 Let Pharaoh make and appoint officers ouer the land, and take vp the fift part of the land of Egypt in the seuen plenteous yeeres.

35 Also let them gather all the foode of these good yeres that come, and lay vp corne vnder the hand of Pharaoh for foode, in the cities, and let them keepe it.

36 So the food shalbe for the prouision of the land, against the seuen yeeres of famine, which shall be in the land of Egypt, that the land perish not by famine.

37 ¶ And the saying pleased Pharaoh and all his seruants.

38 Then said Pharaoh vnto his seruants, Can we find such a man as this, in whom is the [k] Spirit of God?

39 Then Pharaoh said to Ioseph, For as much as God hath shewed thee all this, there is no man of vnderstanding, or of wisdome like vnto thee.

40 * Thou shalt be ouer mine house, and at thy ‡ [l] word shall all my people bee armed, onely in the Kings throne will I bee aboue thee.

41 More-

‡ *Ebr. at the end of two yeeres of dayes.*

a This dreame was not so much for Pharaoh, as to be a meane to deliuer Ioseph, and to prouide for Gods Church.

‖ *Or, faire to behold.*

‖ *Or, flaggie place.*

b All these meanes God vsed to deliuer his seruant, and to bring him into fauour and authoritie.

c This feare was enough to teach him, that this vision was sent of God.

d The wise of the world vnderstand not Gods secrets, but to his seruants his will is reuealed.

e. He confesseth his fault against the king, before he speake of Ioseph.

* Reade Chap. 40.5.

Psal. 105.20.

f The wicked seeke to the Prophets of God in their necessitie. whom in their prosperity they abhorre.

g As though he would say, If I interpret thy dreame it commeth of God, and not of me.

‡ *Ebr. answere peace.*

‡ *Ebr. naught.*

‡ *Ebr. were gone into their inward parts.*

h Both his dreames tend to one end.

‖ *Or, abundance and saturitie.*

‖ *Or, they shall remember no more the plentie.*

i The office of a true Prophet is not onely to shew the euils to come, but also the remedies for the same.

k None should be preferred to honor that haue not gifts of God meet for the same.

Psal. 105.21.

1 *mac.* 2.53.

Actes 7.10.

‡ *Ebr. mouth.*

l Some reade, the people shall kisse thy mouth: that is, shall obey thee in all things.

41 Moreouer Pharaoh sayde to Ioseph, Behold, I haue set thee ouer all the land of Egypt.

42 And Pharaoh toke off his ‖ ring fro his hand, and put it vpon Ioseps hand, and arayed him in garments of fine linnen, and put a golden chaine about his necke.

43 So hee set him vpon the ‡ best charet that hee had, saue one: and they cryed before him, [m] Abrech, and placed him ouer all the land of Egypt.

44 Againe Pharaoh said vnto Ioseph, I am Pharaoh, and without thee shal no man lift vp his hand or his foote in all the land of Egypt.

45 And Pharaoh called Ioseph's name ‖ Zaphnath-paaneah: and he gaue him to wife Asenath the daughter of Poti-pherah ‖ Prince of On. Then went Ioseph abroad in the land of Egypt.

46 ¶ And Ioseph was [n] thirtie yeere olde when hee stood before Pharaoh king of Egypt: and Ioseph departing from the presence of Pharaoh, went throwout all the land of Egypt.

47 And in the seuen plenteous yeeres the earth ‡ brought forth store.

48 And hee gathered vp all the foode of the seuen plenteous yeeres which were in the land of Egypt, and layd vp food in the cities: the food of the fielde, that was round about euery citie, layd he vp in the same.

49 So Ioseph gathered wheate, like vnto the sand of the Sea in multitude out of measure, vntill he left numbring: for it was without number.

50 Now vnto Ioseph were borne * two sonnes (before the yeeres of famine came) which Asenath the daughter of Poti-pherah Prince of On bare vnto him.

51 And Ioseph called the name of the first borne Manasseh: for God, said he, hath made mee forget all my labour and all my [o] fathers household.

52 Also he called the name of the second Ephraim: for God, said hee, hath made mee fruitfull in the land of mine affliction.

53 ¶ So the seuen yeeres of the plenty that was in the land of Egypt, were ended.

54 * Then began the seuen yeeres of famine to come, according as Ioseph had said: and the famine was in all lands, but in all the land of Egypt was ‖ bread.

55 At the length all the land of Egypt was affamished, and the people cryed to Pharaoh for bread. And Pharaoh said vnto all the Egyptians, Goe to Ioseph: what he sayth to you, doe ye.

56 When the famine was vpon all the land, Ioseph opened all places, wherein the store was, and sold vnto the Egyptians: for the famine wared sore in the land of Egypt.

57 And all countreys ‖ came to Egypt to buy corne of Ioseph, because the famine was sore in all lands.

‖ Or, his signet.

‡ Ebr. second charet.

m In signe of honour: which word some expound, tender father, or father of the king, or, kneeled downe.

‖ Or, the expounder of secrets.

‖ Or, Priest.

n His age is mentioned, both to shew that his authoritie came of God, and also that he suffered imprisonment and exile twelue yeeres and more

‡ Ebr. made for gatherings.

Chap. 46. 20. and 48. 5.

n Notwithstanding that his fathers house was the true Church of God: yet the companie of the wicked, and prosperitie caused him to forget it.

Psal. 105. 46.

‖ Or, foode.

‖ Or, came to Egypt to Ioseph.

CHAP. XLII.

3 Ioseph's brethren come into Egypt to buy corne. 7 He knoweth them, and trieth them. 24 Simeon is put in prison. 26 The other returne to their father to fet Beniamin.

Then [a] Iaakob saw that there was ‖ foode in Egypt, and Iaakob sayd vnto his sonnes, Why [b] gaze yee one vpon another?

2 And hee sayd, Behold, I haue heard that there is food in Egypt. * Get you down thither, and buy vs food thence, that we may liue, and not die.

3 ¶ So went Ioseph's tenne brethren downe to buy corne of the Egyptians.

4 But Beniamin Ioseph's brother would not Iaakob send with his brethren: for hee sayd, Least death should ‡ befall him.

5 And the sonnes of Israel came to buy foode among them that came: for there was famine in the land of Canaan.

6 Now Ioseph was Gouernour of the land, who sold to all the people of the land: then Ioseph's brethren came, & bowed their face to the ground before him.

7 And when Ioseph sawe his brethren, hee knew them, and [c] made himselfe strange toward them, and spake to them roughly, and sayd vnto them, Whence come ye? Who answered, Out of the land of Canaan, to buy victuall.

8 (Now Ioseph knew his brethren, but they knew not him.

9 And Ioseph remembred the * dreames, which he dreamed of them) and he sayd vnto them, Ye are spies, and are come to see the ‡ weakenesse of the land.

10 But they sayde vnto him, Nay, my lord, but to buy victuall thy seruants are come.

11 We are all one mans sons: we meane truely, and thy seruants are no spies.

12 But he said vnto them, Nay, but yee are come to see the weakenesse of the land.

13 And they sayd, Wee thy seruants are twelue brethren, the sonnes of one man in the land of Canaan: and beholde, the yongest is this day with our father, and one ‖ is not.

14 Againe, Ioseph sayd vnto them, This is it that I spake vnto you, saying, Yee are spies.

15 Hereby ye shalbe proued: [d] by the life of Pharaoh, yee shall not goe hence, except your yongest brother come hither.

16 Send one of you which may fet your brother, and ye shall be kept in prison, that your words may be proued, whether there be truth in you: or els by the life of Pharaoh yee are but spies.

17 So he put them in ward three dayes.

18 Then Ioseph said vnto them the third day, This doe, and liue: for I [e] feare God.

19 If ye be true men, let one of your brethren be bound in your prison house, and goe yee, cary foode for the famine of your houses:

20 * But bring your yonger brother vnto me, that your words may be tried, and that ye die not: and they did so.

21 ¶ And they sayd one to another, [f] We haue verily sinned against our brother, in that we saw the anguish of his soule when he besought vs, and we would not heare him: therefore is this trouble come vpon vs.

22 And Reuben answered them, saying,

a This storie sheweth plainely that all things are gouerned by Gods prouidence for the profit of his Church.

‖ Or, corne.

b As men destitute of counsell. Actes 7. 12.

‡ Ebr. should meete him.

c This dissembling is not to be followed, nor any particular factes of the Fathers not approued by Gods word. Chap. 37. 5.

‡ Ebr. nakednesse or filthinesse.

‖ Or, is dead.

d The Egyptians, which were idolaters, vsed to sweare by their Kings life: but God forbiddeth to sweare by any but him: yet Ioseph dwelling among the wicked, smelleth of their corruptions.

e And therefore am true and iust. Chap. 43. 5.

f Affliction maketh men to acknowledge their faults, which otherwise they would dissemble.

Warned I not you, saying, * Sinne not against the childe, and yee would not heare? and loe, his g blood is now required.

23 (And they were not aware that Ioseph vnderstood them: for hee ‡ spake vnto them by an interpreter.)

24 Then hee turned from them, h and wept, and turned to them againe, and communed with them, and tooke Simeon from among them, and bound him before their eyes.

25 ¶ So Ioseph commaunded that they should fill their sackes with wheate, and put euery mans money againe in his sacke, and giue them victuall for the iourney: and thus did he vnto them.

26 And they laid their victual vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouender in the Inne, he espied his money: for loe, it was in his sacks mouth.

28 Then he sayd vnto his brethren, My money is restored: for loe, it is euen in my sacke. And their heart ‡ failed them, and they were i astonished, and said one to another, What is this, that God hath done vnto vs?

29 ¶ And they came vnto Iaakob their father vnto the land of Canaan, and tolde him all that had befallen them, saying,

30 The man, who is lord of the land, spake roughly to vs, and put vs in prison, as spies of the countrey.

31 And wee said vnto him, Wee are true men, and are no spies.

32 Wee be twelue brethren, sons of our father: one || is not, and the yongest is this day with our father in the land of Canaan.

33 Then the lord of the countrey said vnto vs, Hereby shall I knowe if yee bee true men: Leaue one of your brethren with mee, and take food for the famine of your houses, and depart,

34 And bring your yongest brother vnto mee, that I may know that ye are no spies, but true men: so will I deliuer you your brother, and ye shall occupie in the land.

35 ¶ And as they emptied their sackes, behold, euery mans bundle of money was in his sacke: and when they and their father saw the bundles of their money, they were afraid.

36 Then Iaakob their father sayd to them, Yee haue robbed me of my children: Ioseph is not, and Simeon is not: and ye will take Beniamin: all these things || are against k mee.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not vnto thee againe: deliuer him to mine hand, and I will bring him to thee againe.

38 But hee sayd, My sonne shall not goe downe with you: for his brother is dead, and hee is left alone: if death come vnto him by the way which ye goe, then yee shall bring my gray head with sorrow vnto the graue.

Chap. 37. 21.

g God will take vengeance vpon vs, and measure vs with our own measure.

‡ *Ebr. an interpreter betweene them*

h Though he shewed himselfe rigorous, yet his brotherly affection remained.

|| *Ebr. went out.*

i Because their conscience accused them of their sinne, they thought God would haue brought them to trouble by this money.

|| *Or, cannot be found.*

|| *Or, light vpon me.*

k For they seemed not to bee touched with any loue toward their brethren, which increased his sorow: and partly as appeareth, he suspected them for Ioseph.

CHAP. XLIII.

13 Iaakob suffereth Beniamin to depart with his children. 23 Simeon is deliuered out of prison. 30 Ioseph goeth aside and weepeth. 32 They feast together.

NOw great a famine was in the land.

2 And when they had eaten vp the victuall, which they had brought from Egypt, their father said vnto them, Turne againe, and buy vs a little foode.

3 And Iudah answered him, saying, The man charged vs by an oath, saying, * Neuer see my face, except your brother bee with you.

4 If thou wilt send our brother with vs, we will goe downe, and buy thee foode:

5 But if thou wilt not send him, we will not goe downe for the man sayde vnto vs, * Looke me not in the face, except your brother be with you.

6 And Israel said, Wherefore dealt ye so euill with me, as to tell the man, whether yee had yet a brother or no?

7 And they answered, The man asked straitly || of our selues and of our kinred, saying, Is your father yet aliue? haue yee any brother? And we tolde him ‡ according to these wordes: could wee know certainely that hee would say, Bring your brother downe.

8 Then said Iudah to Israel his father, Send the boy with me, that we may rise and goe, and that we may liue, and not die, both we and thou, and our children.

9 I will be surette for him: of mine hand shalt thou require him. * If I bring him not to thee, and set him before thee, ‡ then let me beare the blame for euer.

10 For except we had made this tarying, doubtlesse by this wee had returned the second time.

11 Then their father Israel sayde vnto them, If it must needes be so now: doe thus: take of the best fruits of the land in your vessels, and bring the man a present, a little rosen, and a little hony, || spices and myrrhe, nuts and almonds:

12 And take b double money in your hand, and the money that was brought againe in your sackes mouthes: carry it againe in your hand, lest it were some ouersight.

13 Take also your brother and arise, and goe againe to the man.

14 And c God Almighty giue you mercie in the sight of the man, that he may deliuer you your other brother, and Beniamin: but I shalbe d robbed of my child, as I haue beene.

15 ¶ Thus the men tooke this present, and tooke twise so much money in their hand with Beniamin, and rose vp, & went downe to Egypt and stood before Ioseph.

16 And when Ioseph sawe Beniamin with them, he said || to his steward, Bring these men home, and kill meate, and make ready: for the men shall eate with mee at noone.

17 And the man did as Ioseph bad, and brought the men vnto Ioseph's house.

18 Now when the men were brought into Ioseph's house, they were e afraide, and said, Because of the money that came in our sackes mouthes at the first time, are we

a This was a great tentation to Iaakob to suffer so great a famine in that land where God had promised, to blesse him.

Chap. 42. 20.

Chap. 42. 20.

|| *Or, e faur estate and condition.*

‡ *Ebr. to the mouth of these words: that is, that king which he asked vs.*

Chap. 44. 32.

‡ *Ebr. I will sinne to thee.*

|| *Or, sweet smels.*

b When we are in necessitie or danger, God forbiddeth not to vse all honest meanes to better our estate and condition.

c Our chiefe trust ought to be in God, and not in worldly meanes.

d He speaketh these words not so much of despaire, as to make his sonnes more carefull to bring againe their brother.

|| *Or, to the ruler of his house.*

e So the iudgement of God pressed their conscience.

we brought, that he may ‡ picke a quarell against vs, & ‡ lay some thing to our charge, and bring vs in bondage and our asses.

‡ Ebr. roll himselfe vpon vs.
‡ Ebr. cast himselfe vpon vs.

19 Therefore came they to Ioseph's steward, and communed with him at the doore of the house,

20 And said, Oh sir, * wee came indeed downe hither at the first time to buy food,

Chap. 42. 3.

21 And as we came to an Inne, and opened our sackes, behold, every mans money was in his sacks mouth, even our money in ful weight, but we haue brought it againe in our hands.

22 Also other money haue we brought in our hands to buy food, but we cannot tel who put our money in our sacks.

23 And he said, ‖ Peace be vnto you, feare not: f your God and the God of your father hath given you that treasure in your sacks, I had your money: and he brought forth Simeon to them.

‖ Or, you are well.
f Notwithstanding the corruptions of Egypt, yet Ioseph taught his family to feare God.

24 So the man ledde them into Ioseph's house, and gaue them water to wash their feete, and gaue their asses prouender.

25 And they made ready their present against Ioseph came at noone (for they heard say, that they should eat bread there.)

26 When Ioseph came home, they brought the present into the house to him, which was in their hands, and bowed down to the ground before him.

27 And he asked them of their ‡ prosperitie, and said, Is your father the old man, of whom ye told mee, in good health? is he yet aliue?

‡ Ebr. peace.

28 Who answered, Thy seruant our father is in good health, he is yet aliue: & they bowed downe, and made obeysance.

29 And he lifting vp his eyes, beheld his brother Beniamin his g mothers sonne, and said, Is this your younger brother, of whom ye told me? And he said, God be merciful vnto thee, my sonne.

g For they two onely were borne of Rahel.

30 And Ioseph made haste, (for his ‡ affection was inflamed toward his brother, and sought where to weepe) and entred into his chamber, and wept there.

‡ Ebr. bowels.

31 Afterward he washed his face, & came out, and refrained himselfe, and said, Set on ‡ meat.

‡ Ebr. bread.

32 And they h prepared for him by himselfe, and for them by themselues, and for the Egyptians, which did eate with him, by themselues, because the Egyptians might not eat bread with the Ebrewes: for that was an i abomination vnto the Egyptians.

h To signifie his dignity.
i The nature of the superstitious is to condemne all other in respect of themselues.

33 So they sate before him: the eldest according vnto his age, and the yongest according vnto his youth: and the men marueiled among themselues.

34 And they tooke meases from before him, and sent to them: but Beniamins mease was fiue times so much as any of theirs: and they drunke, k and had of the best drinke with him.

k Sometime this word signifieth to be drunken, but here it is meant that they had enough, and drunke of the best wine.

CHAP. XLIIII.

15 Ioseph accuseth his brethren of theft. 33 Iudah offereth himselfe to be seruant for Beniamin.

AFterward hee commanded his steward, saying, Fill the mens sackes with food, as much as they can carie, and put euery mans money in his sacks mouth.

2 And a put my cup, I meane the siluer cup, in the sackes mouth of the youngest, and his corne money. And he did according to the commaundement that Ioseph gaue him.

a We may not by this example vse any vnlawfull practises, seeing God hath commanded vs to walke in simplicitie.

3 And in the ‡ morning the men were sent away, they, and their asses.

‡ Ebr. the morning shone.

4 And when they went out of the citie not farre off, Ioseph said to his steward, Vp, follow after the men: and when thou doest ouertake them, say vnto them, Wherefore haue ye rewarded euill for good?

5 Is that not the cup, wherein my lord drinketh? b and in the which he doeth diuine and prophesie: ye haue done euill in so doing.

b Because the people thought he could diuine, he attributeth to himselfe that knowledge: or else he faineth that he consulted with soothsayers for it: which simulation is worthy to be reproued.

6 ¶ And when he ouertooke them, he said those words vnto them.

7 And they answered him, Wherefore sayeth my lord such words? God forbid that thy seruants should doe such a thing.

8 Behold, the money which wee found in our sacks mouthes, we brought againe to thee out of the land of Canaan: how then should we steale out of thy lords house siluer, or gold?

9 With whomsoeuer of thy seruants it be found, let him die, and we also will be my lords bondmen.

10 And hee said, Now then let it bee according vnto your words: hee with whom it is found, shall be my seruant, and ye shall be ‡ blamelesse.

‡ Ebr. innocent.

11 Then at once euery man tooke downe his sacke to the ground, and euery one opened his sacke.

12 And hee searched, and began at the eldest, and left at the yongest, and the cup was found in Beniamins sacke.

13 Then they c rent their clothes, and laded euery man his asse, and went againe into the citie.

c To signifie how greatly the thing displeased them, and how sory they were for it.

14 ¶ So Iudah and his brethren came to Ioseph's house (for hee was yet there) and they fell before him on the ground.

15 Then Ioseph said vnto them, What act is this, which ye haue done? know ye not that such a man as I, can diuine and prophesie?

16 Then sayd Iudah, What shall wee say vnto my lord? what shall wee speake? and how can wee iustifie our selues? d God hath found out the wickednesse of thy seruants: behold, wee are seruants to my lord, both wee, and hee, with whom the cup is found.

d If wee see no euident cause of our affliction, let vs looke to the secret counsel of God, who punisheth vs iustly for our sinnes.

17 But he answered, God forbid, that I should doe so, but the man, with whom the cup is found, he shall be my seruant, and goe ye in peace vnto your father.

18 ¶ Then Iudah drew neere vnto him, and said, Oh, my lord, let thy seruant now speake a word in my lords eares, and let not thy wrath be kindled against thy seruant: for thou art e euen as Pharaoh.

e Equall in authoritie, or next vnto the King.

19 My lord asked his seruants, saying, * Haue ye a father, or a brother?

Chap. 42. 13, 16.

20 And we answered my lord, We haue a father that is old, and a yong ‡ child, which he begat in his age: and his brother is dead, and he alone is left of his mother, and his father loueth him.

‡ Ebr. child of his old age.

21 Now thou saidest vnto thy seruants, Bring him vnto mee, that I may ‖ set mine eye vpon him.

‖ Or, that I may see him.

22 And we answered my lord, The child cannot depart from his father: for if he leaue his father, his father would die.

23 Then saidest thou vnto thy seruants, * Except your younger brother come downe with you, looke in my face no more.

Chap. 43. 3.

24 So when we came vnto thy seruant our father, and shewed him what my lord had said,

25 And our father said vnto vs, Goe againe, buy vs a little food.

26 Then we answered, Wee cannot goe downe: but if our yongest brother ‡ goe with vs, then will we goe downe: for we may not see the mans face, except our yongest brother be with vs.

‡ Ebr. be with vs.

27 Then thy seruant my father said vnto vs, Ye know that my [f] wife bare mee two sonnes,

f Rahel bare to Iaakob, Ioseph and Beniamin.

28 And the one went out from me, and I said, Of a surety he is torne in * pieces, and I saw him not since.

Chap. 37. 33.

29 Now ye take this also away from me: if death take him, then [g] ye shall bring my gray head in sorrow to the graue.

g Ye shall cause me to die for sorrow.

30 Now therefore when I come to thy seruant my father, and the child be not with vs (seeing that his ‡ life dependeth on the childs life)

‡ Ebr. his soule is bound to his soule.

31 Then when he shall see that the child is not come, he will die, so shall thy seruants bring the gray head of thy seruant our father with sorrow to the graue.

32 Doubtlesse thy seruant became surety for the child to my father, & said, * If I bring him not vnto thee againe, then will I beare the blame vnto my father for euer.

Chap. 43. 9.

33 Now therefore I pray thee, let mee thy seruant bide for the childe, as a seruant to my lord, and let the childe goe vp with his brethren.

h Meaning, he had rather remaine there prisoner, then to returne and see his father in heauinesse.

34 For [h] how can I goe vp to my father, if the child be not with me, vnlesse I would see the euill that shall come on my father.

CHAP. XLV.

1 Ioseph maketh himselfe knowen to his brethren. 8 Hee sheweth that all was done by Gods prouidence. 18 Pharaoh commandeth him to send for his father. 24 Ioseph exhorteth his brethren to concord. 27 Iaakob reioyceth.

THen Ioseph could not refraine himselfe before all that stood by him, but he cried, [a] Haue forth euery man from me. And there tarried not one with him, while Ioseph vttered himselfe vnto his brethren.

a Not that he was ashamed of his kinred, but that he would couer his brethrens fault.

2 And he wept and cried, so that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph said to his brethren, I am Ioseph: doeth my father yet liue? But his brethren could not answer him, for they were astonied at his presence.

4 Againe Ioseph saide to his brethren, Come neere, I pray you to mee. And they came neere. And he said, * I am Ioseph your brother whom ye sold into Egypt.

Actes 7. 13.

5 Now therefore be not [b] sad, neither grieued with your selues that ye sold me hither: * for God did send mee before you for your preseruation.

b This example teacheth, that we must by all means comfort them which are truely humbled and wounded for their sinnes.

6 For now two yeeres of famine haue bene thorow the land, and fiue yeeres are behind, wherein neither shalbe eating nor harueest.

7 Wherefore God sent me before you to preserue your posterity in this land, and to saue you alue by a great deliuerance.

8 Now then you sent not me hither, but [c] God, who hath made mee a father vnto Pharaoh, and lord of all his house, and ruler throughout all the land of Egypt.

c Albeit God detest sinne, yet he turneth mans wickednesse to serue to his glory.

9 Haste you and goe vp to my father, and tell him, Thus saith thy sonne Ioseph, God hath made me lord of all Egypt: come down to me, tary not.

10 And thou shalt dwell in the land of Goshen, and shalt be neere mee, thou and thy children, and thy childrens children, and thy sheepe, and thy beasts, and all that thou hast.

11 Also I will nourish thee there (for yet remaine fiue yeeres of famine) lest thou perish through poueryty, thou and thy houshold, and all that thou hast.

12 And behold, your eyes do see, & the eyes of my brother Beniamin, that [d] my mouth speaketh to you.

d That is, that I speake in your owne language, and haue none interpreter.

13 Therefore tell my father of all mine honour in Egypt, and of all that yee haue seene, and make haste, and bring my father hither.

14 Then hee fell on his brother Beniamins necke, and wept, and Beniamin wept on his necke.

15 Moreouer, hee kissed all his brethren, and wept vpon them: and afterward his brethren talked with him.

16 ¶ And the ‡ tidings came vnto Pharaohs house, so that they said, Ioseph's brethren are come: and it pleased Pharaoh wel, and his seruants.

‡ Ebr. voyce.

17 Then Pharaoh saide vnto Ioseph, Say to thy brethren, This doe ye, lade your beastes, and depart, goe to the land of Canaan,

18 And take your father, and your households, and come to mee, and I will giue you the [e] best of the land of Egypt, and ye shall eat of the [f] fat of the land.

e The most plentifull ground.
f The chiefest fruits and commodities.

19 And I commaund thee, Thus doe ye, take you charets out of the land of Egypt for your children, and for your wives, and bring your father, and come.

20 Also ‡ regard not your stuffe: for the best of all the land of Egypt is yours.

‡ Ebr. let not your eye spare your vessels.

21 And the children of Israel did so: and Ioseph gaue them charets according to the commandement of Pharaoh: he gaue them vitaile also for the iourney.

22 He gaue them all, none except, change of raiment: but vnto Beniamin hee gaue three

three hundreth pieces of siluer, and five suits of raiment.

23 And vnto his father || likewise he sent tenne hee asses laden with the best things of Egypt, and ten she asses laden with wheate, and bread and meate for his father by the way.

24 So sent hee his brethren away, and they departed: and he said vnto them, g Fall not out by the way.

25 ¶ Then they went vp from Egypt, and came vnto the land of Canaan vnto Iaakob their father,

26 And tolde him saying, Ioseph is yet aliue, and he also is gouernour ouer all the land of Egypt, and Iaakobs heart h fainted: for he beleeued them not.

27 And they tolde him all the words of Ioseph, which he had sayd vnto them: but when he saw the charets which Ioseph had sent to cary him, then the spirit of Iaakob their father reuiued.

28 And Israel said, I haue enough: Ioseph my sonne is yet aliue: I will goe and see him yer I die.

CHAP XLVI.

2 God assureth Iaakob of his iourney into Egypt. 27 The number of his family when hee went into Egypt. 29 Ioseph meeteth his father. 34 He teacheth his brethren what to answere to Pharaoh.

THen Israel toke his iourney with all that he had, and came to Beer-sheba, and a offred sacrifice vnto the God of his father Izhak.

2 And God spake vnto Israel in a vision by night, saying, Iaakob, Iaakob. Who answered, I am here.

3 Then hee sayd, I am God, the God of thy father, feare not to goe downe into Egypt: for I will there make of thee a great nation.

4 I will b goe downe with thee into Egypt: and I will also c bring thee vp again, and Ioseph shall d put his hand vpon thine eyes.

5 Then Iaakob rose vp from Beer-sheba: and the sonnes of Israel carted Iaakob their father, and their children, and their wiues in the charets, which Pharaoh had sent to cary him.

6 And they tooke their cattell, and their goods which they had gotten in the land of Canaan, and came into Egypt, both * Iaakob and all his seed with him,

7 His sonnes and his sonnes sons with him, his daughters and his sonnes daughters, and all his seed brought he with him into Egypt.

8 ¶ And these are the names of the children of Israel which came into Egypt, euen Iaakob and his sonnes: * Reuben, Iaakobs first borne.

9 And the sonnes of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sonnes of * Simeon: Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, and Shaul the sonne of a Canaanitish woman.

11 ¶ Also the sonnes of * Leui, Gershon, Kohath, and Merari.

12 Also the sonnes of * Iudah: Er and Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the land of Canaan.) And the sonnes of Pharez were Hezron and Hamul.

13 ¶ Also the sonnes of * Issachar: Tola, and Phuuah, and Iob, and Shimron. *1.Chron.7.1.*

14 ¶ Also the sonnes of Zebulun: Sered, and Elon, and Iahleel.

15 These bee the sonnes of Leah, which she bare vnto Iaakob in Padan Aram, with his daughter Dinah. All the || soules of his sonnes, and his daughters, were thirtie and three. *|| Or, persons.*

16 ¶ Also the sonnes of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ Also the sonnes of * Asher: Imnah, and Ishuah, and Ishui, and Beriah, and Serah their sister. Also the sonnes of Beriah: Heber, and Malchiel. *1.Chron.7.30.*

18 These are the children of Zilpah, whom Laban gaue to Leah his daughter: and these shee bare vnto Iaakob, euen sixteene soules.

19 The sonnes of Rahel Iaakobs wife, were Ioseph and Benianin.

20 ¶ And vnto Ioseph in the land of Egypt were borne Manasseh, and Ephraim, which * Asenath, the daughter of || Poti-pherah prince of On bare vnto him. *Chap.41.50.*

21 ¶ Also the * sonnes of Benianin: Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard. *1.Chron.7.6. and 8.1.*

22 These are the sonnes of Rahel, which were borne vnto Iaakob, fourteene soules in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Naphtali: Iahzeel, and Guni, and Iezer, and Shillem.

25 These are the sonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and she bare these to Iaakob, in all, seuen soules.

26 All the * soules, that came with Iaakob into Egypt, which came out of his ‡ loynes (beside Iaakobs sonnes wiues) were in the whole, threescore and sixe soules. *Deut.10.22.* *‡ Ebr. thighes.*

27 Also the sonnes of Ioseph which were borne him in Egypt, were two soules: so that all the soules of the house of Iaakob, which came into Egypt, are seuentie.

28 ¶ Then hee sent Iudah before him vnto Ioseph, || to direct his way vnto Goshen, and they came into the land of Goshen. *|| Or, to prepare him a place.*

29 Then Ioseph ‡ made ready his charet, and went vp to Goshen, to meete Israel his father, and presented himselfe vnto him, and fell on his necke, and wept on his necke a ‡ good while. *‡ Ebr. bound his charet.* *‡ Ebr. yet or still.*

30 And Israel sayd vnto Ioseph, Now let me die, since I haue seene thy face, and that thou art yet aliue.

31 Then Ioseph said to his brethren, and to his fathers house, I will goe vp and shew Pharaoh, and tell him, My brethren, and my fathers house, which were in the land of Canaan, are come vnto me.

32 And the men are e sheepheards, and because they are sheepheards, they haue brought

a Whereby he both signified * that he worshipped the true God, and also that hee kept in his heart the possession of that land, from whence present necessitie droue him.

b Conducting thee by my power.

c In thy posteritie.

d Shal shut thine eyes when thou diest, which apperteined to him that was most deare, or chiefe of the kinred. *Iosh.24.4. psal. 105.23. isa.52.4*

g Seeing he had remitted the fault downe towards him hee would not that they should accuse one another.

h As one betweene hope and feare.

Exod.1.2. and 6. 14. numb.26.5. 1.chron.5.1.

Exod.6.15. 1.chron.4.24.

1.Chron.6.1. 1.Chro.2.3. & 4. 21.chap.38.3.

e He was not ashamed of his father, and kinred, though they were of base condition.

brought their sheepe and their cattell, and al that they haue.

33 And if Pharaoh call you, and aske you what is your trade?

34 Then ye shall say, Thy seruants are men occupied about cattell, from our childehood euen vnto this time, both we and our fathers: that yee may dwell in the land of Goshen: for euery sheepe keeper is an [f] abomination vnto the Egiptians.

f God suffereth the world to hate his, that they may forsake the filth of the world, and cleaue to him.

CHAP. XLVII.

7 Iaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is giuen him. 22 The idolatrous priestes haue liuing of the king. 28 Iaakob's age when he dieth. 30 Ioseph sweareth to bury him with his fathers.

THen came Ioseph and tolde Pharaoh, and sayd, My father, and my brethren, and their sheepe, and their cattell, and all that they haue, are come out of the land of Canaan, and behold, they are in the land of Goshen.

2 And Ioseph tooke part of his brethren, euen [a] fiue men, and presented them vnto Pharaoh.

3 Then Pharaoh said vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruants are shepherds, both we and our fathers,

4 They sayd moreouer vnto Pharaoh, For to sojourne in the land are we come: for thy seruants haue no pasture for their sheep, so sore is the famine in the land of Canaan. Now therefore, we pray thee, let thy seruants dwell in the land of Goshen.

5 Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come vnto thee.

6 The [b] land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwell: let them dwel in the land of Goshen: and if thou knowest that there be men of actiuitie among them, make them rulers ouer my cattell.

7 Ioseph also brought Iaakob his father and set him before Pharaoh: and Iaakob ‡ saluted Pharaoh.

8 Then Pharaoh sayde vnto Iaakob, ‡ How old art thou?

9 And Iaakob sayde vnto Pharaoh, The whole time of my * pilgrimage is an hundreth and thirtie yeeres: few and euill haue the dayes of my life been, and I haue not attained vnto the yeeres of the life of my Fathers, in the dayes of their pilgrimages.

10 And Iaakob ‡ tooke leaue of Pharaoh, and departed from the presence of Pharaoh.

11 ¶ And Ioseph placed his father, and his brethren, and gaue them possession in the land of Egypt, in the best of the land, euen in the land of [c] Rameses, as Pharaoh had commanded.

12 And Ioseph nourished his father, and his brethren, and all his fathers household with bread, [d] euen to the young children.

13 ¶ Now there was no bread in all the land: for the famine was exceeding sore: so that the land of Egypt, and the land of Canaan were ‡ famished by reason of the famine.

14 And Ioseph gathered all the money, that was found in the land of Egypt, and in the land of Canaan, for the corne which they bought, and [e] Ioseph layde vp the money in Pharaohs house.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, and said, Giue vs bread: for why should we die before thee? for our money is spent.

16 Then said Ioseph, Bring your cattel, and I will giue you for your cattell, if your money be spent.

17 So they brought their cattel vnto Ioseph, and Ioseph gaue them bread for the horses, and for the flockes of sheepe, and for the heards of cattell, and for the asses: so he fed them with bread for all their cattell that yeere.

18 But when the yeere was ended, they came vnto him the next yeere, and said vnto him, Wee will not hide from my lord, that since our money is spent, and my lord hath the heards of the cattel, there is nothing left in the sight of my lord, but our bodyes and our ground.

19 Why shall we perish in thy sight, both we, and our [f] land? buy vs and our land for bread, and wee and our land will bee bound to Pharaoh: therefore giue vs seed, that we may liue and not die, and that the land goe not to waste.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians sold euery man his ground, because the famine was sore vpon them: so the land became Pharaohs.

21 And he [g] remoued the people vnto the cities, from one ‡ side of Egypt euen to the other.

22 Only the land of the Priests bought he not: for the Priests had an ordinary of Pharaoh, and they did eate their ordinary, which Pharaoh gaue them, wherefore they sold not their ground.

23 Then Ioseph sayde vnto the people, Behold, I haue bought you this day, and your land for Pharaoh, loe, here is seed for you, sow therefore the ground.

24 And of the increase yee shall giue the fift part vnto Pharaoh, and foure parts shall bee yours for the seed of the field, and for your meate, and for them of your households, and for your children to eate.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lord, and wee will bee Pharaohs seruants.

26 Then Ioseph made it a law ouer the land of Egypt vnto this day, that Pharaoh should haue the fift part, [h] except the land of the Priests onely, which was not Pharaohs.

27 ¶ And Israel dwelt in the land of Egypt, in the countrey of Goshen: and they had their possessions therein, and grew and multiplied exceedingly.

28 Moreouer,

a That the king might be assured they were come, and see what maner of people they were.

b Iosephs great modestie appeareth in that he would enterprise nothing without the kings commandement.

‡ *Ebr. blessed.*

‡ *Ebr. How many dayes are the yeeres of thy life.*

Hebr. 11.9,13.

‡ *Ebr. blessed.*

c Which was a citie in the countrey of Goshen, Exod. 1.11.

d Some reade that he fed them as litle babes, because they could not prouide for themselues against that famine.

‡ *Ebr. brought to an extremitie, or at their wits end.*

e Wherein hee both declareth his fidelitie toward the king, and his minde free from couetousnesse.

f For except the ground be tilled and sowen, it perisheth, and is as it were dead.

g By this changing, they signified that they had nothing of their owne, but receiued all of the kings liberalitie.

‡ *Ebr. end of the border.*

h Pharaoh in prouiding for idolatrous priests shall be a condemnation to all them which neglect the true ministers of Gods word.

28 Moreouer, Iaakob liued in the land of Egypt leuentéene yeres, so that the whole age of Iaakob was an hundreth fourtie and seuen yeeres.

29 Now when the time drew neere that Israel must die, he called his sonne Ioseph, and said vnto him, If I haue now found grace in thy sight, * put thine hand now vnder my thigh, and deale mercifully and truely with me: burie me not, I pray thee, in Egypt.

30 But when I shall [i] slepe with my fathers, thou shalt cary me out of Egypt, and burie me in their buriall. And he answered, I will doe as thou hast said.

31 Then he said, Sweare vnto me. And he sware vnto him. And Israel [k] worshipped towards the beds head.

Chap.24.2.

i Hereby he protested that he died in the faith of his fathers, teaching his children to hope for the promised land.

k He reioyced that Ioseph had promised him, & setting himselfe vp vpon his pillow, praised God, reade 1.Chron. 29.10.

CAHP. XLVIII.

1 Ioseph with his two sonnes visiteth his sicke father. 3 Iaakob rehearseth Gods promise. 5 He receiueth Iosephs sonnes as his. 19 He preferreth the yonger. 21 He prophesieth their returne to Canaan.

A Gaine after this, one sayd to Ioseph, Loe, thy father is sicke: then he tooke with him his two [a] sonnes, Manasseh and Ephraim.

2 Also one tolde Iaakob, and sayd, Behold, thy sonne Ioseph is come to thee, and Israel tooke his strength vnto him, and sate vpon the bed.

3 Then Iaakob sayd vnto Ioseph, God ‖Almighty appeared vnto me at *Luz in the land of Canaan, and blessed me.

4 And he said vnto mee, Behold, I will make thee fruitfull, and will multiply thee, and will make a great number of people of thee, and will giue this land vnto thy seede after thee for an [b] euerlasting possession.

5 ¶ And now thy * two sonnes, Manasseh and Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, shall be mine, as Reuben and Simeon are mine.

6 But thy linage which thou hast begotten after them, shall be thine: they shall be called after the names of their brethren in their inheritance.

7 Now when I came from Padon, Rahel * died vpon mine hand in the land of Canaan, by the way when there was but halfe a dayes iourney of ground to come to Ephrath: and I buried her there in the way to Ephrath: the same is Beth-lehem.

8 Then Israel beheld Iosephs sonnes, and said, Whose are these?

9 And Ioseph said vnto his father, They are my sonnes, which [c] God hath giuen me here. Then he sayd, I pray thee bring them to me, that I may blesse them:

10 (For the eyes of Israel were dimme for age, so that he could not well see.) Then he caused them to come to him, and he kissed them and imbraced them.

11 And Israel sayd vnto Ioseph, I had not thought to haue seene thy face: yet loe, God hath shewed me also thy seede.

12 And Ioseph tooke them away from his knees, and did reuerence ✝ downe to the ground.

a Ioseph more esteemed that his children should be receiued into Iaakobs family, which was the Church of God, then to enioy all the treasures of Egypt.

‖*Or, all sufficient.* *Chap.28.13.*

b Which is true in the carnall Israel vnto the comming of Christ, and in the spirituall for euer. *Chap.41.50.*

Chap.35.19.

c The faithfull acknowledge all benefits to come of Gods free mercies.

✝ *Ebr. his face to the ground.*

13 Then tooke Ioseph them both, Ephraim in his right hand toward Israels left hand, and Manasseh in his left hand toward Israels right hand, so he brought them vnto him.

14 But Israel stretched out his right hand, and layed it on [d] Ephraims head, which was the younger, and his left hand vpon Manassehs head (directing his hands of purpose) for Manasseh was the elder.

15 ¶ * Also he blessed Ioseph, and sayd, The God before whom my fathers Abraham and Izhak did walke, the God which hath fed me all my life long vnto this day, blesse thee.

16 The [e] Angel which hath deliuered me from all euill, blesse the children, and let my [f] name be named vpon them, and the name of my fathers Abraham and Izhak, that they may grow as fish into a multitude in the mids of the earth.

17 But when Ioseph saw that his father layd his right hand vpon the head of Ephraim, it [g] displeased him, and he stayed his fathers hand to remoue it from Ephraims head to Manassehs head.

18 And Ioseph said vnto his father, Not so, my father, for this is the eldest: put thy right hand vpon his head.

19 But his father refused, and sayd, I know well, my sonne, I know well: hee shall be also a people, and he shall be great likewise: but his younger brother shall be greater then he, and his seede shall be full of nations.

20 So he blessed them that day, and said, In thee Israel shall blesse, and say, GOD make thee as [h] Ephraim and as Manasseh, and he set Ephraim before Manasseh.

21 Then Israel said vnto Ioseph, Behold, I die, and God shall be with you, and bring you againe vnto the land of [i] your fathers.

22 Moreouer, I haue giuen vnto thee one portion aboue thy brethren, which [k] I gate out of the hand of the Amorite by my * sword and by my bow.

d Gods iudgement is oft times contrary to mans, and he preferreth that which man despiseth. *Hebr.11.21.*

e This Angel must be vnderstood of Christ, as Chap.31.13. and 32.1.

f Let them be taken as my children.

g Ioseph faileth in binding Gods grace to the order of nature.

h In whom Gods graces should manifestly appeare.

i Which they had by faith in the promise.

k By my children whom God spared for my sake. *Chap.34.25.*

CHAP. XLIX.

1 Iaakob blesseth all his sonnes by name, and sheweth them what is to come. 10 He telleth them that Christ shall come out of Iudah. 29 He will be buried with his fathers. 33 He dieth.

THen Iaakob called his sonnes, and said, Gather your selues together, that I may tell you what shall come to you in the [a] last dayes.

2 Gather your selues together, and heare ye sonnes of Iaakob, and hearken vnto Israel your father.

3 ¶ Reuben mine eldest sonne, thou art my [b] might, & the beginning of my strength, [c] the excellencie of dignity, and the excellencie of power.

4 Thou wast light as water: thou shalt not be excellent, because thou * wentest vp to thy fathers bed: ‖ then diddest thou defile my bed, thy dignitie is gone.

5 ¶ Simeon and Leui, brethren in euill, the ‖ instruments of crueltie are in their habitations.

6 Into their secret let not my soule come:

a Whē God shall bring you out of Egypt: and because ✝ he speaketh of the Messias, he nameth it the last dayes.

b Begotten in my youth.

c If thou hadst not lost thy birthright by thine offence. *Chap.35.22. 1.chron.5.1.*

‖ *Or, it ceased to be my bed.*

‖ *Or, their swords were instruments of violence.*

my

my [d] glory, be not thou ioyned with their assembly: for in their wrath they slew [e] a man, and in their selfewill they digged downe a wall.

7 Cursed be their wrath, for it was fierce, and their rage, for it was cruell: I will [f] diuide them in Iaakob, and scatter them in Israel.

8 ¶ Thou Iudah, thy brethren shal praise thee: thine hand shalbe in the necke of thine enemies: thy fathers sonnes shall [g] bow downe vnto thee.

9 Iudah, as a lyons whelpe shalt thou come vp from the spoyle, my sonne. He shall lie downe, and couch as a Lyon, and as a Lionesse: [h] Who shall stirre him vp?

10 The ‖ scepter shall not depart from Iudah, nor a lawgiuer from betweene his feete, vntill [i] Shiloh come, and the people shall be gathered vnto him.

11 He shall binde his asse foale vnto the [k] vine, and his asses colt vnto the best vine: he shall wash his garment in wine, and his cloke in the blood of grapes.

12 His eyes shalbe red with wine, and his teeth white with milke.

13 ¶ Zebulun shall dwell by the sea side, and he shall bee an hauen for ships: and his border shall be vnto Zidon.

14 ¶ Issachar shalbe ‡ [l] a strong asse, couching downe betweene two burdens:

15 And he shall see that rest is good, and that the land is pleasant, and he shall bow his shoulder to beare, and shalbe subiect vnto tribute.

16 ¶ Dan [m] shall iudge his people as one of the tribes of Israel.

17 Dan shall be a [n] Serpent by the way, an adder by the path, biting the horse heeles, so that his rider shall fall backward.

18 [o] O Lord, I haue waited for thy saluation.

19 ¶ Gad, an hoste of men shall ouercome him, but he shall ouercome at the last.

20 ¶ Concerning Asher, his [p] bread shall be fat, and he shall giue pleasures for a king.

21 ¶ Naphtali shall bee a Hinde let goe, giuing [q] goodly words.

22 ¶ Ioseph shall be ‡ a fruitfull bough, euen a fruitfull bough by the well side: the ‡ small boughs shall run vpon the wall.

23 [r] And the archers grieued him, and shot against him, and hated him.

24 But his bow abode strong, and the hands of his armes were strengthened, by the hands of the mighty God of Iaakob, of whom was the feeder appointed by the [s] stone of Israel,

25 Euen by the God of thy father, who shall helpe thee, and by the Almightie, who shal blesse thee with heauenly blessings from aboue, with blessings of the deepe, that lieth beneath, with blessings of the breasts, and of the wombe.

26 The blessings of thy father shall be [t] stronger then the blessings of mine elders: vnto the end of the hilles of the world they shall be on the head of Ioseph, and on the top of the head of him that was [u] separate from his brethren.

27 ¶ Benjamin shall rauine as a wolfe: in the morning hee shall deuoure the pray, and at night he shall diuide the spoile.

28 ¶ All these are the twelue tribes of Israel, and thus their father spake vnto them, and blessed them: euery one of them blessed he with a seuerall blessing.

29 And he charged them, and sayd vnto them, I am ready to be gathered vnto my people: [x] burie me with my fathers in the caue that is in the field of Ephron the Hittite,

30 In the caue that is in the fielde of Machpelah besides Mamre in the land of Canaan: which caue Abraham bought with the field of Ephron the Hittite for a possession to bury in.

31 There they buried Abraham and Sarah his wife: there they buried Izhak and Rebekah his wife: and there I buried Leah.

32 The purchase of the field, and the caue that is therein, was bought of the children of Heth.

33 Thus Iaakob made an end of giuing charge to his sonnes, and [x] plucked vp his feet into the bed, and gaue vp the ghost, and was gathered to his people.

CHAP. L.

13 Iaakob is buried. 19 Ioseph forgiueth his brethren. 23 Hee seeth his childrens childrens. 25 He dieth.

THen Ioseph fell vpon his fathers face, and wept vpon him, and kissed him.

2 And Ioseph commanded his seruants the [a] Physicians to embalme his father, and the Physicians embalmed Israel.

3 So forty dayes were accomplished (for so long did the dayes of them that were embalmed last) and the Egyptians bewailed him [b] seuenty dayes.

4 And when the dayes of his mourning were past, Ioseph spake to the house of Pharaoh, saying, If I haue now found fauour in your eyes, speake, I pray you, in the eares of Pharaoh, and say,

5 My father made me * sweare, saying, Loe, I die, burie me in my graue, which I haue made me in the land of Canaan: now therefore let me goe, I pray thee, and burie my father, and I will come againe.

6 Then Pharaoh sayd, Goe vp and bury thy father [c] as he made thee to sweare.

7 ¶ So Ioseph went vp to bury his father, and with him went all the seruants of Pharaoh, both the Elders of his house, and all the Elders of the land of Egypt.

8 Likewise all the house of Ioseph, and his brethren, and his fathers house: onely their children and their sheepe, and their cattell left they in the land of Goshen.

9 And there went vp with him both chariots and horsemen: and they were an exceeding great company.

10 And they came to ‖ Gozen Atad, which is beyond Iorden, and there they made a great and exceeding sore lamentation: and he mourned for his father seuen dayes.

11 And

d Or, tongue: meaning, that he neither cõsented to them in word nor thought.
e The Shechemites, cha. 34 26.
f For Leui had no part, and Simeon was vnder Iudah, Iosh. 19.1 till God gaue them the place of the Amalekites, 1. Chron. 4.43.
g As was verified in Dauid and Christ.
h His enemies shal so feare him.
‖ *Or, kingdome.*
i Which is Christ the Messias the giuer of all prosperity: who shal call the Gentiles to saluation.
k A countrey most abundant with vines and pastures is promised him.
‡ *Ebr. an asse of great bones.*
l His force shall be great, but he shall want courage to resist his enemies.
m Shall haue the honour of a tribe.
n That is, full of subtiltie.
o Seeing the miseries that his posterity should fall into, he brasteth out in prayer to God, to remedie it.
p Hee shall abound in corne and pleasant fruits.
q Ouercõming more by faire wordes then by force.
‡ *Ebr. a sonne of increase.*
‡ *Ebr. daughters.*
r As his brethren, when they were his enemies, Potiphar and other.
s That is, God.
t Inasmuch as hee was more neere to the accomplishment of the promise, and it had bene more often confirmed.
u Either in dignitie, or when he was solde from his brethren.
x Whereby is signified how quietly he died.
a He meaneth them that embalmed the dead, and buried them.
b They were more excessiue in lamenting then the faithfull.
c The very infidels would haue othes performed.
‖ *Or, the corne floore of Atad.*

Chap. 47.30.

Chap. 47.29.

11 And when the Canaanites the inhabitants of the land sawe the mourning in Goren Atad, they said, This is a great mourning vnto the Egyptians: wherefore the name thereof was called || Abel Mizraim, which is beyond Iorden.

12 So his sonnes did vnto him according as he had commanded them:

13 * For his sonnes caried him into the land of Canaan, and buried him in the caue of the field of Machpelah, which caue * Abraham bought with the field, to be || a place to bury in, of Ephron the Hittite besides Mamre.

14 ¶ Then Ioseph returned into Egypt, he and his brethren, e all that went vp with him to bury his father, after that he had buried his father.

15 And when Ioseph's brethren saw that their father was dead, they said, d It may bee that Ioseph will hate vs, and will pay vs againe all the euill which wee did vnto him.

16 Therefore they sent vnto Ioseph, saying, Thy father commaunded before his death, saying,

17 Thus shall yee say vnto Ioseph, Forgiue now, I pray thee, the trespasse of thy brethren, and their sinne: for they rewarded thee euill. And now, we pray thee, forgiue the trespasse of the seruants of thy fathers e God. And Ioseph wept, when || they spake vnto him.

18 Also his brethren came vnto him, and fell downe before his face, and said, Behold, we be thy seruants.

19 To whom Ioseph sayd, * Feare not: for || am not I vnder f God?

20 When ye thought euill against mee, God disposed it to good, that he might bring to passe, as it is this day, and saue much people aliue.

21 Feare not now therefore, I will nourish you, and your children: and he comforted them, and spake ‡ kindly vnto them.

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph liued an hundreth and ten yeere.

23 * And Ioseph saw Ephraims children, euen vnto the third generation: also the sonnes of Machir the sonne of Manasseh were brought vp on Ioseph's knees.

24 And Ioseph sayd vnto his brethren, * I am ready to die, and God will surely visite you, and bring you out of this land vnto the land which he sware vnto Abraham, vnto Izhak, and vnto Iaakob.

25 And Ioseph toke an othe of the children of Israel, saying, * h God will surely visit you, and ye shall cary my bones hence.

26 So Ioseph died when hee was an hundreth and tenne yeere olde: and they embalmed him and put him in a chest in Egypt.

Or, the lamentation of the Egyptians.

Actes 7.16.

Chap.23.16.

Or, a possession.

d An euill conscience is neuer fully at rest.

e Meaning, that they which haue one God, should be ioyned in most sure loue.

Or, the messengers.

Chap.45.5.

Or, am I in Gods stead? meaning, to take vengeance?

f Who by the good successe seemeth to remit it, and therefore it ought not to be reuenged by me.

‡ *Eb. to their heart.*

g Who notwithstanding he bare rule in Egypt about fourescore yeeres, yet was ioyned with the Church of God in faith and religion.

Numb.32.39. Hebr.11.22. Exod.13.19.

h He speaketh this by the spirit of prophesie, exhorting his brethren to haue full trust in Gods promise for their deliuerance.

The second booke of Moses, called Exodus.

THE ARGVMENT.

After that Iaakob by Gods cõmandement, Gen.46.3. had brought his family into Egypt, where they remained for the space of foure hundred yeeres, and of seuenty persons grew to an infinite number, so that the king and the countrey grudged and endeuoured both by tyranny and cruell slauery to suppresse them, the Lord according to his promise, Gen.15.14. had cõpasion of his Church, and deliuered them, but plagued their enemies in most strange and sundry sorts. And the more that the tyranny of the wicked enraged against his Church, the more did his heauy iudgements increase against them, til Pharaoh and his armie were drowned in the same sea, which gaue an entry and passage to the children of God. But as § ingratitude of man is great, so did they immediatly forget Gods wonderfull benefits: and albeit he had giuen them the Passeouer to be asigne and memoriall of the same, yet they fell to distrust, and tempted God with sundry murmurings and grudgings against him and his ministers: sometime moued with ambition, sometime for lacke of drinke or meat to content their lustes, sometime by idolatry, or such like. Wherefore God visited them with sharpe rods and plagues, that by his corrections they might seeke to him for remedy against his scourges, & earnestly repent them for their rebellions and wickednes. And because God loueth them to the end whom he hath once begun to loue, he punished them not according to their deserts, but dealt with them in great mercies, and euer with new benefits laboured to ouercome their malice: for he still gouerned them, and gaue them his Word and Law, both concerning the manner of seruing him, and also the forme of iudgements and ciuill policie: to the intent that they should not serue God after their owne inuentions, but according to that order which his heauenly wisedome had appointed.

CHAP. I.

2 The children of Iaakob that came into Egypt. 8 The new Pharaoh oppresseth them. 12 The prouidence of God toward them. 15 The kings commandement to the midwiues. 22 The sonnes of the Ebrewes are commanded to be cast into the riuer.

NOw * a these are the names of the children of Israel, which came into Egypt (euery man and his houshold came thither with Iaakob)

2 Reuben, Simeon, Leui and Iudah,

3 Issachar, Zebulun, and Beniamin,

4 Dan, and Naphtali, Gad, and Asher.

5 So all the || soules that came out of the loynes of Iaakob, were * seuenty soules: Ioseph was in Egypt already.

6 Now Ioseph died and all his brethren, and that whole generation.

7 ¶ And the * children of Israel || brought foorth fruit, and increased in abundance, and were multiplied, and were exceeding

Gene.46.8.

a Moses describeth the wõderfull order § God obseruеth in performing his promise to Abraham Gen.15.14.

Or, persons. Gene.46.27. deut.10.22.

Actes 7.17.

Or, did grow.

exceeding mightie, so that the [b] land was ful of them.

8 Then there arose vp a new king in Egypt, who [c] knew not Ioseph.

9 And he sayd vnto his people, Behold, the people of the children of Israel are greater and mightier then we.

10 Come, let vs worke wisely with them, least they multiply, and it come to passe that if there be warre, they ioyne themselues also vnto our enemies, and fight against vs, and [d] ‖ get them out of the land.

11 Therefore did they set taske masters ouer them, to keepe them vnder with burdens and they built the cities Pithom and Raamses for the ‖ treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grewe: therefore [e] they were more grieued against the children of Israel.

13 Wherefore the Egyptians by cruelty caused the children of Israel to serue.

14 Thus they made them weary of their liues by sore labor in clay and in brick, and in all worke in the field, with all maner of bondage, ‡ which they layed vpon them most cruelly.

15 ¶ Moreouer the King of Egypt commanded the midwiues of ♀ Ebrew women, (of which the ones name was [f] Shiphrah, and the name of the other Puah)

16 And said, *When ye doe the office of a midwife to the women of the Ebrewes, and see them on their ‖ stooles, if it bee a sonne, then ye shal kill him: but if it be a daughter, then let her liue.

17 Notwithstanding the midwiues feared God, and did not as the King of Egypt commaunded them, but preserued alive the men children.

18 Then the king of Egypt called for the midwiues, & said vnto them, Why haue yee done thus, and haue preserued alive the men children?

19 And the midwiues answered Pharaoh, Because the Ebrew ♀ women are not as the women of Egypt: for they are liuely, and are deliuered yer the midwife come at them.

20 God therefore prospered the midwiues, and the people multiplied, and were very mightie.

21 And because the midwiues feared God, therefore he [h] made them houses.

22 Then Pharaoh charged all his people, saying, Euery man childe that is borne, [i] cast yee into the riuer, but reserue euery mayd childe alive.

b He meaneth the countrey of Goshen.

c He considered not how God had preserued Egypt for Iosephs sake.

d Into Canaan, and so we shall lose our commoditie.

‖ *Or, goe vp out of the land.*

‖ *Or, corne and prouision.*

e The more that God blesseth his, the more doth the wicked enuy them.

‡ *Ebr. wherewith they serued themselues of them by cruelty.*

f These seeme to haue beene the chiefe of the rest. *Wisd.* 18.5.

‖ *Or, seates whereupon they sate in trauell.*

g Their disobedience herein was lawfull, but their dissembling euill.

h That is, God increased the families of the Israelites by their meanes.

i When tyrants cannot preuaile by craft, they brast forth into open rage.

CHAP. II.

2 Moses is borne and cast into the flags. 5 He is taken vp of Pharaohs daughter and kept. 12 Hee killeth the Egyptian. 15 He fleeth and marrieth a wife. 23 The Israelites cry vnto the Lord.

THen there went a [a] man of the house of Leui, & tooke to wife a daughter of Leui.

2 And the woman conceiued and bare a sonne: and when she saw that he was faire, * she hid him three moneths.

3 But when shee could no longer hide him, shee tooke for him an arke made of reed, and daubed it with slime and with pitch, and [b] laid the child therin, and put it among the bulrushes by the riuers brinke.

4 Now his sister stood a farre off, to wit what would come of him.

5 ¶ Then the daughter of Pharaoh came downe to wash her in the riuer, and her maidens walked by the riuer side: and when she saw the arke among the bulrushes, she sent her maid to fet it.

9 Then she opened it, and saw it was a child: and behold, the babe wept: so she had compassion on it, and said, This is one of the Ebrewes children.

7 Then sayde his sister vnto Pharaohs daughter, Shall I goe and call vnto thee a nurse of the Ebrew women to nurse thee the childe?

8 And Pharaohs daughter sayd to her, Go. So the maid went & called the [c] childs mother.

9 To whom Pharaohs daughter sayd, Take this childe away and nurse it for mee, and I will reward thee. Then the woman tooke the childe and nursed him.

10 Now the child grew, and she brought him vnto Pharaohs daughter, and he was as her sonne, and she called his name Moses, because said she, I drew him out of the water.

11 ¶ And in those dayes, when Moses was [d] growen, he went foorth vnto his brethren, and looked on their burdens: also he saw an Egyptian smitting an Ebrew, one of his brethren.

12 And he looked ‡ round about, & when he saw no man, he [e] slew the Egyptian, and hid him in the sand.

13 Againe he came foorth the second day, and behold, two Ebrewes stroue: and he said vnto him that did the wrong, Wherefore smittest thou thy fellow?

14 And he answered, Who made thee a man of authority, & a iudge ouer vs? Thinkest thou to kil me, as thou killedst the Egyptian? Then Moses [f] feared and said, Certainely this thing is knowen.

15 Now Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, and dwelt in the land of Midian, and he sate downe by a well.

16 And the ‖ Priest of Midian had seuen daughters, which came and drew water, and filled the troughs, for to water their fathers sheepe.

17 Then the shepheards came and droue them away: but Moses rose vp and ‡ defended them, and watered their sheepe.

18 And when they came to Reuel their ‖ father, he said, How are ye come so soone to day?

19 And they said, A man of Egypt deliuered vs from the hands of the shepheards, and also drew vs water enough, and watered the sheepe.

20 Then he said vnto his daughters, And where is he? why haue ye so left the man? & call him that he may eate bread.

21 And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter:

a This Leuite was called Amram, who maried Iochabed, Chap. 6.20. *Num.* 26.59. *1. chro.* 23.13. *actes* 7.20. *heb.* 11.23.

b Committing him to the prouidence of God, whom she could not keepe from the rage of the tyrant.

c Mans counsel cannot hinder that which God hath determined shall come to passe.

d That is, was forty yeere old, Acts 7.23.

‡ *Ebr. thus & thus.*

e Being assured that God had appointed him to deliuer the Israelites, Acts 7.25.

f Though by his feare he shewed his infirmity, yet faith couered it, Hebr. 11.27.

‖ *Or, prince.*

‡ *Ebr. saued them.*

‖ *Or, grandfather.*

g Wherein he declared a thankful minde, which would recompense the benefit done vnto his.

22 And shee bare a sonne, * whose name he called Gershom: for he said, I haue bene a stranger in a strange land.

23 ¶ Then in processe of time, the King of Egypt died, and the children of Israel sighed for the bondage, and [h] cried: and their crie for the bondage came vp vnto God.

24 Then God heard their mone, and God remembred his couenant with Abraham, Izhak, and Iaakob.

25 So God looked vpon the children of Israel, and God [i] had respect vnto them.

Chap. 18. 3.

h God humbleth his by afflictions, that they should crie vnto him, and receiue the fruit of his promise.

i Hee iudged their cause, or acknowledged them to be his.

CHAP. III.

1 Moses keepeth sheepe, and God appeareth vnto him in a bush. 10 Hee sendeth him to deliuer the children of Israel. 14 The name of God. 16 God teacheth him what to doe.

WHen Moses kept the sheepe of Iethro his father in law, Priest of Midian, and droue the flocke to the ‖ backeside of the desert, and came to the [a] mountaine of God, [b] Horeb,

2 Then the Angel of the Lord appeared vnto him in * a flame of fire, out of the mids of a [c] bush: and hee looked, and behold, the bush burned with fire, and the bush was not consumed,

3 Therefore Moses said, I will turne aside now, and see this great sight, why the bush burneth not.

4 And when [d] the Lord saw that he turned aside to see, God called vnto him out of the mids of the bush, and said, Moses, Moses. And he answered, I am here.

5 Then he said, Come not hither, [e] put thy shoes off thy feete: for the place whereon thou standest, is [f] holy ground.

6 Moreouer, he said, * I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iaakob. Then Moses hid his face: for he was [g] afraid to looke vpon God.

7 ¶ Then the Lord said, I haue surely seene the trouble of my people, which are in Egypt, and haue heard their crie, because of their [h] taskemasters: for I know their sorrowes.

8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land, and a large, into a land that [i] floweth with milke and honie, euen into the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites.

9 [k] And now loe, the crie of the children of Israel is come vnto me, and I haue also seene the oppression, wherewith the Egyptians oppresse them.

10 Come now therefore, and I will send thee vnto Pharaoh, that thou mayest bring my people the children of Israel out of Egypt.

11 ¶ But Moses said vnto God, Who am [l] I, that I should goe vnto Pharaoh, and that I should bring the children of Israel out of Egypt?

12 And he answered, [m] Certainely I will be with thee: and this shall bee a token vnto thee, that I haue sent thee. After that thou hast brought the people out of Egypt, ye shall serue God vpon this mountaine.

13 Then Moses said vnto God, Behold, when I shall come vnto the children of Israel, and shall say vnto them, The God of your fathers hath sent me vnto you, if they say vnto me, What is his name? what shall I say vnto them?

14 And God answered Moses, I [n] AM THAT I AM. Also he said, Thus shalt thou say vnto the children of Israel, I AM hath sent me vnto you.

15 And God spake further vnto Moses, Thus shalt thou say vnto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath sent me vnto you: this is my name for euer, and this is my memoriall vnto all ages.

16 Goe and gather the Elders of Israel together, and thou shalt say vnto them, The Lord God of your fathers, the God of Abraham, Izhak, and Iaakob appeared vnto mee, and sayd, ‡ I haue surely remembred you, and that which is done vnto you in Egypt.

17 Therefore I did say, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites, vnto a land that floweth with milke and honie.

18 Then shall they obey thy voyce, and thou and the Elders of Israel shall goe vnto the King of Egypt, and say vnto him, The Lord God of the Ebrewes hath ‖ met with vs: wee pray thee now therefore, let vs goe three dayes iourney in the wildernesse, that we may [o] sacrifice vnto the Lord our God.

19 ¶ But I know that the King of Egypt will not let you goe, but by strong hand.

20 Therefore will I stretch out mine hand, and smite Egypt with all my wonders, which I will doe in the mids thereof: and after that shall he let you goe.

21 And I will make this people to be fauoured of the Egyptians: so that when yee goe, ye shall not goe emptie.

22 [p] * For euery woman shall aske of her neighbour, and of her ‖ that sojourneth in her house, iewels of siluer, and iewels of gold, and raiment, and ye shall put them on your sonnes, and on your daughters, and shall spoyle the Egyptians.

‖ *Or, farre within the desert.*

a It was so called after the law was giuen.

b Called also Sinai.

Actes 7. 30.

c This signifieth that the Church is not consumed by the fire of afflictions, because God is in the mids thereof.

d Whom he called the Angel, verse 2.

e Resigne thy selfe vp to me, Ruth 4. 7. Iosh. 5. 15.

f Because of my presence.

Matth. 22. 32.

actes 7. 32.

g For fiune causeth man to feare Gods iustice.

h Whose cruelltie was intolerable.

i Most plentifull of all things.

k He heard before, but now he would reuenge it.

l He doeth not fully disobey God, but acknowledgeth his owne weaknesse.

m Neither feare thine own weaknesse, nor Pharaohs tyrannie.

n The God which haue euer beene, am, and shalbe: the God Almightie, by whom all things haue their being, and the God of mercy, mindfull of my promise, Reuel. 1. 4.

‡ *Ebr. in visiting haue visited.*

‖ *Or, appeared vnto vs.*

o Because Egypt was full of idolatrie, God would appoint them a place, where they should serue him purely.

p This example may not be followed generally: though at Gods commandement they did it iustly, receiuing some recompence of their labours.

Chap. 11. 2. and 12. 35.

‖ *Or, in whose house she sojourneth.*

CAHP. IIII.

3 Moses rod is turned into a serpent. 6 His hand is leprous. 9 The water of the riuer is turned into blood. 14 Aaron is giuen to helpe Moses. 21 God hardeneth Pharaoh. 25 Moses wife circumciseth her sonne. 27 Aaron meeteth with Moses, and they come to the Israelites, and are beleeued.

THen Moses answered, and said, [a] But loe, they will not beleeue me, nor hearken vnto my voyce: for they will say, The Lord hath not appeared vnto thee.

2 And the Lord said vnto him, What is that in thine hand? And he answered, A rodde.

a God beareth with Moses doubting, because he was not altogether without faith.

3 Then said hee, Cast it on the ground. So he cast it on the ground, and it was turned into a serpent: and Moses fled from it.

4 Againe, the Lord sayd vnto Moses, Put forth thine hand, & take it by the taile. Then hee put forth his hand, and caught it, and it was turned into a rodde in his hand.

5 Doe this, [b] that they may beleeue, that the Lord God of their fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath appeared vnto thee.

6 ¶ And the Lord said furthermore vnto him, Thrust now thine hand into thy bosome. And hee thrust his hand into his bosome, and when hee toke it out againe, behold, his hand was ‖leprous as snow.

7 Moreouer he said, Put thine hand into thy bosome againe. So hee put his hand into his bosome againe, and pluckt it out of his bosome, and behold, it was turned again as his other flesh.

8 So shall it bee, if they will not beleeue thee, neither obey ‖the voice of the first signe, yet shall they beleeue for the voce of the second signe.

9 But if they will not yet beleeue these two signes, neither obey vnto thy voyce, then shalt thou take of the [c] water of the riuer, and powre it vpon the drie land: so the water, which thou shalt take out of the riuer, shall bee turned to blood vpon the drie land.

10 ¶ But Moses said vnto the Lord, Oh my Lord, I am not eloquent, ‡ neither at any time haue bene, nor yet since thou hast spoken vnto thy seruant: but I am ‡slow of speech, and slow of tongue.

11 Then the Lord sayd vnto him, Who hath giuen the mouth to man? or who hath made the dumbe, or the deafe, or him that seeth, or the blinde? haue not I the Lord?

12 Therefore goe now, and * I will bee with thy mouth, and will teach thee what thou shalt say.

13 But he said, Oh my Lord, send, I pray thee, by the ‖hand of him, whom thou [d] shouldest send.

14 Then the Lord was [e] very angry with Moses, and said, Doe not I know Aaron thy brother the Leuite, that he himselfe shall speake? for loe, hee commeth also forth to meete thee, and when he seeth thee, hee will be glad in his heart.

15 Therefore thou shalt speake vnto him, and [f] put the words in his mouth, and I wil be with thy mouth, and with his mouth, and will teach you, what ye ought to doe.

16 And he shall bee thy spokesman vnto the people: and he shall bee, euen he shall bee as thy mouth, and thou shalt be to him as *[g] God.

17 Moreouer, thou shalt take this rodde in thine hand, wherewith thou shalt doe miracles.

18 ¶ Therefore Moses went, and returned to Iethro his father in law, and said vnto him, I pray thee let mee goe, and returne to my ‖brethren, which are in Egypt, and see whether they bee yet aliue. Then Iethro said to Moses, Goe in peace.

19 (For the Lord had said vnto Moses in Midian, Goe, returne to Egypt: for they are all dead which ‡ went about to kil thee.)

20 Then Moses toke his wife, and his sonnes, and ‡ put them on an asse, and returned toward the land of Egypt, and Moses tooke the [h] rod of God in his hand.

21 And the Lord said vnto Moses, When thou art entred, & come into Egypt againe, see that thou do all the wonders before Pharaoh, which I haue put in thine hand: but I will [i] harden his heart, and hee shall not let the people goe.

22 Then thou shalt say to Pharaoh, Thus saith the Lord, Israel is my sonne, euen my [k] first borne.

23 Wherefore I say to thee, Let my sonne goe, that he may serue me: if thou refuse to let him goe, behold, I wil slay thy sonne, euen thy first borne.

24 ¶ And as hee was by the way in the Inne, the Lord met him, and [l] would haue killed him.

25 Then Zipporah tooke a sharpe knife, and [m] cut away the foreskin of her sonne, and cast it at his feete, and said, Thou art in deede a bloody husband vnto me.

26 So ‖ he departed from him. Then she said, O bloody husband (because of the circumcision.)

27 ¶ Then the Lord said vnto Aaron, Goe meete Moses in the wilderness. And he went and met him in the ‖mount of God, and kissed him.

28 Then Moses told Aaron all ♀ words of the Lord who had sent him, and all the signes wherewith he had charged him.

29 ¶ So went Moses and Aaron, and gathered all the Elders of the children of Israel.

30 And Aaron told all the words, which the Lord had spoken vnto Moses, and he did the miracles in the sight of the people.

31 And the [n] people beleeued, and when they heard that the Lord had visited the children of Israel, and had looked vpon their tribulation, they bowed downe, and worshipped.

CHAP. V.

1 Moses and Aaron doe their message to Pharaoh, who letteth not the people of Israel depart, but oppresseth them more and more. 20 They crie out vpon Moses and Aaron therefore, and Moses complaineth to God.

Then afterward Moses and Aaron went and said to [a] Pharaoh, Thus saith the Lord God of Israel, Let my people goe, that they may [b] celebrate a feast vnto mee in the wilderness.

2 And Pharaoh said, Who is the Lord, that I should heare his voice, and let Israel goe? I know not the Lord, neither wil I let Israel goe.

3 And they said, ‖ We worship the God of the Ebrewes: we pray thee, let vs go three dayes iourney in the desert, and sacrifice vnto the Lord our God, lest ‡ he bring vpon vs the pestilence or sword.

4 Then

b This power to worke miracles was to confirme his doctrine, and to assure him of his vocation.

‖Or, white as snow.

‖Or, the wordes confirmed by the first signe.

c Because these three signes should be sufficient witnesses to proue that Moses should deliuer Gods people.

‡Ebr. from yesterday, and yer yesterday.

‡Ebr. heauie of mouth.

Matth 10.19. and 12.22.

‖Or, ministerie.

d That is, of the Messias: or some other, that is more meete then I.

e Though we prouoke God iustly to anger, yet he will neuer reiect his.

f Thou shalt instruct him what to say.

Chap 7.1.

g Meaning, as a wise counseller, and full of Gods Spirit.

‖Or, kinsefolke and lineage.

‡Ebr sought thy soule.

‡Ebr. caused them to ride.

h Whereby he wrought the miracles.

i By reteining my spirit, and deliuering him vnto Satan to encrease his malice.

k Meaning, most deare vnto him.

l God punished him with sickenesse for neglecting his Sacrament.

m This acte was extraordinary: for Moses was sore sicke, and God euen then required it.

‖Or, the Angel.

‖Of, Moreh.

n So that Moses had now experience of Gods promise that he should haue good successe.

a Faith ouercommeth feare, and maketh men bold in their vocation.

b And offer sacrifice.

‖Or, God hath met vs.

‡ Ebr. lest he meete vs with pestilence.

4 Then said the King of Egypt vnto them, Moses and Aaron, why cause ye the people to cease from their works? get you to your burdens.

5 Pharaoh said furthermore, Behold, much people is now in the land, & ye [c] make them leaue their burdens.

6 Therefore Pharaoh gaue commandement the same day vnto the talke masters of the people, and to their [d] officers, saying,

7 Ye shall giue the people no more straw to make bricke (‡ as in time past) but let them goe and gather them straw themselues.

8 Notwithstanding lay vpon them the number of bricke, which they made in time past, diminish nothing thereof: for they be idle, therefore they cry, saying, Let vs goe to offer sacrifice vnto our God.

9 [e] Lay more worke vpon the men, and cause them to doe it, and let them not regard [f] vaine words.

10 ¶ Then went the talke masters of the people, and their officers out, and tolde the people, saying, Thus saith Pharaoh, I will giue you no more straw.

11 Goe your selues, get you straw where ye can finde it, yet shall nothing of your labour be diminished.

12 Then were the people scattered abroad throughout all the land of Egypt, for to gather stubble in stead of straw.

13 And the talke masters hasted them, saying, Finish your dayes worke ‡ euery dayes talke, as ye did when ye had straw.

14 And the officers of the children of Israel, which Pharaohs talke masters had set ouer them, were beaten, and demaunded, Wherefore haue ye not fulfilled your talke in making bricke yesterday and to day, as in times past?

15 ¶ Then the officers of the children of Israel came, and cryed vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?

16 There is no straw giuen to thy seruants, and they say vnto vs, Make bricke: and loe, thy seruants are beaten, and ‖ thy people is blamed.

17 But he said, ‡ Yee are too much idle: therefore ye say, Let vs goe to offer sacrifice to the Lord.

18 Go therefore now and worke: for there shall no straw be giuen you, yet shall ye deliuer the whole tale of bricke.

19 Then the officers of the children of Israel ‖ saw themselues in an euill case, because it was said, Ye shall diminish nothing of your bricke, nor of euery dayes taske.

20 ¶ And they met Moses and Aaron, which stood in their way as they came out from Pharaoh.

21 To whom they said, The Lord looke vpon you and iudge: for ye haue made our sauour to [*] stinke before Pharaoh, and before his seruants, in that yee haue [g] put a sword in their hand to slay vs.

22 Wherefore Moses returned to the Lord, and said, Lord, why hast thou afflicted this people? wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speak in thy Name, he hath vexed this people, and yet thou hast not deliuered thy people.

c As though ye would rebell.

d Which were of the Israelites, and had charge to see them doe their worke.

‡ Ebr. yesterday and yer yesterday.

e To more cruelly that tyrants rage, the neerer is Gods helpe.

f Of Moses and Aaron.

‡ Ebr the worke of a day in his day.

‖ Or, thy people the Egyptians are in the fault

‡ Ebr. Idle, yee are idle.

‖ Or, looked sad on them, which said.

* Read Genes. 34.30.

g It is a grieuous thing to the seruants of God, to be accused of euill, especially of their brethren, when they doe as their duetty requireth.

CHAP. VI.

3 God reuueth his promise of the deliuerance of the Israelites. 9 Moses speaketh to the Israelites, but they beleeue him not. 10 Moses and Aaron are sent againe to Pharaoh. 13 The genealogie of Reuben, Simeon, and Leui, of whom came Moses and Aaron.

THen the Lord sayd vnto Moses, Now shalt thou see what I wil doe vnto Pharaoh: for by a strong hand shall he let them goe, and euen be constrained to driue them out of his land.

2 Moreouer, God spake vnto Moses, and sayd vnto him, I am the Lord.

3 And I appeared vnto Abraham, to Izhak, and to Iaakob by the Name of ‖ Almightie God: but by my Name [a] Iehouah was I not knowen vnto them.

4 Furthermore, as I made my couenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were strangers:

5 So I haue also heard the groning of the children of Israel, whom the Egyptians keepe in bondage, and haue remembred my couenant.

6 Wherefore say thou vnto the children of Israel, I am the Lord, and I will bring you out from the burdens of the Egyptians, and will deliuer you out of their bondage, and will redeeme you in a stretched out arme, and in great ‖ iudgements.

7 Also I will [b] take you for my people, and wil be your God: then ye shal know that I the Lord your God bring you out from the burdens of the Egyptians.

8 And I will bring you into the land which I ‡ sware that I would giue to Abraham, to Izhak, and to Iaakob: and I will giue it vnto you for a possession: I am the Lord.

9 ¶ So Moses told the children of Israel thus: but they hearkened [c] not vnto Moses, for anguish of spirit and for cruell bondage.

10 Then the Lord spake vnto Moses, saying,

11 Goe, speake to Pharaoh king of Egypt, that hee let the children of Israel goe out of his land.

12 But Moses spake before the Lord, saying, Behold, the children of Israel hearken not vnto me, how then shall Pharaoh heare me, which am of [d] vncircumcised lips?

13 Then the Lord spake vnto Moses and vnto Aaron, and charged them to goe to the children of Israel, and to Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These bee the [e] heads of their fathers houses: the [*] sonnes of Reuben the first borne of Israel are Hanoch and Pallu, Hezron and Carmi: these are the families of Reuben.

15 [*] Also the sons of Simeon: Iemuel and Iamin,

‡ Ebr. in a strong hand.

‖ Or, all sufficient.

a Whereby hee signifieth that he will performe indeed that which he promised to their fathers: for this name declareth that hee is constant, and will performe his promise.

‖ Or, plagues.

b He meaneth, as touching the outward vocation: the dignitie whereof they lost afterward by their rebellion: but as for election to life euerlasting, it is immutable.

‡ Ebr. lift vp mine hand.

c So hard a thing it is to shew true obedience vnder the crosse.

d Or barbarous and rude in speech: and by this word (vncircumcised) is signified y whole corruption of man's nature.

e This genealogie sheweth of whom Moses & Aaron came.

Gen. 46. 9 num. 26. 5. 1. chro. 5. 3. 1. Chron. 4. 24.

Iamin, and Ohad, and Iachin, e Zoar, and Shaul the sonne of a Canaanitish woman: these are the families of Simeon.

Num.3.17. 1.chron.6.1. and 23.6.

16 ¶ * These also are the names of the sonnes of Leui in their generations: Gershon and Kohath, and Merari (and the yeeres of the life of Leui were an hundreth f thirtie and seuen yeere.)

f For he was 42 yeere old, when he came into Egypt, and there liued 94.

17 The sonnes of Gershon, were Libni, and Shimi by their families.

18 * And the sonnes of Kohath, Amram and Izhar, and Hebron, and Vzziel, (and Kohath liued an hundreth thirtie and three yeere.)

Num.26.57. 1.chron.6.1. and 23.6.

19 Also the sonnes of Merari were Mahali and Mushi: these are the families of Leui by their kinreds.

20 * And Amram tooke Iochebed his g fathers sister to his wife, and she bare him Aaron and Moses (and Amram liued an hundred thirtie and seuen yeere.)

Chap.2.2. Numb. 26.59.

g Which kinde of mariage was after in the law forbidden, Leuit. 18.12.

21 ¶ Also the sonnes of Izhar: h Korah, and Nepheg, and Zichri.

h Moses and he were brothers children, whose rebellion was punished, Num. 16.1.

22 Annd the sonnes of Vzziel: Mishael, and Elzaphan, and Sithri

23 And Aaron tooke Elisheba daughter of i Amminadab, sister of Nahashon to his wife, which bare him Nadab and Abihu, Eleazar and Ithamar.

i Who was a prince of Iudah, Numb.2.3.

24 Also the sonnes of Korah: Assir, and Elkanah, and Abiasah: these are the families of the Korhites.

25 And Eleazar Aarons sonne tooke him one of the daughters of Putiel to his wife, which bare him * Phineas: these are the principall fathers of the Leuites thorowout their families.

Numb.25.11.

26 These are Aaron and Moses to whom the Lord said, Bring the children of Israel out of the land of Egypt, according to their k armies.

k For their families were so great, that they might be compared to armies.

27 These are that Moses and Aaron, which spake to Pharaoh king of Egypt, that they might bring the children of Israel out of Egypt.

28 ¶ And at that time when the Lord spake vnto Moses in the land of Egypt,

29 When the Lord, l say, spake vnto Moses, saying, I am the Lord, speake thou vnto Pharaoh the king of Egypt all that I say vnto thee,

l The disobedience both of Moses, and of the people, sheweth that their deliuerance came onely of Gods free mercy.

30 Then Moses said before the Lord, Beholde, I am of l vncircumcised lips, and how shall Pharaoh heare mee?

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moses and Aaron doe the miracles of the Serpent, & the blood, and Pharaohs sorcerers doe the like.

THen the Lord said to Moses, Behold, I haue made thee ‖ Pharaohs a God, and Aaron thy brother shall ‖ be thy Prophet.

‖ *Or, a God to Pharaoh.*

a I haue giuen thee power and authoritie to speake in my name, and to execute my iudgements vpon him.

2 Thou shalt speake all that I commanded thee: and Aaron thy brother shal speake vnto Pharaoh, that he suffer the children of Israel to goe out of his land.

3 But I will harden Pharaohs heart, and multiply my miracles and my wonders in the land of Egypt.

4 And Pharaoh shall not hearken vnto you, that I may lay mine hand vpon Egypt, and bring out mine armies, euen my people, the children of Israel out of the land of Egypt, by great b iudgements.

b To strengthen Moses faith, God promiseth again to punish most sharpely the oppression of his Church.

5 Then the Egyptians shall know that I am the Lord, when I stretch forth mine hand vpon Egypt, and bring out the children of Israel from among them.

6 So Moses and Aaron did as the Lord commanded them, euen so did they.

7 (Now Moses was c fourescore yeere olde, and Aaron fourescore and three, when they spake vnto Pharaoh)

c Moses liued in affliction and banishment forty yeere before he enioyed his office to deliuer Gods people.

8 ¶ And the Lord had spoken vnto Moses and Aaron, saying,

9 If Pharaoh speake vnto you, saying, Shew a miracle for you, then thou shalt say vnto Aaron, Take thy rod, and cast it before Pharaoh, and it shall be turned into a ‖ serpent.

‖ *Or, dragon.*

10 ¶ Then went Moses and Aaron vnto Pharaoh, and did euen as the Lord had commanded: and Aaron cast forth his rod before Pharaoh and before his seruants, and it was turned into a serpent.

11 Then Pharaoh called also for the wise men, and d sorcerers: and those charmers also of Egypt did in like manner with their enchantments.

d It seemeth that these were Iannes and Iambres, read 2.Tim. 3.8. so euer the wicked maliciously resist the trueth of God.

12 For they cast downe euery man his rod, and they were turned into serpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and hee hearkened not to them, as the Lord had said.

14 ¶ The Lord then said vnto Moses, Pharaohs heart is ‖ obstinate, he refuseth to let the people goe.

‖ *Or, heauie and dull.*

15 Go vnto Pharaoh in the morning (loe, he wil come forth vnto the water) and thou shalt stand e meet him by the e riuers brinke, and the rod, which was turned into a serpent, shalt thou take in thine hand.

e To wit, the riuer Nilus.

16 And thou shalt say vnto him, The Lord God of the Hebrewes hath sent me vnto thee, saying, Let my people goe, that they may serue me in the wildernes: and behold, hitherto thou wouldest not heare.

17 Thus sayeth the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand, vpon the water that is in the riuer, and it shalbe turned to blood,

18 And the fish that is in the riuer, shall die, and the riuer shall stinke, and it shall ‖ grieue the Egyptians to drinke of the water of the riuer.

‖ *Or, they shall be wearie, and abhorre to drinke.*

19 ¶ The Lord then spake to Moses, Say vnto Aaron, Take thy rod, and stretch out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their pondes, and ouer all pooles of their waters, and they shall be † blood, and there shall bee blood thorowout all the land of Egypt, both in vessels of wood, and of stone.

† The first plague.

20 So Moses and Aaron did euen as the Lord commanded: * and he lift vp the rod, and smote the water that was in the riuer in the sight of Pharaoh, and in the sight of his seruants: and * all the water that was in the riuer was turned into blood.

Chap.17.5.

Psal.78.44.

21 And

21 And the f fish that was in the riuer, dyed, and the riuer stanke: so that the Egyptians could not drink of the water of the riuer: and there was blood throughout all the land of Egypt.

22 * And the enchanters of Egypt did g likewise with their sorceries: and the heart of Pharaoh was ‡ hardened: so that hee did not hearken vnto them, as the Lord had said.

23 Then Pharaoh returned, and went againe into his house, ‡ neither did this yet enter into his heart.

24 All the Egyptians then digged round about the riuer for waters to drinke: for they could not drinke of the water of the riuer.

25 And this ‖ continued fully seuen dayes after the Lord had smitten the riuer.

f To signifie that it was a true miracle, and that God plagued them in that which was most necessary for the preseruation of life.
Wisd. 17.7.
g In outward appearance, and after that the seuen dayes were ended.
‡ *Ebr. was made strong.*
‡ *Ebr. he set not his heart at all thereunto.*
‖ *Or, seuen dayes were accomplished.*

CHAP. VIII.

6 Frogs are sent. 13 Moses prayeth, and they die. 17 Lice are sent, whereby the sorcerers acknowledge Gods power. 24 Egypt is plagued with noysome flies. 30 Moses prayeth againe: 32 But Pharaohs heart is hardened.

AFterward, the Lord said vnto Moses, Goe vnto Pharaoh, and tell him, Thus saith the Lord, Let my people goe, that they may serue me:

2 And if thou wilt not let them goe, behold, I will smite all thy Countrey with a frogs:

3 And the riuer shall scrall full of frogs, which shall goe vp and come into thine house, and into thy chamber where thou sleepest, and vpon thy bed, and into the house of thy seruants, and vpon thy people, and into thine ouens, and ‖ into thy kneading troughs.

4 Yea, the frogges shall climbe vp vpon thee, and on thy people, and vpon all thy seruants.

5 ¶ Also the Lord said vnto Moses, Say thou vnto Aaron, Stretch out thine hand, with thy rod vpon the streames, vpon the riuers, and vpon the ponds, and cause frogs to come vp vpon the land of Egypt.

6 Then Aaron stretched out his hand vpon the waters of Egypt, and the † frogs came vp, and couered the land of b Egypt.

7 * And the sorcerers did likewise with their sorceries, and brought frogs vp vpon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and said, c Pray yee vnto the Lord that hee may take away the frogs from mee, and from my people, and I will let the people goe, that they may doe sacrifice vnto the Lord.

9 And Moses said vnto Pharaoh, ‡ Concerning me, euen ‖ commaund when I shall pray for thee, and for thy seruants, and for thy people, to destroy the frogs from thee and from thine houses, that they may remaine in the riuer onely.

10 Then he said, To morrow. And he answered, Be it ‡ as thou hast said, that thou mayest know, that there is none like vnto the Lord our God.

a There is nothing so weake, that God cannot cause to ouercome the greatest power of man.
‖ *Or, vpon thy dough, or into thine ambries.*
† The second plague.
b But Goshen where Gods people dwelt, was excepted.
Wisd. 17.7.
c Not loue, but feare causeth the very infidels to seeke vnto God.
‡ *Ebr. haue this honour ouer me.*
‖ *Or, speake plaine vnto me.*
‡ *Ebr. according to thy word.*

11 So the frogs shall departe from thee, and from thine houses, & from thy seruants, and from thy people: only they shall remaine in the riuer.

12 Then Moses and Aaron went out from Pharaoh: and Moses cryed vnto the Lord concerning the frogs, which hee had ‖ sent vnto Pharaoh.

13 And the Lord did according to the saying of Moses: so the frogs * died in the houses, in the townes, and in the fields.

14 And they gathered them together by heapes, and the land stanke of them.

15 But when Pharaoh saw that hee had rest giuen him, he hardened his heart, & hearkened not vnto them, as the Lord had said.

16 ¶ Againe the Lord said vnto Moses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may bee turned to † lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, & smote the dust of the earth: and lice came vpon man and vpon beast: all the dust of the earth was lice throughout all the land of Egypt.

18 Now the enchanters assayed likewise with their enchantments to bring forth lice, but they e could not. So the lice were vpon man and vpon beast.

19 Then said the enchanters vnto Pharaoh, This is the f finger of God. But Pharaohs heart remained obstinate, and he hearkened not vnto them, as the Lord had said.

20 ¶ Moreouer the Lord said vnto Moses, Rise vp early in the morning, and stand before Pharaoh (loe, he will come forth vnto the water) and say vnto him, Thus saith the Lord, Let my people goe, that they may serue me.

21 Else if thou wilt not let my people go, behold, I will send ‖ swarmes of flies both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shall bee full of swarmes of flies, and the ground also whereon they are.

22 But the land of Goshen where my people are, ‖ wil I cause to be wonderful in that day, so that no swarmes of flies shalbe there, that thou mayest know that I am the Lord in the mids of the ‖ earth.

23 And I will make a deliuerance of my people from thy people: to morrow shall this miracle be.

24 And the Lord did so: * for there came † great swarmes of flies into the house of Pharaoh, & into his seruants houses, so that through all the land of Egypt the earth was corrupt by the swarmes of flies.

25 Then Pharaoh called for Moses, and Aaron, and said, Goe, doe sacrifice vnto your God in this land.

26 But Moses answered, It is not meet to doe so: for then wee should offer vnto the Lord our God, that, which is an g abomination vnto the Egyptians, Loe, can we sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

27 Let vs goe three dayes iourney in the desert,

‖ *Or, layd vpon.*
d In things of this life God oft times heareth the prayers of the iust for the vngodly.
‖ *Or, made his heart heauie.*
† The third plague.
e God confounded their wisedome and authoritie in a thing most vile.
f They acknowledge that this was done by Gods power, and not by sorcerie, Luke 11.20.
‖ *Or, a multitude of venemous beasties, as serpents, &c.*
‖ *Or, I will separate.*
‖ *Or, land of Egypt.*
Wisd. 16.9.
† The fourth plague.
g For the Egyptians worshiped diuers beasts, as the oxe, the sheepe, and such like, which the Israelites offied in sacrifice: which thing the Egyptians abhorred to see.

Chap. 3. 18.

desert, and sacrifice vnto the Lord our God, *as he hath commanded vs.

28 And Pharaoh said, I will let you goe, that ye may sacrifice vnto the Lord your God in the wildernesse, but [h] goe not farre away, pray for me.

29 And Moses said, Behold, I will goe out from thee, and pray vnto the Lord, that the swarmes of flies may depart from Pharaoh, from his seruants, and from his people to morow: but let Pharaoh from henceforth [i] deceiue no more, in not suffering the people to sacrifice vnto the Lord.

30 So Moses went out from Pharaoh, and prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, and the swarmes of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.

32 Yet Pharaoh [k] hardened his heart at this time also, and did not let the people goe.

h So the wicked prescribe vnto Gods messengers how farre they shall goe.

i He could not iudge his heart, but yet he charged him to doe this vnfainedly.

k Where God giueth not faith, no miracles can preuaile,

CHAP. IX.

1 The murraine of beastes 10 The plague of botches and sores. 23 The horrible haile, thunder, and the lightening. 26 The land of Goshen euer is excepted. 27 Pharaoh confesseth his wickednesse. 33 Moses prayeth for him. 35 Yet he obstinate.

Then the Lord said vnto Moses, Goe to Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people goe, that they may serue me.

2 But if thou refuse to let them goe, and wilt yet hold them still,

3 Behold, the hand of the Lord is vpon thy flocke which is in the field: for vpon the horses, vpon the asses, vpon the camels, vpon the cattell, and vpon the sheepe shall bee a † mighty great murraine.

4 And the Lord shall doe [a] wonderfully betweene the beastes of Israel, and the beasts of Egypt: so that there shall nothing die of all, that perteineth to the children of Israel.

5 And the Lord appointed a time, saying, To morrow the Lord shall finish this thing in this land.

6 So the Lord did this thing on the morrow: and all the cattell of Egypt died: but of the cattel of the children of Israel died not one.

7 Then Pharaoh [b] sent, and beholde, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and he did not let the people goe.

8 ¶ And the Lord said to Moses, and to Aaron, Take your handfull of ‖ ashes of the fornace, and Moses shall sprinckle them toward the heauen in the sight of Pharaoh:

9 And they shall bee turned to dust in all the land of Egypt: and it shall be as a scab breaking out into blisters vpon man, and vpon beast, throughout all the land of Egypt.

10 Then they toke ashes of the fornace, and stode before Pharaoh: and Moses sprinkled them toward the heauen, and there came a scab breaking out into blisters vpon man, and vpon beast.

11 And the sorcerers could not stand before Moses, because of the scab: for the scab was vpon the enchanters, and vpon all the Egyptians.

† The fist plague.

a Hee shall declare his heauie iudgement against his enemies, and his fauour towards his children.

b Into the land of Goshen, where the Israelites dwelled.

‖ Or, imbers.

† The sixt plague.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not vnto them, *as the Lord had said vnto Moses.

Chap. 4. 21.

13 ¶ Also the Lord said vnto Moses, Rise vp early in the morning, and stand before Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people go, that they may serue me.

14 For I will at this time send all my plagues vpon [c] thine heart, and vpon thy seruants, & vpon thy people, that thou maest knowe that there is none like mee in all the earth.

15 For now I wil stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth.

16 And indeed, *for this cause haue ‖ I appointed thee to ‖ shew my power in thee, and to declare my [d] Name throughout all the world.

17 Yet thou exaltest thy selfe against my people, and lettest them not goe.

18 Behold, to morrow this time I will cause to raine a mightie great haile, such as was not in Egypt since the foundation thereof was layd, vnto this time.

19 Send therefore now, and [e] gather thy cattell, and all that thou hast in the field: for vpon all the men, and the beasts, which are found in the fielde, and not brought home, the haile shall fall vpon them, and they shall die.

20 Such then as feared the word of the Lord among the seruants of Pharaoh, made his seruaunts and his cattell flee into the houses.

21 But such as ‡ regarded not the [f] word of the Lord, left his seruants and his cattell in the field.

22 ¶ And the Lorde sayde to Moses, Stretch foorth thine hand toward heauen, that there may be haile in all the land of Egypt, vpon man, and vpon beast, and vpon all the herbes of the field in the land of Egypt.

23 Then Moses stretched out his rod toward heauen, and the Lord sent thunder and † haile, and ‡ lightening vpon the ground: and the Lord caused haile to raine vpon the land of Egypt.

24 So there was haile, and fire mingled with the haile, so grieuous, as there was none throughout all the land of Egypt, since ‖ it was a nation.

25 And the haile smote throughout all the land of Egypt all that was in the field, both man and beast: also the haile smote all the herbes of the field, and brake to pieces all the trees of the field.

26 Only in the land of Goshen (where the children of Israel were) was no haile.

27 Then Pharaoh sent and called for Moses and Aaron, and said vnto them, I [g] haue now sinned: the Lord is righteous, but I and my people are wicked.

28 Pray ye vnto ye Lord (for it is enough) that there bee no more ‡ mighty thunders and

c So that thine owne conscience shall condemne thee of ingratitude and malice.

Rom. 9. 17.

‖ Or, set thee vp.

‖ Or, to shew thee.

d That is, that all the world may magnifie my power in ouercomming thee.

e Here we see though Gods wrath be kindled, yet there is a certaine mercy shewed euen to his enemies.

‡ Ebr. set not his heart to.

f The word of the minister is called the word of God.

† The seuenth plague.

‡ Ebr. fire walked.

‖ Or, since it was inhabited.

g The wicked confesse their sinnes to their condemnation, but they cannot beleeue to obtaine remission.

‡ Ebr. voyces of God.

and haile, and I will let you goe, and ye shal tarry no longer.

29 Then Moses said vnto him, Assone as I am out of the citie, I will spread mine hands vnto the Lord, and the thunder shall cease, neither shall there be any more haile, that thou maest know that the* earth is the Lords.

30 As for thee and thy seruants, I know h afore I pray, ye will feare before the face of the Lord God.

31 (And the flaxe, and the barley were smitten: for the barley was eared, and the flaxe was bolled.

32 But the wheat and the rie were not smitten: for they were‖ hid in the ground.)

33 Then Moses went out of the citie from Pharaoh, and spred his hands to the Lord, and the thunder and the haile ceased, neither rained it vpon the earth.

34 And when Pharaoh saw that the raine and the haile and the thunder were ceased, hee sinned againe, and hardened his heart, both he, and his seruants.

35 So the heart of Pharaoh was hardened, neither would he let the children of Israel goe, as the Lord had said ‡ by Moses.

Psal. 24. 1.

h Meaning, that when they haue their request, they are neuer the better, though they make many faire promises: wherein we see the practises of the wicked.

‖*Or, late sowen.*

‡ *Ebr. by the hand of Moses.*

CHAP. X.

Pharaohs seruants counsell him to let the Israelites depart. 13 Grashoppers destroy the countrey. 16 Pharaoh confesseth his sinne. 22 Darkenesse is sent. 28 Pharaoh forbiddeth Moses to come any more in his presence.

A Gaine, the Lord sayd vnto Moses, Goe to Pharaoh: for* I haue hardened his heart, and the heart of his seruants, that I might worke these my miracles‖ in the mids of his realme.

2 And that thou mayest declare in the a eares of thy sonne, and of thy sonnes sonne, what things I haue doue in Egypt, and my miracles which I haue done among them: that ye may know that I am the Lord.

3 Then came Moses and Aaron vnto Pharaoh, and they sayd vnto him, Thus sayth the Lord God of the Ebrewes, How long wilt thou refuse b to humble thy selfe before me? Let my people goe, that they may serue me.

4 But if thou refuse to let my people go, behold, to morow will I bring ‖* grashoppers into thy coasts.

5 And they shall couer the face of the earth that a man cannot see the earth: and they shall eate the residue which remaineth vnto you, and hath escaped from the haile: and they shall eate all your trees that bud in the field.

6 And they shall fill thine houses, and all thy seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue seene, since the time they were vpon the earth vnto this day. So hee returned, and went out from Pharaoh.

7 Then Pharaohs seruaunts sayd vnto him, How long shall he be‖ an c offence vnto vs? let the men goe, that they may serue the Lord their God: wilt thou first know that Egypt is destroyed?

8 So Moses and Aaron were brought againe vnto Pharaoh, and he sayd to them, Goe, serue the Lord your God, but who are they that shall goe?

9 And Moses answered, We will goe with our yong and with our olde, with our sonnes and with our daughters, with our sheepe and with our cattell will we goe: for we must celebrate a feast vnto the Lord.

10 And hee sayd vnto them, Let d the Lord so bee with you, as I will let you goe and your children: behold, for e euill is before your face.

11 It shall not be so: now goe yee that are men, and serue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

12 ¶ After, the Lord sayde vnto Moses, Stretch out thine hand vpon the land of Egypt for the grashoppers, that they may come vpon the land of Egypt, and eate all the herbes of the land, euen all that the haile hath left.

13 Then Moses stretched forth his rod vpon the land of Egypt: and the Lorde brought an East winde vpon the land all that day, and all that night: and in the morning the East wind brought the † grashoppers.

14 So the grashoppers went vp vpon all the lande of Egypt, and ‖ remayned in all quarters of Egypt: so grieuous grashoppers, like to these were neuer before, neither after them shalbe such.

15 For they couered all the face of the earth, so that the land was darke: and they did eat all the herbes of the land, and all the fruits of the trees, which the haile had left, so that there was no greene thing left vpon the trees, nor among the herbes of the field thorowout all the land of Egypt.

16 Therefore Pharaoh called for f Moses and Aaron in haste, and said, I haue sinned against the Lord your God, and against you.

17 And now forgiue mee my sinne onely this once, and pray vnto the Lord your God, that he may take away from mee this death onely.

18 Moses then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lord turned a mighty strong West winde, and tooke away the grashoppers, and violently cast them into the g redde sea, so that there remained not one grashopper in all the coast of Egypt.

20 But the Lorde hardened Pharaohs heart, and hee did not let the children of Israel goe.

21 ¶ Againe the Lord sayd vnto Moses, Stretch out thine hande toward heauen, that there may be vpon the land of Egypt darkenesse, euen darkenesse, that may bee h felt.

22 Then Moses stretched forth his hand toward heauen, and there was a ‡ blacke * darkenesse in all the land of Egypt three dayes.

23 No man sawe another, neither rose vp from the place where hee was for three dayes:

Chap. 4. 21.

‖*Or, in his presence, or among them.*

a The miracles should be so great that they should be spoken of foreuer, where also we see the duetie of parents toward their children,

b The end of afflictions is to humble our selues with true repentance vnder the hand of God.

‖*Or, locusts.*

Wisd. 16. 9.

‖*Or, snare.*

c Meaning the occasion of all these euils: so are the godly euer charged, as Elias was by Achab.

d That is, I would the Lord were no more affectioned toward you, then I am minded to let you goe.

e Punishment is prepared for you: Some reade, Ye intend some mischiefe.

‡ The eight plague

‖*Or, he caused them to remaine.*

f The wicked in their misery seek to Gods ministers for helpe, albeit they hate and detest them.

g The water seemeth red, because the sand or grauel is red: the Ebrewes cal it the sea of bulrushes.

h Because it was so thicke.

‡ The ninth plague.

Wisd. 17. 2.

Wisd. 18. 1.

dayes: * but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses, and said, Goe, serue the Lord: onely your sheepe and your cattell shall abide, and your children shall goe with you.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offerings, that wee may doe sacrifice vnto the Lord our God.

26 Therefore our cattell also shal go with vs: there shall not an [i] hoofe be left, for thereof must we take to serue the Lord our God: neither doe we know [k] how we shal serue the Lord vntil we come thither.

27 (But the Lord hardened Pharaohs heart, and he would not let them goe.)

28 And Pharaoh said vnto him, Get thee from me: looke thou see my face no more: for whensoeuer thou commest in my sight, thou shalt [l] die.

29 Then Moses said, Thou hast said well: from henceforth will I see thy face no more.

i The ministers of God ought not to yeeld one iot to the wicked, as touching their charge.

k That is, with what beasts, or how many.

l Though before he confessed Moses iust, yet against his owne conscience he threatneth to put him to death.

CHAP. XI.

1 God promiseth their departure. 2 He willeth them to borow their neighbours iewels. 3 Moses was esteemed of all saue Pharaoh. 5 He signifieth the death of the first borne.

NOw the Lord had said vnto Moses, Yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let you goe hence: when he letteth you goe, he shall [a] at once chase you hence.

2 Speake thou now to the people, that euery man ‖ require of his neighbour, and euery woman of her neighbour * iewels of siluer and iewels of gold.

3 And the Lord gaue the people fauour in the sight of the Egyptians: also * Moses was very great in the land of Egypt: in the sight of Pharaohs seruants, and in the sight of the people.

4 Also Moses said, Thus saith the Lord, * About midnight will I goe out into the mids of Egypt.

5 * And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maydeseruant, that is as [b] the mill, and all the first borne of beasts.

6 Then there shalbe a great cry throwout all the land of Egypt, such as was neuer none like, nor shall be.

7 But against none of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that ye may know that the Lord putteth a difference betweene the Egyptians and Israel.

8 And all these thy seruants shall come downe vnto me, and fall before mee, saying Get thee out, and all the people that [c] are at thy feet, and after this will I depart. So he went out from Pharaoh very angry.

9 And the Lord saide vnto Moses, Pharaoh shall not heare you, [d] that my wonders may be multiplied in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and he suffered not the children of Israel to goe out of his land.

a Without any condition, but with hast and violence.

‖ Or, borow.

Chap 3. 22. and 12. 35.

Ecclus 45. 1.

Chap. 12. 29.

Wisd. 18. 11.

b From the highest to the lowest.

c That is, vnder thy power and gouernment.

d God hardneth the hearts of the reprobate, that his glory thereby might be the more set forth, Rom. 9. 17.

CHAP. XII.

1 The Lord instituteth the Passeouer. 26 The fathers must teach their children the mistery thereof. 29 The first borne are slaine. 31 The Israelites are driuen out of the land. 35 The Egyptians are spoyled. 37 The number that departeth out of Egypt. 40 How long they were in Egypt.

THen the Lord spake vnto Moses and to Aaron in the land of Egypt, saying,

2 This [a] moneth shalbe vnto you the beginning of moneths: it shalbe to you the first [b] moneth of the yeere.

3 Speake yee vnto all the Congregation of Israel, saying, In the tenth of this moneth let euery man take vnto him a lambe, according to the house of the [c] fathers, a lambe for an house.

4 And if the houshold be too little for the lambe, he shall take his neighbour, which is next vnto his house, according to the number of the persons: euery one of you, according to his [d] eating, shall make your count for the lambe.

5 Your lambe shall be without blemish, a male of a yeere olde: ye shall take it of the lambs, or of the kids.

6 And ye shall keepe it vntill the foureteenth day of this moneth: then [e] al the multitude of the Congregation of Israel shall kill it ‡ at euen.

7 After, they shall take of the blood, and strike it on the two posts, and on the vpper dore post of the houses where they shall eate it.

8 And they shall eate the flesh the same night, rost with fire, and vnleauened bread: with sowre herbs they shall eate it.

9 Eate not thereof raw, boyled nor sodden in water, but rost with fire, both his [f] head, his feet, and his purtenance.

10 And ye shall reserue nothing of it vnto the morning: but that, which remayneth of it vnto the morrow, shall yee burne with fire.

11 ¶ And thus shall yee eate it, Your loynes girded, your shoes on your feete and your staues in your hands, and yee shall eate it in haste: for [g] it is the Lords Passeouer.

12 For I will passe throwow the land of Egypt the same night, and will smite all the first borne in the land of Egypt, both man and beast, and I will execute iudgement vpon all the ‖ gods of Egypt, I am the Lord.

13 And the blood shall be a token for you vpon the houses where ye are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shall be vnto you a [h] remembrance: and ye shall keepe it an holy feast vnto the Lord, throwout your generations: ye shall keepe it holy by an ordinance [i] for euer.

15 Seuen dayes shall yee eate vnleauened bread, and in any case yee shall put away leauen the first day out of your houses: for whosoeuer eateth leauened bread from

a Called Nisan containing part of March, and part of April.

b As touching the obseruation of feasts: as for other policies, they reckoned from September.

c As the fathers of the houshould had great or small families.

d He shall take so many as are sufficient to eate the lambe.

e Euery one in his house.

‡ Ebr betwene the two euenings or twilight.

f That is, all that may be eaten.

g The lambe was not the Passeouer, but signified it: as sacraments are not the thing it selfe, which they do represent, but signifie it.

‖ Or, Princes, or idoles.

h Of the benefit receiued for your deliuerance.

i That is, vntill Christs comming, for then ceremonies had an end.

from the first day vntill the seuenth day, that person shalbe cut off from Israel.

16 And in the first day shall bee an holy ‖ assembly: also in the seuenth day shall bee an holy assembly vnto you: no worke shall bee done in them, saue about that which euery man must eate: that onely may yee doe.

17 Ye shall keepe also the feast of vnleauened bread: for that same day I will bring your armies out of the land of Egypt: therefore ye shal obserue this day throughout your posterity, by an ordinance for euer.

18 ¶ * In the first moneth and the foureteenth day of the moneth, at k euen ye shall eate vnleauened bread vnto the one & twentieth day of the moneth at euen.

19 Seuen dayes shall no leauen be found in your houses: for whosoeuer eateth leauened bread, that person shall bee cut off from the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shall eat no leauened bread: but in all your habitations shall yee eat vnleauened bread.

21 ¶ Then Moses called all the Elders of Israel, and said vnto them, Chuse out and take you for euery of your households a lambe, and kill the Passeouer.

22 And take * a bunch of Hyssope, and dip it in the blood that is in the basin, and strike the ‖ lintell, and the ‖ doore cheekes with the blood that is in the basin, and let none of you goe out at the doore of his house, vntill the morning.

23 For the Lord wil passe by to smite the Egyptians: and when he seeth the blood vpon the lintell, and on the two doore cheekes, the Lord will passe ouer the doore, and will not suffer the l destroyer to come into your houses to plague you.

24 Therefore shall ye obserue this thing as an ordinance both for thee and thy sonnes for euer.

25 And when yee shall come into the m land, which the Lord will giue you, as hee hath promised, then yee shall keepe this ‖ seruice.

26 * And when your children aske you, What seruice is this ye keepe?

27 Then yee shall say, It is the sacrifice of the Lords Passeouer, which passed ouer the houses of the children of Israel in Egypt, when he smote the Egyptians, and preserued our houses. Then the people n bowed themselues, and worshipped.

28 So the children of Israel went, and did as the Lord had commanded Moses and Aaron: so did they.

29 ¶ Now at o midnight the Lord † smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sate on his throne, vnto the * first borne of the captiue that was in prison, and all the first borne of beasts.

30 And Pharaoh rose vp in the night, he, and all his seruants, and all the Egyptians: and there was a great crie in Egypt, for there was o no house where there was not one dead.

31 And he called to Moses and to Aaron by night, and said, Rise vp, get you out from among my people, both ye, and the children of Israel, and goe serue the Lord as yee haue sayd.

32 Take also your sheepe and your cattell as ye haue said, and depart, and p blesse me also. p Pray for me.

33 And the Egyptians did force the people, because they would send them out of the land in haste: for they said, Wee die all.

34 Therefore the people tooke their dough before it was leauened, euen their dough bound in clothes vpon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians * iewels of siluer, and iewels of gold, and rayment.

36 And the Lord gaue the people fauour in the sight of the Egyptians: & they ‖ granted their request: so they spoyled the Egyptians.

37 Then the * children of Israel tooke their iourney from q Rameses to Succoth, about sixe hundreth thousand men of foote, beside children.

38 And r a great multitude of sundry sortes of people went out with them, and sheepe, and beeues, and cattell in great abundance.

39 And they baked the dough which they brought out of Egypt, and made vnleauened cakes: for it was not leauened, because they were thrust out of Egypt, neither could they tarie, nor yet prepare themselues victuals.

40 ¶ So the dwelling of the children of Israel, while they dwelt in Egypt, was * foure hundreth and thirtie yeeres.

41 And when the s foure hundreth and thirtie yeeres were expired, euen the selfe same day departed all the hostes of the Lord out of the land of Egypt.

42 It is a night to be kept holy to the Lord, because hee brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keep throughout their generations.

43 Also the Lord said vnto Moses & Aaron, This is the Law of the Passeouer: t no stranger shall eat thereof.

44 But euery seruant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A stranger or an hired seruant shall not eat thereof.

46 * In one house shall it bee eaten: thou shalt carie none of the flesh out of the house, * neither shall yee breake a bone thereof.

47 All the Congregation of Israel shall obserue it.

48 But if a stranger dwel with thee, and will obserue the Passeouer of the Lord, let him circumcise all the males that belong vnto him, and then let him come and obserue it, and hee shall be as one that is borne in the land: for none vncircumcised person shall eat thereof.

49 One u law shall bee to him that is borne in the land, and to the stranger that dwelleth

‖ Or, calling together of the people to seruе God.

Leuit. 23.5. num. 28.16.

k For in olde time so they counted, beginning the day at Sunne set, til the next day at the same time.

Hebr. 11.28.

‖ Or, transome, or vpper doore posts.

‖ Or, two side postes.

l The Angel sent of God to kill the first borne.

m The land of Canaan.

‖ Or, ceremonie. Iosh 4.6.

n They gaue God thanks for so great a benefite.

Chap. 11.4.

† The tenth plague.

Wisd. 18.5.

o Of those houses wherein any first borne was, either of men or beasts.

Chap. 3.22. and 11.2.

‖ Or, lent them.

Num. 33.3. Iosh. 24.6.

q Which was a city in Goshen, Gen. 47.11.

r Which were strangers, and not borne of the Israelites.

Gen. 15.13. act 7.6. gal. 3.17.

s From Abrahams departing frō Vr in Chaldea vnto the departing of the children of Israel from Egypt, are 430. yeeres.

t Except he be circumcised and onely professe your religion.

Num. 9.12.

Iohn 19.36.

u They that are of the houshold of God must be all ioyned in one faith & religion.

dwelleth among you.

50 Then all the children of Israel did as the Lord commanded Moses and Aaron: so did they.

51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

CHAP. XIII

1 The first borne are offered to God. 3 The memoriall of their deliuerance. 6 The institution of the Passeouer. 8. 14 An exhortation to teach their children to remember this deliuerance. 17 Why they are ledde by the wilderness. 19 The bones of Ioseph. 21 The pillar of the cloud and of the fire.

AND the Lord spake vnto Moses, saying,

2 * Sanctifie vnto mee all the first borne, that is, euery one that first openeth the wombe among the children of Israel, as well of man as of beast: for it is mine.

3 ¶ Then Moses said vnto the people, * Remember this day in the which yee came out of Egypt, out of the ‡ house of [a] bondage: for by a mighty hand the Lord brought you out from thence: therefore no leauened bread shall be [b] eaten.

4 This day come yee out [c] in the moneth of [c] Abib.

5 ¶ Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hiuites, and Iebusites (which he sware vnto thy fathers, that he would giue thee a land flowing with milke and hony) then thou shalt keepe this seruice in this moneth.

6 Seuen dayes shalt thou eate vnleauened bread, and the [d] seuenth day shall be the feast of the Lord.

7 Vnleauened bread shall be eaten seuen dayes, and there shall no leauened bread bee seene with thee, nor yet leauen be seene with thee in all thy quarters.

8 ¶ And thou shalt shew thy sonne [e] in that day, saying, This is done, because of that which the Lord did vnto mee, when I came out of Egypt.

9 And it shall be a signe vnto thee [f] vpon thine hand, and for a remembrance betweene thine eyes, that the Law of the Lord may be in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in the season appointed from yeere to yeere.

11 ¶ And when the Lord shall bring thee into the land of the Canaanites, as he sware vnto thee and to thy Fathers, and shall giue it thee.

12 * Then thou shalt set apart vnto the Lord all that first openeth the wombe: also euery thing that first doeth open the wombe, and commeth forth of thy beast: the males shall be the Lords.

13 But euery ‡ first foale of an [g] asse thou shalt redeeme with a lambe: and if thou redeeme him not, then thou shalt breake his necke: likewise also the first borne of man among thy sonnes shalt thou [h] buy out.

14 ¶ And when thy sonne shall aske thee ‖ to morrow, saying, What is this? thou shalt then say vnto him, With a mighty hand the Lord brought vs out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard hearted against our departing, the Lord then slew all the first borne in the land of Egypt from the first borne of man, euen to the first borne of beast: therefore I sacrifice vnto the Lord all the males that first open the wombe, but all the first borne of my sonnes I redeeme.

16 And it shall be as a token vpon thine hand, and as ‖ frontlets betweene thine eyes, that the Lord brought vs out of Egypt by a mighty hand.

17 ¶ Now when Pharaoh had let the people goe, God caried them not by the way of the Philistims countrey, ‖ though it were neerer: (for God said, Least the people repent when they see [i] warre, and turne againe to Egypt)

18 But God made the people to go about by the way of the wilderness of the red sea: and the children of Israel went vp [k] armed out of the land of Egypt.

19 (And Moses tooke the bones of Ioseph with him: for he had made the children of Israel sweare, saying, * God will surely visite you, and yee shall take my bones away hence with you)

20 ¶ So they tooke their iourney from Succoth, and camped in Etham in the edge of the wilderness.

21 * And the Lord went before them by day in a pillar of a [l] cloude, to leade them the way, and by night in a pillar of a fire to giue them light, that they might goe both by day and by night.

22 * Hee tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

Chap. 22. 29. and 34. 19. Leuit. 27. 26. num. 3. 13. & 8. 16. luke 2. 23. Exod. 23. 13.

‡ *Ebr. house of seruants.*

a Where they were in most cruell slauery.

b To signifie that they had not leasure to leauen their bread.

c Conteining part of March & part of April, when corne began to ripe in that countrey.

d Both the seuenth and the first day were holy, as Chap. 12. 16.

e When thou doest celebrate the feast of vnleauened bread.

f Thou shalt haue continuall remembrance thereof as thou wouldest of a thing that is in thine hand, or before thine eyes. *Chap. 22. 29. and 34. 19. ezr. 44. 30*

‡ *Ebr. that first commeth forth.*

g This is also vnderstood of the horse and other beastes which were not offered in sacrifice.

h By offering a cleane beast in sacrifice, Leuit. 12. 6.

‖ *Or, hereafterwards.*

‖ *Or, signes of remembrance.*

‖ *Or, because.*

i Which the Philistims would haue made against them by stopping them the passage.

k That is, not priuily, but openly, and as the word doth signifie, let in order by fiue and fiue. *Gen. 50. 22. iosh. 24. 30. Num. 33. 6. Num. 14. 14. deut. 1. 33. psal. 78. 14. 1. Cor. 10. 1.*

l To defend them from the heate of the sunne. *Nehem. 9. 19.*

CHAP. XIIII.

4. 8 Pharaohs heart is hardened, and pursueth the Israelites. 11 The Israelites stricken with feare, murmure against Moses. 13 Moses doeth encourage them. 21 Hee diuideth the Sea. 23. 27 The Egyptians follow and are drowned.

THEN the Lord spake vnto Moses, saying,

2 Speake to the children of Israel, that they [a] returne and campe before [b] Pi-hahiroth * betweene Migdol and the Sea, ouer against * Baal zephon: about it shall yee campe by the sea.

3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wilderness hath shut them in.

4 And I will harden Pharaohs heart, that he shall follow after you: so I will [c] get me honour vpon Pharaoh and vpon all his hoste: the Egyptians also shall know that I am the Lord: and they did so.

5 ¶ Then it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his seruants was turned against the people, and they said, Why haue we this done, and haue let Israel goe out of our seruice?

9 And hee made ready his chariots, and tooke

a From toward the countrey of the Philistims.

b So the sea was before them, mountaines on either side, and the enemie at their backe: yet they obeyed God and were deliuered. *Num. 33. 7.*

c By punishing his obstinate rebellion.

tooke his people with him,
7 And tooke six hundreth chosen charets, and [d] all the charets of Egypt, and captaines ouer euery one of them.
8 (For the Lord had hardened the heart of Pharaoh king of Egypt, and he followed after the children of Israel: but the children of Israel went out with an [e] high hand.
9 [e] And the Egyptians pursued after them, and all the horses and charets of Pharaoh, and his horsemen, and his hoste ouertooke them camping by the Sea, beside Pihahiroth, before Baal zephon.
10 And when Pharaoh drew nigh, the children of Israel lift vp their eyes, and behold, the Egyptians marched after them, and they were sore [f] afrayd: wherefore the children of Israel cryed vnto the Lord.
11 And they sayd vnto Moses, Hast thou brought vs to die in the wilderness, because there were no graues in Egypt? wherefore hast thou serued vs thus, to cary vs out of Egypt?
12 Did not wee tell thee this thing in Egypt, saying, Let vs [g] bee in rest, that we may serue the Egyptians? for it had bin better for vs to serue the Egyptians, then that wee should die in the wilderness.
13 Then Moses said to the people, Feare ye not, stand still, and behold ‖ the saluation of the Lord which hee will shew to you this day. For the Egyptians, whom yee haue seene this day, yee shall neuer see them againe.
14 The Lord shal fight for you: therefore [h] hold you your peace.
15 ¶ And the Lord sayde vnto Moses, Wherefore [i] crieſt thou vnto me? speake vnto the children of Israel that they goe forward:
16 And lift thou vp thy rod, and stretch out thine hand vpon the Sea, and diuide it: and let the children of Israel goe on dry ground through the mids of the Sea.
17 And I, behold, I wil harden the heart of the Egyptians, that they may follow them, and I will get me honour vpon Pharaoh, and vpon all his hoste, vpon his charets, and vpon his horsemen.
18 Then the Egyptians shal know that I am the Lord, when I haue gotten me honour vpon Pharaoh, vpon his charets, and vpon his horsemen.
19 (And the Angel of God, which went before the hoste of Israel, remoued, and went behinde them: also the pillar of the cloud went from before them, and stood behind them,
20 And came betweene the campe of the Egyptians, and the campe of Israel: it was both a cloud and darkenesse, yet gaue it [k] light by night, so that all the night long the one came not at the other)
21 And Moses stretched forth his hand vpon the Sea, and the Lord caused the Sea to runne backe by a strong East winde all the night, and made the Sea dry land: for the waters were * diuided.
22 Then the * children of Israel went through the middes of the Sea vpon the dry ground, and the waters were a wall vnto them on their right hand, and on their left hand.
23 And the Egyptians pursued and went after them to the mids of the Sea, euen all Pharaohs horses, his charets, and his horsemen.
24 Now in the morning [l] watch, when the Lord looked vnto the hoste of the Egyptians, out of the fiery and cloudy pillar, he strooke the hoste of the Egyptians with feare.
25 For he tooke off their charet wheeles, and they draue them ‖ with much adoe: so that the Egyptians every one sayd, I will flee from the face of Israel: for the Lorde fighteth for them against the Egyptians.
26 ¶ Then the Lord sayd to Moses, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charets, and vpon their horsemen.
27 Then Moses stretched forth his hand vpon the Sea, and the sea returned to his force early in the morning, and the Egyptians fledde against it: but the Lord [m] ouerthrewe the Egyptians in the middes of the Sea.
28 So the water returned and couered the charets and the horsemen, euen all the host of Pharaoh that came into the sea after them: there remained not one of them.
29 But the children of Israel walked vpon dry land thorow the middes of the Sea, and the waters were a wall vnto them on their right hand, and on their left.
30 Thus the Lord saued Israel the same day out of the hand of the Egyptians, and Israel saw the Egyptians dead vpon the sea banke.
31 And Israel saw the mighty ‡ power, which the Lorde shewed vpon the Egyptians: so the people feared the Lord, and beleeued the Lord, and his [n] seruant Moses.

d Iosephus writeth that besides these charets there were 50000. horsemen, & 200000. footemen. *Iosh.24.6. 1.mac.4.9.*

f They which a little before in their deliuerance reioyced, being now in danger, are afraid, and murmure.

g Such is the impatience of the flesh, that it cannot abide Gods appointed time.

‖ *Or, deliuerance.*

h Only put your trust in God without grudging or doubting.

i Thus in tentations faith fighteth against the flesh, and crieth with inward gronings to the Lord.

k The cloud shewed light to the Israelites, but to the Egyptians it was darknesse, so that their two hostes could not ioyne together. *Iosh.4.23. psal.114.3. Psal.78.13. 1.cor.10.1. heb.11.29.*

l Which was about the three last houres of the night.

‖ *Or, beauty.*

m So the Lord by the water saued his, and by the water drowned his enemies.

‡ *Ebr. hand.*

n That is, the doctrine, which he taught them in the Name of the Lord.

CHAP. XV.

1. 10 Moses with the men and women sing praises vnto God for their deliuerance. 23 The people murmure. 25 At the prayer of Moses the bitter waters are sweete. 26 God teacheth the people obedience.

Then [a] sang Moses * and the children of Israel this song vnto the Lord, and said in this maner, I wil sing vnto the Lord: for he hath triumphed gloriously: the horse and him that rode vpon him hath he ouerthrowen in the sea.
2 The Lord is my strength and ‖ praise, and hee is become my saluation. Hee is my God, and I will [b] prepare him a Tabernacle: hee is my fathers God, and I will exalt him.
3 The Lorde is a [c] man of warre, his Name is Iehouah.
4 Pharaohs charets and his hoste hath hee cast into the sea: his chosen captaines also were drowned in the red [d] sea.
5 The depthes haue couered them, they sanke to the bottome as a stone.
6 Thy right hand, O Lord, is glorious in ‖ power:

a Praising God for the ouerthrow of his enemies, and their deliuerance. *Wisd.10.20.*

‖ *Or, the occasion of my song of praise.*

b To worship him therein.

c In battell he ouercommeth euer.

d Euer constant in his promise.

power: thy right hand, O Lord, hath bruised the enemie.

7 And in thy great glory thou hast ouerthrowen them that rose against [e] thee: thou sentest forth thy wrath, which consumed them as the stubble.

8 And by the blast of thy nostrels the waters were gathered, the flows stood still as an heape, the depths congealed together in the ‖ heart of the sea.

9 The enemie said, I will pursue, I will ouertake them, I will diuide the spoile, ‡ my lust shall be satisfied vpon them, I will draw my sword, my hand shall destroy them.

10 Thou blewest with thy winde, the sea couered them, they sank as lead in the mightie waters.

11 Who is like vnto thee, O Lord, among the [f] gods? who is like thee so glorious in holinesse, [g] fearefull in praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou wilt by thy mercy cary this people, which thou deliueredst: thou wilt bring them in thy strength vnto thine holy [h] habitation.

14 The people shall heare and bee afraid: sorrow shall come vpon the inhabitants of Palestina.

15 Then the Dukes of Edom shall bee amased, and trembling shall come vpon the great men of Moab: all the inhabitants of Canaan shall waxe faint hearted.

16 * Feare and dread shal fall vpon them: bee cause of the ‖ greatnesse of thine arme, they shall be still as a stone, till thy people passe, O Lord, till this people passe, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountaine of thine [i] inheritance, which is the place that thou hast prepared, O Lord, for to dwell in, euen the Sanctuary, O Lord, which thine hands shall establish.

18 The Lord shall reigne for euer and euer.

19 For Pharaohs horses went with his chariots and horsemen into the Sea, and the Lord brought the waters of the Sea vpon them: but the children of Israel went on dry land in the mids of the Sea.

20 ¶ And Miriam the Prophetesse, sister of Aaron, tooke a timbrell in her hand, and all the women came out after her with timbrels and [k] dances.

21 And Miriam [l] answered the men, Sing yee vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath he ouerthrowen in the Sea.

22 Then Moses brought Israel from the red Sea, and they went out into the wilderness of [m] Shur: and they went three dayes in the wilderness, and found no waters.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called ‖ Marah.

24 Then the people murmured against Moses, saying, What shall we drinke?

25 And hee cried vnto the Lord, and the Lord shewed him a [n] tree, which when he had cast into the waters, the waters were sweet: there he made them an ordinance and a law, and there [o] he proued them,

26 And sayde, If thou wilt diligently hearken, O Israel, vnto the voyce of the Lorde thy God, and wilt doe that which is [p] right in his sight, and wilt giue eare vnto his commaundements, and keepe all his ordinances, then will I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

27 ¶ * And they came to Elim, where were twelue fountaines of water, and seuentie ‖ palme trees, and they camped there by the waters.

CHAP. XVI.

1 The Israelites come to the desert of Zin, and murmure against Moses and Aaron. 13 The Lord sendeth Quailes and Manna. 23 The Sabbath is sanctified vnto the Lord. 27 The seuenth day Manna could not bee found. 32 It is kept for a remembrance to the posterity.

AFterward all the Congregation of the children of Israel departed from Elim, and came to the wilderness of [a] Sin (which is betweene Elim and Sinai) the fifteenth day of the second moneth after their departing out of the land of Egypt.

2 And the whole Congregation of the children of Israel murmured against Moses and against Aaron in the wilderness.

3 For the children of Israel said to them, Oh that wee had died by the hande of the Lord in the land of Egypt, when we sate by the flesh [b] pots, when we ate bread our bellies full: for yee haue brought vs out into this wilderness, to kill this whole company with famine.

4 ¶ Then said the Lord vnto Moses, Beholde, I will cause bread to raine from heauen to you, and the people shall goe out & gather ‡ that that is sufficient for euery [c] day, that I may prooue them, whether they will walke in my Law or no.

5 But the sixt day they shal prepare that which they shall bring home, and it shall bee twise as much as they gather daily.

6 Then Moses and Aaron said vnto all the children of Israel, At euen ye shall know that the Lord brought you out of the land of Egypt:

7 And in the morning yee shall see the glory of the Lord: [d] for hee hath heard your grudgings against the Lord: and what are we that ye haue murmured against vs?

8 Againe, Moses said, At euen shall the Lord giue you flesh to eate, and in the morning your fill of bread: for the Lorde hath heard your murmurings, which yee murmure against him: for what are wee? your murmurings are not against vs, but against the [e] Lord.

9 ¶ And Moses said to Aaron, Say vnto all the Congregation of the children of Israel, Draw neere before the Lord: for he

e Those that are enemies to Gods people, are his enemies.

‖ Or, in the depth of the Sea.

‡ Ebr. my soule shall be filled.

f For so often times the Scripture calleth the mightie men of the world.

g Which oughtest to be praised with all feare and reuerence.

h That is, into the land of Canaan: or into mount Zion.

* Deut. 2. 25. Iosh. 2. 9.

‖ Or, for thy § great power.

i Which was mount Zion, where afterward the temple was built.

k Signifying their great ioy: which custome the Iewes obserued in certain solemnities, Iudg. 11. 34. & 21. 21. but it ought not to be a cloake to couer our wanton dances.

l By singing the like song of thankesgiuing.

m Which was called Etham, Numb. 33. 8.

‖ Or, bitternesse.

n That is, God, or Moses in Gods Name.

o Which is to doe that onely that God commandeth.

* Numb. 33. 9.

‖ Or, date trees.

a This is the eight place wherein they had camped, there is another place called Zin, which was the 33. place wherein they camped: and is also called Cadesh, Num. 33. 36

b So hard a thing it is to the flesh not to murmure against God, when the belly is pinched.

‡ Ebr. the portion of a day in his day.

c To signifie that they should patiently depend on Gods prouidence from day to day.

d He gaue them not Manna because they murmured, but for his promise sake.

e He that contemneth Gods ministers contemneth God himselfe.

he hath heard your murmurings.

10 Now as Aaron spake vnto the whole Congregation of the children of Israel, they looked toward the wilderness, and behold, the glory of the Lord appeared * in a cloude.

11 (For the Lord had spoken vnto Moses, saying,

12 * I haue heard the murmurings of the children of Israel: tell them therefore, and say, ‖ At euen yee shall eate flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God)

13 And so at euen the * Quailes came and couered the campe: and in the morning the dew lay round about the host.

14 * And when the dew that was fallen, was ascended, behold, a small round thing was vpon the face of the wilderness, smal as the hoare frost on the earth.

15 And when the children of Israel saw it, they said one to another, It is [f] MAN, for they wist not what it was. And Moses sayd vnto them, * This is the bread which the Lord hath giuen you to eate.

16 ¶ This is the thing which the Lord hath commaunded: gather of it euery man according to his eating, [g] an Omer for ‡ a man, according to the number of your persons: euery man shall take for them which are in his tent.

17 And the children of Israel did so, and gathered, some more, some lesse.

18 And when they did measure it with an Omer, * he that had gathered much, had nothing ouer, & he that had gathered little, had no [h] lacke: so euery man gathered according to his eating.

19 Moses then said vnto them, Let no man reserue thereof till morning.

20 Notwithstanding they obeyed not Moses: but some of them reserued of it till morning, and it was full of wormes, and [i] stanke: therefore Moses was angry with them.

21 And they gathered it euery morning, euery man according to his eating: for when the heate of the Sunne came, it was melted.

22 ¶ And the first day they gathered [k] twise so much bread, two Omers for one man: then all the rulers of the Congregation came and told Moses.

23 And he answered them, This is that which the Lord hath said, To morrow is the rest of the holy Sabbath vnto the Lord: bake that to day which yee will bake, and see the that which ye will se the, and all that remaineth, lay it vp to bee kept till the morning for you.

24 And they layd it vp till the morning, as Moses bade, and it stanke not, neither was there any worme therein.

25 Then Moses said, Eate that to day: for to day is the Sabbath vnto the Lord: to day ye shall not [l] finde it in the field.

26 Sixe dayes shall yee gather it, but in the seuenth day is the Sabbath: in it there shall be none.

27 ¶ Notwithstanding, there [m] went out some of the people in the seuenth day for to gather, and they found none.

28 And the Lord said vnto Moses, How long refuse ye to keepe my commandements and my lawes?

29 Behold, how the Lord hath giuen you the Sabbath: therefore he giueth you the first day bread for two dayes: tarry therefore euery man in his place: let no man goe out of his place the seuenth day.

30 So the people rested the seuenth day.

31 And ye house of Israel called the name of it MAN, and it was like [n] to Coriander seede, but white: and the taste of it was like vnto wafers made with hony.

32 And Moses said, This is that, which the Lord hath commaunded, Fill an Omer of it, to keepe it for your posteritie, that they may see the bread wherewith I haue fed you in wildernesse, when I brought you out of the land of Egypt.

33 Moses also sayd to Aaron, Take a [o] pot, and put an Omer ful of MAN therein, and set it before the Lord to be kept for your posteritie.

34 As the Lord commaunded Moses, so Aaron layd it vp before the [p] Testimonie to be kept.

35 And the children of Israel did eate MAN * fortie yeeres, vntill they came vnto a land inhabited: they did eate MAN vntill they came to the borders of the land of Canaan.

36 The Omer is the tenth part of the [q] Ephah.

Chap. 13. 21.

Eccles. 45. 4.

‖ Or, in the twilight.

Num. 11. 31.

Num. 11. 7. psal. 78. 24. wisd. 16. 20.

f Which signifieth a part, portion or gift: also meate prepared. Iohn 6. 31. 1. cor. 10. 3.

g Which conteineth about a pottle of our measure.

‡ Ebr. for an head.

2 Cor. 8. 15.

h God is a rich seeder of all, and none can iustly complaine.

i No creature is so pure, but being abused, it turneth to our destruction.

k Which portion should serue for the Sabbath, and the day before.

l God tooke away the occasion from their labor, to signifie how holy he would haue the Sabbath kept.

m Their infidelity was so great, that they did expressly against Gods commandement.

n In forme and figure, but not in colour, Numb. 11. 7.

o Of this vessell reade Heb. 9. 4.

p That is, the Arke of the couenant: to wit, after that the Arke was made. Iosh. 5. 12. nehem. 9. 15.

q Which measure conteined about ten pottels.

CHAP. XVII.

1 The Israelites come into Rephidim, and grudge for water. 6 Water is giuen them out of the rocke. 11 Moses holdeth vp his hands, and they ouercome the Amalekites. 15 Moses buildeth an altar to the Lord.

AND all the congregation of the children of Israel departed from the wilderness of Sin, by their iourneyes ‡ at the commandement of the Lord, and camped in [a] Rephidim, where was no water for the people to drinke.

2 * Wherefore the people contended with Moses, and sayd, Giue vs water that wee may drinke. And Moses sayd vnto them, Why contend ye with mee? Wherefore doe ye [b] tempt the Lord?

3 So the people thirsted there for water, and the people murmured against Moses, and sayd, Wherefore hast thou thus brought vs out of Egypt to kill vs and our children and our cattell with thirst?

4 And Moses cryed to the Lord, saying, What shall I doe to this people? for they bee almost ready to [c] stone me.

5 And the Lord answered to Moses, Goe before the people, and take with thee of the Elders of Israel: and thy rod, wherewith thou * smotest the riuer, take in thine hand, and goe:

6 * Behold, I will stand there before thee, vpon the rocke in Horeb, and thou shalt smite on the rocke, and water shall come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And hee called the name of the place [Massah

‡ Ebr. at the mouth

a Moses here noteth not euery place where they camped, as Num. 33. but only those places where some notable thing was done. Numb. 20. 4.

b Why distrust you God? why looke you not for succour of him without murmuring against vs?

c How ready the people are for their owne matters to slay the true Prophets, & how slow they are to reuenge Gods cause against this enemies & false prophets. Chap. 7. 20. Num. 20. 9. wisd. 11. 4. psal. 78. 15. & 105. 41. 1. cor. 10. 4.

‖ Massah and ‖ Meribah, because of the contention of the children of Israel, and because they had tempted the Lord, saying, Is the [d] Lord among vs or no?

8 ¶ Then came [e] Amalek and fought with Israel in Rephidim.

9 And Moses said to Iosua, Chuse vs out men, and go fight with Amalek: to morrow I will stand on the top of the [f] hill with the rod of God in mine hand.

10 So Iosua did as Moses bade him, and fought with Amalek: and Moses, Aaron, and Hur, went vp to the top of the hill.

11 And when Moses held vp his hand, Israel preuailed: but when he let his hand [g] downe, Amalek preuailed.

12 Now Moses hands were heauy: therefore they tooke a stone and put it vnder him, and hee sate vpon it: and Aaron and Hur stayed vp his hands, the one on the one side, and the other on the other side: so his hands were stedy vntill the going downe of the Sunne.

13 And Iosua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the Lord said to Moses, Write this for a remembrance [h] in the booke, and ‡ rehearse it to Iosua: for * I will vtterly put out the remembrance of Amalek from vnder heauen.

15 (And Moses built an altar, and called the name of it [i] Iehouah nissi.)

16 Also he said, ‡ The Lord hath sworne that he will haue warre with Amalek from generation to generation.

CHAP. XVIII.

1 Iethro commeth to see Moses his sonne in law. 8 Moses telleth him of the wonders of Egypt. 9 Iethro reioyceth, and offereth sacrifice to God. 21 What maner of men officers and Iudges ought to bee. 24 Moses obeyeth Iethroes counsell in appointing officers.

WHen Iethro the * Priest of Midian Moses father in law heard all that God had done for Moses, and for Israel his people, and how the Lord had brought Israel out of Egypt,

2 Then Iethro the father in law of Moses tooke Sipporah Moses wife, (after hee had [a] sent her away)

3 And her two sonnes, (whereof the one was called * Gershom: for he sayd, I haue bene an aliant in a strange land:

4 And the name of the other was Eliezer: for the God of my father, said he, was my helpe, and deliuered mee from the sword of Pharaoh)

5 And Iethro Moses father in law came with his two sonnes and his wife vnto Moses into the wildernesse, where he camped by the [b] mount of God.

6 And hee [c] sayd to Moses, I thy father in law Iethro am come to thee, and thy wife and her two sonnes with her.

7 ¶ And Moses went out to meete his father in law, and did obeysance, and kissed him, and each asked other of his ‡ welfare, and they came into the tent.

8 Then Moses tolde his father in law all that the Lord had done vnto Pharaoh, and to the Egyptians for Israels sake, and all the trauaile that had come vnto them by the way, and how the Lord deliuered them.

9 And Iethro reioyced at all the goodnes which the Lord had shewed to Israel, and because he had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro sayd, [d] Blessed be the Lord, who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath also deliuered the people from vnder the hand of the Egyptians.

11 Now I know that the Lord is greater then all the gods: * for as they haue dealt prowdly with them, so are they [e] recompensed.

12 Then Iethro Moses father in law tooke burnt offerings and sacrifices to offer vnto God. And Aaron and all the Elders of Israel came to eat bread with Moses father in law [f] before God.

13 ¶ Now on the morrow, when Moses sate to iudge the people, the people stood about Moses from morning vnto euen.

14 And when Moses father in law saw all that hee did to the people, he said, What is this that thou doest to the people? Why sittest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

15 And Moses sayd vnto his father in law, Because the people come vnto mee to seeke [g] God.

16 When they haue a matter, they come vnto mee, and I iudge betweene one and another, and declare the ordinances of God, and his lawes.

17 But Moses father in law sayd vnto him, The thing which thou doest, is not well.

18 Thou both ‡ weariest thy selfe greatly, and this people that is with thee: for the thing is too heauie for thee: * thou art not able to doe it thy selfe alone.

19 Heare now ‖ my voyce, (I will giue thee counsel, and God shalbe with thee) Be thou for the people to [h] Godward, and report thou the causes vnto God,

20 And admonish them of the ordinances, and of the lawes, and shew them the way wherein they must walke, & the worke that they must doe.

21 Moreouer prouide thou among all the people, [i] men of courage, fearing God, men dealing truely, hating couetousnes: and appoint such ouer them to be rulers ouer thousands, rulers ouer hundreds, rulers ouer fifties, and rulers ouer tens.

22 And let them iudge the people at all seasons: but euery great matter let them bring vnto thee, and let them iudge all small causes: so shall it be easier for thee, when they shall beare the burden with thee.

23 If thou doe this thing, (and God so commaund thee) both thou shalt bee able to endure, and all this people shall also goe quietly to their place.

24 So Moses [k] obeyed the voyce of his father in law, and did all that hee had sayd:

25 And Moses chose men of courage out of

‖ Or, tentation,
| Or, strife.
d When in aduersity we thinke God to be absēt, then we neglect his promise and make him a liar. Deut. 25. 17. wisd. 11. 3.
e Whe came of Eliphaz, sonne of Esau, Gen. 36. 12.
f That is, Horeb, which is also called Sinai.
g So that we see how dangerous a thing it is to faint in prayer.
h In the booke of the Law.
‡ Heb put it into the eares of Iosua.
Num 24. 20. 1. sam. 15. 3
i That is, the Lord is my banner: as he declared by holding vp his rod and his hands.
‡ Ebr. the hand of the Lord vpon the throne.

Chap. 2. 16.
i It may seeme that he sent her backe for a time to her father for her impatience, lest she should be a let to his vocation, which was so dangerous, Chap. 4. 25.
Chap. 3. 22.
b Horeb is called the mount of God, because God wrought many miracles there. So Peter calleth the mount where Christ was transfigured, the holy mount: for by Christs presence it was holy for a time, 2. Pet 1. 18.
c That is, he sent messengers to say vnto him.
‡ Ebr. of peace.

d Whereby it is euident that he worshipped the true God, and therefore Moses refused not to marrie his daughter.
Chap. 1. 10, 16, 22. and 5. 7. and 14. 8.
e For they that drowned the children of the Israelites, perished themselues by water.
f They are in that place where the sacrifice was offered: for part was burnt, and the rest eaten.
g That is, to know Gods will, and to haue iustice executed.
‡ Ebr. thou wilt faint and fall. Deut. 1. 9.
‖ Or, counsell.
h Iudge thou in hard causes, which cannot be decided but by consulting with God.
i What maner of men ought to be chosen to beare office.
k Godly counsel ought euer to be obeyed, though it come of our inferiors: for to such God oftentimes giueth wisedome to humble them that are exalted, and to declare that one member hath neede of an other.

of all Israel, and made them heads ouer the people, rulers ouer thousands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tens.

26 And they iudged the people at all seasons, but they brought the hard causes vnto Moses: for they iudged all small matters themselues.

27 Afterward Moses [l] let his father in law depart, and he went into his countrey.

l Reade the occasion, Num. 10. 29.

CHAP. XIX.

1 The Israelites come to Sinai. 5 Israel is chosen from among all other nations. 8 The people promise to obey God. 12 He that toucheth the hill, dieth. 16 God appeareth vnto Moses vpon the mount in thunder and lightning.

IN [a] the third moneth, after the children of Israel were gone out of the land of Egypt, the same [b] day came they into the wildernes of Sinai.

a Which was in the beginning of the moneth Siuan conteining part of May and part of Iune.

b That they departed from Rephidim. *Acts 7. 38.*

2 For they departed from Rephidim, and came to the desert of Sinai, and camped in the wildernesse: euen there Israel camped before the mount.

3 *But Moses went vp vnto God, for the Lord had called out of the mount vnto him, saying, Thus shalt thou say to the house of [c] Iaakob, and tell the children of Israel.

c God called Iaakob Israel: therefore the house of Iaakob and the people of Israel signifie onely Gods people. *Deut. 29. 2.*

4 *Ye haue seene what I did vnto the Egyptians, and how I caried you vpon [d] eagles wings, and haue brought you vnto me.

d For the eagle by flying hie is out of danger, and in caryng her birds rather on her wings then in her talents, declareth her loue. *Deut. 5. 2. Deut. 10. 14. psal. 24. 1. 1. Pet 2. 9. reuel. 1. 6. Chap. 24. 3. deut. 5. 27. and 16. 17. iosh. 24 16.*

5 Now therefore *if yee will heare my voyce in deed, and keepe my Couenant, then yee shall be my chiefe treasure aboue all people, *though all the earth be mine.

6 Ye shall be vnto me also a Kingdome of *Priests, and an holy nation. These are the words which thou shalt speake vnto the children of Israel.

7 ¶ Moses then came and called for the Elders of the people, and proposed vnto them all these things, which the Lord commanded him.

8 And the people answered all together, and said, *All that the Lord hath commanded wee will doe. And Moses reported the words of the people vnto the Lord.

9 And the Lord said vnto Moses, Loe, I come vnto thee in a thicke cloud, that the people may heare whiles I talke with thee, and that they may also beleeue thee for euer, (for Moses had told the words of the people vnto the Lord.)

10 Moreouer, the Lord said vnto Moses, Goe to the people, and *sanctifie them to day and to morrow, and let them wash their clothes.

e Teach them to be pure in heart, as they shewe themselues outwardly cleane by washing.

11 And let them be ready on the third day: for the third day the Lord will come downe in the sight of all the people vpon mount Sinai.

12 And thou shalt set markes vnto the people round about, saying, Take heede to your selues that ye goe not vp to the mount, nor touch the border of it: whosoeuer toucheth the *mount, shall surely die.

Hebr. 12. 20.

13 No hand shall touch it, but he shall be stoned to death, or stricken thorow with darts: whether it bee beast or man, he shall not liue: when the ‖ horne bloweth long, they shall come ‖ into the mountaine.

‖ Or, trumpet.

‖ Or, toward.

14 ¶ Then Moses went downe from the mount vnto the people, and sanctified the people, and they washed their clothes.

15 And he said vnto the people, Be ready on the third day, & come not at your [f] wives.

f But giue your selues to prayer and abstinence, that you may at this time attend onely vpon the Lord, 1 Cor. 7. 5

16 And the third day, when it was morning, there were thunders and lightnings, and a thicke cloud vpon the mount, and the sound of the trumpet exceeding loud, so that all the people that was in the campe, was afraid.

17 Then Moses brought the people out of the tents to meete with God, and they stood in the nether part of the mount.

18 *And mount Sinai was all on smoke, because the Lord came downe vpon it in fire, and the smoke thereof ascended, as the smoke of a fornace, and all the mount [g] trembled exceedingly.

Deut. 4. 11.

g God vsed these fearefull signes, that his Law should be had in greater reuerence, and his Maiestie the more feared.

19 And when the sound of the trumpet blew long, and waxed louder & louder, Moses spake, and God answered him by [h] voyce.

h He gaue authoritie to Moses by plaine words, that the people might vnderstand him.

20 (For the Lord came downe vpon mount Sinai on the top of the mount) and when the Lord called Moses vp into the top of the mount, Moses went vp.

21 Then the Lord said vnto Moses, Goe downe, charge the people, that they breake not their bounds, to go vp to the Lord to gaze, lest many of them perish.

22 And let the ‖ Priests also which come to the Lord, be sanctified, lest the Lord ‖ destroy them.

‖ Or, rulers.

‖ Or, breake out vpon them.

23 And Moses sayd vnto the Lord, The people cannot come vp into the mount Sinai: for thou hast charged vs, saying, Set markes on the mountaine, and sanctifie it.

24 And the Lord said vnto him, Goe, get thee downe, and come vp, thou, and Aaron with thee: but let not the [i] Priests and the people breake their bounds to come vp vnto the Lord, lest he destroy them.

i Neither dignitie nor multitude haue authoritie to passe the bounds, that Gods word prescribeth.

25 So Moses went downe vnto the people, and told them.

CHAP. XX.

2 The commandements of the first table. 12 The commandements of the second. 18 The people afraid, are comforted by Moses. 23 Gods of siluer and gold are againe forbidden. 24 Of what sort the altar ought to be.

THen God [a] spake all these words, saying,

a When Moses and Aaron were gone vp or had passed ye bounds of the people, God spake thus out of the mount Horeb, that all the people heard. *Deut 5. 6. psal. 81. 10.*

2 *I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the house of ‖ bondage.

‖ Or, seruants.

3 Thou shalt haue none other gods [b] before me.

b To whose eyes all things are open. *Leuit. 26. 1. psal. 97. 7.*

4 *Thou shalt make thee no grauen image, neither any similitude of things that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou shalt not [c] bow downe to them, neither serue them: for I am the Lord thy God, a [d] ielous God, visiting the iniquitie of the fathers vpon the children, vpon the third generation, and vpon the fourth, of them that hate me:

c By this outward gesture all kinde of seruice and worship to idoles is forbidden.

d And will be reuenged of the contemners of mine honour.

6 And

6 And shewing mercie vnto [c] thousands to them that loue me, and keep my commandements.

7 * Thou shalt not take the Name of the Lord thy God in [f] vaine: for the Lord will not hold him guiltles, that taketh his Name in vaine.

8 Remember the Sabbath day to [g] keepe it holy.

9 * Sixe dayes shalt thou labour, and doe all thy worke.

10 But the seuenth day is the Sabbath of the Lord thy God: in it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy mayde, nor thy beast, nor thy stranger that is within thy ‖ gates.

11 * For in sixe dayes the Lord made the heauen and the earth, the sea, and all that in them is, and rested the seuenth day: therefore the Lord blessed the Sabbath day, and halowed it.

12 ¶ * Honour thy [h] father and thy mother, that thy dayes may bee prolonged vpon the land which the Lord thy God giueth thee.

13 * Thou shalt not [i] kill.

14 Thou shalt not [k] commit adultery.

15 Thou shalt not [l] steale.

16 Thou shalt not beare false [m] witnesse against thy neighbour.

17 * Thou shalt not [n] couet thy neighbors house, neither shalt thou couet thy neighbors wife, nor his manseruant, nor his mayd, nor his oxe, nor his asse, neither any thing that is thy neighbours.

18 ¶ And all the people ‖ sawe the thunders, and the ‡ lightnings, and the sound of the trumpet, and the mountaine smoking: and when the people saw it, they fled, & stood afarre off,

19 And said vnto Moses, * Talke thou with vs, and we will heare, but let not God talke with vs, lest we die.

20 Then Moses said vnto the people, Feare not: for God is come to [o] proue you, and that his feare may be before you, that ye sinne not.

21 So the people stood afarre off, but Moses drew neere vnto the darknesse where God was.

22 ¶ And the Lord sayd vnto Moses, Thus thou shalt say vnto the children of Israel, Ye haue seene that I haue talked with you from heauen.

23 Yee shall not make therefore with mee gods of siluer, nor gods of gold: you shall make you none.

24 * An altar of earth thou shalt make vnto mee, and thereon shalt offer thy burnt offerings, and thy * peace offerings, thy sheepe and thine oxen: in all places, where I shall put the remembrance of my Name, I will come vnto thee, and blesse thee.

25 * But if thou wilt make mee an altar of stone, thou shalt not build it of hewen stones: for if thou lift vp thy tole vpō them, thou hast polluted ‡ them.

26 Neither shalt thou goe vp by steps vnto mine altar, that thy [p] filthinesse be not discouered thereon.

e So ready is he rather to shew mercy then to punish.
Leu.19.12 deut.5.11. mat.5.33.
f Either by swearing falsly, or rashly by his Name, or by contemning it.
g Which is by meditating the spirituall rest, by hearing Gods word, & resting from worldly trauels.
Chap.23.12. ezech.20.12.
‖ *Or, citie.*
Genes.2.2.
Deut.5.16. matth.15.4. ephes.6.2.
h By the parents also is meant all that haue authoritie ouer vs.
Matth.5.21.
i But loue and preserue thy brothers life.
k But be pure in heart, word, and deed.
l But studie to saue his goods.
m But further his good name, and speake truth.
Rom.7.7.
n Thou mayest not so much as wish his hinderance in any thing.
‖ *Or, heard.*
‡ *Ebr. firebrand.*
Deut.5.24. and 18.16. hebr.12.18.
o Whether you will obey his precepts as you promised, Chap. 19.8.
Chap.27.8. and 38.7. Leuit.3.1.

Deut.27.5. iosh.8.31.
‡ *Ebr. it that is, the stone.*
p Which might be by his stooping, or flying abroad of his clothes.

CHAP. XXI.

Temporall and ciuill ordinances appointed by God, touching seruitude, murthers, and wrongs: the obseruation whereof doeth not iustifie a man, but are giuen to bridle our corrupt nature, which else would breake out into all mischiefe and cruelti e.

NOw these are the Lawes which thou shalt set before them.

2 * If thou buy an Ebrew seruant, hee shall serue sixe yeeres, and in the seuenth hee shall goe out free [a] for nothing.

3 If he came [b] himselfe alone, he shall go out himselfe alone: if he were married, then his wife shall goe out with him.

4 If his master hath giuen him a wife, and she hath borne him sonnes or daughters, the wife and her children shall bee her [c] masters, but he shall goe out himselfe alone.

5 But if the seruant say thus, I loue my master, my wife and my children, I will not goe out free,

6 Then his master shall bring him vnto the ‡ Iudges, and set him to the [d] doore, or to the post, and his master shall bore his eare thorow with an awle, and he shall serue him for [e] euer.

7 Likewise if a man [f] sell his daughter to be a seruant, shee shall not goe out as the men seruants doe.

8 If she please not her master, who hath betrothed her to himselfe, then shall [g] hee cause to buy her: he shall haue no power to sell her to a strange people, seeing he ‖ despised her.

9 But if he hath betrothed her vnto his sonne, he shall deale with her [h] according to the custome of the daughters.

10 If he [i] take him another wife, he shall not diminish her foode, her raiment, and recompense of her virginitie.

11 And if he do not these [k] three vnto her, then shall she goe out free, paying no money.

12 ¶ * He that smiteth a man, and he die, shall die the death.

13 And if a man hath not laid waite, but [l] God hath offered him into his hand, * then I will appoint thee a place whither hee shall flee:

14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine [m] altar, that he may die.

15 ¶ Also hee that smiteth his father or his mother, shall die the death.

16 ¶ And he that stealeth a man & selleth him, if it be found vō him, shal die the death.

17 ¶ * And hee that curseth his father or his mother, shall die the death.

18 ¶ When men also striue together, and one smite another with [n] a stone, or with the fist, and he die not, but lyeth in bed,

19 If hee rise againe, and walke without vpon his staffe, then shall he that smote him, goe [o] quit, saue only he shal beare his charges ‖ for his resting, and shal pay for his healing.

20 ¶ And if a man smite his seruant, or his maide with a rod, and he die vnder his hand, he shall be surely punished.

21 But if he continue a day, or two dayes, he shal not [p] be punished: for he is his money.

22 ¶ Also if men striue & hurt a woman with

Leuit.25.39. deut.15.12. iere.34.14.
a Paying no money for his libertie.
b Not having wife nor children.
c Till her time of seruitude was expired, which might be the seuenth yeere or the fiftieth.
‡ *Ebr. gods.*
d Where the Iudges sate.
e That is, to the yeere of Iubile, which was euery fiftieth yeere.
f Constrained either by pouertie, or els to the intent that the master should marrie her.
g By giuing an other money to buy her of him.
‖ *Or, deflioured her.*
h That is, he shal giue her dowrie.
i For his sonne.
k Neither marry her himselfe, nor giue another money to buy her, nor bestow her vpon his sonne.
Leuit.24.17.
l Though a man be killed at vnwares, yet it is Gods prouidence that it should so be.
Deut.19.3.
m The holinesse of ye place ought not to defend the murtherer.
Leuit.20.9. prou. 20.20. mat.15.4. marke 7.10.
n Either farre off him or neere.
o By the ciuill iustice.
‖ *Or, losing of his time.*
p By the ciuill Magistrate, but before God he is a murtherer.

with childe, so that her childe depart from her, and [q] death follow not, he shall be surely punished, according as the womans husband shall appoint him, or he shall pay as the ‖ Iudges determine.

23 But if death follow, then thou shalt pay life for life.

24 *[r] Eye for eye, tooth for tooth, hand for hand, foote for foote,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite his seruant in the eye, or his maid in the eye, and hath perished it, he shall let him goe free for his eye.

27 Also if hee smite [s] out his seruants tooth, or his maides tooth, hee shall let him goe out free for his tooth.

28 ¶ If an oxe gore a man or a woman, that he die, the* oxe shalbe [t] stoned to death, and his flesh shal not be eaten, but the owner of the oxe shall goe quite.

29 If the oxe were wont to push in times past, and it hath beene ‖ tolde his master, and he hath not kept him, and after hee killeth a man or a woman, the oxe shalbe stoned, and his owner shall die also.

30 If there be set to him a [u] summe of money, then he shall pay the ransome of his life, whatsoeuer shall be laid vpon him.

31 Whether he hath gored a sonne, or gored a daughter, hee shall be iudged after the same maner.

32 If the oxe gore a seruant or a maid, he shall giue vnto their master thirty [x] shekels of siluer, and the oxe shalbe stoned.

33 ¶ And when a man shall open a well, or when he shal digge a pit, and couer it not, and an oxe or an asse fall therein,

34 The owner of the pit shall [y] make it good, and giue money to the owners thereof, but the dead beast shall be his.

35 ¶ And if a mans oxe hurt his neighbours oxe that he die, then they shall sell the liue oxe, and diuide the money thereof, and the dead oxe also they shall diuide

36 Or if it bee knowen that the oxe hath vsed to push in times past, and his master hath not kept him, hee shall pay oxe for oxe, but the dead shalbe his owne.

q Of the mother or childe.

‖ *Or, arbiters.*

Leuit. 24. 20. deut. 19. 21. matth. 5. 38.

r The execution of this law onely belonged to the Magistrate, Mat. 5. 38.

s So God reuengeth crueltie in most least things. *Gen. 9. 5.*

t If the beast be punished, much more shall the murtherer.

‖ *Or, testified to his.*

u By the next of the kinred of him that is so slaine.

x Reade Gen. 23. 15.

y This law forbiddeth not only not to hurt, but to beware lest any be hurt.

CHAP. XXII.

1 *Of theft,* 5 *damage,* 7 *lending,* 14 *borrowing.* 16 *enticing of maids,* 18 *witchcraft,* 20 *idolatry,* 21 *support of strangers, widowes and fatherlesse,* 25 *vsurie,* 28 *reuerence to Magistrates.*

IF a man steale an [a] oxe or a sheepe, and kill it or sell it, he shall restore fiue oxen for the oxe, * and foure sheepe for the sheepe.

2 ¶ If a theefe be found [b] breaking vp, and be smitten that he die, no blood shall bee shed for him.

3 But if it bee ‡ in the day light, [c] blood shall be shed for him: for he should make full restitution: if hee had not wherewith, then should he be sold for his theft.

4 If the theft be found ‡ with him aliue, (whether it be oxe, asse, or sheepe) he shall restore the double.

5 ¶ If a man doe hurt field, or vineyard, and put in his beast to feed in another mans field, he shal recompense of ‡ best of his own field, and of the best of his owne vineyard.

a Either great beast of the herd or a small beast of the flocke. *2. Sam. 12. 6.*

b Breaking an house to enter in, or vndermining.

‡ *Ebr. when the sunne riseth vp on him.*

c He shall be put to death, that killeth him.

‡ *Ebr. in his hand.*

6 ¶ If fire breake out, and catch in the thornes, and the stacks of corne, or the standing corne, or the field be consumed, he that kindled the fire, shall make full restitution.

7 ¶ If a man deliuer his neighbour money, or stuffe to keepe, and it be stollen out of his house, if the theefe be found, hee shall pay the double.

8 If the theefe be not found, then the master of the house shall bee brought vnto the ‡ Iudges to sweare, whether hee hath [d] put his hand vnto his neighbours good, or no.

9 In all manner of trespasse, whether it be for oxen, for asse, for sheepe, for rayment, or for any manner of lost thing, which another chalengeth to be his, the cause of both parties shall come before the Iudges, and whom the Iudges condemne, hee shall pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to keepe asse, or oxe, or sheepe, or any beast, and it die, or be ‡ hurt, or taken away of enemies, and no man see it,

11 [e] An othe of the Lord shalbe betweene them twaine, that he hath not put his hand vnto his neighbours good, and the owner of it shall take the othe, and hee shall not make it good:

12 * But if it be stollen from him, he shall make restitution to the owner thereof.

13 If it be torne in pieces, hee shall bring [f] record, and shall not make that good, which is deuoured.

14 ¶ And if a man borrow ought of his neighbour, and it be hurt, or else die, the owner thereof not being by, he shal surely make it good.

15 If the owner thereof be by, he shall not make it good: for if it bee an hired thing, it [g] came for his hire.

16 ¶ * And if a man entise a maide that is not betrothed, and lie with her, hee shall indow her, and take her to his wife.

17 If her father refuse to giue her to him, he shall pay money, according to the dowrie of virgins.

18 ¶ Thou shalt not suffer a witch to liue.

19 ¶ Whosoeuer lieth with a beast, shall die the death.

20 ¶ * Hee that offereth vnto any gods, saue vnto the Lord onely, shalbe slaine.

21 ¶ * Moreouer, thou shalt not doe iniurie to a stranger, neither oppresse him: for ye were strangers in the land of Egypt.

22 ¶ * Yee shall not trouble any widow, nor fatherlesse childe.

23 If thou vexe or trouble such, ‡ so he call and cry vnto me, I will surely heare his cry.

24 Then shall my wrath be kindled, and I will kill you with the sword, and your [h] wiues shalbe widowes, and your children fatherlesse.

25 ¶ * If thou lend money to my people, that is, to the poore with thee, thou shalt not bee as an vsurer vnto him: yee shall not oppresse him with vsurie.

26 If thou take thy neighbours rayment to pledge, thou shalt restore it vnto him before the sunne goe downe:

27 For that is his couering onely, and this is his garment for his skinne: wherein shall

d That is, whether he hath stollen.

‡ *Ebr. broken.*

e They should sweare by the Name of the Lord.

Gen. 31. 39.

f He shall shew some part of the beast, or bring in witnesses.

g He that hired it shalbe free by paying the hire. *Deut. 22. 28.*

Deut. 13. 13, 14, 15. 1. mac. 2. 24.

Leuit. 19. 33.

Zech. 7. 10.

h The iust plague of God vpon the oppressours. *Leuit. 25. 37. deut. 23. 19. psal. 15. 5.*

shall be sleepe: therefore when he [l] crieth vnto me, I will heare him: for I am merciful.

28 ¶ * Thou shalt not rasle vpon the Iudges, neither speake euill of the ruler of thy people.

29 ¶ Thine [k] abundance and thy liquor shalt thou not keepe backe. * The first borne of thy sonnes shalt thou giue me.

30 Likewise shalt thou doe with thine oxen and with thy sheepe: seuen dayes it shal be with his damme, and the eight day thou shalt giue it me.

31 ¶ Ye shall be an holy people vnto me, * neither shall yee eate any flesh that is torne of beasts in the field: yee shall cast it [l] to the dogge.

i For cold and necessitie.
Actes 23.5.

k Thine abundance of thy corne, oyle, and wine.
Chap. 13.2,12. and 34.19. Leuit. 22.8. ezek. 44.31.

l And so haue nothing to doe with it.

CHAP. XXIII.

2 Not to follow the multitude. 13 Not to make mention of the strange gods. 14 The three solemne feastes. 20. 23 The Angel is promised to leade the people. 25 What God promiseth, if they obey him. 29 God will cast out the Canaanites by litle and little, and why.

THou shalt not ‖ receiue a false tale, neither shalt thou put thine hand with the wicked, to be a ‖ false witnesse.

2 ¶ Thou shalt not follow a multitude to doe euill, neither ‡ agree in a controuersie [a] to decline after many, and ouerthrow the trueth.

3 ¶ Thou shalt not estéeme a poore man in his cause.

4 ¶ If thou meete thine enemies oxe, or his asse going astray, thou shalt [b] bring him to him againe.

5 If thou see thine enemies [c] asse lying vnder his burden, wilt thou cease to helpe him? thou shalt helpe him vp againe with it.

6 ¶ Thou shalt not ouerthrow the right of thy poore in his suit.

7 Thou shalt keepe thee far from a false matter, * and shalt not slay the [d] innocent and the righteous: for I will not iustifie a wicked man.

8 ¶ * Thou shalt take no gift: for the gift blindeth the ‡ wise, & peruerteth the words of the righteous.

9 ¶ Thou shalt not oppresse a stranger: for yee know the [e] heart of a stranger, seeing ye were strangers in the land of Egypt.

10 * Moreouer, sixe yeares thou shalt sow thy land, and gather the fruits thereof,

11 But the seuenth yeere thou shalt let it rest, and lie still, that the poore of thy people may eate, and what they leane, the beasts of the field shall eate. In like maner thou shalt doe with thy vineyard, and with thine olitie trees.

12 * Sixe dayes thou shalt doe thy worke, and in the seuenth day thou shalt rest, that thine oxe, and thine asse may rest, and the sonne of thy maide, and the stranger may be refreshed.

13 And yee shall take heede to all things that I haue said vnto you: and ye shal make [f] no mention of the name of other gods, neither shall it be heard out of thy mouth.

14 ¶ Three times thou shalt keepe a feast vnto me in the yeere.

‖ Or, report a false tale.
‖ Or, cruell.

‡ Ebr. answere.

a Do that which is godly, though few do fauour it.

b If we be bound to doe good to our enemies beast, much more to our enemie himselfe, Matth. 5.44.

c If God commandeth to helpe vp our enemies asse vnder his burden, will he suffer vs to cast downe our brethren with heauie burdens?
Susanna 53.

d Whether thou be a Magistrate, or art commanded by the Magistrate.
Deut. 16.19. ecclus. 20.28.

‡ Ebr. seeing.

e For in that that he is a stranger, his heart is sorrowfull enough.
Leuit. 25.3. and 26.43. deut. 15.14. Chap. 20.2. deut. 5.13.

f Neyther by swearing by the, nor speaking of them, Psal. 16.4. Ephes. 5.3.

15 Thou shalt keepe the feast of [g] vnleauened bread: thou shalt eate vnleauened bread seuen dayes, as I commanded thee, in the season of the moneth of Abib: for in it thou camest out of Egypt: and * none shall appeare before me emptie.

16 The [h] feast also of the harnest of the first fruites of thy labours, which thou hast sowen in the field: and the [i] feast of gathering fruites in the ende of the yeere, when thou hast gathered in thy labours out of the field.

17 These three times in the yeere shall all thy men children appeare before the Lord Iehouah.

18 Thou shalt not offer the blood of my sacrifice with [k] leauened bread: neither shall the fatte of my sacrifice remaine vntill the morning.

19 * The first of the first fruites of thy land thou shalt bring into the house of the Lord thy God: yee shalt thou not see the a kid in his [l] mothers milke.

20 ¶ * Behold, I send an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, & heare his voice, and prouoke him not: for he will not spare your misdeedes, because my [m] name is in him.

22 But if thou hearken vnto his voyce, and doe all that I speake, then I will be an enemie vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel * shal goe before thee, and bring thee vnto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hiuites, and the Iebusites, and I will destroy them.

24 Thou shalt not bow downe to their gods, neither serue them, nor doe after the workes of them: but * [n] vtterly ouerthrow them, and breake in pieces their images.

25 For ye shall serue the Lord your God, and he shall blesse thy [o] bread and thy water, and I will take all sickenesse away from the mids of thee.

26 ¶ * There shall none cast their fruit nor bee barren in thy land: the number of thy dayes will I fulfill.

27 I will send my [p] feare before thee, and will destroy all the people, among whom thou shalt goe: and I wil make all thine enemies turne their backes vnto thee:

28 And I wil send * hornets before thee, which shall drive out the Hiuites, the Canaanites, and the Hittites from thy face.

29 I will not cast them out from thy face in one yeere, lest the land grow to a wildernesse: and the beasts of the field multiply against thee.

30 By little and little I will driue them out from thy face, vntill thou increase, and inherite the land.

31 And I will make thy coasts from the red sea vnto the sea [q] of the Philistims, and from the [r] desert vnto the [s] Riuer: for I will deliuer the inhabitants of the land into your hand, and thou shalt driue them out from thy face.

Chap. 13.3. and 34.18.

g That is, Easter, in remembrance that the Angel passed ouer, and spared the Israelites, when hee slew the first borne of the Egyptians.
Deut. 16.16. ecclus. 35.4.

h Which is Whitsuntide, in token that the Law was giuen 50. dayes after they departed from Egypt.

i This is the feast of Tabernacles, signifying that they dwelled 40. yeeres vnder the tents or the Tabernacles in wildernesse.

k No leauened bread shall be then in thine house.
Chap. 34.26. deut. 14.22.

l Meaning, that no fruits should be taken before iust time: & hereby are bridled all cruell and wanton appetites.
Chap. 33.2. deut. 7.21.

m I will giue him mine authoritie, and he shall gouerne you in my name.
Chap. 33.2. deut. 7.21. Iosh. 24.11. Deut. 7.25.

n God commandeth his not only not to worship idoles, but to destroy them.

o That is, all things necessary for this present life.
Deut. 7.14.

p I will make them afraid at thy comming, and send mine Angel to destroy them, as Chap. 33.2. *Iosh. 24.12.*

q Called the sea of Syria.

r Of Arabia, called Deserta.

s To wit, Euphrates.

32 * Thou shalt make no couenant with them, nor with their gods:
33 Neither shall they dwell in thy land, lest they make thee sinne against mee: for if thou serue their gods, surely it shall be thy ‡ * destruction.

Chap.34.15. deut.7.2.
‡ *Ebr offence, or snare.*
Deut.7.16. iosh.23.13.

CHAP. XXIIII.

3 The people promise to obey God 4 Moses writeth the Ciuill lawes: 9. 13 Moses returneth into the Mountaine. 14 Aaron and Hur haue the charge of the people. 18 Moses was fourty dayes and fourty nights in the Mountaine.

NOw he had [a] said vnto Moses, Come vp to the Lord, thou, and Aaron, Nadab, and Abihu, and seuenty of the Elders of Israel, and ye shall worship afarre off.
2 And Moses himselfe alone shall come neere to the Lord, but they shall not come neere, neither shall the people go vp with him.
3 ¶ [b] Afterward Moses came and tolde the people all the words of the Lord, & all the ‡ Lawes: and all the people answered with one voyce, and said, * All the things which the Lord hath said, will we doe.
4 And Moses wrote all the wordes of the Lord, and rose vp early, and set vp an * Altar || vnder the Mountaine, and twelue pillars according to the twelue tribes of Israel.
5 And he sent yong [c] men of the children of Israel, which offered burnt offerings of beeues, and sacrificed peace offerings vnto the Lord.
6 Then Moses tooke halfe of the blood, and put it in basins, and halfe of the blood he sprinkled on the altar.
7 After, he tooke the || booke of the Couenant, and read it in the audience of the people: who said, All that the Lord hath said, we will doe, and be obedient.
8 Then Moses tooke the * blood, and sprinkled it on the people, and said, Behold the [d] blood of the Couenant, which the Lord hath made with you concerning all these things.
9 ¶ Then went vp Moses and Aaron, Nadab, and Abihu, and seuenty of the elders of Israel.
10 And they [e] saw the God of Israel, and vnder his feet was as it were a ‡ worke of a Saphir stone, and as the very heauen when it is cleare.
11 And vpon the nobles of the children of Israel hee [f] layd not his hand: also they saw God, and [g] did eat and drinke.
12 ¶ And the Lord [h] sayd vnto Moses, Come vp to me into the Mountaine, and be there, and I will giue thee [i] Tables of stone, and the Law & the Commandement which I haue written, for to teach [k] them.
13 Then Moses rose vp and his minister Iosheua, and Moses went vp into the Mountaine of God,
14 And sayd vnto the Elders, Tarie vs here, vntill wee come againe vnto you: and behold, Aaron, and Hur are with you: whosoeuer hath any matters, let him come to them.
15 Then Moses went vp to the Mount, and the cloud couered the Mountaine,
16 And the glory of the Lord abode vpon Mount Sinai, and the cloud couered || it sixe dayes: and the seuenth day hee called vnto Moses out of the mids of the cloud.
17 And the sight of the glory of the Lord was like [l] consuming fire on the toppe of the Mountaine, in the eyes of the children of Israel.
18 And Moses entred into the mids of the cloud, and went vp to the Mountaine: and Moses was in the * Mount fortie dayes and fortie nights.

a When he called him vp to the mountaine to giue him the lawes beginning at the 20. chapter hitherto.
b When he had receiued these Lawes in mount Sinai.
‡ *Ebr. indgements.*
Chap.19.8. Chap.20.24.
|| *Or, at the foot of the mountaine.*
c For as yet the Priesthood was not giuen to Leui.
|| *Or, the booke of the Law.*
1.Pet.1.2. hebr.9.20.
d Which blood signifieth that the Couenant broken cannot be satisfied without bloodshedding.
e As perfectly as their infirmities could behold his Maiestie.
‡ *Ebr. brickewerke.*
f He made them not afraid, nor punished them.
g That is, reioyced.
h The second time.
i Signifying, the hardnesse of our hearts, except God do write his Lawes therein by his Spirit, Ier.31. 33.ezek.11.19. 2.cor.3.3. heb 8. 10.and 10 16.
k To wit, the people.
Or, him.
l The Lord appeareth like deuouring fire to carnal men: but to them that he draweth with his Spirit, he is like a pleasant Saphir.
Chap.34.28. deut.9.9.

CHAP. XXV.

2 The voluntary gifts for the making of the Tabernacle. 10 The forme of the Arke. 17 The Mercie seate. 23 The Table. 31 The Candlestick. 40 All must be done according to the paterne.

THen the Lord spake vnto Moses, saying,
2 [a] Speake vnto the children of Israel, that they receiue an offering for me: of * euery man, whose heart giueth it freely, yee shall take the offering for me.
3 And this is the offering which ye shall [b] take of them, gold, and siluer, and brasse,
4 And || blew silke, and purple, and scarlet, and fine linnen, and goates haire,
5 And rammes skinnes coloured redde, and the skinnes of badgers, and the wood [c] Shittim,
6 Oyle for the light, spices for [d] anointing oyle, and for the perfume of sweete sauour,
7 Onix stones, and stones to be set in the * Ephod, and in the * brest plate.
8 Also they shall make me a * Sanctuarie, that I may dwell among them.
9 According to all that I shew thee, euen so shall ye make the forme of the Tabernacle, and the fashion of all the instruments thereof.
10 ¶ They shall make also an * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie.
11 And thou shalt ouerlay it with pure golde: within and without shalt thou ouerlay it, and shalt make vpon it a || crowne of golde round about.
12 And thou shalt cast foure rings of gold for it, and put them in the foure || corners thereof: that is, two rings shall be on the one side of it, and two rings on the other side thereof.
13 And thou shalt make barres of Shittim wood, and couer them with golde.
14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.
15 The barres shall be in the rings of the Arke: they shall not be taken away from it.
16 So thou shalt put in the Arke the [f] Testimonie which I shall giue thee.
17 Also thou shalt make a || [g] Mercy seate of pure gold, two cubites and an halfe long, and a cubite and an halfe broad.
18 And thou shalt make two Cherubims of gold: of worke beaten out with the hammer shalt thou make them at the two endes of the Mercie seate.
19 And the one Cherub shalt thou make at the one ende, and the other Cherub at the

a After the Moral and Iudicial Law, he giueth them the Ceremonial Law, that nothing should be left to mans inuention.
Chap.35.5.
b For the building and vse of the Tabernacle.
|| *Or, yellow.*
c Which is thought to be a kinde of cedar which will not rot.
d Ordeined for the Priests.
Chap.28.4. Chap.28.15.
e A place both to offer sacrifice, and to heare the Law.
Chap.37.1.
|| *Or, a circle, and a border.*
|| *Or, sides.*
f The stone Tables, the rod of Aaron and Manna, which were a testimonie of Gods presence.
Or, couering, or propitiatorie.
g There God appeared mercifully vnto them: and this was a figure of Christ.

the other end: of the matter of the mercy seat shall yee make the Cherubims, on the two ends thereof.

20 And the Cherubims shall stretch their wings on hie, couering the Mercy seat with their wings, and their faces one to another: to the Mercy seat ward shall the faces of the Cherubims be.

21 And thou shalt put the Mercy seat aboue vpon the Arke, and in the Arke thou shalt put the Testimony, which I will giue thee.

22 And there I will || declare my selfe vnto thee, and from aboue the Mercy seat * betweene the two Cherubims, which are vpon the Arke of the Testimony, I will tell thee all things which I will giue thee in commandement vnto the children of Israel.

|| Or, will appoint with thee.

Numb. 7. 89.

23 ¶ * Thou shalt also make a Table of Shittim wood, of two cubites long, and one cubite broad, and a cubite and a halfe hie:

Chap. 37. 10.

24 And thou shalt couer it with pure gold, and make thereto a crowne of gold round about.

25 Thou shalt also make vnto it a border of || foure fingers round about: and thou shalt make a golden crowne round about the border therof.

|| Or, an hand bread.

26 After, thou shalt make for it foure rings of gold, and shalt put the rings in the foure corners that are in the foure feet thereof:

27 Ouer against the border shal the rings be for places for barres, to beare the Table.

28 And thou shalt make the barres of Shittim wood, and shalt ouerlay them with gold, that the table may be borne with them.

29 Thou shalt make also [h] dishes for it, and incense cups for it, and couerings for it, and goblets wherewith it shalbe couered, euen of fine gold shalt thou make them.

h To set the bread vpon.

30 And thou shalt set vpon the table shew bread before me continually.

31 ¶ * Also thou shalt make a Candlestick of pure gold: of [i] worke beaten out with the hammer shall the Candlesticke be made, his shaft, & his branches, his bowles, his knops: and his floures shalbe of the same.

Chap. 37. 17.

i It shall not be molten, but beaten out of the lumpe of gold with the hammer.

32 Sixe branches also shall come out of the sides of it: three branches of the Candlesticke out of the one side of it, and three branches of the Candlestick out of the other side of it.

33 Three bowles like vnto almonds, one knop and one floure in one branch: and three bowles like almonds in the other branch, one knop and one floure: so throughout the sixe branches that come out of the Candlesticke.

34 And in the shaft of the Candlesticke shall be foure bowles like vnto almonds, his knops and his floures.

35 And there shall be a knop vnder two branches made thereof: and a knop vnder two branches made thereof: and a knop vnder two branches made thereof, according to the sixe branches comming out of the Candlesticke.

36 Their knops and their branches shall be thereof: all this shall be one beaten worke of pure gold.

37 And thou shalt make the seuen lamps thereof: and the lamps thereof shalt thou put thereon, to giue light toward that that is before it.

38 Also the snuffers and snuffe-dishes thereof shall be of pure gold.

39 Of a [k] talent of fine gold shalt thou make it with all these instruments.

k This was the talent waight of the Temple, and weighed 120 pound. Hebr. 8. 5.

40 * Looke therefore that thou make them after their fashion, that was shewed thee in the mountaine.

acts 17. 44.

CHAP. XXVI.

1 The forme of the Tabernacle and the appertinances. 33 The place of the Arke, of the Mercy seat, of the Table, and of the Candlesticke.

AFterward thou shalt make the Tabernacle with ten curtaines of fine twined linnen, and blew silke, and purple, and scarlet: & in them thou shalt make Cherubims of [a] broydered worke.

a That is, of most cunning, or fine worke.

2 The length of one curtaine shalbe eight and twenty cubites, and the breadth of one curtaine, foure cubites: euery one of the curtaines shal haue one measure.

3 Fiue curtaines shall be coupled one to another: and the other fiue curtaines shalbe coupled one to another.

4 And thou shalt make strings of blew silke vpon the edge of the one curtain, which is in the seluedge [b] of the coupling, & likewise shalt thou make in the edge of the other curtaine in the selnedge, in the second coupling.

b On the side, that the curtains might be tied together.

5 Fifte strings shalt thou make in one curtaine, and fifte strings shalt thou make in the edge of the curtaine, which is in the [c] second coupling: the strings shall bee one right against another.

c In tying together both the sides.

6 Thou shalt make also fifte || taches of golde, and couple the curtaines one to another with the taches, and it shalbe one || Tabernacle.

|| Or, hookes.

|| Or, partition.

7 ¶ Also thou shalt make curtaines of goats haire to be [d] a couering vpon the Tabernacle: thou shalt make them to the number of eleuen curtaines.

d Left raine and weather should marre it.

8 The length of a curtaine shalbe thirty cubites, and the breadth of a curtaine foure cubites: the eleuen curtaines shall be of one measure.

9 And thou shalt couple fiue curtaines by themselues, and the sixe curtaines by themselues: but thou shalt double the [e] sixt curtaine vpon the forefront of the couering.

e That is, fiue on the one side, and fiue on the other, & the sixt should hang ouer the doore of the Tabernacle.

10 And thou shalt make fifte strings in the edge of the curtaine in the seluedge of the coupling, and fifte strings in the edge of the other curtaine in the second coupling.

11 Likewise thou shalt make fifte || taches of brasse, & fasten them on the strings, and shalt couple the couering together, that it may be one.

|| Or, hookes.

12 And the [f] remnant that resteth in the curtaines of the couering, euen the halfe curtaine that resteth, shalbe left at the backside of the Tabernacle,

f For these curtaines were two cubites longer then the curtains of the Tabernacle: so that they were sider by a cubite on both sides.

13 That the cubit on the one side, and the cubite on the other side of that which is left in the length of the curtaines of the couering, may remaine on either side of the Tabernacle to couer it.

14 Moreouer, for that couering thou shalt make

make [g] a couering of rammes skinnes dyed red, and a couering [h] of badgers skinnes aboue.

15 ¶ Also thou shalt make boards for the tabernacle of Shittim wood to stand vp.

16 Ten cubites shall bee the length of a board, and a cubite and an halfe cubite the bredth of one board.

17 Two tenons shalbe in one board set in order as the feet of a ladder, one against another: thus shalt thou make for all the boards of the Tabernacle.

18 And thou shalt make boards for the tabernacle, euen twenty boards on the South side, euen full South.

19 And thou shalt make fourty || sockets of siluer vnder the twentie boards, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

20 In like maner on the other side of the Tabernacle toward the North side, shall bee twenty boards.

21 And their fourty sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

22 And on the side of the Tabernacle toward the West, shalt thou make sixe boards.

23 Also two boards shalt thou make in the corners of the Tabernacle in the two sides.

24 Also they shalbe [i] ioyned beneath, and likewise they shalbe ioyned aboue to a ring: thus shall it be for them two: they shalbe for the two corners.

25 So they shall bee eight boards hauing sockets of siluer, euen sixteene sockets, that is, two sockets vnder one board, & two sockets vnder another board.

26 ¶ Then shalt thou make fiue barres of Shittim wood for the boards of one side of the Tabernacle.

27 And fiue barres for the boards of the other side of the Tabernacle: also fiue bars for the boards of the side of the Tabernacle toward the West side.

28 And the middle barre shall go thorow the mids of the boards, from end to end.

29 And thou shalt couer the boards with gold, and make their rings of gold, for places for the barres, and thou shalt couer the barres with gold.

30 So thou shalt reare vp the tabernacle * according to the fashion therof, which was shewed thee in the mount.

31 ¶ Moreouer, thou shalt make a vaile of blue silke and purple, and scarlet, and fine twined linen: thou shalt make it of broydered worke with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with gold, (whose [k] hookes shalbe of gold) standing vpon foure sockets of siluer.

33 ¶ Afterward thou shalt hang the vaile ‡ on the hookes, that thou mayest bring in thither, that is, (within the vaile) the Arke of the Testimony: and the vaile shal make you a separation betweene the holy place and the [l] most holy place.

34 Also thou shalt put the Mercy seate vpon the arke of the Testimony in the most Holy place.

35 And thou shalt set the table [m] without the vaile, and the candlestick ouer against the table on the South side of the Tabernacle, and thou shalt set the table on the North side.

36 Also thou shalt make an [n] hanging for the dore of the Tabernacle of blue silke, and purple, and scarlet, and fine twined linnen wrought with needle.

37 And thou shalt make for the hanging fiue pillars of Shittim, and couer them with gold: their heads shall bee of gold, and thou shalt cast fiue sockets of brasse for them.

g To be put vpon the couering that was made of goats haire.
h This was the third couering for the Tabernacle.
|| Or, brasse pieces, wherein were the mortesses for the tenons.
i The Ebrew word signifieth twinnes: declaring, that they should be so perfect and wel ioyned as were possible.
Chap. 25. 9, 40. hebr. 8. 5. acts 7. 44.
k Some reade, heads of the pillars.
‡ Ebr. vnder the hookes: meaning, that it should hang downeward from the hookes.
l Whereunto the high Priest onely entred once a yeere.
m Meaning, in the holy place.
n This hanging or vaile was betweene the holy place, and there where the people were.

CHAP. XXVII.

1 The Altar of the burnt offering. 9 The court of the Tabernacle. 20 The lampes continually burning.

MOreouer, thou shalt make the [a] altar of Shittim wood, fiue cubits long and fiue cubits broad (the altar shall be foursquare) and the height thereof three cubits.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shalbe of it [b] selfe: and thou shalt couer it with brasse.

3 Also thou shalt make his ashpannes for his ashes, and his besoms, and his basins, and his flesh hookes, and his || censers: thou shalt make all the instruments thereof of brasse.

4 And thou shalt make vnto it a grate like net worke of brasse: also vpon that ‡ grate shalt thou make foure brasen rings vpon the foure corners thereof.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the mids of the altar.

6 Also thou shalt make barres for the altar, barres, I say, of Shittim wood, and shalt couer them with brasse.

7 And the barres thereof shall be put in the rings, the which barres shall be vpon the two sides of the altar to beare it.

8 Thou shalt make the Altar hollow betweene the boards: as God shewed thee in the mount, so shall they make it.

9 ¶ Also thou shalt make the [c] court of the Tabernacle in the South side, euen full South: the court shal haue curtaines of fine twined linnen, of an hundred cubites long for one side,

10 And it shall haue twenty pillars with their twenty sockets of brasse: the heads of the pillars and their [d] filets shalbe siluer.

11 Likewise on the North side in length there shall be hangings of an hundred cubites long, & the twenty pillars thereof with their twenty sockets of brasse: the heads of the pillars and the filets shalbe siluer.

12 ¶ And the bredth of the court on the West side shall haue curtaines of fiftie cubites, with their ten pillars, and their ten sockets.

13 And the bredth of the court Eastward full East shall haue [e] fifty cubits.

14 Also hangings of sixteene cubits shalbe on the one [f] side with their three pillars and their three sockets.

15 Likewise on the other side shalbe hangings of sixteene cubites, with their three

a For the burnt offering.
b Of the same wood and matter not fastened vnto it.
|| Or, fire pannes.
‡ Ebr. net.
c This was the first entry into the Tabernacle, wher the people abode.
d They were certaine hoopes or circles for to beautifie the pillar.
e Meaning curtaines of fifty cubits.
f Of the doore of the court.

pillars, and their three sockets.

16 ¶ And in the gate of the court shall be a vaile of twenty cubites of blue silke and purple, and scarlet, and fine twined linnen wrought with needle, with the foure pillars thereof, and their foure sockets.

17 All the pillars of the court shall haue filets of siluer round about, with their heads of siluer, and their sockets of brasse.

18 ¶ The length of the court shall be an hundred cubites, and the breadth ‡ fiftie at either end, and the height fiue cubits, and the hangings of fine twined linnen, and their sockets of brasse.

‡ Ebr. fifty in fifty.

19 All the vessels of the Tabernacle for all maner seruice thereof, and all the [g] pinnes thereof, and all the pinnes of the court shalbe brasse.

g Or, stakes, wherewith the curtaines were fastened to the ground.

20 ¶ And thou shalt command the children of Israel, that they bring vnto thee pure oyle olive [h] beaten for the light, that the lampes may alway ‖ burne.

h Such as commeth from the olive, when it is first pressed or beaten.

‖ Or, ascend vp.

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimony, shall Aaron and his sonnes dresse them from euening to morning before the Lord, for a statute for euer vnto their generations, to be obserued by the children of Israel.

CHAP. XXVIII.

1 The Lord calleth Aaron and his sonnes to the Priesthood. 4 Their garments. 12. 29 Aaron entreth into the Sanctuary in the name of the children of Israel. 30 Vrim and Thummim. 38 Aaron beareth the iniquitie of the Israelites offerings.

AND cause thou thy brother Aaron to come vnto thee, and his sonnes with him from among the children of Israel, that hee may serue mee in the Priests office; I meane, Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, [a] glorious and beautifull.

a Whereby his office may be knowen to be glorious and excellent.

3 Therefore thou shalt speake vnto all ‡ cunning men, whom I haue filled with the spirit of wisedome, that they make Aarons garments to [b] consecrate him, that he may serue me in the Priests office.

‡ Ebr. wise in heart.

b Which is to separate him from the rest.

4 Now these shalbe the garments which they shall make, a breast plate, and an [c] Ephod, and a robe, and a broydered coate, a miter, and a girdle: so these holy garments shall they make for Aaron thy brother, and for his sonnes, that hee may serue mee in the Priests office.

c A short and strait coat without sleeues put vpmost vpon his garments to keep them close vnto him.

5 Therefore they shall take gold, and blue silke, and purple, and scarlet, and fine linnen.

6 ¶ And they shall make the Ephod of gold, blue silke, and purple, scarlet, and fine twined linnen of broidered worke.

7 The two shoulders thereof shall be ioyned together by their two edges: so shall it be closed.

8 And the [d] embroydered gard of the same Ephod, which shall be vpon him, shall bee of the selfe same worke and stuffe, euen of gold, blue silke, and purple, and scarlet, and fine twined linnen.

d Which went about his vpmost coate.

9 And thou shalt take two onix stones, and graue vpon them the names of the children of Israel:

10 Sixe names of them vpon the one stone, and the sixe names that remaine, vpon the second stone, according to their [e] generations.

e As they were in age, so should they be grauen in order.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel by a grauer of Signets, that worketh and graueth in stone, and shalt make them to bee set, and embossed in gold.

12 And thou shalt put the two stones vpon the shoulders of the Ephod, as stones of [f] remembrance of the children of Israel: for Aaron shall beare their names before the Lord vpon his two shoulders for a remembrance.

f That Aaron might remember the Israelites to Godward.

13 So thou shalt make bosses of gold,

14 ¶ And two chaines of fine gold [g] at the end, of wrethed worke shalt thou make them, and shalt fasten the wrethed chaines vpon the bosses.

g Of the bosses.

15 ¶ Also thou shalt make the brest plate of [h] iudgement with broydered worke: like the worke of the Ephod shalt thou make it: of gold, blue silke, and purple, and scarlet, and fine twined linnen shalt thou make it.

h It was so called, because the hie Priest could not give sentence in iudgement without that on his breast.

16 [i] Foure square it shall be, and double. an hand breadth long, and an hand breadth broad.

i The description of the brest-plate.

17 Then thou shalt set it full of places for stones, euen foure rowes of stones: the order shalbe this, a ‖ ruby, a topaze, and a ‖ carbuncle in the first row.

‖ Or, Sardoine.

‖ Or, Emerand.

18 And in the second row thou shalt set an ‖ emerand, a saphir, and a ‖ diamond.

‖ Or, Carbuncle.

19 And in the third row a turkeis, an achate, and an hematite.

‖ Or, Iasper.

20 And in the fourth row a ‡ chrysolite, an onix, and a iasper: and they shall be set in gold in their imbossements.

‡ Ebr. Tarshish.

21 And the stones shalbe according to the names of the children of Israel, twelue according to their names, grauen as signets euery one after his name, and they shalbe for the twelue tribes.

22 ¶ Then thou shalt make vpon the brestplate, two chaines at the ends of wrethen worke of pure gold.

23 Thou shalt make also vpon the breast plate two rings of golde, and put the two rings on [k] the two endes of the breast plate.

k Which are vpmost toward the shoulder.

24 And thou shalt put the two wrethen chaines of gold in the two rings in the ends of the brest plate.

25 And the other two endes of the two wrethen chaines, thou shalt fasten in the two embossements, and shalt put them vpon the shoulders of the Ephod on the foreside of it.

26 ¶ Also thou shalt make two rings of golde, which thou shalt put in the [l] two other endes of the breast plate, vpon the border thereof, toward the inside of the Ephod.

l Which are beneath.

27 And two other rings of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the forepart of it, ouer against the coupling of it vpon the broydered

broidred gard of the Ephod.

28 Thus they shall binde the brest plate by his rings vnto the rings of the Ephod, with a lace of blue silke, that it may bee fast vpon the broydred gard of the Ephod, and that the brest plate be not loosed from the Ephod.

29 So Aaron[m] shall beare the names of the children of Israel in the brestplate of iudgement vpon his heart, when hee goeth into the holy place, for a remembrance continually before the Lord.

30 ¶ Also thou shalt put in the brestplate of iudgement the[n] Urim and the Thummim, which shall bee vpon Aarons heart, when he goeth in before the Lord: and Aaron shal beare the iudgement of the children of Israel vpon his heart before the Lord continually.

31 ¶ And thou shalt make the robe of the Ephod altogether of blue silke.

32 And the hole for his head shall bee in the middes of it, hauing an edge of wouen worke round about the collar of it, so it shall be as the collar of an habergion that it rent not.

33 ¶ And beneath vpon the skirts thereof thou shalt make pomegranates of blue silke, and purple, and scarlet, round about the skirts thereof, and bells of gold betweene them round about:

34 That is, * a golden bell and a pomegranate, a golden bell and a pomegranate round about vpon the skirts of the robe.

35 So it shall be vpon Aaron, when he ministreth, and his sound shall bee heard, when he goeth into the holy place before the Lord, and when he commeth out, and he shal not die.

36 ¶ Also thou shalt make a plate of pure gold, and graue thereon, as signets are grauen, [o] HOLINES TO THE LORD.

37 And thou shalt put it on a blue silke lace, and it shall bee vpon the miter: euen vpon the forefront of the miter shall it be.

38 So it shall be vpon Aarons forehead, that Aaron may [p] beare the iniquitie of the offrings, which the children of Israel shall offer in all their holy offrings: and it shalbe alwayes vpon his forehead, to make them acceptable before the Lord.

39 Likewise, thou shalt imbroyder the fine linen coat, and thou shalt make a miter of fine linen, but thou shalt make a girdle of needle worke.

40 Also thou shalt make for Aarons sons coates, and thou shalt make them girdles, and bonnets shalt thou make them for glory and comelinesse.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoint them, and [q] fill their hands, and sanctifie them, that they may minister vnto me in the Priests office.

42 Thou shalt also make them linen breeches to couer their priuities: from the loynes vnto the thighes shall they reach.

43 And they shall bee for Aaron, and his sonnes when they come into the Tabernacle ‖ of the Congregation, or when they come vnto the altar to minister in the holy place, that they [r] commit not iniquitie, and so die. This shall be a Law for euer vnto him and to his seed after him.

m Aaron shall not enter into the holy place in his owne name, but in the name of all the children of Israel.

n Vrim signifieth light, & Thummim perfection: declaring that the stones of the brestplate were most cleare, and of perfect beautie: by Vrim also is meant knowledge, & Thummim holinesse, shewing what vertues are required in the Priests.

Eccles.45.9.

o Holines appertaineth to the Lord: for he is most holy, and nothing vnholy may appeare before him.

p Their offrings could not be so perfect, but some fault would be therein: which sinne the high Priest bare, and pacified God.

q That is, consecrate them by giuing them things to offer, and thereby admit them to their office.

‖ Or, of witnesse.

r In not hiding their nakednesse.

CHAP. XXIX.

1 The manner of consecrating the Priests. 38 The continuall sacrifice. 45 The Lord promiseth to dwell among the children of Israel.

1 THis thing also shalt thou doe vnto them when thou consecratest them to bee my Priests, * Take a yong Calfe, and two Rammes without blemish,

2 And vnleauened bread, and cakes vnleauened tempered with oyle, and wafers vnleauened anoynted with oyle: (of fine wheate floure shalt thou make them)

3 Then thou shalt put them in one basket, and [a] present them in the basket with the calfe and the two rammes,

4 And shalt bring Aaron and his sonnes vnto the dore of the Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and put vpon Aaron the tunicle, and the [b] robe of the Ephod, and the Ephod, and the brest plate, and shalt close them to him with the broidered gard of the Ephod.

6 Then thou shalt put the miter vpon his head, and shalt put the holy * crowne vpon the miter.

7 And thou shalt take the anoynting * oyle, and shalt powre vpon his head, and anoynt him.

8 And thou shalt bring his sonnes, and put coates vpon them,

9 And shalt gird them with girdles, both Aaron and his sonnes: and shalt put the bonets on them, and the Priestes office shall bee theirs for a perpetuall Law: thou * shalt also ‖ fill the hands of Aaron, and the hands of his sonnes.

10 After, thou shalt present the calfe before the Tabernacle of the Congregation, * and Aaron and his sonnes shall [c] put their hands vpon the head of the calfe.

11 So thou shalt kill the calfe before the Lord, at the dore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, and put it vpon the hornes of the altar with thy finger, and shalt powre all the rest of the blood at the foot of the altar.

13 * Also thou shalt take all the fat that couereth the inwards, & the caule that is on the liuer, and the two kidneies, and the fat that is vpon them, and shalt burne them vpon the altar.

14 But the flesh of the calfe, and his skin, and his doung shalt thou burne with fire without the host: it is a ‡ sinne offering.

15 ¶ Thou shalt also take one ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

16 Then thou shalt kill the ramme, and take his blood, and sprinkle it round about vpon the altar.

17 And thou shalt cut the ramme in pieces, and wash the inwards of him and his legges, and shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ramme

Leuit.9.2.

a To offer them in sacrifice.

b Which was next vnder the Ephod.

Chap.28.36.

Chap.30.25.

Chap.28.41.

‖ Or, consecrate them.

Leuit.1.4.

c Signifying that the sacrifice was also offered for them, and that they did approue it.

Leuit.3.3.

‡ Ebr. sinne, 2.cor.5.21.

vpon the altar: for it is a burnt offering vnto the Lord [d] for a sweet sauour: it is an offering made by fire vnto the Lord.

19 ¶ And thou shalt take the other ram, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood, and put it [e] vpon the lap of Aarons eare, and vpon the lap of the right eare of his sonnes, and vpon the thumbe of their right hand, and vpon the great toe of their right foote, and shall sprinkle the blood vpon the altar round about.

21 And thou shalt take of the blood that is [f] vpon the altar, and of the anointing oyle, and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so he shall be hallowed, and his clothes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rammes the fat, and the rumpe, euen the fat that couereth the inwards, and the caule of the liuer, and the two kidneys, and the fat that is vpon them, and the right shoulder, (for it is the [g] ramme of consecration.)

23 And one loafe of bread, and one cake of bread tempered with oyle, and one wafer, out of the basket of the vnleauened bread that is before the Lord.

24 And thou shalt put all this in the hands of Aaron, and in the hands of his sonnes, and shalt shake them to and fro before the Lord.

25 Againe, thou shalt receiue them of their hands, and burne them vpon the altar besides the burnt offering for a sweet sauour before the Lord: for this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the breast of the ramme of the consecation, which is for Aaron, and shalt shake it to [h] and fro before the Lord, and it shall be thy part.

27 And thou shalt sanctifie the breast of the shaken offering, and the shoulder of the [i] heaue offering, which was shaken to and fro, and which was heaued vp of the ramme of the consecration, which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shall haue it by a statute for euer, of the children of Israel: for it is an heaue offering, and it shall bee an heaue offering of the children of Israel, of their [k] peace offrings, euen their heaue offering to the Lord.

29 ¶ And the holy garments, which appertaine to Aaron, shall bee his sonnes after him, to be anointed therein, and to be consecrated therein.

30 That sonne that shall be Priest in his stead, shall put them on seuen daies, when hee commeth into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou shalt take the ramme of the consecration, and seeth his flesh in the holy place.

32 * And Aaron and his sonnes shall eate the flesh of the ramme, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

d Or a sauour of rest, which causeth the wrath of God to cease.

e Meaning, the soft and nether part of the eare.

f Wherewith the Altar must be sprinkled.

g Which is offered for the consecration of the high Priest.

h This sacrifice the Priest did moue toward the East, West, North & South.

i So called because it was not only shaken to and fro, but also lifted vp.

k Which were offerings of thanke-giuing to God for his benefits.

Leuit. 8. 31. and 24. 9. matth. 12. 4.

33 So they shal eat these things, [l] wherby their atonement was made, to consecrate them, and to sanctifie them: but a stranger shall not eate thereof, because they are holy things.

34 Now if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shall not bee eaten, because it is an holy thing.

35 Therefore shalt thou doe thus vnto Aaron and vnto his sonnes, according to all things which I haue commaunded thee: seuen dayes shalt thou ‡ consecrate them,

36 And shalt offer eurry day a calfe for a sinne offring, [m] for reconciliation, and thou shalt clense the altar when thou hast offered vpon it for reconciliation, and shalt anoynt it to sanctifie it.

37 Seuen dayes shalt thou clense the altar, and sanctifie it, so the altar shall be most holy: and whatsoeuer toucheth the altar, shal be holy.

38 ¶ * Now this is that which thou shalt present vpon the altar: euen two lambes of one yere old, day by day continually.

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at euen.

40 And with the one lambe, a [n] tenth part of fine floure mingled with the fourth part of an [o] Hin of beaten oyle, and the fourth part of an Hin of wine, for a drink offering.

41 And the other lambe thou shalt present at euen: thou shalt doe thereto according to the offering of the morning, and according to the drinke offering thereof, to bee a burnt offering for a sweet sauour vnto the Lord.

42 This shalbe a continuall burnt offring in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will ‖ make appointment with you, to speake there vnto thee.

43 There I will appoint with the children of Israel, and the place shalbe sanctified by my [p] glory.

44 And I will sanctifie the Tabernacle of the Congegation and the altar: I will sanctifie also Aaron and his sonnes to be my Priests,

45 And I will * dwell among the children of Israel, and will be their God.

46 Then shall they know that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: [q] I am the Lord their God.

l That is, by the sacrifices.

‡ *Ebr. fill their hands.*

m To appease Gods wrath that sinne may bee pardoned.

Numb. 28. 3.

n That is, an Omer, reade Chap. 16. 16.

o Which is about a pinte.

‖ *Or, declare my selfe to you.*

p Because of my glorious presence.

Leuit. 26. 12. 2. cor. 6. 16.

q It is I the Lord that am their God.

CHAP. XXX.

1 The altar of incense. 13 The summe that the Israelites should pay to the Tabernacle. 28 The brasen lauer. 33 The anoynting oyle. 34 The making of the perfume.

FUrthermore, thou shalt make an altar [a] for sweet perfume, of Shittim wood thou shalt make it.

2 The length thereof a cubite, and the breadth thereof a cubite, (it shall bee foure square) and the height thereof two cubits:

a Vpon the which the sweet perfume was burnt. verſ. 34.

bites: the hornes thereof shall bee [b] of the same.

3 And thou shalt ouerlay it with fine gold, both the top thereof, and the sides thereof round about, and his hornes: also thou shalt make vnto it ‖ a crowne of gold round about.

4 Besides this, thou shalt make vnder this crowne two golden rings on either side: euen on euery side shalt thou make them, that they may be as places for the barres to beare it withall.

5 The which barres thou shalt make of Shittim wood, and shalt couer them with gold.

6 After thou shalt set it [c] before the vaile, that is neere the Arke of the Testimonie, before the Mercie seate that is vpon the Testimonie, where I will appoynt with thee.

7 And Aaron shall burne thereon sweete incense euery morning: when hee [d] dresseth the lampes thereof, shall he burne it.

8 Likewise at euen when Aaron setteth vp the lamps thereof, he shall burne incense: this perfume shall bee perpetually before the Lord throughout your generations.

9 Ye shall offer no [e] strange incense thereon, nor burnt sacrifice, nor offering, neither powre any drinke offring [f] thereon.

10 And Aaron shall make reconciliation vpon the hornes of it once in a yeere, with the blood of the sinne offring in the day of reconciliation: once in the yeere shall hee make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

11 ¶ Afterward the Lord spake vnto Moses, saying,

12 * When thou takest the summe of the children of Israel after their number, then they shall giue euery man [g] a redemption of his life vnto the Lord, when thou tellest them, that there bee no plague among them when thou countest them.

13 This shall euery man giue that goeth into the number halfe a shekel, after the [h] shekel of the Sanctuary: (* a shekel is twentie gerahs) the halfe shekel shall be an offring to the Lord.

14 All that are numbred from twentie yeere old and aboue, shall giue an offering to the Lord.

15 The rich shall not passe, and the poore shall not diminish from halfe a shekel, when yee shall giue an offering vnto the Lord [i] for the redemption of your liues.

16 So thou shalt take the money of the redemption of the children of Israel, and shalt put it vnto the vse of the Tabernacle of the Congregation, that it may bee a memoriall vnto the children of Israel before the Lord for the redemption of your liues.

17 ¶ Also the Lord spake vnto Moses, saying,

18 Thou shalt also make a lauer of brasse, and his foote of brasse to wash, and shalt put it betweene the Tabernacle of the Congregation and the Altar, and shalt put water therein.

19 For Aaron and his sonnes shall [k] wash their hands, and their feet thereat.

20 When they goe into the Tabernacle of the Congregation, or when they goe vnto the Altar to minister and to make the perfume of the burnt offering to the Lord, they shall wash themselues with water, lest they die.

21 So they shall wash their hands and their feet that they die not: and this shalbe to them an ordinance [l] for euer, both vnto him and to his seede throughout their generations.

22 ¶ Also the Lord spake vnto Moses, saying,

23 Take thou also vnto thee principall spices: of the most pure myrrhe fiue hundred [m] shekels, of sweet cinamon halfe so much, that is, two hundred and fifty, and of sweet [n] calamus, two hundred and fiftie:

24 Also of Cassia fiue hundred, after the shekel of the Sanctuary, and of oyle oliue an * Hin.

25 So thou shalt make of it the oyle of holy oyntment, euen a most precious oyntment after the arte of the Apothecary: this shalbe the oyle of holy oyntment.

26 And thou shalt anoint the [o] Tabernacle of the Congregation therewith, and the Arke of the Testimony:

27 Also the table, and all the instruments thereof, and the candlestick with all the instruments thereof, and the altar of incense:

28 Also the Altar of burnt offering with all his instruments, and the lauer and his foote.

29 So thou shalt sanctifie them, and they shall be most holy: all that shall touch them, shall be holy.

30 Thou shalt also anoint Aaron and his sonnes, and shalt consecrate them, that they may minister vnto me in the Priests office.

31 Moreouer, thou shalt speake vnto the children of Israel, saying, This shalbe an holy oynting oyle vnto mee, throughout your generations.

32 None shall anoint [p] mans flesh therewith, neither shall ye make any composition like vnto it, for it is holy, and shall bee holy vnto you.

33 Whosoeuer shall make the like oyntment, or whosoeuer shall put any of it vpon [q] a stranger, euen he shall be cut off from his people.

34 And the Lorde sayde vnto Moses, Take vnto thee these spices, pure myrrhe, and [r] cleare gumme and galbanum, these odours with pure frankincense, of each like weight:

35 Then thou shalt make of them perfume composed after the arte of the Apothecary mingled together, pure and holy.

36 And thou shalt beat it to powder, and shalt put of it before the Arke of the Testimonie in the Tabernacle of the Congregation, where I will make appointment with thee: it shalbe vnto you most holy.

37 And yee shall not make vnto you any composition like this perfume, which thou shalt make: it shall be vnto thee holy for the [s] Lord.

38 Whosoeuer shall make like vnto that to

b Of the same wood and matter.

‖ Or, a circle and border.

c That is, in the Sanctuary, and not in the holiest of all.

d Meaning, when he trimmeth them, and refresheth the oyle.

e Otherwise made then this which is described.

f But it must only serue to burne perfume.

Num. 1.2.5.

g Whereby he testified that he redeemed his life which he had forfeit, as is declared by Dauid, 2.Sam.24.1.

h This shekel valued two common shekels: and the gerah valued about 12.pence, after fiue shillings sterling the ounce of siluer. Leuit. 27.25. numb 3.47. ezek. 45.12.

i That God should be merciful vnto you.

k Signifying, that he that cometh to God, must be washed from all sinne and corruption.

l So long as the Priesthood shall last.

m Weighing so much.

n It is a kind of reede of a very sweet sauour within, and is vsed in powders and odours. Chap. 29.40.

o All things which appertain to the Tabernacle.

p Neither at their burials, nor otherwise.

q Either a stranger, or an Israelite, saue onely the Priests.

r In Ebrew Sheheleth, which is a sweet kind of gumme, and shineth as the naile

s Only dedicate to the vse of the Tabernacle.

to smell thereto, euen he shall be cut off from his people.

CHAP. XXXI.

2 God maketh Bezaleel and Aholiab meete for his worke. 13 The Sabbath day is the signe of our sanctification. 18 The Tables written by the finger of God.

AND the Lord spake vnto Moses, saying,
2 Beholde, I [a] haue called by name Bezaleel, the sonne of Uri, the sonne of Hur of the tribe of Iudah,
3 Whom I haue filled with the Spirit of God, in wisdome and in vnderstanding, and in knowledge, and in all [b] workmanship:
4 To finde out curious workes to worke in gold, and in siluer, and in brasse,
5 Also in the art to set stones, & to carue in timber, and to worke in all maner of workmanship.
6 And behold, I haue ioyned with him Aholiab the sonne of Ahisamach of the tribe of Dan, and in the hearts of all that are [c] wise hearted, haue I put wisedome to make all that I haue commanded thee:
7 That is, the Tabernacle of the Congregation, and the Arke of the Testimony, and the Mercy seat that shall be thereupon, with all instruments of the Tabernacle:
8 Also the Table and the instruments thereof, and the [d] pure Candlestick, with all his instruments, and the altar of perfume:
6 Likewise the Altar of burnt offering with all his instruments, and the lauer with his foot:
10 Also the garments of the ministration, and the holy garments for Aaron the Priest, and the garments of his sonnes, to minister in the Priests office,
11 And the [e] anoynting oyle, and sweete perfume for the Sanctuary: according to all that I haue commanded thee, shall they doe.
12 ¶ Afterward, the Lord spake vnto Moses, saying,
13 Speake thou also vnto the children of Israel, and say, [f] Notwithstanding keepe ye my Sabbaths: for it is a signe betweene me and you in your generations, that ye may know that I the Lord doe sanctifie you.
14 *Ye shal therefore keepe the [g] Sabbath: for it is holy vnto you, he that defileth it, shal die the death: therefore whosoeuer worketh therein, the same person shall be euen cut off from among his people.
15 Sixe daies shall men worke, but in the seuenth day is the Sabbath of the holy rest to the Lord: whosoeuer doeth any worke in the Sabbath day, shall die the death.
16 Wherefore the children of Israel shall keepe the Sabbath, that they may obserue the ‖rest throughout their generations for an euerlasting Couenant.
17 It is a signe between me and the children of Israel forever, *for in sixe dayes the Lord made the heauen and the earth, and in the seuenth day [h] he ceased and rested.
18 Thus (when the Lord had made an end of communing with Moses vpon mount Sinai) *hee gaue him two Tables [i] of the Testimonie, euen Tables of stone, written with the finger of God.

a I haue chosen and made meet, Chap. 35.30.

b This sheweth that handy crafts are the gifts of Gods Spirit and therefore ought to be esteemed.

c I haue instructed them, and increased their knowledge.

d So called, because of the cunning and art vsed therein, or because the whole was beaten out of one piece.

e Which onely was to anoynt the Priests and the instruments of the Tabernacle, and not to burne.

f Though I command these workes to bee done, yet will I not that you breake my Sabbath dayes. *Chap.* 20.8. *ezek.* 20 12.

g God repeateth this point, because the whole keeping of the Law standeth in the true vse of the Sabbath, which is to cease from our works, and to obey the will of God.

‖ *Or, Sabbath.*

Gene. 1.31. *and* 2.2.

h From creating his creatures, but not from gouerning and preserning them. *Deut.* 9.10.

i Whereby he declared his will to his people.

CHAP. XXXII.

4 The Israelites impute their deliuerance to the calfe. 14 God is appeased by Moses prayer. 19 Moses breaketh the Tables. 27 He slayeth the idolaters. 32 Moses zeale for the people.

BUT when the people saw that Moses tarried long ere hee came downe from the mountaine, the people gathered themselues together against Aaron, and sayd vnto him, Up, *make vs gods to goe before vs: for this Moses (the man that brought vs out of the land of Egypt) we know not what is become of him.
2 And Aaron said vnto them, [b] Plucke off the golden earerings which are in the eares of your wiues, of your sonnes, and of your daughters, and bring them vnto me.
3 Then all the people pluckt from them [c] selues the golden earerings, which were in their eares, and they brought them vnto Aaron,
4 *Who receiued them at their hands, and fashioned it with the graueing toole, and made of it a [d] molten calfe: then they sayd, *These be thy gods, O Israel, which brought thee out of the land of Egypt,
5 When Aaron saw that, he made an altar before it: and Aaron proclaimed, saying, To morrow shall be the holy day of the Lord.
6 So they rose vp the next day in the morning, and offered burnt offerings, and brought peace offerings: also *the people sate them downe to eate and drinke, and rose vp to play.
7 ¶ Then the Lord sayd vnto Moses, *Goe, get thee downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted their wayes.
8 They [e] are soone turned out of the way, which I commaunded them: for they haue made them a molten calfe, and haue worshipped it, and haue offered thereto, saying, *These bee thy gods, O Israel, which haue brought thee out of the land of Egypt.
9 Againe the Lord said vnto Moses, *I haue seene this people, and beholde, it is a stiffenecked people.
10 Now therefore [f] let me alone, that my wrath may waxe hote against them, for I will consume them: but I will make of thee a mighty people.
11 *But Moses prayed vnto the Lord his God, and said, O Lord, why doeth thy wrath waxe hote against thy people, which thou hast brought out of the lande of Egypt, with great power, and with a mighty hand?
12 *Wherefore shall the Egyptians ‖speake, and say, He hath brought them out maliciously for to slay them in the mountaines, and to consume them from the earth? turne from thy fierce wrath, and ‖change thy minde from this euill toward thy people.
11 Remember [g] Abraham, Izhak, and Israel thy seruaunts, to whom thou swarest by thine owne selfe, and saydest vnto them, *I will multiplie your seede as the starres

a The root of idolatry is, when men thinke that God is not at hand, except they see him carnally.

b Thinking that they would rather forgoe idolatry, then to resigne their most precious iewels.

c Such is the rage of idolaters, that they spare no cost to satisfie their wicked desires. *Psal.* 106.19.

d They smelled of their leauen of Egypt, where they saw calues, oxen, & serpents worshipped. 1. *King.* 12.28. 1. *Cor.* 10.7. *Deut.* 9.12.

e Whereby we see what necessitie we haue to pray earnestly to God to keepe vs in his true obedience, and to send vs good guides. 1. *King.* 12.28. *Chap* 33.3. *deut.* 9.13.

f God sheweth that the prayers of the godly stay his punishment. *Psal.* 106.23.

Num. 14.13.

‖ *Or, blasphème.*

‖ *Or, repent.*

g That is, thy promise made to Abraham. *Gene.* 12.7. *and* 15.7. *and* 48.16.

starres of the heauen, and all this land, that I haue spoken of, will I giue vnto your seed, and they shall inherit it for euer.

14 Then the Lord changed his minde from the euill, which he threatned to doe vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimony in his hand. The Tables were written on both their sides, euen on the one side and on theother were they written.

16 And these Tables were the worke of God, and [h] this writing was the writing of God grauen in the Tables.

17 And when Iosuha heard the noyse of the people, as they shouted, he said vnto Moses, There is a noyse of warre in the hoste.

18 Who answered, It is not the noise of them that haue the victory, nor the noyse of them that are ouercome: but I do heare the noyse of singing.

19 Now, assoone as hee came neere vnto the hoste, hee saw the calfe and the dancing: so Moses wrath waxed hote, and he cast the Tables out of his hands, and brake them in pieces beneath the mountaine.

20 * After he tooke the Calfe, which they had made, and burned it in the fire, and ground it vnto powder, and strowed it vpon the water, and made the children of Israel [i] drinke of it.

21 Also Moses said vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my lord ware fierce: Thou knowest this people, that they are euen set on mischeefe.

23 And they said vnto me, Make vs gods to go before vs: for we know not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I sayd to them, Yee that haue gold, pluck it off: and they brought it mee: and I did cast it into the fire, and thereof came this calfe.

25 Moses therefore saw that the people were [k] naked (for Aaron had made them naked vnto their shame among their enemies.)

26 And Moses stood in the gate of the campe, and said, Who perteineth to the Lord? let him come to me. And all the sonnes of Leui gathered themselues vnto him.

27 Then he said vnto them, Thus sayth the Lord God of Israel, Put euery man his sword by his side: goe to and fro, from gate to gate thorow the host, and [l] slay euery man his brother, and euery man his companion, and euery man his neighbour.

28 So the children of Leui did as Moses had commaunded: and there fell of the people the same day about three thousand men.

29 (For Moses had said, Consecrate your hands vnto the Lord this day, euen euery man vpon his [m] sonne, and vpon his brother, that there may bee giuen you a blessing this day.)

30 And when the morning came, Moses said vnto the people, Ye haue committed a grieuous crime: but now I will goe vp to the Lord, if I may pacifie him for your sinne.

31 Moses therefore went again vnto the Lord, and said, Oh, this people haue sinned a great sinne, and haue made them gods of gold.

32 Therefore now if thou pardon their sinne, thy mercy shall appeare: but if thou wilt not, I pray thee, raise me [n] out of thy booke which thou hast written.

33 Then the Lord sayd to Moses, Whosoeuer hath sinned against mee, I will put him out of my [o] booke.

34 Goe now therefore, bring the people vnto the place which I commaunded thee: behold, mine Angel shall goe before thee. but yet in the day of my visitation I will [p] visite their sinne vpon them.

35 So the Lord plagued the people, because they caused Aaron to make the calfe which hee made.

h All these repetitions shewe how excellent a thing they defrauded themselues of by their idolatrie.

Deut.9.21.

i Partly to despite them of their idolatrie, and partly that they should haue none occasion to remember it afterward.

k Both destitute of Gods fauour, and an occasion to their enemies to speake euill of their God.

l This fact did so please God, that he turned the curse of Iaakob against Leui, to a blessing, Deut.33.9.

m In reuenging Gods glory, we must haue no respect to person, but put off all carnall affection.

n So much hee esteemed the glory of God, that he preferred it euen to his owne saluation.

o I will make it knowen that hee was neuer predestinate in mine eternall counsell to life euerlasting.

p This declareth how grieuous a sinne idolatry is, seeing that as Moses prayer God would not fully remit it.

CHAP. XXXIII.

2 The Lord promiseth to send an Angel before his people. 4 They are sad because the Lord deniseth to goe vp with them. 9 Moses talketh familiarly with God. 13 Hee prayeth for the people, 18 and desireth to see the glory of the Lord.

AFterward the Lord sayd vnto Moses, Depart, [a] goe vp from hence, thou, and the people (which thou hast brought vp out of the land of Egypt) vnto the land which I sware vnto Abraham, to Izhak and to Iaakob, saying, * Unto thy seede will I giue it.

2 And * I will send an Angel before thee, and will cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

3 To a land, I say, that floweth with milke and hony: for I will not goe vp with thee, * because thou art a stiffenecked people, least I consume thee in the way.

4 And when the people heard this euill tidings, they sorrowed, and no man put on his best rayment.

5 (For the Lord had said to Moses, Say vnto the children of Israel, Ye are a stiffenecked people, I will come suddenly vpon thee, and consume thee: therefore now put thy costly rayment from thee, that I may know [b] what to doe vnto thee)

6 So the children of Israel layde their good rayment from them, after Moses came downe from the mount Horeb.

7 Then Moses tooke his tabernacle, and pitched it without the hoste farre off from the hoste, and called it [c] Ohel-moed. And when any did seeke to the Lord, he went out vnto the Tabernacle of the Congregation, which was without the hoste.

8 And when Moses went out vnto the tabernacle, all the people rose vp, and stood euery man at his tent doore, and looked after Moses, vntill he was gone into the Tabernacle.

9 And assoone as Moses was entred into the Tabernacle, the cloudy pillar descended and stood at the doore of the Tabernacle, and the Lord talked with Moses.

a The land of Canaan was compassed with hils: so they that entred into it, must passe vp by the hilles.

Gene.12.7. Chap.23.27. Iosh.24.11. deut.7.22.

Chap.32.9. deut.9.13.

b That either I may shew mercy if thou repent, or els punish thy rebellion.

c That is, the Tabernacle of the Congregation: so called, because the people resorted thither, whē they should be instructed of the Lords will.

10 Nowe when all the people sawe the cloudy pillar stand at the Tabernacle dore, all the people rose vp, and worshipped every man in his tent dore.

11 And the Lord spake vnto Moses, [d] face to face, as a man speaketh vnto his friend. After, he turned againe into the host, but his seruant Iosuha the sonne of Nun a yong man, departed not out of the Tabernacle.

12 ¶ Then Moses sayd vnto the Lord, See, thou sayest vnto mee, Lead this people forth, and thou hast not shewed mee whom thou wilt send with me: thou hast said moreouer, I know thee by [e] name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, If I haue found fauour in thy sight, shew mee now thy way, that I may know thee, and that I may finde grace in thy sight: consider also that this nation is thy people.

14 And hee answered, ‡[f] My presence shall goe with thee, and I will giue thee rest.

15 Then hee sayd vnto him, If thy presence goe not with vs, cary vs not hence.

16 And wherein now shall it be knowen, that I and thy people haue found fauour in thy sight? shall it not bee when thou goest with vs? so I, and thy people shall haue preeminence before all the people that are vpon the earth.

17 And the Lord said vnto Moses, I will doe this also that thou hast sayd: for thou hast found grace in my sight, and I know thee by name.

18 Againe hee sayd, I beseech thee, shew me thy [g] glory.

19 And hee answered, I will make all my [h] good go before thee, and I will [i] proclaime the Name of the Lord before thee: * for I will shew [k] mercy to whom I will shew mercy, and will haue compassion on whom I will haue compassion.

20 Furthermore he said, Thou canst not see my face, for there shall no man see me, and [l] liue.

21 Also the Lord said, Behold, there is a place by [m] me, and thou shalt stand vpon the rocke:

22 And while my glory passeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand whiles I passe by.

23 After I will take away mine hand, and thou shalt see my [n] backe parts: but my face shall not be seene.

d Most plainely and familiarly of all others, Num. 12.7,8. deut. 34. 10.

e I care for thee, and will preserue thee in this thy vocation.

‡ Ebr. face.

f Signifying that the Israelites should excell through Gods fauour all other people, verse 16.

g Thy face, thy substance, and thy Maiestie.

h My mercy, and fatherly care.

i Reade Chap. 34. verse 6.7. Rom. 9. 15.

k For finding nothing in man that can deserue mercy, he will freely saue his.

l For Moses saw not his face in full maiestie, but as mans weakenes could beare.

m In mount Horeb.

n So much of my glory as in this mortall life thou art able to see.

CHAP. XXXIIII.

1 The Tables are renewed. 6 The description of God. 12 All fellowship with idolaters is forbidden. 18 The three feasts. 28 Moses is forty dayes in the Mount. 30 His face shineth, and he couereth it with a vaile.

AND the Lord sayd vnto Moses, * Hew thee two Tables of stone, like vnto the first, and I will write vpon the Tables the words that were in the first Tables, which thou brakest in pieces.

2 And be ready in the morning, that thou mayest come vp early vnto the Mount of Sinai, and ‡ wait there for mee in the top of the mount.

3 But let no man come vp with thee, neither let any man bee seene thorowout all the mount, neither let the sheepe nor cattell feed ‖ before this mount.

4 ¶ Then Moses ‖ hewed two Tables of stone like vnto the first, and rose vp earely in the morning, & went vp vnto the mount of Sinai, as the Lord had commanded him, and toke in his hand two Tables of stone.

5 And the Lord descended in the cloud, and stood with him there, and proclaimed the Name of the Lord.

6 So the Lord passed before his face, and [a] cryed, The Lord, the Lord, strong, merciful, and gracious, slow to anger, and abundant in goodnesse and trueth,

7 Reserving mercie for thousands, forgiuing iniquitie and transgression, and sinne, and not ‡ making the wicked innocent, * visiting the iniquitie of the fathers vpon the children, and vpon childrens children, vnto the third and fourth generation.

8 Then Moses made haste, and bowed himselfe to the earth, and worshipped,

9 And sayd, O Lord, I pray thee, If I haue found grace in thy sight, that the Lord would now goe with vs ([b] for it is a stifnecked people) and pardon our iniquitie and our sinne, and take vs for thine inheritance.

10 And hee answered, Behold, * I will make a conenant before all thy people, and will doe marueiles, such as haue not beene done in all the world, neither in all nations: and all the people among whom thou art, shall see the worke of the Lord: for it is a terrible thing that I will doe with thee.

11 Keepe diligently that which I command thee this day: Behold, I will cast out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hiuites, and the Iebusites.

12 * Take heede to thy selfe, that thou make no compact with the inhabitants of the land whither thou goest, lest they be the cause of [c] ruine among you:

13 But yee shall ouerthrow their Altars, and breake their images in pieces, and cut downe their [d] groues.

14 (For thou shalt bowe downe to none other god, because the Lord whose name is * Ielous, is a ielous God.)

15 Lest thou make a * compact with the inhabitants of the land, and when they goe a whoring after their gods, and doe sacrifice vnto their gods, some man call thee, and thou * eate of his sacrifice:

16 And lest thou take of their * daughters vnto thy sonnes, and their daughters goe a whoring after their gods, and make thy sonnes goe a whoring after their gods.

17 Thou shalt make thee no gods of [e] mettall.

18 ¶ The feast of * vnleauened bread shalt thou keepe: seuen dayes shalt thou eate vnleauened bread, as I commaunded thee, in the time of the * moneth of Abib: for in the moneth of Abib thou camest out of Egypt.

19 * Euery male, that first openeth the wombe, shall be mine: also all the first borne of thy flocke shall be reckoned mine, both of beeues and sheepe.

20 But the first of the asse thou shalt buy out

‡ Ebr. stand to me.

‖ Or, about.

‖ Or, polished.

a This ought to be referred to the Lord, and not to Moses proclaiming, as Chap. 33.19.

‡ Ebr. not making innocent.

Deut. 5.9. Iere. 32.18.

b Seeing the people are thus of nature, the rulers haue need to call vpon God, that hee would alwayes bee present with his Spirit.

Deut. 5.2.

Deut. 7.2.

c If thou follow their wickednes, and pollute thy selfe with their idolatrie.

d Which pleasant places they chuse for their idoles.

Chap. 20.5. Chap. 23.32. deut. 7.2. 1. Cor. 8.10. 1. King. 11.2.

e As gold, siluer, brasse, or any thing that is molten: And herein is condemned all maner of idoles whatsoeuer they be made of.

Chap. 23.15. Chap. 13.4. Chap. 13.2. and 22.29. ezek. 44.30.

out with a lambe: and if thou redeeme him not, then thou shalt breake his necke: all the first borne of thy sonnes shalt thou redeeme, and none shall appeare before me * f empty.

21 ¶ * Sixe dayes shalt thou worke, and in the seuenth day thou shalt rest: both in earing time, and in the harueſt thou shalt rest.

22 ¶ * Thou shalt also obserue the feast of weekes in the time of the first fruits of wheat harueſt, and the feast of gathering fruits in g the end of the yeere.

23 ¶ * Thrise in a yeere shall all your men children appeare before the Lord Iehouah God of Israel.

24 For I will cast out the nations before thee, and enlarge thy coasts, so that no man shall h desire thy land, when thou shalt come vp to appeare before the Lord thy God thrise in the yeere.

25 * Thou shalt not offer the blood of my sacrifice with leauen, neither shall ought of the sacrifice of the feast of Passeouer bee left vnto the morning.

26 The first ripe fruits of thy land thou shalt bring vnto the house of the Lord thy God: yet shalt thou not i seethe a kid in his mothers milke.

27 And the Lord said vnto Moses, Write thou these words: for after the tenour of * these words I haue made a couenant with thee and with Israel.

28 So he was there with the Lord k forty dayes and forty nights, and did neither eate bread nor drinke water: and hee wrote in the Tables * the words of the couenant, euen the ten ‖ Commandements.

29 ¶ So when Moses came downe from mount Sinai, the two Tables of the Testimony were in Moses hand, as hee descended from the mount: (Now Moses wist not that the skinne of his face shone bright, after that God had talked with him)

30 And Aaron and all the children of Israel looked vpon Moses, and behold, the skin of his face shone bright, and they were l afraid to come neere him.

31 But Moses called them: and Aaron and all the chiefe of the Congregation returned vnto him: and Moses talked with them.

32 And afterward all the children of Israel came neere, and he charged them with al that the Lord had said vnto him in mount Sinai.

33 So Moses made an ende of communing with them, * and had put a couering vpon his face.

34 But when Moses came m before the Lord to speake with him, he tooke off the couering vntill he came out: then he came out, and spake vnto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, how the skinne of Moses face shone bright: therefore Moses put the couering vpon his face vntill hee went to speake with God.

Chap. 23. 15. ecclus. 35. 4.
f Without offering something.
Chap. 23. 12.
Chap. 23. 16.
g Which was in September, when the sunne declined, which in the count of politicall things, they called the end of the yeere.
Deut. 16. 16.
chap. 23. 14, 17.
h God promiseth to defend them and theirs which obey his commandement.
Chap 23. 18.
i Read p cha. 23. 19. deut. 14. 21.
Chap. 24. 18.
deut 9. 9.
k This miracle was to confirme the authority of the Law, and ought no more to be followed then other miracles.
Deut. 4. 13.
‖ *Or, wordes.*
l Reade 2. Cor. 3. 7.
2. *Cor.* 3. 13.
m Which was in the Tabernacle of the Congregation.

CHAP. XXXV.

1 The Sabbath. 5 The free gifts are required. 21 The readinesse of the people to offer. 30 Bezaleel and Aholiab are prayſed of Moses.

THen Moses assembled all the Congregation of the children of Israel, and said vnto them, These are the worde which the Lord hath commaunded that ye should doe them:

2 * Sixe dayes thou shalt worke, but the seuenth day shalbe vnto you the holy a Sabbath of rest vnto the Lord: whosoeuer doeth any worke therein, shall die.

3 Yee shall kindle no fire throwout all your habitations vpon the Sabbath day.

4 ¶ Againe, Moses spake vnto all the Congregation of the children of Israel, saying, This is the thing which the Lord commandeth, saying,

5 Take from among you an offring vnto the Lord, whosoeuer is of a * willing heart, let him bring this offring to the Lord, namely, gold, and siluer, and brasse:

6 Also blew silke, and purple, and scarlet, and fine linnen, and goats haire,

7 And rams skinnes died red, and badgers skinnes with Shittim wood.

8 Also oyle for light, and spices for the anoynting oyle, and for the sweete incense.

9 And onix stones, and stones to be set in the Ephod, and in the brest plate.

10 And all the wise b hearted among you shall come and make all that the Lord hath commanded.

11 That is, the * Tabernacle, the pauillion therof, and his couering, and his taches, and his bordes, his barres, his pillars, and his sockets,

12 The Arke, & the barres thereof: the Mercieseat, and the vaile that c coueretb it,

13 The Table and the bars of it, and all the instruments thereof, and the shewbread:

14 Also the candlestricke of light and his instruments, and his lampes with the oyle for the light:

15 * Likewise the Altar of perfume and his barres, and the anoynting oyle, and the sweete incense, and the vaile of the dore at the entring in of the Tabernacle.

16 The * Altar of burnt offring with his brasen grate, his barres, and all his instruments, the Lauer and his foote,

17 The hangings of the court, his pillars and his sockets, and the vaile of the gate of the court,

18 The pins of the Tabernacle, and the pins of the court with their coards,

19 The d ministring garments to minister in the holy place, and the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priests office.

20 ¶ Then all the Congregation of the children of Israel departed from the presence of Moses.

21 And euery one whose heart ‡ encouraged him, and euery one, whose spirit made him willing, came and brought an offring to the Lord, for the worke of the Tabernacle of the Congregation, and for all his vses, and for the holy garments.

22 Both men and women, as many as were free hearted, came & brought ‖ taches, and earerings, and rings, and bracelets, all were iewels of gold: and euery one that offred

Chap. 20. 9.
a Wherein yee shal rest from all bodily worke.
Chap. 25. 2.
b Reade Chap. 28. 3.
Chap. 26. 31.
c Which hanged before the mercy seate that it could not bee seene.
Chap. 30. 1.
Chap. 27. 1.
d Such as appertaine to the seruice of the Tabernacle.
‡ *Ebr. lifted him vp.*
‖ *Or, hooks.*

offred an offring of gold vnto the Lord:
23 Euery man also, which had blew silke, and purple, and scarlet, and fine linnen, and goats haire, and rammes skinnes dyed red, and badgers skinnes brought them.
24 All that offered an oblation of siluer and of brasse, brought the offering vnto the Lord: and euery one that ‡ had Shittim wood for any manner worke of the ministration, brought it.
25 And all the women that were [e] wise hearted, did spinne with their hands, and brought the spun worke, euen the blew silke, and the purple, the scarlet, & the fine linnen.
26 Likewise all the women, [f] whose hearts were mouued with knowledge, spun goates haire.
27 And the rulers brought onix stones, and stones to be set in the Ephod, and in the brestplate:
28 Also spice, and oyle for light, and for the * anoynting oyle, and for the sweete perfume.
29 Euery man and woman of the children of Israel, whose hearts mouued them willingly to bring for all the worke which the Lord had commaunded them to make [g] by the hand of Moses, brought a free offering to the Lord.
30 ¶ Then Moses said vnto the children of Israel, Behold, * the Lord hath called by name Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Iudah,
31 And hath filled him ‖ with an excellent spirit of wisedome, of vnderstanding, and of knowledge, and in all maner worke,
32 To find out curious works, to worke in gold, and in siluer, and in brasse,
33 And in graueing stones to set them, and in caruing of wood, euen to make any maner of fine worke.
34 And hee hath put in his heart that he may teach other: both he, and Aholiab the sonne of Ahisamach of the tribe of Dan:
35 Them hath he filled with wisdome of heart to worke all [h] maner of cunning, * and broydered, and needle worke: in blew silke, and in purple, in scarlet, and in fine linnen and weauing, euen to doe all maner of worke and subtill inuentions.

‡ Eb. with whom was found.
e Which were wittie and expert.
f That is, which were good spinners.
Chap. 30. 23.
g Vsing Moses as a minister thereof.
Chap. 31. 2.
‖ Or, with the spirit of God.
h Pertaining to grauing, or caruing, or such like.
Chap. 26. 1.

CHAP. XXXVI.

5 The great readinesse of the people, insomuch that he commanded them to cease. 8 The curtaines made. 19 The couerings. 20 The boords. 31 The barres, 35 And the vaile.

THen wrought Bezaleel, and Aholiab, and all ‡ cunning men to whom the Lord gaue wisedome and vnderstanding to know how to worke all maner worke for the seruice of the [a] Sanctuary according to all that the Lord had commanded.
2 For Moses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lord had giuen wisedome, euen as many as their hearts encouraged to come vnto that worke to worke it.
3 And they receiued of Moses all the offering which the children of Israel had brought for the worke of the seruice of the Sanctuary, to make it: also [b] they brought still vnto him free gifts euery morning.
4 So all the wise men, that wrought all the holy worke, came euery man from his worke which they wrought,
5 And spake to Moses, saying, The people bring too [c] much, and more then enough for the vse of the worke which the Lord hath commanded to be made.
6 Then Moses gaue a commandement, and they caused it to be proclaimed throughout the hoste, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuary. So the people were stayed from offering.
7 For the stuffe they had, was sufficient for all the worke to make it, and too much.
8 * All the cunning men therefore among the workemen, made for the Tabernacle ten curtaines of fine twined linnen, and of blew silke, and purple, and scarlet: [d] Cherubims of broydered worke made they vpon them.
9 The length of one curtaine was twentie and eight cubites, and the breadth of one curtaine foure cubites: and the curtaines were all of one cise.
10 And hee coupled fiue curtaines together, and other fiue coupled he together.
11 And he made strings of blew silke by the edge of one curtaine in the seluedge of the coupling: likewise he made on the side of the other curtaine, in the seluedge in the second coupling.
12 * Fifty strings made he in the one curtaine, and fifty strings made he in the edge of the other curtaine, which was in the second coupling: the strings were set one against another.
13 After, he made fiftie ‖ taches of gold, and coupled the curtaines one to another with the taches: so was it one Tabernacle.
14 ¶ Also hee made curtaines of goates haire for the ‖ couering vpon the Tabernacle: hee made them to the number of eleuen curtaines.
15 The length of one curtaine had thirty cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines were of one cise.
16 And he coupled fiue curtaines by themselues, and sixe curtaines by themselues:
17 Also he made fiftie strings vpon the edge of one curtaine in the seluedge in the coupling, and fiftie strings made hee vpon the edge of the other curtaine in the second coupling.
18 He made also fiftie taches of brasse to couple the couering that it might be one.
19 And hee made a * couering vpon the pauilion of rammes skinnes died red, and a couering of badgers skinnes aboue.
20 ¶ Likewise he made the boords for the Tabernacle of Shittim wood to [f] stand vp.
21 The length of a boorde was ten cubites, and the breadth of a boord was a cubite and an halfe.
22 One boord had two tenons, set in order as the feete of a ladder, one against another: thus made he for all the boords of the Tabernacle.

a By the Sanctuarie he meaneth here all the Tabernacle.
‡ Ebr. wise in heart.
b Meaning the Israelites.
c A rare example and notable, to see the people so ready to serue God with their goods.
Chap. 26. 3, 4.
d Which were little pictures with wings in the forme of children.
Chap. 26. 10.
‖ Or, hookes.
‖ Or, pauilion.
e These two were aboue the couering of goats haire.
f And to beare vp the curtaines of the Tabernacle.

23 So hee made twenty boards for the Southside of the Tabernacle, euen full South.

24 And fourty sockets of siluer made hee vnder the twenty boards, two sockets vnder one board for his two tenons, & two sockets vnder another board for his two tenons.

25 Also for the other side of the Tabernacle toward the North, hee made twentie boards,

26 And their fourty sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

27 Likewise toward g the West side of the Tabernacle he made sixe boards.

28 And two boards made hee in the corners of the Tabernacle, for either side,

29 And they were *joyned beneath, and likewise were made sure aboue with a ring: thus he did to both in both corners.

30 So there were eight boards, and their sixteene sockets of siluer, vnder euery board two sockets.

31 ¶ After, he made *barres of Shittim wood, fiue for the boards in the one side of the Tabernacle,

32 And fiue barres for the boards in the other side of the Tabernacle, and fiue barres for the boards of the Tabernacle on the side toward the West.

33 And hee made the middest barre to shoot thorow the boards, from the one end to the other.

34 He ouerlaid also the boards with gold, and made the rings of gold for places for the barres, and couered the barres with gold.

35 ¶ Moreouer, he made a h vaile of blue silke and purple, and of scarlet, and of fine twined linnen: with Cherubims of broydered worke made he it:

36 And made thereunto foure pillars of Shittim, and ouerlayd them with golde, whose ‖ hookes were also of gold, and he cast for them foure sockets of siluer.

37 And he made an i hanging for the Tabernacle doore of blue silke, and purple, and scarlet, and fine twined linnen, and needle worke,

38 And the fiue pillars of it with their hookes, & ouerlaid their chapiters and their ‖ filets with gold, but their fiue sockets were of brasse.

g Or, toward the Sea, which was the Sea called Mediterraneum Westward from Ierusalem.

*Chap. 26.24.

Chap. 26.28. and 30.4,5.

h Which was betweene the Sanctuary & the Holiest of all.

‖ Or, heads.

i Which was betweene the Court and the Sanctuary.

‖ Or, grauen borders.

CHAP. XXXVII.

1 *The Arke.* 6 *The Mercy seat.* 10 *The Table.* 17 *The Candlesticke.* 25 *The Altar of incense.*

AFter this Bezaleel made the *Arke of Shittim wood, two cubits and an halfe long, and a cubite and a halfe broad, and a cubite and a halfe hie:

2 And ouerlaid it with fine gold within and without, and made a a crowne of gold to it, round about,

3 And cast for it foure rings of gold for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also he made barres of Shittim wood, and couered them with gold,

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

6 ¶ And he made the *Mercy seat of pure gold: two cubits and an half was the length thereof, and one cubit and an halfe the breadth thereof.

7 And he made two cherubims of gold, vpon the two ends of the Mercie seate: euen of worke beaten with the hammer made hee them.

8 One Cherub on the one end, and another Cherub on the other end: b of the Mercy seate made hee the Cherubims at the two ends thereof.

9 And the Cherubims spread out their wings on high, and couered the Mercy seate with their wings, and their faces were one towards another: towards the Mercy seat were the faces of the Cherubims.

10 ¶ Also he made the Table of Shittim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and an halfe the height of it.

11 And he ouerlaid it with fine gold, and made thereto a crowne of gold round about.

12 Also hee made thereto a border of an ‖ hand breadth round about, and made vpon the border a crowne of gold round about.

13 And he cast for it foure rings of gold, and put the rings in the foure corners that were in the foure feete thereof.

14 Against the border were the rings, as places for the barres to beare the Table.

15 And he made the barres of Shittim wood, and couered them with gold to beare the Table.

16 *Also hee made the instruments for the Table of pure golde: dishes for it, and incense cups for it, and goblets for it, and couerings for it, wherewith it should bee couered.

17 ¶ Likewise he made the Candlesticke of pure golde: of worke beaten out with the hammer made he the Candlesticke: and his shaft, and his branch, his bowles, his knops, and his flowers were of one piece.

18 And sixe branches came out of the sides thereof: three branches of the Candlesticke out of the one side of it, and three branches of the Candlesticke out of the other side of it.

19 In one branch three bowles made like almonds, a knop and a flowre: and in another branch three bowles made like almonds, a knop and a flowre: and so throughout the sixe branches that proceeded out of the Candlesticke.

20 And vpon the candlesticke were foure bowles after the fashion of almonds, the knops thereof, and the flowres thereof:

21 That is, vnder euery two branches a knop made thereof, and a knop vnder the second branch thereof, and a knop vnder the third branch thereof, according to the sixe branches comming out of it.

22 Their knops and their branches were of the same: it was all one *beaten worke of pure gold.

23 And he made for it seuen lamps with the snuffers, and snuffe dishes thereof of pure gold.

24 Of a c talent of pure gold made he it, with all the instruments thereof.

25 ¶ Furthermore he made the *perfume altar

Chap. 25.10.

a Like battlements.

Chap. 25.17.

b Of the selfe same matter that the mercy seat was.

‖ Or, foure fingers.

Chap. 25.29.

Chap. 25.31.

c Reade Chap. 25.39.

Chap. 30.1,2,3,4.

altar of Shittim wood: the length of it was a cubit, and the breadth of it a cubit (it was square) and two cubits high, and the hornes thereof were of the same.

26 And he couered it with pure gold, both the top and the sides therof round about, and the hornes of it, and made vnto it a crowne of gold round about.

27 And he made two rings of gold for it, vnder the crowne thereof, in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also hee made the barres of Shittim wood, and ouerlaid it with pure gold.

Chap. 30. 23, 35. 29 And he made the holy *anointing oyle and the sweet pure incense after the Apothecaries arte.

CHAP. XXXVIII.

1 *The altar of burnt offerings* 8 *The brasen Lauer,* 9 *The Court.* 24 *The summe of that the people offered.*

Chap. 27. 1. ALso hee made the altar of the burnt offering* of Shittim wood: fiue cubits was the length thereof, and fiue cubits the breadth thereof: it was square, and three cubits high.

2 And he made vnto it hornes in the foure corners thereof: the hornes thereof were of the same, and he ouerlaid it with brasse.

Chap. 27. 3. 3 And he made all the instruments of the altar, the * ashpans, and the besoms, and the basins, the fleshhookes, and the ‖ censers: all the instruments thereof made he of brasse.

‖ Or, firepannes.

4 Moreouer, hee made a brasen grate, wrought like a net to the altar, vnder the compasse of it beneath in the [a] mids of it,

a So that the gridiron or grate was halfe so hie as the Altar, and stood within it.

5 And cast foure rings of brasse for the foure ends of the grate to put barres in.

6 And hee made the barres of Shittim wood, and couered them with brasse.

7 The which barres he put into the rings on the sides of the altar to beare it withall, and made it * hollow within the boards.

Chap. 27. 8.

8 ¶ Also he made the Lauer of brasse, and the foote of it of brasse of the [b] glasses of the women that did assemble and came together at the dore of the Tabernacle of the Congregation.

b R. Kimhi saith that the women brought their looking glasses which were of brasse, or fine mettall, and offered them freely vnto the vse of the Tabernacle: which was a bright thing and of great maiesty.

9 ¶ Finally hee made the Court on the Southside full South: the hangings of the court were of fine twined linnen, hauing an hundred cubits.

10 Their pillars were twenty, and their brasen sockets twenty: the hookes of the pillars, and their fillets were of siluer.

11 And on the Northside the hangings were an hundred cubits, their pillars twentie, and their sockets of brasse twenty, the hookes of the pillars & their fillets of siluer.

12 On the Westside also were hangings of fifty cubits, their ten pillars with their ten sockets: the hookes of the pillars and fillets of siluer.

13 And toward the East side, full East, were hangings of fiftie cubits.

14 The hangings of the one side were fifteene cubits, their three pillars, & their three sockets.

Chap. 27. 14. 15 *And of the other side of the courtgate on both sides were hangings of fifteene cubites, with their three pillars and their three sockets.

16 All the hangings of the court round about were of fine twined linnen:

17 But the sockets of the pillars were of brasse: the hooks of the pillars & their fillets of siluer, and the couering of their chapiters of siluer: and al the pillars of the court were hooped about with siluer.

18 Hee made also the hanging of the gate of the court of needle worke, blew silke and purple, and scarlet, and fine twined linnen, euen twenty cubits long, and fiue cubites in height and breadth, ‡like the hangings of the court.

‡ Ebr. ouer against.

19 And their pillars were foure with their foure sockets of brasse: their hookes of siluer, and the couering of their chapiters, & their fillets of siluer.

20 But all the *pins of the Tabernacle and of the court round about were of brasse.

Chap. 27. 19.

21 ¶ These are the parts of the Tabercle, I meane, of the Tabernacle of of the Testimonie, which was appointed by the commaundement of Moses for the office of the [c] Leuites by the hand of Ithamar sonne to Aaron the Priest.

c That the Leuites might haue the charge thereof, & minister in the same, as did Eleazar & Ithamar, Num. 3. 4.

22 So Bezaleel the son of Uri the sonne of Hur of the tribe of Iudah, made all that the Lord commanded Moses.

23 And with him Aholiab sonne of Ahisamach of the tribe of Dan, a [d] cunning workeman, and an imbroiderer, and a worker of needle worke in blew silke, and in purple, and in scarlet, and in fine linnen.

d As a grauer or carpenter, Chap. 31. 4.

24 All the gold that was occupied in all the worke wrought for the holy place (which was the golde of the offering) was nine and twenty talents, and seuen hundred and thirtie shekels, according to the shekel of the Sanctuary.

25 But the siluer of them that were numbred in the Congregation, was an hundred talents, and a thousand seuen hundred seuenty and fiue shekels after the shekel of the Sanctuary.

26 A ‖ portion for a man, that is, halfe a shekel after the shekel of the Sanctuary, for all them that were numbred from twenty yeere olde and aboue, among fiue hundred thousand, and three thousand, and fiue hundred and fiftie men.

‖ Or, halfe a shekel.

27 Moreouer, there were an hundred talents of siluer, to cast the sockets of the sanctuary, and the sockets of the vasle, an hundred sockets of an hundred talents, a talent for a socket.

28 But he made the hookes for the pillars of a thousand seuen hundred and seuenty and fiue shekels, and ouerlayd their chapiters, and made fillets about them.

29 Also the brasse of the offring was seuentie [e] talents, and two thousand, and foure hundred shekels.

e Reade the weight of a talent, chap. 25. 39.

30 Whereof hee made the sockets to the dore of the Tabernacle of the Congregation, and the brasen altar, and the brasen grate which was for it, with all the instruments of the altar.

31 And the sockets of the court round about, and the sockets for the court gate, and all the *pins of the Tabernacle, and all the pinnes of the court round about.

Chap. 27. 19.

CHAP.

CHAP. XXXIX.

1 *The apparell of Aaron and his ſonnes.* 32 *All that the Lord commanded, was made and finiſhed.*
43 *Moſes bleſſeth the people.*

MOreouer they made [a] garments of miniſtration to miniſter in the Sanctuarie, of blue ſilke, and purple, and ſcarlet: they * made alſo the holy garments for Aaron, as the Lord had commanded Moſes.

2 So hee made the Ephod of gold, blue ſilke, and purple, and ſcarlet, and fine twined linnen.

3 And they did beat the gold into thinne plates, and cut it into wyers, to worke it in the blue ſilke, and in the purple, and in the ſcarlet, and in the fine linnen with broydered worke.

4 For the which they made ſhoulders to couple together: for it was cloſed by the two edges thereof.

5 And the broydered gard of his Ephod that was vpon him, was of the ſame ſtuffe, and of like worke: euen of golde, of blue ſilke and purple, and ſcarlet, and fine twined linnen, as the Lord had commaunded Moſes.

6 ¶ And they wrought * two Onix ſtones cloſed in ouches of gold, and graued as [b] ſignets are grauen, with the names of the children of Iſrael,

7 And put them on the ſhoulders of the Ephod, as ſtones for a * remembrance of the children of Iſrael, as the Lord had commanded Moſes.

8 ¶ Alſo he made the breſtplate of broydered worke like the worke of the Ephod: to wit, of gold, blue ſilke, and purple, and ſcarlet, and fine twined linnen.

9 They made the breſtplate double, and it was ſquare, an hand breadth long, and an hand breadth broad: it was alſo double.

10 And they filled it with foure rowes of ſtones. The order was thus, a Rubie, a Topaze, and a Carbuncle in the firſt row:

11 And in the ſecond row an Emerald, a Saphir, and a Diamond:

12 Alſo in the third row, [c] a Turkeis, an Achate, and an Hematite:

13 Likewiſe in the fourth row, a Chryſolite, an Onix, and a Jaſper: cloſed and ſet in ouches of gold.

14 So the ſtones were according to the names of the children of Iſrael, euen twelue [d] after their names, grauen like ſignets, euery one after his name according to the twelue tribes.

15 After, they made vpon the breſtplate chaines at the ends of wreathen worke, and pure gold.

16 They made alſo two boſſes of golde, and two gold rings, and put the two rings in the two corners of the breſtplate.

17 And they put the two wrethen chaines of golde in the two rings, in the corners of the breſtplate.

18 Alſo the two other endes of the two wreathen chaines they faſtened in the two boſſes, and put them on the ſhoulders of the Ephod, vpon the forefront of it.

19 Likewiſe they made two rings of gold, and put them in the two other corners of the breſtplate vpon the edge of it, which was on the inſide of the Ephod.

20 They made alſo two other golden rings, and put them on the two ſides of the Ephod, beneath on the foreſide of it, & ouer againſt his coupling aboue the broydered garde of the Ephod.

21 Then they faſtened the breſtplate by his rings vnto the rings of the Ephod, with a lace of blue ſilke, that it might be faſt vpon the broydered garde of the Ephod, and that the breſtplate ſhould not bee looſed from the Ephod, as the Lord had commaunded Moſes.

22 ¶ Moreouer, he made the robe of the [e] Ephod of wouen worke, altogether of blue ſilke.

23 And [f] the hole of the robe was in the middes of it, as the collar of an habergeon, with an edge about the collar, that it ſhould not rent.

24 And they made vpon the ſkirts of the robe pomegranates, of blue ſilke, and purple, and ſcarlet, and fine linnen twined.

25 They made alſo * belles of pure gold, and put the belles betweene the pomegranates vpon the ſkirts of the robe round about betweene the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the ſkirts of the robe to miniſter in, as the Lord had commanded Moſes.

27 ¶ After, they made coates of fine linnen, of wouen worke for Aaron and for his ſonnes.

28 And the miter of fine linen, and goodly bonnets of fine linen, and linen * breeches of fine twined linnen.

29 ¶ And the girdle of fine twined linen, and of blue ſilke, and purple, & ſcarlet, euen of needle worke, as the Lord had commanded Moſes.

30 ¶ Finally, they made the plate for the holy crowne of fine gold, and wrote vpon it a ſuperſcription like to the grauing of a ſignet, * HOLINES TO THE LORD.

31 And they tyed vnto it a lace of blue ſilke to faſten it on hie vpon the miter, as the Lord had commanded Moſes.

32 ¶ Thus was all the worke of the Tabernacle, euen of the * Tabernacle of the Congregation finiſhed, and the children of Iſrael did according to all that the Lord had commanded Moſes, ſo did they.

33 ¶ Afterward they brought the Tabernacle vnto Moſes, the Tabernacle and all his inſtruments, his taches, his bordes, his barres, and his pillars, and his ſockets,

34 And the couering of rammes ſkinnes died red, & the couerings of badgers ſkins, and the [g] couering vaile.

35 The Arke of the teſtimony, and the barres thereof, and the Mercieſeat,

36 The Table, with all the inſtruments thereof, and the ſhewbread,

37 The pure Candleſticke, the lampes thereof, euen the lampes [h] ſet in order, and all the inſtruments thereof, and the oyle for light:

38 Alſo the golden altar, and the anointing oyle, and the ſweete incenſe, and the hanging

a As couerings for the Arke, the Candleſticke, the Altars, and ſuch like.
Chap.31.10. and 35.19.
Chap.28.9.
b That is, of very fine, and curious worke-manſhip.
Chap.28.12.
c Or, a ligure, which ſtone authors write that it commeth of the vrine of the beaſt called Lynx.
d That is, euery tribe had his name written in a ſtone.
e Which was next vnder the Ephod.
f Where hee ſhould put thorow his head.
Chap.28.33.
Chap.28.42.
Chap.28.36.
Chap.27.21.
g So called, becauſe it hanged before the Mercie ſeate, and couered it from ſight, cha.35.12.
h Or, which Aaron dreſſed and refreſhed with oyle euery morning, chap.30.7.

hanging of the Tabernacle doore,

39 The brasen Altar with his grate of brasse, his barres, and all his instruments, the Lauer, and his foote.

40 The curtaines of the Court with his pillars, and his sockets, and the hanging to the court gate, and his cordes, and his pins, and all the instruments of the seruice of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the ministring garments to serue in the Sanctuary, and the holy garments for Aaron the Priest, and his sonnes garments to minister in the Priests office.

42 According to euery point that ÿ Lord had [i] commanded Moses, so the children of Israel made all the worke.

43 And Moses beheld all the worke, and behold, they had done it as the Lord had commanded, so had they done: and Moses [k] blessed them.

i Signifying, that in Gods matters man may neither adde nor diminish.

k Prayed God for the peoples diligence, and prayed for them.

CHAP. XL.

1 The Tabernacle with the appertinances is reared vp. 34 The glory of the Lord appeareth in the cloud couering the Tabernacle.

THen the Lord spake vnto Moses, saying,

2 In the [a] first day of the first moneth, in the very first of the same moneth shalt thou set vp the Tabernacle, called the Tabernacle of the Congregation:

3 And thou shalt put therein the Arke of the Testimonie, and couer the Arke with the vaile.

4 Also thou shalt bring in the * Table, and set it in order as it doth require: thou shalt also bring in the Candlestick, & light his lampes,

5 And thou shalt set the incense Altar [b] of gold before the Arke of the Testimonie, and put the [c] hanging at the doore of the Tabernacle.

6 Moreouer thou shalt set the burnt offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou shalt set the Lauer betweene the Tabernacle of the Congregation and the Altar, and put water therein.

8 Then thou shalt appoint the Court round about, and hang vp the hanging at the Court gate.

9 After, thou shalt take the anointing oyle, and anoynt the Tabernacle, and all that is therein, and hallow it with all the instruments thereof, that it may be holy.

10 And thou shalt anoynt the altar of the burnt offering, and all his instruments, and shalt sanctifie the Altar, that it may bee an Altar most holy.

11 Also thou shalt anoynt the Lauer and his foote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

13 And thou shalt put vpon Aaron the holy garments, and shalt anoynt him, and sanctifie him, that he may minister vnto mee in the Priests office.

14 Thou shalt also bring his sonnes, and clothe them with garments,

15 And shalt anoint them, as thou diddest anoint their father, that they may minister vnto me in the Priests office: for their anoynting shalbe a signe, that the Priesthood [d] shall be euerlasting vnto them throughout their generations.

16 So Moses did according to all that the Lord had commanded him: so did he.

17 ¶ * Thus was the Tabernacle reared vp the first day of the first moneth in [e] the second yeere.

18 Then Moses reared vp the Tabernacle, and fastened his sockets, and set vp the boards thereof, and put in the barres of it, and reared vp his pillars.

19 And hee spread the couering ouer the Tabernacle, and put the couering of that couering on hie aboue it, as the Lord had commanded Moses.

20 ¶ And he tooke, and put the [f] Testimonie in the Arke, and put the barres in the rings of the Arke, and set the Mercieseate on hie vpon the Arke.

21 Hee brought also the Arke into the Tabernacle, and hanged vp the * couering vaile, and couered the Arke of the Testimonie, as the Lord had commaunded Moses.

22 ¶ Furthermore, hee put the Table in the Tabernacle of the Congregation in the Northside of the Tabernacle without the vaile,

23 And set the bread in order before the Lord, as the Lord had commanded Moses.

24 ¶ Also he put the Candlestick in the Tabernacle of the Congregation, ouer against the Table toward the South side of the Tabernacle.

25 And he ‖ lighted the lampes before the Lord, as the Lord had commanded Moses.

26 ¶ Moreouer, hee set the golden Altar in the Tabernacle of the Congregation before the vaile,

27 And burnt sweete incense thereon, as the Lord had commanded Moses.

28 ¶ Also hee hanged vp the vaile at the doore of the Tabernacle.

29 After, he set the burnt offering Altar without the doore of the Tabernacle, called the Tabernacle of the Congregation, and offered the burnt offering and the sacrifice thereon, as ÿ Lord had commanded Moses.

30 ¶ Likewise he set the Lauer betweene the Tabernacle of the Congregation and the altar, and powred water therein to wash with.

31 ¶ So Moses & Aaron, and his sonnes washed their hands and their feete thereat.

32 When they went into the Tabernacle of the Congregation, and when they approched to the Altar, they washed, as the Lord had commanded Moses.

33 Finally, he reared vp the court round about the Tabernacle and the Altar, and hanged vp the vaile at the Court gate: so Moses finished the worke.

34 ¶ * Then the cloud couered the Tabernacle of the Congregation, and the glory of the Lord filled the Tabernacle.

35 So Moses could not enter into ÿ Tabernacle

a After that Moses had bene fortie dayes, and fortie nights in the mount, that is, from the beginning of August to the tenth of September, he came downe, and caused this worke to bee done, which being finished, was set vp in Abib, which moneth conteineth halfe March, and halfe April.

* Reade Chap. 26.35.

b That is, the altar of perfume, or to burne incense on.

c This hanging or vaile was betweene the Sanctuary and the Court.

d Till both the Priesthood and the ceremonies should ende, which was at Christs comming. *Numb.7.1.*

e After they came out of Egypt, Num.7.1.

f That is, the tables of the law, chap.31.18. and 34.29.

Chap.35.12.

‖ *Or, set vp.*

g Betweene the Sanctuary and the Court.

Num.9.15. 1.king.8.10.

bernacle of the Congregation, because the cloud abode therton, & the glory of the Lord filled the Tabernacle.

36 Now when the cloud ascended vp from the Tabernacle, the children of Israel went forward in all their iourneyes.

37 But if ꝑ cloud ascended not, then they iourneied not till the day that it ascended.

38 For [h] the cloud of the Lord was vpon the Tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their iourneys.

h Thus the presence of God preserued & guided them night and day till they came to the land promised.

The third booke of Moses, called* Leuiticus.

* Because in this booke is chiefly intreated of the Leuites, and of things pertaining to their office.

THE ARGVMENT.

AS God daily by most singular benefits declared himselfe to bee mindfull of his Church: so hee would not that they should haue any occasion to trust either in themselues, or to depend vpon others, either for lacke of temporall things, or ought that belonged to his diuine seruice & religion. Therefore he ordeined diuers kinds of oblations & sacrifices, to assure them of forgiuenesse of their offences (if they offered them in true faith and obedience.) Also he appointed their Priests and Leuites, their apparell, offices, conuersation and portion: he shewed what feasts they should obserue, and in what times. Moreouer, he declared by these sacrifices and ceremonies, that the reward of sin is death, and that without the blood of Christ the innocent Lambe there can bee no forgiuenesse of sinnes. And because they should giue no place to their owne inuentions (which thing God most detesteth, as appeareth by ꝑ terrible example of Nadab & Abihu) he prescribed euen to the least things, what they should do, as what beasts they should offer & eat: what diseases were contagious & to be auoided: what order they should take for all maner of filthines & pollution to purge it: whose company they should flee: what marriages were lawfull: and what politike Lawes were profitable. Which things declared, he promised fauour and blessing to them that kept his lawes, and threatned his curse to them that transgressed them.

CHAP. I.

2 Of burnt offrings for particular persons. 3. 10 and 14 The maner to offer burnt offerings as well of bullocks, as of sheepe and birds.

NOw the [a] Lord called Moses and spake vnto him out of the Tabernacle of the congregatiō, saying,

2 Speake vnto the children of Israel, and thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, ye shall offer your sacrifice of [b] cattell, as of beeues and of the sheepe.

3 * If his sacrifice be a burnt offering of the heard, he shall offer a male without blemish, presenting him of his owne voluntary will at the dore of the [c] Tabernacle of the Congregation before the Lord.

4 And hee shall put his hand vpon the head of the burnt offring, & it shalbe accepted ‡ to the Lord, to be his atonement.

5 And [d] he shall kill the bullocke before the Lord, and the Priests Aarons sons shall offer the blood, & shal sprinkle it round about vpon the [e] altar, that is by the dore of the tabernacle of the Congregation.

6 Then shall he flay the burnt offering, and cut it in pieces.

7 So the sonnes of Aaron the Priest shal put fire vpon the altar, and lay the wood in order vpon the fire.

8 Then the Priests Aarons sonnes shal lay the parts in order, the head and the ‖ kall vpon the wood that is in the fire which is vpon the altar.

9 But the inwards thereof, and the legs thereof he shal wash in water, and the Priest shall burne all on the altar: for it is a burnt offering, an oblation made by fire, for a sweet sauour [f] vnto the Lord.

10 ¶ And [g] if his sacrifice for the burnt offring be of the flocks (as of the sheep or of the goats) he shall offer a male without blemish,

11 [g] And he shall kill it on the Northside of the altar [h] before the Lord, & the Priestes Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

12 And he shall cut it in ‡ pieces, separating his head, and his ‖ kall, and the Priest shall lay them in order vpon the wood that lieth in the fire which is on the altar:

13 But he shall wash the inwards, & the legs with water, and the Priest shal offer the whole, and burne it vpon the altar: for it is a burnt offring, an oblation made by fire for a sweete sauour vnto the Lord.

14 ¶ And if his sacrifice bee a burnt offering to the Lord, of the foules, then he shall offer his sacrifice of the turtle doues, or of the yong pigeons.

15 And the Priest shall bring it vnto the altar, and [i] wring the neck of it asunder, and burne it on the altar: and the blood thereof shalbe ‖ shed vpon the side of the altar.

16 And he shal plucke out his maw with his feathers, and cast them beside the altar on the [k] East part in the place of the ashes.

17 And he shal cleaue it with his wings, but not diuide it asunder: and the Priest shal burne it vpon the altar vpon the wood ꝑ is in the fire: for it is a burnt offring, an oblation made by fire for a sweet sauour vnto ꝑ Lord.

a Hereby Moses declareth that he taught nothing to the people, but that which hee receiued of God.

b So they could offer of none other sort, but of those which were commanded. *Exod.29.10.*

c Meaning, within the court of the Tabernacle.

‡ *Ebr. to him.*

d The Priest or Leuite.

e Of the burnt offring, Exod. 27.1.

‖ *Or, the body of the beast, or the fat.*

f Or, a sauour of rest, which pacifieth the anger of the Lord.

g Reade verse 5.

h Before the altar of the Lord.

‡ *Ebr. into his pieces.*

‖ *Or, fat.*

i The Ebrew word signifieth, to pinch off with the naile.

‖ *Or, strained or pressed.*

k On the side of the court gate in the pans, which stood with ashes, Exod.27.3.

CHAP. II.

1 The meate offering is after three sorts: of fine floure vnbaken, 4 of bread baken, 14 and of corne in the eare.

AND when any wil offer a [a] meate offring vnto the Lord, his offring shalbe of fine floure, and hee shall powre oyle vpon it, and put incense thereon,

2 And shall bring it vnto Aarons sonnes the Priests, and [b] hee shall take thence his handfull of the floure, and of the oyle with all the incense, and the Priest shall burne it for a [c] memoriall vpon the altar: for it is an offering made by fire for a sweete sauour vnto the Lord.

a Because the burnt offering could not be without the meate offering.

b The Priest.

c To signifie that God remembreth him that offereth.

3 * But

Eclus 7.31.

3 * But the remnant of the meate offering shall be Aarons and his sonnes: for it is [d] most holy of the Lords offerings made by fire.

d Therefore none could eat of it, but the Priests.

4 ¶ If thou bring also a meate offering baken in the ouen, it shall bee an vnleauened cake of fine floure mingled with oyle, or an vnleauened wafer anointed with oyle.

5 ¶ But if thy [e] meat offring be an oblation of the frying pan, it shalbe of fine floure vnleauened, mingled with oyle.

e Which is a gift offered to God to pacifie him.

6 And thou shalt part it in pieces, and powre oyle thereon: for it is a meat offring.

7 ¶ And if thy meat offring be an oblation made in the caldron, it shalbe made of fine floure with oyle.

8 After thou shalt bring the meat offring (that is made of these things) vnto the Lord, and shalt present it vnto the Priest, and hee shall bring it to the altar,

9 And the Priest shall take from the meat offering a * memorial of it, and shall burne it vpon the altar: for it is an oblation * made by fire for a sweete sauour vnto the Lord.

Verse 2. Exod.29.18.

10 But that which is left of the meat offering, shalbe Aarons and his sonnes: for it is most holy of the offerings of the Lord made by fire.

11 All the meat offerings which yee shall offer vnto the Lord, shall be made without leauen: for yee shall neither burne leauen nor hony in any offering of the Lord made by fire.

f That is, fruits which are sweet as hony, ye may offer.

12 ¶ In the oblation of the first fruits yee shal offer [f] them vnto the Lord, but they shall not bee [g] burnt vpon the altar for a sweet sauour.

g But reserued for the Priests. *Marke 9.49.*

13 (All the meat offrings also shalt thou season with [h] salt, neither shalt thou suffer the salt of the [h] couenant of thy God to be lacking from thy meat offring, but vpon all thine oblations thou shalt offer salt)

h Which they were bound (as by a couenant) to vse in all sacrifices, Num.18.19. 2.Chron.13.5. Ezek.43.24. or, it meaneth a sure and pure couenant. *Chap.23.14.*

14 If then thou offer a meat offring of thy first fruits vnto the Lord, thou shalt offer for thy meat offering of thy first fruits * eares of corne dried by the fire, and wheat beaten out of the || greene eares.

|| Or, full eares: for the word signifieth a fruitfull field, reade 2. Chro.26.10. in the note g.

15 After thou shalt put oyle vpon it, & lay incense thereon: for it is a meat offering.

16 And the Priest shall burne the memoriall of it, euen of that that is beaten, and of the oyle of it, with all the incense thereof: for it is an offering vnto the Lord made by fire.

CHAP. III.

1 The maner of peace offerings, and beastes for the same. 17 The Israelites may neither eate fat nor blood

ALso if his oblation be a [a] peace offering, if hee will offer of the droue (whether it be male or female) hee shall offer such as is without blemish before the Lord,

a A sacrifice of Thankesgiuing offered for peace and prosperitie, either generally or particularly.

2 And shall put his hand vpon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sons the Priests, shal sprinkle the blood vpon the altar round about.

3 So he shall offer [b] part of the peace offerings as a sacrifice made by fire vnto the Lord, euen the * fat that couereth ye inwards, and all the fat that is vpon the inwards.

b One part was burnt, another was to the priests and the third to him that offered. *Exod.29.22.*

4 Yee shall also take away the two kidneyes, and the fat that is on them, and vpon || the flanks, and the kal on the liuer with the kidneyes.

|| Or, the which kidneys are neere the flankes.

5 And Aarons sonnes shall burne it on the altar. with the burnt offering which is vpon the wood, that is on the fire: this is a sacrifice made by fire for a sweet sauour vnto the Lord.

6 ¶ Also if his oblation be a peace offering vnto the Lord out of the flocke, whether it be [c] male or female, he shal offer it without blemish.

c In the peace offring it was indifferent to offer either male or female, but in the burnt offering onely the male: so here can bee offered no birds, but in the burnt offerings they might: all there was consumed with fire, and in the peace offring but a part.

7 If hee offer a lambe for his oblation, then he shall bring it before the Lord,

8 And lay his hand vpon the head of his offring, and shal kill it before the Tabernacle of the Congregation, and Aarons sons shall sprinkle the blood thereof round about vpon the altar.

9 After, of the peace offerings he shal offer [d] an offering made by fire vnto the Lord: hee shall take away the fat thereof, and the rumpe altogether, hard by the backbone, and the fat that couereth the inwards, and all the fat that is vpon the inwards.

d The burnt offring was wholly consumed, & of the offring made by fire, onely the inwards &c were burnt: the shoulder & breast with the two chawes, & the maw were the Priests, and the rest his that offered.

10 Also hee shall take away the two kidneis, with the fat that is vpon them, and vpon the * flankes, and the kall vpon the liuer with the kidneis.

11 Then the Priest shall burne it vpon the altar, as the meate of an offring made by fire vnto the Lord.

12 ¶ Also if his offering be a goate, then shall he offer it before the Lord,

13 And shall put his hand vpon the head of it, and kill it before the [e] Tabernacle of the Congregation, and the sonnes of Aaron shal sprinkle the blood thereof vpon the altar round about.

Verse 4.

e Meaning, at the North side of the Altar, Chap.1.1.

14 Then he shall offer thereof his offring, euen an offering made by fire vnto the Lord, the fat that couereth the inwards, and all the fat that is vpon the inwards.

15 Also hee shall take away the two kidneis, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer with the kidneis.

16 So the Priest shall burne them vpon the altar, as the meate of an offering made by fire for a sweete sauour: * all the fat is the Lords.

Chap.7.25.

f By eating fat, was meant to be carnall, and by blood eating, was signified cruelty. *Gene.9.4. chap.17.14.*

17 This shall be a perpetual ordinance for your generations, throughout all your dwellings, so that yee shall eate neither [f] fat nor * blood.

CAHP. IIII.

1 The offering for sinnes done of ignorance, 3 For the Priest, 13 The Congregation, 22 The ruler, 27 And the priuate man.

MOreover, the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, saying, If ‡ any shall sinne through [a] ignorance, in any of the Commandements of the Lord, (which ought not to be done) but shall doe contrary to any of them,

‡ *Ebr. a soule.*

a That is, of negligence or ignorance, especially of the ceremoniall law: for otherwise the punishments for crimes are appointed according to the transgression, Num.15.22.

3 If the [b] Priest that is anoynted doe sinne (according to the sinne of the people) then shal he offer, for his sinne which he hath sinned, a yong bullocke without blemish vnto the Lord for a sinne offering,

b Meaning the hie Priest.

4 And

4 And he shal bring the bullocke vnto the door of the Tabernacle of the Congregation before the Lord, and shal put his hand vpon the bullocks head, and [c] kill the bullocke before the Lord.

5 And the Priest that is anoynted, shall take of the bullockes blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dip his finger in the blood, and sprinkle of the blood seuen times before the Lord, before the vaile of the [d] Sanctuary.

7 The Priest also shall put some of the blood before the Lord, vpon the hornes of the Altar of sweet incense, which is in the [e] Tabernacle of the Congregation: then shall he powre *all the rest of the blood of the bullocke at the foote of the Altar of burnt offering, which is at the dore of the Tabernacle of the Congregation.

8 And he shal take away all the fat of the bullocke for the sinne offring: to wit, the fat that couereth the inwards, and all the fat that is about the inwards.

9 Yee shall take away also the two kidneis, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer, with the kidneis,

10 As it was taken away from the bullocke of the peace offerings, and the Priest shall burne them vpon the altar of burnt offring.

11 *But the skinne of the bullocke, and all his flesh, with his head, and his legs, and his inwards, and his doung shall hee beare out.

12 So hee shall carie the whole bullocke out of the *hoste, vnto a cleane place, where the ashes are powred, and shall burne him on the wood in the fire: where the ashes are cast out, shall he be burnt.

13 ¶ And if the [f] whole congregation of Israel shall sinne through ignorance, and the thing be *hid from the eyes of the multitude, and haue done against any of the commandements of the Lord which should not be done, and haue offended:

14 When the sinne which they haue committed, shalbe knowen, then the Congregation shall offer a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation,

15 And the [g] Elders of the Congregation shall put their hands vpon the head of the bullocke before the Lord, and he ‖ shall kill the bullocke before the Lord.

16 Then the Priest that is anointed, shal bring of the bullocks blood into the Tabernacle of the Congregation,

17 And the Priest shall dip his finger in the blood, and sprinkle it seuen times before the Lord, euen before the vaile.

18 Also he shal put some of the blood vpon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall he powre all the rest of the blood at the foot of the altar of burnt offring which is at the dore of the Tabernacle of the Congregation,

19 And he shal take all his fat from him, and ‖ burne it vpon the altar.

20 And the Priest shall doe with this bullocke as he did with the bullocke for his sin: so shall hee doe with this: so the Priest shall make at atonement for them, and it shall be forgiuen them.

21 For he shall cary the bullocke without the host, and burne him as he burned the first bullocke: for it is an offering for the sinne of the Congregation.

22 ¶ When a ruler shall sinne, and doe through ignorance against any of the Commandements of the Lord his God, which should not be done, and shall offend,

23 If one shew vnto him his sinne which he hath committed, then shal he bring for his offring an ‖ hee goat without blemish,

24 And shall lay his hand vpon the head of the hee goat, & kill it in the [h] place where hee should kill the burnt offering before the Lord: for it is a sinne offring.

25 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre the rest of his blood at the foote of the burnt offering altar,

26 And shall burne all his fat vpon the altar, as the fat of the peace offering: so the Priest shall make an [i] atonement for him, concerning his sinne, and it shall be forgiuen him.

27 ¶ Likewise if any of the ‖ people of the land shall sinne through ignorance, in doing against any of the Commandements of the Lord, which should not be done, and shall offend.

28 If one shew him his sinne which hee hath committed, then hee shall bring for his offring ‖ a shee goat without blemish for his sinne which he hath committed,

29 [k] And hee shall lay his hand vpon the head of the sinne offering, and slay the sinne offring in the place of burnt offring.

30 Then the Priest shal take of the blood thereof with his finger, and put it vpon the hornes of the burnt offring altar, and powre all the rest of the blood thereof at the foote of the altar,

31 And shall take away all his fat, as the fat of the peace offrings is taken away, and the Priest shall burne it vpon the altar for a *sweet sauour vnto the Lord, and the Priest shall make an atonement for him, and it shal be forgiuen him.

32 And if hee bring a lambe for his sinne offering, he shall bring a female without blemish,

33 And shall lay his [l] hand vpon the head of the sinne offering, and he shall slay it for a sinne offring in the place where he should kil the burnt offring.

34 Then the Priest shal take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offring altar, and shall powre all the rest of the blood therof at the foot of the altar.

35 And hee shall take away all the fatte thereof, as the fat of the lambe of the peace offerings is taken away: then the Priest shall burne it vpon the altar [m] with the oblations of the Lord made by fire, and the

c Hereby confessing that he deserued the same punishment which the beast suffered.

d Which was betweene the holiest of all and the Sanctuary.

e Which was in the court: meaning by the Tabernacle the Sanctuary: and in the end of this verse it is taken for the court. *Chap.5.9.*

Exod.29.14. numb.19.5.

Hebr.13.11.

f The multitude excuseth not the sinne, but if all haue sinned, they must all be punished. *Chap.5.2,3,4.*

g For all the people could not lay on their hands: therfore it was sufficient that the ancients of the people did it in the name of all the congregation.

‖ *Or, the Priest.*

‖ *Or, make a perfume with it.*

‖ *Or, the male goat of the fold.*

h That is, the Priest shall kil it: for it was not lawfull for any out of that office to kill the beast.

i Wherein he represented Iesus Christ.

‖ *Or, priuate person.*

‖ *Or, the female of the goats.*

k Reade verse 24.

Exod.29.18.

l Meaning, that the punishment of his sin should be laid vpon that beast, or that he had receiued all things of God, and offered this willingly.

m Or, besides the burnt offerings, which were daily offered to the Lord.

Priest shal make an atonement for him concerning his sinne that hee hath committed, and it shalbe forgiuen him.

CHAP. V.

1 Of him that testifieth not the trueth, if he heare another sweare falsely. 4 Of him that voweth rashly. 15 Of him that by ignorance withdraweth any thing dedicate to the Lord.

‡ Ebr. a soule.
‖ Or, if the Iudge hath taken an othe of any other.

A Also if ‡ any haue sinned, that is, ‖ if hee haue heard the voyce of an oath, and hee can be a witnesse whether hee hath seene or [a] knowen of it, if he doe not vtter it, he shall beare his iniquity:

2 Either if one touch any vncleane thing, whether it be a carion of any vncleane beast, or a carion of vncleane cattell, or a carion of vncleane creeping things, and is not ware of it, yet he is vncleane, and hath offended:

3 Either if he touch any vncleannesse of man (whatsoeuer vncleannesse it be, that he is defiled with) and is not ware of it, and after commeth to the knowledge of it, he hath sinned:

4 Either if [b] any sweare, and pronounce with his lips to do euill, or to do good (whatsoeuer it be that a man shall pronounce with an oath) and if it be hid from him, and after knoweth that hee hath offended in one of these points.

5 When hee hath sinned in any of these [c] things, then he shall confesse that he hath sinned therein.

6 Therefore shall hee bring his trespasse offring vnto the Lord for his sinne which he hath committed, euen a female from the flocke, be it a lambe, or a shee goat for a sinne offring, and the Priest shall make an atonement for him concerning his sinne.

a Whereby it is commanded to beare witnesse to the trueth, and disclose the iniquitie of the vngodly.

b Or, vow rashly without iust examination of the circumstances, and not knowing what shalbe the issue of the same.

c Which haue bene mentioned before in this Chapter.

‡ Ebr. if his hand cannot touch, meaning, for his poueritie.

7 But ‡ if hee bee not able to bring a sheepe, he shall bring for his trespasse which hee hath committed, two turtle doues, or two young pigeons vnto the Lord, one for a sinne offering, and the other for a burnt offering.

8 So shall hee bring them vnto the Priest, who shall offer the sinne offring first, and * wring the necke of it asunder, but not plucke it cleane off.

Chap. 1. 15.

9 After, he shall sprinkle of the blood of the sinne offering vpon the side of the altar, and the rest of the blood shall be ‖ shed at the foote of the altar: for it is a sinne offring.

‖ Or, powred.

10 Also he shal offer the second for a burnt offering ‖ as the maner is: so shal the Priest [d] make an atonement for him, (for his sinne which he hath committed) and it shalbe forgiuen him.

‖ Or, according to the Law.
d Or, declare him to be purged of that sinne. Verse 7.

11 ¶ But if he * be not able to bring two turtle doues, or two young pigeons, then he that hath sinned, shall bring for his offring the tenth part of an [e] ephah of fine floure for a sinne offring, he shall put none [f] oyle thereto, neither put any incense thereon: for it is a sinne offring.

e Which is about a pottle.
f As in the meat offring, Chap. 2. 1.

12 Then shall he bring it to the Priest, and the Priest shal take his handful of it, for the * remembrance thereof, and burne it vpon the altar * with the offerings of the Lord made by fire: for it is a sinne offering.

Chap. 2. 2.
Chap. 4. 35.

13 So the Priest shal make an atonement for him, as touching his sinne that hee hath committed in one of these points, and it shall be forgiuen him: and the remnant shall be the Priests, as the meat offring.

14 ¶ And the Lord spake vnto Moses, saying,

15 If any person transgresse and sinne through ignorance [g] by taking away things consecrated vnto the Lord, he shal then bring for his trespasse offring vnto the Lord a ram without blemish, out of the flocke, worth two shekels of siluer [h] by thy estimation after the shekel of the Sanctuary, for a trespasse offering.

g As touching the first fruits or tithes due to the Priests and Leuites.
h By the estimation of the Priest, Chap. 27. 12.

16 So hee shall restore that wherein hee hath offended, in taking away of the holy thing, and shall put the fift part more thereto, and giue it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the trespasse offring, and it shall be forgiuen him.

17 ¶ Also if any sin and * doe against any of the Commandements of the Lord, which ought not to be done, & know not, and [i] sinne and beare his iniquity,

Chap. 4. 2.
i That is, afterward remembreth that he hath sinned, when his conscience doeth accuse him. Exod. 30. 13.

18 Then shall he bring a ramme without blemish out of the flocke, in thy estimation worth * two shekels, for a trespasse offring vnto the Priest: and the Priest shall make an atonement for him concerning his [k] ignorance wherein hee erred, and was not ware: so it shalbe forgiuen him.

k Els if his sin against God come of malice, he must die, Num. 15. 30.

19 This is the trespasse offering for the trespasse committed against the Lord.

CHAP. VI.

6 The offering for sinnes which are done willingly. 9 The law of the burnt offerings. 13 The fire must abide euermore vpon the altar. 14 The lawe of the meat offring. 20 The offring of Aaron and his sonnes.

AND the Lord spake vnto Moses, saying,

2 If any sinne, and commit a trespasse against the Lord, and denie vnto his neighbour that which was taken him to keepe, or that which was put to him of [a] trust, or doth by [b] robbery or by violence oppresse his neighbour,

a To bestow and occupie for the vse of him that gaue it.
b By any guile or vnlawfull meanes.

3 Or hath found that which was lost, and denieth it, and sweareth falsely, * for any of these things that a man doth, [c] wherein he sinneth:

Numb. 5. 6.
c Wherein he cannot but sin: or wherein a man accustometh to sinne, by periurie or such like thing.

4 When, I say, he thus sinneth and trespasseth, he shall then restore the robbery that hee robbed, or the thing taken by violence which hee tooke by force, or the thing which was deliuered him to keepe, or the lost thing which he found.

Numb. 5. 7.

5 Or for whatsoeuer hee hath sworne falsely, he shall both restore it in the whole * summe, and shall adde the fift part more thereto, and giue it vnto him to whom it pertaineth, the same day that he offereth for his trespasse.

6 Also he shal bring for his trespasse vnto the Lord, a ram without blemish out of the * flocke, in thy estimation worth two shekels for a trespasse offring vnto the Priest.

Chap. 5. 15.

7 And the Priest shall make an atonement for him before the Lord, and it shall be forgiuen

forgiuen him, whatsoeuer thing he hath done, and trespassed therein.

8 ¶ Then the Lord spake vnto Moses, saying,

9 Command Aaron and his sonnes, saying, This is the [d] law of the burnt offering, (it is the burnt offering, because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the Altar.)

10 And the Priest shall put on his linen garment, and shall put on his linnen breeches vpon his [e] flesh, and take away the ashes when the fire hath consumed the burnt offering vpon the Altar, and he shall put them beside the [f] Altar.

11 After, he shal put off his garments, and put on other rayment, and carry the ashes forth without the hoste vnto a cleane place.

12 But the fire vpon the Altar shal burne thereon, and neuer be put out: wherefore the Priest shal burne wood on it euery morning, and lay the burnt offering in order vpon it, and hee shall burne thereon the fatte of the peace offerings.

13 The fire shall euer burne vpon the altar, and neuer goe out.

14 ¶ *Also this is the law of the meate offering, which Aarons sonnes shall offer in the presence of the Lord, before the altar.

15 He shall euen take thence his handfull of fine flower of the meat offering and of the oyle, and all the incense which is vpon the meate offering, and shall burne it vpon the Altar for a sweet sauour, as a* memoriall therefore vnto the Lord:

16 But the rest thereof shall Aaron & his sonnes eat: it shall be eaten without leauen in the holy place: in the court of the Tabernacle of the Congregation they shall eate it.

17 It shall not be [g] baken with leauen: I haue giuen it for their portion of mine offerings made by fire: for it is as the sinne offering, and as the trespasse offering.

18 All the males among the children of Aaron shall eat of it: It shall be a statute for euer in your generations concerning the offerings of the Lord made by fire: * whatsoeuer toucheth them shal be holy.

19 ¶ Againe the Lord spake vnto Moses saying,

20 This is the offering of Aaron and his sonnes, which they shall offer vnto the Lord in the day when hee is annoynted: the tenth part of an * Ephah of fine flower, for a meat offering [h] perpetuall: halfe of it in the morning, and halfe thereof at night.

21 In the frying pan it shalbe made with oyle: thou shalt bring it fryed, and shalt offer the || baken pieces of the meate offering for a sweet sauour vnto the Lord.

22 And the Priest that is [i] anoynted in his stead, among his sonnes shall offer it: it is the Lords ordinance for euer, it shall bee burnt altogether.

23 For euery meate offering of the Priest shall be burnt altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake vnto Moses, saying,

25 Speake vnto Aaron, and vnto his sonnes, and say, This is the law of the sinne offering, In the place where the burnt offering is killed, shall the sinne offering be killed before the Lord, for it is most holy.

26 The Priest that offereth his sinne offering, shall eate it: in the holy place shall it be eaten, in the Court of the Tabernacle of the Congregation.

27 Whatsoeuer shal touch the flesh thereof, shall be holy: and when there droppeth of the blood thereof vpon a [k] garment, thou shalt wash that whereon it droppeth in the holy place.

28 Also the earthen pot that it is sodden in, shal be broken, but if it be sodden in a brasen pot, it shall both be scoured and washed with [l] water.

29 All the males among the Priests shall eat thereof, for it is most holy.

30 * But no sinne offering, whose blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place shall be eaten, but shall be burnt in the [m] fire.

CHAP. VII.

1 The law of the trespas offering. 11 Also of the peace offering 23 The fat and the blood may not be eaten.

LIkewise this is the law of the [a] trespasse offering, it is most holy.

2 In the place [b] where they kill the burnt offering, shall they kill the trespasse offering, and the blood thereof shal be sprinkled round about vpon the Altar.

3 All the fat thereof also shal [c] he offer, the rumpe, & the fat that couereth the inwards.

4 After, he shall take away the two kidneys, with the fat that is on them, and vpon the flanks and the caule on the liuer with the kidneyes.

5 Then the Priest shall burne them vpon the Altar for an offering made by fire vnto the Lord: this is a trespasse offering.

6 All the males among the Priests shall eate thereof, it shal be eaten in the holy place, for it is most holy.

7 As the sinne offering is, so is the trespasse offering, one [d] law serueth for both: [e] that wherewith the Priest shall make atonement, shall be his.

8 Also the Priest that offereth any mans burnt offering, shall haue the skinne of the burnt offering, which he hath offered.

9 And al the meat offering that is baken in the ouen, and that is dressed in the panne, and in the frying panne, shall be the Priests that offereth it.

10 And euery meate offering mingled with oyle, and that is [f] dry, shall pertaine vnto all the sonnes of Aaron, to all alike.

11 Furthermore, this is the law of the peace offerings, which he shall offer vnto the Lord.

12 If he offer it to [g] giue thanks, then he shall offer for his thanks offering, vnleauened cakes mingled with oyle, and vnleauened wafers annoynted with oyle, and fine flower fryed with the cakes mingled with oyle.

13 He shall offer also his offering with cakes of leauened bread, for his peace offerings, to giue thanks.

14 And of al the sacrifice he shall offer one cake

d That is, the ceremonies which ought to be obserued therein.

e Vpon his secret parts, Exod. 28.43.

f In the ashpans appointed for that vse.

Chap. 2.1. numb. 15.4.

Chap. 2.9.

g Or, kned with leauen, and after baken.

Exod. 29 37.

Exod. 16.36.

h So oft as the hie Priest shal be elected and anoynted.

|| Or, fryed.

i His sonne that shall succeede him.

k Meaning, the garment of the Priest.

l Which was in the lauer, Exod. 30.18.

Chap 4.5. hebr. 13.11.

m Out of the campe, chap. 4. 12.

a Which is for the smaller sins, and such as are committed by ignorance.

b At the Court gate.

c The Priest.

d The same ceremonies: notwithstanding that this word Trespasse signifieth lesse then sinne.

e Meaning the rest that is left and not burnt.

f Because it had no oyle nor liquor.

g Peace offrings containe a confession & thanksgiuing for a benefit receiued, and also a vow, and free offring to receiue a benefit.

cake for an heaue offering vnto the Lord, and it shall be the Priests that sprinkleth the blood of the peace offerings.

15 Also the flesh of his peace offerings, for thanksgiuing, shall bee eaten the same day that it is offered: he shall leaue nothing thereof vntill the morning.

16 But if the sacrifice of his offering, be a [h] vow, or a free offering, it shall be eaten the same day that he offereth his sacrifice: and so in the morning the residue thereof shal bee eaten.

h If he make a vow to offer: for else the flesh of the peace offrings must be eaten the same day.

17 But as much of the offered flesh as remayneth vnto the third day, shall bee burnt with fire.

18 For if any of the flesh of his peace offerings be eaten in the third day, he shall not be accepted that offereth it, neither shall it be reckoned vnto him, but shall be an abomination: therefore the person that eateth of it shall [i] beare his iniquitie.

i The sin wherefore he offered, shall remaine.

19 The flesh also which toucheth any vncleane [k] thing, shall not bee eaten, but burnt with fire: but [l] of this flesh all that be cleane shall eate thereof.

k After it be sacrificed.

l Of the peace offering that is cleane.

20 But if any eate of the flesh of the peace offerings that pertaineth to the Lord, hauing his * vncleannesse vpon him, euen the same person shall bee cut off from his people.

Chap. 15. 3.

21 Moreouer, when any toucheth any vncleane thing, as the vncleannesse of man, or of an vncleane beast, or of any filthy abomination, and eate of the flesh of the peace offerings, which pertayneth vnto the Lord, euen that person shall be cut off from his people.

22 ¶ Againe the Lord spake vnto Moses saying,

23 Speake vnto the children of Israel, and say, * Yee shall eate no fat of beeues, nor of sheepe, nor of goats:

Chap. 3. 17.

24 Yet the fat of the dead beast, and the fat of that which is torne with beasts, shall be occupied to any vse, but ye shall not eate of it.

25 For whosoeuer eateth the fat of the beast, of the which he shall offer an offering, made by fire to the Lord, euen the person that eateth, shall be cut off from his people.

26 Neither * shall ye eate any blood, eyther of foule, or of beasts in all your dwellings.

Gen. 9. 4. chap. 17. 14.

27 Euery person that eateth any blood, euen the same person shall be cut off from his people.

28 ¶ And the Lord talked with Moses saying,

29 Speake vnto the children of Israel, and say, he that offereth his peace offerings vnto the Lord, shall bring his gift vnto the Lord of his peace offerings:

30 His [m] hands shall bring the offerings of the Lord made by fire: euen the fat with the breast shall he bring, that the breast may be * shaken to and fro before the Lord.

m And should not send it by another.

Exod. 29. 24.

31 Then the Priest shall burne the fat vpon the Altar: and the breast shall bee Aarons and his sonnes.

32 And the right shoulder shall yee giue vnto the Priest for an heaue offering, of your peace offerings.

33 The same that offereth the blood of the peace offerings, and the fatte, among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp haue I taken of the children of Israel, euen of their peace offerings, and haue giuen them vnto Aaron the Priest, and vnto his sonnes by a statute for euer from among the children of Israel.

35 ¶ This is the [n] annointing of Aaron, and the anointing of his sonnes, concerning the offerings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord,

n That is, his priuiledge, reward, and portion.

36 The which portions the Lord commanded to giue them in the day that hee annointed them from among the children of Israel, by a statute for euer in their generations.

37 This is also the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespasse offering, and of the [o] consecrations, and of the peace offerings,

o Which sacrifice was offered when the Priests were consecrated, Exod. 29. 22.

38 Which the Lord commanded Moses in the mount Sinai, when hee commanded the children of Israel to offer their gifts vnto the Lord in the wilderness of Sinai.

CHAP. VIII.

The annointing of Aaron, and his sonnes, with the sacrifice concerning the same.

AFterward the Lord spake vnto Moses, saying,

2 * Take Aaron and his sonnes with him, and the garments and the * annointing oyle, and a bullocke for the sinne offring, and two rammes, and a basket of vnleauened bread.

Exod. 28. 1, 4.
Exod. 30. 24.

3 And assemble all the company at the dore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, and the company was assembled at the dore of the Tabernacle of the Congregation.

5 Then Moses said vnto the company, * This is the thing which the Lord hath commanded to doe.

Exod. 29. 4.

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and cloathed him with the robe, and put the Ephod on him, which he girded with the broydered garde of the Ephod, and bound it vnto him therewith.

8 After he put the breast plate thereon, and put in the breast plate * the Urim and the Thummim.

Exod. 28. 30.

9 Also he put the miter vpon his head, and put vpon the miter on the forefront the golden plate, and the [a] holy crowne, as the Lord had commanded Moses.

a So called because this superscription, Holinesse to the Lord, was grauen in it.

10 (Now Moses had taken the annointing oyle, and annoynted the [b] Tabernacle, and all that was therein, and sanctified them,

b That is, the Holiest of all, the Sanctuary, and the Court.

11 And

11 And sprinkled thereof vpon the altar seuen times, and anointed the altar, and all his instruments, and the lauer, and his foot, to sanctifie them)

12 * And he powred of the anointing oyle vpon Aarons head, and anointed him, to sanctifie him.

13 After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdles, and put bonets vpon their heads, as the Lord had commanded Moses.

14 * Then he brought the bullocke for the sinne offering, and Aaron and his sonnes put their hands vpon the head of the bullocke for the sinne offering.

15 And Moses slew him, and tooke the blood, which hee put vpon the hornes of the [c] altar round about with his finger, and purified the altar, and powred the rest of the blood at the foot of the altar: so he sanctified [d] it, to make reconciliation vpon it.

16 Then he tooke all the fat that was vpon the inwards, and the caule of the liuer, and the two kidnies with their fat, which Moses burned vpon the altar.

17 But the bullocke and his [e] hide, and his flesh, and his dung, hee burnt with fire without the host, as the Lord had commanded Moses.

18 ¶ Also hee brought the ramme for the burnt offring, and Aaron and his sonnes put their hands vpon the head of the ramme.

19 So Moses killed it, and sprinkled the blood vpon the altar round about.

20 And Moses cut the ramme in pieces, and burnt the head with the pieces, and the fatte,

21 And washed the inwards and the legs in water: so Moses burnt the ramme euery whit vpon the altar: for it was a burnt offering for a sweete sauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶ * After, he brought the other ram, the ramme of consecrations, and Aaron and his sonnes laid their hands vpon the head of the ramme,

23 Which Moses [f] slew, and tooke of the blood of it, and put it vpon the lappe of Aarons right eare, and vpon the thumbe of his right hand, and vpon the great toe of his right foot.

24 Then Moses brought Aarons sonnes, and put of the blood on the lappe of their right eares, and vpon the thumbes of their right handes, and vpon the great toes of their right feete, and Moses sprinkled the rest of the blood vpon the altar round about.

25 And he tooke the fatte and the rumpe, and all the fat that was vpon the inwards, and the caule of the liuer, and the two kidnies with their fat, and the right shoulder.

26 Also, he tooke of the basket of the vnleauened bread that was before the Lord, one vnleauened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right shoulder.

27 So he put * all in Aarons hands, and in his sonnes hands, and shooke it to and fro before the Lord.

28 After, Moses tooke them out of their hands, and burnt them vpon the altar for a burnt offering: for these were consecrations for a sweete sauour which were made by fire vnto the Lord.

29 Likewise Moses tooke the brest of the ramme of consecrations, and shooke it to and fro before the Lord: for it was Moses * portion, as the Lord had commaunded Moses.

30 Also Moses tooke of the anointing oyle, and of the blood which was vpon the altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, and on his sonnes garmens with him: so hee sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward, Moses said vnto Aaron and his sonnes, Seethe the flesh at the doore of the [g] Tabernacle of the Congregation, and there * eate it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eate it.

32 But that which remaineth of the flesh and of the bread, shall ye burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seuen dayes, vntill the dayes of your consecrations be at an end: for * seuen dayes, said the Lord, shall he ‡ consecrate you.

34 As ‖ he hath done this day: so the Lord hath commanded to doe, to make an atonement for you.

35 Therefore shall yee abide at the doore of the Tabernacle of the Congregation day and night, seuen dayes, and shall keepe the watch of the Lord, that yee die not: for so I am commanded.

36 So Aaron and his sonnes did all things which the Lord had commanded by the [h] hand of Moses.

Ecclus 45.15. psal. 133.2.

Exod. 29.1. chap. 9.2.

c Of the burnt offering.

d To offer for the sinnes of the people.

e In other burnt offerings, which are not of consecration, or offering for himselfe, the Priest hath the skin, Chap. 7.8.

Exod. 29.31.

f Moses did this because that the Priests were not yet established in their office.

Exod. 29.24.

Exod. 29.26.

g At the doore of the court. Exod. 29.32. chap. 24.9.

Exod. 29.35.

‡ Ebr. fill your hands.

‖ Or, as I haue done.

h By commission giuen to Moses.

CHAP. IX.

8 The first offerings of Aaron. 22 Aaron blesseth the people. 23 The glory of the Lord is shewed. 24 The fire commeth from the Lord.

AND [a] in the eight day Moses called Aaron and his sonnes, and the Elders of Israel:

2 * Then he said vnto Aaron, Take thee a yong calfe for a [b] sinne offering, and a ram for a burnt offering, both without blemish, and bring them before the Lord.

3 And vnto the children of Israel thou shalt speake, saying, Take ye an hee goat for a sinne offering, and a calfe and a lambe both of a yeere old, without blemish for a burnt offering:

4 Also a bullocke, and a ramme for peace offrings, to offer before the Lord, and a meat offering mingled with oyle: for to day the Lord will appeare vnto you.

5 ¶ Then they brought that which Moses commanded before the Tabernacle of the Congregation: and all the assemblie drew neere and stood before the [c] Lord.

6 (For Moses had said, This is the thing which the Lord commanded that yee

a After their consecration: for the seuen dayes before, the Priests were consecrate. Exod. 29.1.

b Aaron entreth into the possession of the Priesthood, and offereth the foure principall sacrifices: the burnt offering, the sinne offering, the peace offerings, and the meat offering.

c Before the altar, where his glory appeared.

should doe, and the glory of the Lord shal appeare vnto you)

7 Then Moses said vnto Aaron, Draw neere to the altar, and offer thy sinne offring, and thy burnt offering, and make an atonement for [d] thee, and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

8 ¶ Aaron therefore went vnto the altar, and killed the calfe of the sinne offering, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the altar, and powred the rest of the blood at the foot of the altar.

10 But the fat and the kidnies, and the cawle of the liuer, of the sinne offering, hee [e] burnt vpon the altar, as the Lord had commanded Moses.

11 The flesh also and the hide hee burnt with fire without the hoste.

12 After, he slew the burnt offering, and Aarons sonnes brought vnto him the blood, which hee sprinkled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, and the head, and he burnt them vpon the altar.

14 Likewise hee did wash the inwards and the legs, and [f] burnt them vpon the burnt offering on the altar.

15 ¶ Then he offred the peoples offring, and tooke a goate, which was the sinne offering for the people, and slew it, and offered it for sinne, as the first:

16 So he offered the burnt offering, and prepared it according to the maner.

17 He presented also the meat offring, and filled his hand therof, and *besides the burnt sacrifice of the morning, hee burnt this vpon the altar.

18 He slew also the bullocke, [g] the ramme for the peace offrings, that was for the people, and Aarons sonnes brought vnto him the blood, which he sprinkled vpon the altar round about,

19 With the fat of the bullocke, and of the ramme, the rumpe and that which couereth the inwards and the kidnies, and the caule of the liuer.

20 So they laid the fat vpon the breasts, and he burnt the fat vpon the altar.

21 But the [h] breasts and the right shoulder Aaron shoke to and fro before the Lord, as the Lord had commanded Moses.

22 So Aaron lift vp his hand toward the people, and blessed them, and [i] came downe from offering of the sinne offering, and the burnt offering, and the peace offerings.

23 After, Moses and Aaron went into the Tabernacle of the Congregation, and came out, and [i] blessed the people, * and the glory of the Lord appeared to all the people.

24 * And there came a fire out from the Lord, and consumed vpon the altar the burnt offering and the fat: which when all the people saw, they || gaue thanks, and fell on their faces.

d Reade for the vnderstanding of this place, Hebr. 5 3. and 7.27.

e That is, he laid them in order, and so they were burnt when the Lord sent downe fire.

f All this must be vnderstood of the preparation of the sacrifices which were burnt after, Verse 24.

Exod. 29.38.

g Of the bullock and the ramme.

h Because the altar was neere the Sanctuary which was the vpper end, therefore he is said to come downe.

i Or, prayed for the people.

2. Maccab. 2.8.
Gen. 4.4.
1. king. 18.38.
2. chron 7.1.
2. mac. 2.10, 11.

|| Or, gaue a shout for ioy.

CHAP. X.

2 Nadab and Abihu are burnt. 6 Israel mourneth for them, but the Priests might not. 9 The Priests are forbidden wine.

BAt * Nadab and Abihu, the sonnes of Aaron, tooke either of them his censer, and put fire therein, and put incense thereupon, and offered [a] strange fire before the Lord, which he had not commanded them.

2 Therefore a fire went out from the Lord, and deuoured them: so they died before the Lord.

3 Then Moses said vnto Aaron, This is it that the Lord spake, saying, I will bee [b] sanctified in them that come neere me, and before all the people I will be glorified: but Aaron held his peace.

4 And Moses called Mishael and Elzaphan the sonnes of Vzziel the vncle of Aaron, and said vnto them, Come neere, carie your || brethren from before the Sanctuarie out of the hoste.

5 Then they went and caried them in their coates out of the hoste, as Moses had commanded.

6 After, Moses said vnto Aaron, and vnto Eleazar and Ithamar his sonnes, [c] Uncouer not your heads, neither rent your clothes, lest ye die, and lest wrath come vpon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lord hath [d] kindled.

7 And goe not yee out from the dore of the Tabernacle of the Congregation, lest yee die: for the anointing oyle of the Lord is vpon you: and they did according to Moses commandement.

8 ¶ And the Lord spake vnto Aaron, saying,

9 Thou shalt not drinke wine nor || strong drinke, thou, nor thy sonnes with thee, when yee come into the Tabernacle of the Congregation, lest yee die: this is an ordinance for euer throughout your generations,

10 That ye may put difference betweene the holy and the vnholy, and betweene the cleane and the vncleane.

11 And that ye may teach the children of Israel all the statutes, which the Lord hath commanded them by the || hand of Moses.

12 ¶ Then Moses said vnto Aaron and vnto Eleazar and to Ithamar his sonnes that were left, Take the meat offering that remaineth of the offerings of the Lord, made by fire, and eate it without leauen beside the altar: for it is most holy:

13 And ye shall eat it in the holy place, because it is thy duety and thy sonnes duety of the offerings of the Lord made by fire: for so I am commanded.

14 Also the * shaken breast, and the heaue shoulder shall ye eat in || a cleane place: thou and thy sonnes, and thy [e] daughters with thee: for they are giuen as thy || duetie, and thy sonnes duetie, of the peace offrings of the children of Israel.

15 The heaue shoulder, and the shaken breast shall they bring with the offerings made by fire of the fat, to shake it to and fro before

Numb 3.4. and 26.61.
1. chron. 24.2.

a Not taken of the altar, which was sent from heauen, and endured till the captiuity of Babylon.

b I will punish them that serue me otherwise then I haue commanded, not sparing the chiefe, that the people may feare and praise my iudgements.

|| Or, cousins.

c As though ye lamented for them, preferring your carnall affection to Gods iust iudgement, Chap. 19 28. Deut. 14.1. and 33.9.

d In destroying Nadab and Abihu the chiefe, and menacing the rest except they repent.

|| Or, drinke that maketh drunke.

|| Or, commission. Exod. 29 24.

|| Or, where no vncleannesse.

e For the breast and shoulders of the peace offerings might be brought to their families, so that their daughters might eate of them, as also of the offerings of first fruits, the first borne, and the Easter lambe, Reade Chap. 22. 12, 13.

|| Or, right, or portion.

before the Lord, and it shalbe thine and thy sonnes with thee by a law for euer, as the Lord hath commanded.

2.Mac.2.11.

16 ¶ * And Moses sought the goate that was offered for sinne, and loe it was burnt: therefore hee was angry with Eleazar and Ithamar the sonnes of Aaron, which were f left aliue, saying,

f And not consumed, as Nadab and Abihu.

17 Wherefore haue ye not eaten the sinne offering in the holy place, seeing it is most holy? and God hath giuen it you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord.

18 Behold, ẏ blood of it was not brought within the holy place: ye should haue eaten it in the holy place, * as I commanded.

Chap.6.26.

19 And Aaron said vnto Moses, Behold, this day g haue they offered their sinne offering, and their burnt offering before the Lord, and such things, as thou knowest are come vnto me: If I had eaten the sinne offering to day, should it haue beene accepted in the sight of the Lord?

g That is, Nadab and Abihu.

20 So when Moses heard it, hee was h content.

h Moses bare with his infirmitie, considering his great sorow, but doeth not leaue an example to forgiue them that maliciously transgresse the commandement of God.

CHAP. XI.

2 Of beasts, fishes, and birdes, which bee cleane, and which be vncleane.

AFter, the Lord spake vnto Moses and to Aaron, saying vnto them,

2 Speake vnto the children of Israel, and say, * These are the beastes which yee a shall eate, among all the beastes that are on the earth.

Gen.7.2. deut.14.4. actes 10.14.

a Or, whereof ye may eate.

3 Whatsoeuer parteth the b hoofe, and is clouen footed, & cheweth the cud among the beasts, that shall ye eate:

b Hee noteth foure sorts of beastes: some chew the cud onely, and some haue onely the foote cleft: others neither chew the cud, nor haue the hoofe cleft: the fourth both chew the cud, and haue the hoofe diuided, which may be eaten.

4 But of them that chew the cud, or diuide the hoofe onely, of them ye shall not eat: as the camel, because hee cheweth the cud, and diuideth not the hoofe, hee shall be vncleane to you.

5 Likewise the conny, because he cheweth the cud and diuideth not the hoofe, he shalbe vncleane to you.

6 Also the hare, because hee cheweth the cud, and diuideth not the hoofe, hee shall be vncleane to you.

7 * And the swine, because he parteth the hoofe, and is clouen footed, but cheweth not the cud, he shall be vncleane to you.

8 Of c their flesh shall yee not eat, and their carkeis shal ye not touch: for they shall be vncleane to you.

2.Mac 6.18.

c God would that hereby for a time they should be discerned as his people from the Gentiles.

9 ¶ These shal ye eate, of all that are in the waters: whatsoeuer hath finnes and scales in the waters, in the seas, or in the riuers, them shall ye eate.

10 But al that haue not finnes nor scales in the seas, or in the riuers, of all that d mooueth in the waters, and of all e liuing things that are in the waters, they shall be an abomination vnto you.

d As little fiish ingendred of the slime.

e As they which come of generation.

11 They, I say, shall be an abomination to you: ye shal not eate of their flesh, but shal abhorre their carkeis.

12 Whatsoeuer hath not finnes nor scales in the waters, that shalbe abomination vnto you.

13 ¶ These shall ye haue also in abomination among the foules, they shall not bee eaten: for they are an abomination, the eagle, and the ‖ goshauke, and the ospreyy,

‖ Or, Gryphin, as is in the Greeke.

14 Also the vulture, and the kite after his kinde,

15 And all rauens after their kinde:

16 The ostrich also, and the night crow, and the ‖ seamew, and the hauke after his kinde:

‖ Or, Cuckowe.

17 The little owle also, and the cormorant, and the great owle.

18 Also the ‖ redshanke, and the pelicane, and the swanne:

‖ Or, Porphyrie.

19 The storke also, the heron after his kinde, and the lapwing, and the backe:

20 Also euery foule that creepeth and goeth vpon all foure, such shall be an abomination vnto you.

21 Yet these shall ye eate: of euery foule that creepeth & goeth vpon all foure, which ‖ haue their feete and legs all of one to leape withall vpon the earth,

‖ Or, haue no bowings on their feete.

22 Of them ye shall eate these, the grashopper after his kinde, and the f solean after his kinde, the hargol after his kinde, and the hagab after his kinde.

f These were certaine kindes of grashoppers, which are not now properly knowen.

23 But all other foules, that creepe and haue foure feete, they shalbe abomination vnto you.

24 For by such yee shall be polluted: whosoeuer toucheth their carkeis, shall bee vncleane vnto the euening.

25 Whosoeuer also g beareth of their carkeis, shall wash his clothes, and be vncleane vntill euen.

g Out of the campe.

26 Euery beast that hath clawes diuided, and is ‖ not clouen footed, nor cheweth the cud, such shall bee vncleane vnto you: euery one that toucheth them, shall bee vncleane.

‖ Or, hath not his foote clouen in two.

27 And whatsoeuer goeth vpō his pawes among all manner beasts that goeth on all foure, such shall be vncleane vnto you: who so doth touch their carkeis, shall be vncleane vntill the euen.

28 And he that beareth their carkeis shal wash his clothes, and be vncleane vntill the euen for such shall be vncleane vnto you.

29 ¶ Also these shall be vncleane to you among the things that creepe and moue vpon the earth, the weasel, and the mouse, and the h ‖ frog, after his kind:

h The greene frog that sitteth on the bushes.

30 Also the rat, and the lizard, and the chameleon, and the stellio, and the molle.

‖ Or, Crocodile.

31 These shal be vncleane to you among all that creepe: whosoeuer doth touch them when they be dead, shalbe vncleane vntil the euen,

32 Also whatsoeuer any of the dead carkeises of them doeth fall vpon, shall be vncleane, whether it be vessell of wood, or raiment or i skin, or sacke: whatsoeuer vessel it be that is occupied, it shall be put in the water as vncleane vntill the euen, and so be purified.

i As a bottle or bagge.

33 But euery earthen vessell whereinto any of them falleth, whatsoeuer is within it, shall be vncleane, and * ye shall breake it.

Chap.6.28.

34 All meat also that shalbe eaten, if any such water come vpon it, shall be vncleane: and all drinke that shall bee drunke in all

such vessels shall be vncleane.

35 And every thing that their carkeis fall vpon, shall be vncleane: the fornace or the pot shall bee broken: for they are vncleane, and shall be vncleane vnto you.

36 Yet the fountaines and welles where there is plenty of water shall be cleane: but that which [k] toucheth their carkeises shalbe vncleane.

37 And if there fall of their dead carkeis vpon any seed, which vseth to be sowen, it shall be vncleane.

38 But if any [l] water bee powred vpon the seed, and there fall of their dead carkeis theron, it shall be vncleane to you.

39 If also any beast whereof ye may eate, die, he that toucheth the carkeis therof, shall be vncleane vntill the euen.

40 And he that eateth of the carkeis of it, shall wash his clothes, and bee vncleane vntill the euen: he also that beareth the carkeis of it, shall wash his clothes, and bee vncleane vntill the euen.

41 Every creeping thing therefore that creepeth vpon the earth, shalbe an abomination, and not be eaten.

42 Whatsoever goeth vpon the breast, and whatsoever goeth vpon all foure, or that hath many feete among all creeping things that creepe vpon the earth, ye shall not eate of them, for they shal be abomination.

43 Yee shall not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither defile your selues thereby: ye shall not, I say, bee defiled by them,

44 For I am the Lord your God, be sanctified therefore, and be [m] holy, for I am holy, and defile not your selues with any creeping thing, that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to bee your God, and that you should be holy, for I am holy.

46 This is the law of beastes and of foules, and of every liuing thing that moueth in the waters, and of every thing that creepeth vpon the earth:

47 That there may bee a difference betweene the vncleane & cleane, and betweene the beast that may be eaten, and the beast that ought not to be eaten.

k So much of the water as toucheth it.

l He speaketh of seede, that is layd to steepe before it bee sowen.

m He sheweth why God did chuse them to be his people, 1.Pet.1.15.

CHAP. XII.

2 *A law how women should be purged after their deliuerance.*

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say, When a woman hath brought forth seed, and borne a man child, shee shall be vncleane [a] seuen dayes, like as shee is vncleane when shee is put apart for her ||* disease.

3 (* And in the eight day, the forefkinne of the childes flesh shall be circumcised.)

4 And shee shall continue in the blood of her purifying three [b] and thirtie dayes: shee shall touch no [c] hallowed thing, nor come into the [d] Sanctuary, vntill the time of her purifying be out.

5 But if she beare a maid child, then she shalbe vncleane two [e] weekes, as when shee hath her disease: and shee shall continue in the blood of her purifying threescore and fiue dayes.

6 Now when the dayes of her purifying are out, (whether it bee for a sonne or for a daughter) shee shall bring to the Priest a lambe of one yeere old for a burnt offering, & a young pigeon or a turtle doue for a sinne offering, vnto the dore of the [f] Tabernacle of the Congregation,

7 Who shall offer it before the Lord, and make an atonement for her: so shee shall be purged of the issue of her blood. This is the law for her that hath born a male or female.

8 But if shee ‡ bee not able to bring a lambe, shee shall bring two * turtles, or two yong pigeons: the one for a burnt offering, and the other for a sinne offering, and the Priest shall make an atonement for her: so shee shall be cleane.

a So that her husband for that time could not resort to her.

|| *Or, flowres.* *Chap.15.19.* *Luke 2.21.* *Iohn 7.22.*

b Besides the first seuen daies.

c A sacrifice or such like.

d That is, into the Court gate, till after fourtie dayes.

e Twise so long as if she bare a man childe.

f Where the burnt offerings were wont to be offered.

‡ *Ebr. if her hand finde not the worth of a lambe.* *Luke 2.24.*

CHAP. XIII.

2 *What considerations the Priest ought to obserue in iudging the leprosie,* 29 *The blacke spot or scab,* 47 *and the leprie of the garment.*

MOreouer the Lord spake vnto Moses, and to Aaron, saying,

2 The man that shall haue in the skinne of his flesh a swelling or a scab, or a white spot, so that in the skinne of his flesh [a] it be like the plague of leprosie, then hee shall be brought vnto Aaron the Priest, or vnto one of his sonnes the Priests.

3 And the Priests shall looke on the sore in the skinne of his flesh: if the haire in the sore be turned into white, and the sore seeme to be [b] lower then the skinne of his flesh, it is a plague of leprosie: therefore the Priest shal looke on him, and ‡ pronounce him vncleane.

4 But if the white spot be in the skinne of his flesh, and seeme not to bee lower then the skin, nor the haire thereof be turned vnto white, then the Priest shall shut vp him that hath the plague, seuen dayes.

5 After, the Priest shall looke vpon him the seuenth day: and if the plague seeme ‡ to him to abide still and the plague grow not in the skinne, the Priest shal shut him vp yet seuen dayes more.

6 Then the Priest shall looke on him againe the seuenth day, and if the plague [c] be darke, and the sore grow not in the skinne, then the Priest shal ‡ pronounce him cleane, for it is a scab: therefore hee shall wash his clothes, and be cleane.

7 But if the scab grow more in the skin, after that he is seene of the Priest, for to be purged, he shall be seene of the Priest yet againe.

8 Then the Priest shall consider, and if the scab ‡ grow in the skin, then the Priest shall pronounce him [d] vncleane: for it is leprosie.

9 ¶ When the plague of leprosie is in a man, he shall be brought vnto the Priest,

10 And the Priest shal see him: and if the swelling bee white in the skinne, and haue made the haire white, and there be raw flesh in the swelling,

a That it may be suspected to be the leprie.

b That is shrunken in, and be lower then the rest of the skin.

‡ *Ebr. shall pollute him.*

‡ *Ebr. in his eyes.*

c As hauing the skinne drawen together, or blackish.

‡ *Ebr. shall clense him.*

|| *Or, be spread abroad.*

d As touching his bodily disease: for his disease was not imputed to him for sin before God, though it were the punishment of sinne.

11 It

11 It is an olde leprosie in the skinne of his flesh: and the Priest shall pronounce him vncleane, and shall not shut him vp, for he is vncleane.

12 Also if the leprosie ‖ breake out in the skinne, and the leprosie couer all the skinne of the plague, from his head, euen to his feete, wheresoeuer the Priest loketh,

‖ Or, bud.

13 Then the Priest shall consider: and if the leprosie couer all his flesh, hee shall pronounce the plague to be [e] cleane, because it is all turned into whitenesse: so hee shall bee cleane.

e For it is not that contagious leprie that infecteth, but a kinde of skirfe, which hath not the flesh raw as the leprosie.

14 But if there be raw flesh on him when he is seene, he shalbe vncleane.

15 For the Priest shall see the raw flesh, and declare him to be vncleane: for the raw flesh is [f] vncleane, therefore it is the leprosie.

f That is, declareth that the flesh is not sound, but is in danger to be leprous.

16 Or if the raw flesh change, and be turned into white, then hee shall come to the Priest,

17 And the Priest shall behold him: and if the sore bee changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

18 ¶ The flesh also in whose skinne there is ‖ a bile, and is healed,

‖ Or, impostume.

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shall be seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skinne, and the haire thereof be changed into white, the Priest then shall pronounce him [g] vncleane: for it is a plague of leprosie, broken out in the bile.

g None were exempted, but if the Priest pronounced him vncleane, he was put out from among the people, as appeareth by Marie the Prophetesse, Num. 12. 14. and by King Vzziah, 2. Chro. 26. 20.

21 But if the Priest loke on it, and there be no white haires therein, and if it bee not lower then the skinne, but bee darker, then the Priest shall shut him vp seuen dayes.

22 And if it spread abroad in the flesh, the Priest shall pronounce him vncleane, for it is a sore.

23 But if the spot continue in his place and grow not, it is a burning bile: therefore the Priest shall declare him to be cleane.

24 ¶ If there be any flesh, in whose skin there is an hot burning, and the quicke flesh of the burning haue a [h] white spot somewhat reddish or pale,

h If he haue a white spot in that place where the burning was, and was after healed.

25 Then the Priest shall looke vpon it: and if the haire in that spot be changed into white, and it appeare lower then the skinne, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him vncleane: for it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white haire in the spot, and be no lower then the other skinne, but be darker, then the Priest shall shut him vp seuen dayes.

27 After, the Priest shal loke on him the seuenth day: if it be growen abroad in the skinne, then the Priest shall pronounce him vncleane: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skinne, but is darke, it is a ‖ rising of the burning: the Priest shal therefore declare him cleane, for it is the drying vp of the burning.

‖ Or, swelling.

29 ¶ If also a man or woman hath a sore on the head, or in the beard,

30 Then the Priest shall see the sore: and if it appeare lower then the skinne, and there be in it a small yellow [i] haire, then the Priest shall pronounce him vncleane: for it is a blacke spot, and leprosie of the head and of the beard.

i Which was not wont to be there, or else smaller then in any other part of the body.

31 And if the Priest looke on the sore of the blacke spotte, and it seeme not lower then the skinne, nor haue any blacke haire in it, then the Priest shall shut vp him that hath the sore of the blacke spotte, seuen dayes.

32 After, in the seuenth day the Priest shall looke on the sore: and if the blacke spot grow not, and there be in it no yellow haire, and the blacke spot seeme not lower then the skinne,

33 Then he shall be shauen, but the place of the blacke spot shall he not shaue: but the Priest shall shut vp him, that hath the blacke spot, seuen dayes more.

34 And the seuenth day the Priest shall looke on the blacke spot: and if the blacke spot grow not in the skinne, nor seeme lower then the other skinne, then the Priest shall clense him, and he shall wash his clothes, and be cleane.

35 But if the blacke spot grow abroad in the flesh after his clensing,

36 Then the Priest shall loke on it: and if the blacke spot grow in the skinne, the Priest shall not [k] seeke for the yellow haire: for he is vncleane.

k He shall not care whether the yellow haire be there or no.

37 But if the blacke spot seeme to him to abide, and that blacke haire grow therein, the blacke spotte is healed, he is cleane, and the Priest shall declare him to be cleane.

38 ¶ Furthermore if there be many white spots in the skinne of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skinne of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skin: therefore he is cleane.

40 And the man whose haire is fallen off his head, and is bald, is cleane.

41 And if his head loose the [l] haire on the forepart, and he balde before, hee is cleane.

l By sickenesse or any other inconuenience.

42 But if there be in the bald head, or in the bald forehead a white reddish sore, it is a leprosie springing in his balde head, or in his bald forehead.

43 Therefore the Priest shal looke vpon it, and if the rising of the sore be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinne of the flesh,

44 He is a leper and vncleane: therefore the Priest shall pronounce him altogether vncleane: for the sore is in his head.

45 The leper also in whom the plague is, shall haue his clothes [m] rent, and his head bare, and shall put a couering vpon his [n] lips, and shall cry, I am vncleane, I am vncleane.

m In signe of sorow and lamentacion.

n Either in token of mourning, or for feare of infecting others.

46 As long as the disease shalbe vpon him, he shall be polluted, for he is vncleane: hee shall

Numb. 5. 2. 2. King. 15. 5.

shall dwell alone, * without the campe shall his habitation be.

47 ¶ Also the garment that the plagne of leprosie is in, whether it bee a woollen garment, or a linnen garment,

48 Whether it bee in the warpe or in the woofe of linnen or of woollen, either in a skin, or in any thing made of skin,

49 And if the sore be greene, or somewhat reddish in the garment, or in the skin, or in the warpe, or in the woofe, or in any thing that is made of [o] skin, it is a plague of leprosie, and shall be shewed vnto the Priest.

o Whether it be garment, vessell, or instrument.

50 Then the Priest shall see the plague, and shut vp it that hath the plague, seuen dayes,

51 And shall looke on the plague the seuenth day: if the plague grow in the garment, or in the warpe, or in the woofe, or in the skinne, or in any thing that is made of skinne, that plague is a fretting leprosie, and vncleane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be woollen or linnen, or any thing that is made of skin, wherein the plague is: for it is a fretting leprosie, therefore it shalbe burnt in the fire.

53 If the Priest yet see that the plague [p] grow not in the garment, or in the wooke, or in whatsoever thing of skin it be,

p But abide still in one place, as verse 37.

54 Then the Priest shal command them to wash the thing wherein the plague is, and he shall shut it vp seuen dayes more.

55 Againe the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his [q] colour, though the plague spread no further, it is vncleane: thou shalt burne it in the fire, for it is a frette inward, [r] whether the spot be in the bare place of the whole, or in part thereof.

q But remaine as it did before.

r Or, whether it be in any bare place before, or behinde.

56 And if the Priest see that the plague be darker, after that it is washed, he shall cut it out of the garment, or out of the skin, or out of the warpe, or out of the wooke.

57 And if it appeare still in the garment, or in the warpe, or in the wooke, or in any thing made of skin, it is a spreading leprie: thou shalt burne [y] thing wherein the plague is, in the fire.

58 If thou halt wa[s]hed the garment, or the warpe, or the wooke, or whatsoeuer thing of skin it be, if the plague be departed therefrom, then shall it bee washed [t] the second time, and be cleane.

t To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

59 This is the law of the plague of leprosie in a garment of woollen or linnen, or in the warpe, or in the wooke, or in any thing of skin, to make it cleane, or vncleane.

CHAP. XIIII.

3 The cleansing of the leper, 34 and of the house that he is in.

Matth. 8. 4. marke 1. 40. luke 5. 12.

AND the Lord spake vnto Moses, saying,

2 * This is the [a] law of the leper in the day of his cleansing: that is, he shalbe brought vnto the Priest.

a Or the ceremonie which shall be vsed in his purgation.

3 And the Priest shall goe out of the campe, and the Priest shal consider him: and if the plague of leprosie bee healed in the leper,

4 Then shall the Priest commaund to take for him that is cleansed, two ‖ sparrowes aliue and [b] cleane, and cedar wood, and a scarlet lace, and hyssope.

‖ Or, little birds.

b Of birds which were permitted to be eaten.

5 And the Priest shall commaund to kill one of the birds ouer [c] pure water in an earthen vessell.

c Running water, or of the fountaines.

6 After, hee shall take the liue sparrow with the cedar wood, and the scarlet lace, and the hyssope, and shall dip them and the liuing sparrow in the blood of the sparrow slaine ouer the pure water,

7 And he shall sprinkle vpon him that must be cleansed of his leprosie, seuen times, and cleanse him, and shall [d] let goe the liue sparrow into the broad field.

d Signifying that he that was made cleane, was set at liberty, and restored to the company of others.

8 Then he that shalbe cleansed, shal wash his clothes, and shaue off all his haire, and wash himselfe in water, so he shall bee cleane: after that shall hee come into the hoste, but shall tary without his tent seuen dayes.

9 So in the seuenth day hee shall shaue off all his haire, both his head and his beard, and his eye browes: euen all his haire shall he shaue, and shall wash his clothes, and shall wash his flesh in water: so he shall be cleane.

10 Then in the eight day he shall take two hee lambes without [e] blemish, and an ewe lambe of a yeere olde without blemish, and three tenth deales of fine flowre for a meate offering mingled with oyle, [f] and a pinte of oyle.

e Which hath no imperfection in any member.

f This measure in Ebrew is called Log, and conteineth fixe eggs in measure.

11 And [g] Priest that maketh him cleane, shall bring the man which is to be made cleane, and those things before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shall take one lambe, and offer him for a trespasse offering, and the pinte of oyle, and * shake them to and fro before the Lord.

Exod. 29. 24.

13 And he shal kill the lambe in the place where the sinne offering and the burnt offering are slaine, euen in the holy place: for as the * sinne offering is the Priests, so is the trespasse offering: for it is most holy.

Chap. 7. 1, 7.

14 So the Priest shal take of the bloud of the trespasse offering, and put it vpon the lap of the right eare of him that shall be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

15 The Priest shall also take of the pinte of oyle, and powre it into the palme of his left hand,

16 And the Priest shall dip his ‡ right finger in the oyle that is in his left hand, and sprinkle of the oyle with his finger seuen times before the Lord.

‡ Ebr. the finger of his right hand.

17 And of the rest of the oyle that is in his hand, shall the Priest put vpon the lap of the right eare of him that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote, ‡ where the blood of the trespasse offering was put.

‡ Ebr. vpon the blood of the trespasse offering.

18 But the remnant of the oyle that is in the

the Priests hand, hee shall powre vpon the head of him that is to bee cleansed: so the Priest shall make an atonement for him before the Lord.

19 And the Priest shall offer the sinne offering, and make an atonement for him that is to be cleansed of his vncleannesse: then after shall he kill the burnt offering.

20 So the Priest shall offer the burnt offering, and the meat offering vpon the altar: and the Priest shall make an atonement for him: so he shalbe cleane.

21 But if he be poore, and ‡ not able, then he shall bring one lambe for a trespasse offering to bee shaken, for his reconciliation, and a [g] tenth deale of fine flowre mingled with oyle, for a meat offering, with a pinte of oyle,

22 Also two turtle doues, or two young pigeons, as he is able, whereof the one shall be a sinne offering, and the other a burnt offering.

23 And he shall bring them the eight day for his cleansing vnto the Priest at the dore of the Tabernacle of the Congregation before the Lord.

24 Then the Priest shall take the lambe of the trespasse offering, and the pinte of oyle, and the Priest shall [h] shake them to and fro before the Lord.

25 And he shall kill the lambe of the trespasse offering, and the Priest shall take of the blood of the trespasse offering, and put it vpon the lappe of his right eare that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

26 Also the Priest shall powre of the oyle into the palme of his own ‡ left hand.

27 So the Priest shall with his right finger, sprinkle of the oyle that is in his left hand, seuen times before the Lord.

28 Then the Priest shall put of the oyle that is in his hand, vpon the lappe of the right eare of him that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote: vpon the place || of the blood of the trespasse offering.

29 But the rest of the oyle that is in the Priests hand, hee shall put vpon the head of him that is to be cleansed, to make an atonement for him before the Lord.

30 Also hee shall present one of the turtle doues, or of the yong pigeons, [i] as hee is able:

31 Such, I say, as he is able, the one for a sinne offering and the other for a burnt offering || with the meat offring: so the Priest shall make an atonement for him that is to be cleansed, before the Lord.

32 This is the [k] Law of him which hath the plague of leprosie, who is not able in his cleansing to offer the whole.

33 ¶ The Lord also spake vnto Moses, and to Aaron, saying,

34 When ye be come vnto the land of Canaan, which I giue you in possession, If I [l] send the plague of leprosie in an house of the land of your possession,

35 Then hee that oweth the house, shall come and tell the Priest, saying, Me thinke there is like a plague of leprosie in the house.

36 Then the Priest shall command them to emptie the house before the Priest go into it to see the plague, that all that is in the house be not made vncleane, and then shall the Priest goe in to see the house,

37 And he shall marke the plague: and if the plague bee in the walles of the house, and that there be deepe || spots, greenish or reddish, which seeme to be lower then the wall,

38 Then the Priest shall goe out of the house to the dore of the house, and shall cause to shut vp the house seuen dayes.

39 So the Priest shall come againe the seuenth day: and if he see that the plague be increased in the walles of the house,

40 Then the Priest shall command them to take away the stones wherein the plague is, and they shal cast them into a || foule place without the citie.

41 Also he shall cause to scrape the house within round about, and powre the dust, that they haue pared off, without the citie in [m] an vncleane place.

42 And they shall take other stones, and put them in the places of those stones, and shall take other mortar to plaister the house with.

43 But if the plague come againe, and breake out in the house, after that he hath taken away the stones, and after that hee hath scraped and plaistered the house,

44 Then the Priest shall come and see: and if the plague grow in the house, it is a fretting leprosie in the house: it is therefore vncleane.

45 And he shal [n] breake downe the house, with the stones of it, and the timber thereof, and all the || mortar of the house, and he shall carry them out of the city vnto an vncleane place.

46 Moreouer he that goeth into the house all the while that it is shut vp, he shall be vncleane vntill the euen.

47 He also that sleepeth in the house, shall wash his clothes: he likewise that eateth in the house, shall wash his clothes.

48 But if the Priest shall come and see that the plague hath spread no further in the house after the house be plaistered, the Priest shall pronounce that house cleane: for the plague is healed.

49 Then shal he take to purifie the house two sparrowes, and cedar wood, and [o] scarlet lace, and hyssope.

50 And he shal kil one sparrow ouer pure water in an earthen vessel,

51 And shal take the cedar wood, and the hyssope, and the scarlet lace with the liue sparrow, and dip them in the blood of the slaine sparrow, and in the pure water, and sprinkle the house seuen times:

52 So shall he cleanse the house with the blood of the sparrow, and with the pure water, and with the liue sparrow, and with the cedar wood, and with the hyssope, and with the scarlet lace.

53 Afterward he shal let goe the liue sparrow out of the ‡ towne into the ‡ broad fields:

‡ Ebr. his hand cannot take it.

g Which is an Omer, reade Exod. 16.16.

h Or, shall offer them as the offering that is shaken to and fro.

‡ Ebr. into the palme of the Priests left hand.

|| Or, where the blood of the trespasse offring was put, as verse 17.

i Whether of them he can get.

|| Or, besides the meate offering.

k This order is appointed for the poore man.

l This declareth that no plague nor punishment commeth to man without Gods prouidence and his sending.

|| Or, blacknesse or hollow strakes.

|| Or, polluted.

m Where carions were cast, and other filth, that the people might not therewith be infected.

n That is, he shal command it to be pulled downe, as verse 40.

|| Or, dust.

o It seemeth that this was a lace or string to binde the hyssope to the wood, and so was made a sprinkle, the Apostle to the Hebrewes calleth it scarlet wooll, Hebr. 9.19.

‡ Ebr. citie

‡ Ebr. on the face of the field.

fields: so shall hee make atonement for the house, and it shalbe cleane.

54 This is the law for euery plague of leprosie, and * blacke spot,

55 And of the leprosie of the garment, and of the house,

56 And of the ‖ swelling, and of the scab, and of the white spot.

57 This is the law of the leprosie to teach ‡ when a thing is vncleane, and when it is cleane.

Chap. 13. 30.

‖ *Or, rising.*

‡ *Ebr. in the day of the vncleane, and in the day of the cleane.*

CHAP. XV.

2. 19 The maner of purging the vncleane issues, both of men and women. 31 The children of Israel must be separate from all vncleannesse.

MOreover the Lord spake vnto Moses and to Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whosoeuer hath an issue from his [a] flesh, is vncleane, because of his issue.

3 And this shalbe his vncleannesse in his issue: when his flesh auoideth his issue, or if his flesh be stopped from his issue, this is his [b] vncleannesse.

4 Euery bed whereon he lieth that hath the issue, shall be vncleane, and euery thing whereon he sitteth, shalbe vncleane.

5 Whosoeuer also toucheth his bed, shall wash his clothes, and wash himselfe in water, and shalbe vncleane vntill the euen.

6 And he that sitteth on any thing whereon hee sate that hath the issue, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

7 Also hee that toucheth the flesh of him that hath the issue, shal wash his clothes, and wash himselfe in water, and shalbe vncleane vntill the euen.

8 If he also that hath the issue, spit vpon him that is cleane, [c] he shal wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

9 And what [d] saddle soeuer he rideth vpon, that hath the issue, shall be vncleane.

10 And whosoeuer toucheth any thing that was vnder him shall bee vncleane vnto the euen: and he that beareth those things, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

11 Likewise whomsoeuer hee toucheth that hath the issue (and hath not washed his hands in water) shall wash his clothes, and wash himselfe in water, and shalbe vncleane vntill the euen.

12 * And the vessell of earth that hee toucheth, which hath the issue, shall bee broken: and euery vessell of wood shall bee rinsed in water.

13 But if he that hath an issue, be [e] cleansed of his issue, then shall he count him seuen daies for his cleansing, and wash his clothes, and wash his flesh in pure water: so shall he be cleane.

14 Then the eight day he shall take vnto him two turtle doues, or two yong pigeons, and come before the Lord at the doore of the Tabernacle of the Congregation, and shall giue them vnto the Priest.

15 And the Priest shall make of the one of them a sinne offering, and of the other a burnt offering: so the Priest shall make an atonement for him before the Lord, for his issue.

16 Also if any mans issue of seede depart from him, he shall wash all his [f] flesh in water, and be vncleane vntill the euen.

17 And euery garment and euery skinne whereupon shall be issue of seed, shal be euen washed with water, and bee vncleane vnto the euen.

18 If he that hath an issue of seed doe lie with a woman, they shall both wash themselues with water, and be vncleane vntill the euen.

19 ¶ Also when a woman shall haue an issue, and her issue in her ‖ flesh shall be blood, she shalbe put apart seuen daies: and whosoeuer toucheth her, shall be vncleane vnto the euen.

20 And whatsoeuer she lieth vpon in her separation, shal be vncleane, and euery thing that she sitteth vpon, shall be vncleane.

21 Whosoeuer also toucheth her bed, shal wash his clothes, and wash himselfe with water, and shall be vncleane vnto the euen.

22 And whosoeuer toucheth any thing that she sate vpon, shall wash his clothes, and wash himselfe in water, and shal be vncleane vnto the euen:

23 So that whether he touch her bed, or any thing whereon she hath sit, he shal be vncleane vnto the euen.

24 And if a man lie with her, ‡ the flowers of her separation [h] touch him, he shall be vncleane seuen dayes: and all the whole bed whereon he lieth, shall be vncleane.

25 Also when a womans issue of blood runneth long time besides the time of her ‡ flowers, or when she hath an issue longer then her flowers, all the dayes of the issue of her vncleannesse, she shall be vncleane as in the time of her flowers.

26 Euery bed whereon she lieth (as long as her issue lasteth) shalbe to her as her bed of her separation: and whatsoeuer she sitteth vpon, shall be vncleane, as her vncleannesse when she is put apart.

27 And whosoeuer toucheth these things, shalbe vncleane, and shall wash his clothes, and wash himselfe in water, and shall be vncleane vnto the euen.

28 But if she be cleansed of her issue, then she shall [k] count her seuen dayes, and after she shall be cleane.

29 And the eight day she shall take vnto her two turtles, or two yong pigeons, and bring them vnto the Priest at the doore of the Tabernacle of the Congregation.

30 And the Priest shall make of the one a sinne offering, and of the other a burnt offering, and the Priest shall make an atonement for her before the Lord, for the issue of her vncleannesse.

31 Thus shall ye [l] separate the children of Israel from their vncleannesse, that they die not in their vncleannesse, if they defile my Tabernacle that is among them.

32 This is the law of him that hath an issue, and of him from whom goeth an issue of seede whereby he is defiled;

‖ *Or, secret part.*

a Whose seed either in sleeping, or else of weakenesse of nature issueth at his secret part.

b Or, the thing, wherefore hee shalbe vncleane.

c On whom the vncleane man did spit.

d The word signifieth euery thing whereon a man rideth.

e That is, be restored to his old state, and be healed thereof.

f Meaning, all his body.

g That is, when shee hath her flowers, whereby she is separate from her husband, from the Tabernacle, and from touching of any holy thing.

h If any of her vncleannesse did onely touch him in the bed: for else the man that companied with such a woman, should die, chap. 20. 18.

‡ *Ebr. separation.*

i Shall be vncleane, as the bed whereon she lay when she had her naturall disease.

k After the time that she is recouered.

l Seeing that God requireth of his purity and cleannesse: we cannot be his, except our filth and sinnes bee purged with the blood of Iesus Christ, and so we learne to detest all sinne.

33 Also of her that is sicke of her floures, and of him that hath a running issue, whether it be man or woman, and of him that lieth with her which is vncleane.

CHAP. XVI.

2 The Priest might not at all times come into the most holy place. 8 The scape goate. 14 The purging of the Sanctuary. 17 The cleansing of the Tabernacle. 21 The Priest confesseth the sinnes of the people. 29 The feast of cleansing sinnes.

FUrthermore the Lord spake vnto Moses, * after the death of the two sonnes of Aaron, when they came to offer before the Lord, and died:

Chap. 10. 1, 2.

2 And the Lord said vnto Moses, Speake vnto Aaron thy brother, * that he come not at [a] all times into the Holy place within the vaile, before the Mercieseate, which is vpon the Arke, that he die not, for I will appeare in the cloud vpon the Mercieseate.

Exod. 30. 10. heb. 9. 7.

a The hie Priest entred into the Holiest of all but once a yeere, euen in the moneth of September.

3 After this sort shall Aaron come into the holy place: euen with a yong bullocke for a sinne offering, and a ramme for a burnt offering.

4 Hee shall put on the holy linnen coate, and shal haue linen breeches vpon his ‖ flesh, and shall be girded with a linen girdle, and shall couer his head with a linen miter: these are the holy garments: therefore shall hee wash his flesh in water, when he doeth put them on.

‖ *Or, priuities.*

5 And he shall take of the Congregation of the children of Israel, two hee goates for a sinne offering, and a ramme for a burnt offering

6 Then Aaron shall offer the bullocke for his sinne offring, * and make an atonement for himselfe, and for his house.

Heb 9. 7.

7 And he shall take the two hee goates, and present them before the Lord, at ye dore of the Tabernacle of the Congregation.

8 Then Aaron shall cast lots ouer the two hee goates: one lot for the Lord, and the other for the [b] scape goate.

b In Ebrew it is called Azazel, which some say, is a mountaine neere Sinai, whither this goate was sent: but rather it is called the scape goate, because he was not offered, but sent into the desert, as verse 21.

9 And Aaron shall offer the goate, vpon which the Lords lot shall fall, and make him a sinne offering.

10 But the goate on which the lot shall fall to be the Scape goate, shall be presented aliue before the Lord, to make reconciliation by him, and to let him goe (as a Scape goat) into the wilderness.

11 Thus Aaron shall offer the bullocke for his sinne offring, and make a reconciliation for himselfe, and for his house, and shall kill the bullocke for his sinne offering.

12 And he shall take a censer full of burning coales from off the Altar before the Lord, and his hand ful of sweete incense beaten small, and bring it within the [c] vaile.

c The holiest of all.

13 And shall put the incense vpon the fire before the Lord, that the ‖ cloude of the incense may couer the Mercieseate that is vpon the ‖ Testimonie: so he shall not die.

‖ *Or, the smoke.*
‖ *Or, Arke.*
Heb. 9. 13. and 10. 4.

14 And hee shall * take of the blood of the bullocke, * and sprinkle it with his finger vpon the Mercieseate [d] Eastward: and before the Mercieseate shall hee sprinkle of the blood with his finger seuen times.

Chap. 4. 6.

d That is, on the side which was toward the people: for the head of the Sanctuary stood Westward.

15 ¶ Then shall he kill the goate that is the peoples sinne offering, and bring his blood within the vaile, and doe with that blood, as he did with the blood of the bullocke, and sprinkle it vpon the Mercieseate, and before the Mercieseate.

16 So he shall purge the holy place from the vncleannes of the children of Israel, and from their trespasses of all their sinnes: so shall hee doe also for the Tabernacle of the Congregation [e] placed with them in the mids of their vncleannesse.

e Placed among them which are vncleane.

17 * And there shalbe no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy place, vntill he come out, and haue made an atonement for himselfe, and for his householde, and for all the Congregation of Israel.

Luke 1. 10.

18 After, he shall goe out vnto the [f] Altar that is before the Lord, and make a reconciliation vpon it, and shall take of the blood of the bullocke, and of the blood of the goate, and put it vpon the horns of the altar round about:

f Whereupon the sweete incense and perfume was offered.

19 So shall he sprinkle of the blood vpon it with his finger seuen times, and cense it, and hallow it from the vncleannesse of the children of Israel.

20 ¶ When he hath made an end of purging the holy place, and the Tabernacle of the Congregation, and the altar, then hee shall bring the liue goate:

21 And Aaron shall put both his hands vpon the head of the liue goate, and confesse ouer him all the iniquites of the children of Israel, and all their trespasses, in all their sinnes, putting them [g] vpon the head of the goate: and shall send him away (by the hand of a man appointed) into the wilderness.

g Herein this goate is a true figure of Iesus Christ, who beareth the sinnes of the people, Isa. 53. 4.

22 So the goate shall beare vpon him all their iniquities into ‡ the land that is not inhabited, and he shall let the goate goe into the wilderness.

‡ *Ebr. the land of separation.*

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linnen clothes, which he put on when he went into the Holy place, and leaue them there.

24 He shall wash also his flesh with water in the [h] Holy place, and put on his owne raiment, and come out, and make his burnt offering, and the burnt offering of the people, and make an atonement for himselfe, and for the people.

h In the Court where was the Lauer, Exod. 30. 18.

25 Also the fat of the sinne offering shall he burne vpon the altar.

26 And hee that caried foorth the goate, called the Scape goat, shal wash his clothes, and wash his flesh in water, and after that shall come into the hoste.

27 Also the bullocke for the burnt offering, and the goate for the sinne offering (whose blood was brought to make a reconciliation in the holy place) shal one * cary out without the hoste to bee burnt in the fire, with their skinnes, and with their flesh, and with their dung.

Chap. 6. 30. hebr. 13. 10.

28 And he that burneth them shall wash his clothes, and wash his flesh in water, and afterward come into the hoste.

29 ¶ So

29 ¶ So this shall be an ordinance for euer vnto you, the tenth day of [i] the seuenth moneth, ye shall [k] humble your soules, and doe no worke at all, whether it be one of the same countrey, or a stranger that sojourneth among you.

30 For that [*] day shall the Priest make an atonement for you to cleanse you: ye shall bee cleane from all your sinnes before the Lord.

31 This shall be a [l] Sabboth of rest vnto you, and ye shall humble your soules, by an ordinance for euer.

32 And the Priest [m] whom he shall anoynt, and whom he shall consecrate (to minister in his fathers stead) shall make the atonement, and shall put on the linnen clothes and holy vestments,

33 And shall purge the holy Sanctuary and the Tabernacle of the Congregation, and shall cleanse the Altar, and make an atonement for the Priests and for all the people of the Congregation.

34 And this shall be an euerlasting ordinance vnto you, to make an atonement for the children of Israel for all their sinnes [*] once a yeere: and as the Lord commanded Moses, he did.

i Which was Tisri, and answereth to part of September, and part of October.
k Meaning, by abstinence and fasting, Numb. 29.7.
* Chap. 23.7.
l Or, a rest, which ye shall keepe most diligently.
m Whom the Priest shall anoynt by Gods commandement to succeede in his fathers roome.
Exod. 30.10. hebr. 9.7.

CHAP. XVII.

4 All sacrifices must bee brought to the doore of the Tabernacle. 7 To deuils they may not offer. 10 They may eate no blood.

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, This is the thing which the Lord hath [a] commanded, saying,

3 Whosoeuer he bee of the house of Israel, that [b] killeth a bullocke, or lambe, or goat in the hoste, or that killeth it out of the hoste,

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offering vnto the Lord before the Tabernacle of the Lord, [c] blood shall be imputed vnto that man: hee hath shedde blood, wherefore that man shall be cut off from among his people.

5 Therefore the children of Israel shall bring their offerings, which they would offer [d] abroad in the field, and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offrings vnto the Lord.

6 Then the Priest shal sprinkle the blood vpon the Altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a [*] sweete sauour vnto the Lord.

7 And they shall no more offer their offerings vnto [e] deuils, after whom they haue gone a [f] whoring: this shall be an ordinance for euer vnto them in their generations.

8 ¶ Also thou shalt say vnto them, Whosoeuer he bee of the house of Israel, or of the strangers which sojourne among them, that offereth a burnt offering or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen that man shall be cut off from his people.

10 ¶ Likewise, whosoeuer hee bee of the house of Israel, or of the strangers that sojourne among them that eateth any blood, I will euen [g] set my face against that person that eateth blood, and will cut him off from among his people.

11 For the life of the flesh is in the blood, and I haue giuen it vnto you, to offer vpon the Altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shall eate blood, neither the stranger that sojourneth among you, shall eate blood.

13 Moreouer, whosoeuer he be of the children of Israel, or of the strangers that sojourne among them, which by hunting taketh any beast or foule that may bee [h] eaten, he shall powre out the blood thereof, and couer it with dust:

14 For the life of all flesh is his blood, it is ioyned with his life: therefore I said vnto the children of Israel, [*] Ye shal eat the blood of no [‖] flesh: for the life of all flesh is the blood thereof: whosoeuer eateth it, shall be cut off.

15 And euery person that eateth it which dieth alone, or that which is torne with beastes, whether it be one of the same countrey or a stranger, hee shall both wash his clothes, and wash himselfe in water, and be vncleane vnto the euen: after he shall bee [‖] cleane.

16 But if he wash them not, nor wash his [‖] flesh, then he shall beare [‖] his iniquity.

a Lest they should practise that idolatrie, which they had learned among the Egyptians.
b To make a sacrifice or offring thereof.
c I doe as much abhorre it, as though he had killed a man, as Isa. 66.3.
d Wheresoeuer they were mooued with foolish deuotion to offer it.
Exod. 29.18. chap. 4.31.
e Meaning, whatsoeuer is not the true God, 1. Cor. 10. 20. psal. 95.5.
f For idolatry is spirituall whoredome, because faith towards God is broken.
g I will declare my wrath by taking vengeance on him, as chap. 20.3.
h Which the law permitteth to be eaten, because it is cleane.
Gen. 9.4.
‖ Or, liuing creature.
‖ Or, counted cleane.
‖ Or, himselfe.
‖ Or, the punishment of his sinne.

CHAP. XVIII.

3 The Israelites ought not to follow the manners of the Egyptians and Canaanites. 6 The mariages that are vnlawfull.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

3 After the [a] doings of the land of Egypt, wherein ye dwelt, shall ye not doe: and after the maner of the land of Canaan, whither I will bring you, shall yee not doe, neither walke in their ordinances,

4 But doe after my iudgements, & keepe mine ordinances to walke therein: I am the Lord your God.

5 Yee shall keepe therefore my statutes, and my iudgements, [*] which if a man doe, he shall then liue in them: [b] I am the Lord.

6 ¶ None shall come neere to any of the kinred of his flesh to [c] vncouer her shame: I am the Lord.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: for shee is thy mother, thou shalt not discouer her shame.

8 [*] The shame of thy fathers [d] wife shalt thou not discouer: for it is thy fathers shame.

9 Thou shalt not discouer the shame of thy

a Ye shall preserue your selues from these abominations following, which the Egyptians and Canaanites vse.
Ezek. 20.11. rom. 10.5. gal. 3.12.
b And therefore ye ought to serue me alone, as my people.
c That is, to lie with her, though it be vnder title of mariage.
Chap. 20.11.
d Which is thy stepmother.

thy [c] sister the daughter of thy father, or the daughter of thy mother, whether she be borne at home, or borne without: thou shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not I say, vncouer their shame: for it is thy [f] shame.

11 The shame of thy fathers wiues daughter, begotten of thy father (for she is thy sister) thou shalt not, I say, discouer her shame.

12 * Thou shalt not vncouer the ‖ shame of thy fathers sister: for shee is thy fathers kinswoman.

13 Thou shalt not discouer the shame of thy mothers sister: for shee is thy mothers kinswoman.

14 * Thou shalt not vncouer the shame of thy [g] fathers brother: that is, thou shalt not goe in to his wife, for she is thine ‡ aunt.

15 * Thou shalt not discouer the shame of thy daughter in law: for shee is thy sonnes wife: therefore shalt thou not vncouer her shame.

16 * Thou shalt not discouer the shame of thy [h] brothers wife: for it is thy brothers shame.

17 Thou shalt not discouer the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter to vncouer her shame: for they are thy kinsefolkes, and it were wickednesse.

18 Also thou shalt not take a wife with her sister, during her life, to [i] vexe her, in vncouering her shame vpon her.

19 * Thou shalt not also goe vnto a woman to vncouer her shame, as long as shee is put [k] apart for her disease.

20 Moreouer, thou shalt not giue thy selfe to thy neighbours wife by carnall copulation, to be defiled with her.

21 * Also thou shalt not giue thy ‡ children to ‖ offer them vnto [l] Molech, neither shalt thou defile the Name of thy God: for I am the Lord.

22 Thou shalt not lie with the male, as one lyeth with a woman: for it is abomination.

23 * Thou shalt not also lie with any beast to be defiled therewith, neither shal any woman stand before a beast, to lie downe thereto: for it is ‖ abomination.

24 Ye shal not defile your selues in any of these things: for in all these the nations are defiled, which I will cast out before you:

25 And the land is defiled: therefore I will [m] visit the wickednesse thereof vpon it, and the lande [n] shall vomit out her inhabitants.

26 Ye shal keepe therefore mine ordinances and my iudgments, and commit none of these abominations: as well he that is of the same countrey, as the stranger that sojourneth among you.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled.

28 And shall not the land spue you out if ye defile it, as it [o] spued out the people that were before you:)

29 For whosoeuer shall commit any of these abominations, the persons that doe so, shall [p] be cut off from among their people.

30 Therefore shal ye keepe mine ordinances, that yee doe not any of the abominable customes, which haue been done before you, and that yee defile not your selues therin: for I am the Lord your God.

CHAP. XIX.

A repetition of sundry lawes and ordinances.

AND the Lord spake vnto Moses, saying,

2 Speake vnto all the Congregation of the children of Israel, and say vnto them, * Ye shall be [a] holy, for I the Lord your God am holy.

3 ¶ Ye shall feare euery man his mother and his father, & shall keepe my Sabbaths: for I am the Lord your God.

4 ¶ Ye shall not turne vnto idoles, nor make you molten gods: I am the Lord your God.

5 ¶ And when ye shall offer a peace offering vnto the Lord, ye shall offer it [b] freely.

6 * It shall be eaten the day ye offer it, or on the morow: and that which remaineth vntill the third day, shalbe burnt in the fire.

7 For if it be eaten the third day, it shall be vncleane, it shall not be [c] accepted.

8 Therefore he that eateth it, shall beare his iniquity, because he hath defiled the hallowed thing of the Lord, and that person shalbe cut off from his people.

9 ¶ * When ye reape the harvest of your land, ye shall not reape euery corner of your field, neither shalt thou gather the ‖ gleanings of thy harvest.

10 Thou shalt not gather the grapes of thy vineyard cleane, neither gather euery grape of thy vineyard, but thou shalt leaue them for the poore and for the stranger: I am the Lord your God.

11 ¶ Ye shall not steale, neither [d] deale falsely, neither lie one to another.

12 ¶ * Also yee shall not sweare by my Name falsely, neither shalt thou defile the Name of thy God: I am the Lord.

13 ¶ Thou shalt not doe thy neighbour ‖ wrong, neither rob him. * The workemans hire shall not abide with thee vntill the morning.

14 ¶ Thou shalt not curse the deafe, * neither put a stumbling block before the blind, but shalt feare thy God: I am the Lord.

15 ¶ Ye shall not doe vniustly in iudgement. * Thou shalt not fauour the person of the poore, nor honour the person of the mighty, but thou shalt iudge thy neighbour iustly.

16 ¶ Thou shalt not [e] walke about with tales among thy people. Thou shalt not

c Either by father or mother, borne in mariage or otherwise.
f They are her children, whose shame thou hast vncouered.
Chap.20.19.
‖ *Or, secrets.*
Chap.20.20.
g Which thine vncle doth discouer.
‡ *Ebr. thy fathers brothers wife.*
Chap.20.12.
Chap.20.21.
h Because the idolaters, among whō Gods people had dwelt and should dwel, were giuen to these horrible incests, God chargeth his to beware of the same.
i By seeing thine affection more bent to her sister then to her.
Chap.20.18.
k Or, whiles she hath her flowers.
Chap.20.2.
2.king.23.10.
‡ *Ebr. of thy seed.*
‖ *Or, to make them passe.*
l Which was an idole of the Ammonites, vnto whom they burned & sacrificed their children.
2.King.23.10.
This seemed to be the chiefe and principall of all idols: and as the Iewes write, was of a great stature & hollow within, hauing seuen places or chambers within him: one was to receiue meale that was offred: another turtledones: the third a sheep: the fourth a ramme: the fift a calfe: the sixt an oxe: the seuenth a child. This idols face was like a calfe, his hands were euer stretched out to receiue gifts: his priests were called Chemarim: Read 2. King.23.5. hose.10.5. zeph. 1.4. *Chap.* 20.15. ‖ *Or, confusion.*
m I wil punish the land where such incestuous marriages and pollutions are suffered.
n Hee compareth the wicked to euill humours and surfeting, which corrupt the stomacke and oppresse nature, and therefore must be cast out by vomit.

o Both for their wicked mariages vnnaturall copulations, idolatry, or spirituall whoredom with Molech, and such like abominations.
p Either by the ciuill sword, or by some plague that God will send vpon such.

Chap.11.44 and 20.7. 1.pet.1.16.
a That is, voyd of all pollution, idolatry, and superstition both of soule and body.
b Of your owne accord.
Chap.7.16.
c To wit, of God.
Chap.23.22.
‖ *Or, gatherings and leanings.*
d In that which is committed to your credit.
Exod.20.7. deut. 5.11. matth.5.34.
‖ *Or, oppresse him by violence.*
Deut.24.14,15. tob.4.14.
Deut.27.18.
Exod.23.3. deut. 1.17. and 16.19. pron.24.23. iam. 2.2.
e As a slanderer, backebiter, or quarell picker.

not [f] stand against the blood of thy neighbour: I am the Lord.

17 ¶ Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, ‡ and suffer him not to sinne.

18 ¶ Thou shalt not auenge, nor be mindfull of wrong against the children of thy people, *but shalt loue thy neighbor as thy selfe: I am the Lord.

19 ¶ Ye shall keepe mine ordinances. Thou shalt not let thy cattell gender with [g] others of diuers kinds. Thou shalt not sow thy field with mingled seede, neither shall a garment of diuers things, as of linnen and woollen, come vpon thee.

20 ¶ Whosoeuer also lieth and medleth with a woman that is a bondmaide, affianced to a husband, and not redeemed, nor freedome giuen her, ‡ shee shall be scourged, but they shall not die, because she is not made free.

21 And he shall bring for his trespasse offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ramme for a trespasse offering.

22 Then the Priest shall make an atonement for him with the ramme of the trespasse offering before the Lord concerning his sinne which he hath done, and pardon shalbe giuen him for his sinne which hee hath committed.

23 ¶ Also when yee shall come into the land, and haue planted euery tree for meat, ye [h] shal count the fruit thereof as vncircumcised: three yeeres shall it bee vncircumcised vnto you, it shall not be eaten:

24 But in the fourth yeere all the fruite thereof shalbe holy to the praise of the Lord.

25 And in the fifth yeere shall ye eat of the fruit of it, that it may ‖ yeeld to you the increase thereof: I am the Lord your God.

26 ¶ Ye shall not eate the flesh with the ‖ blood, ye shall not vse witchcraft, nor [i] obserue times.

27 * Yee shall not [k] cut round the corners of your heads, neither shalt thou ‖ marre the tufts of thy beard.

28 * Yee shall not cut your flesh for the ‡ dead, nor make any print of a [l] marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to cause her to be a [m] whore, lest the land also fal to whoredome, and the land be full of wickednesse.

30 ¶ Ye shal keepe my Sabboths, and reuerence my Sanctuary: I am the Lord.

31 ¶ Ye shall not regard them that work with spirits, *neither sorthsayers: ye shall not seeke to them to be defiled by them: I am the Lord your God.

32 ¶ Thou shalt [n] rise vp before the horehead, and honour the person of the old man, and dread thy God: I am the Lord.

33 ¶ And if a stranger sojourne with thee in your land, ye shall not ‖ vexe him.

34 * But the stranger that dwelleth with you, shall be as one of your selues, and thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye shall not doe vniustly in iudgement, in [o] line, in weight, or in measure

36 * You shall haue iust balances, true weights, a true [p] Ephah, [q] a true Hin. I am the Lord your God, which haue brought you out of the land of Egypt.

37 Therefore shall ye obserue al mine ordinances, and all my iudgements, and doe them: I am the Lord.

f By consenting to his death, or conspiring with the wicked.
‡ Ebr. suffer not sinne vpon him.
Mat. 5. 43. rom. 13. 9. gal. 5. 14. iames 2. 8.
g As an horse to leape an asse, or a mule a mare.
‡ Eb a beating shall be: some read, they shalbe beaten.
h It shalbe vncleane, as that thing which is not circumcised.
‖ Or, that God may multiplie.
‖ Or, whether it be strangled, or otherwise.
i To measure lucky or vnlucky dayes. Chap. 21. 5.
k As did the Gentiles in signe of mourning.
‖ Or, cut, or teare. Deut. 14. 1.
‡ Ebr. soule, or person.
l By whipping your bodies, or burning markes therein.
m As did the Cyprians and Locrenses. 1. Sam. 28. 8.
n In token of reuerence.
‖ Or, doe him wrong. Exod. 22. 21.
o As in measuring the ground, Pro. 11. 1. & 16. 11. and 20. 10.
p By these two measures he meaneth al other. Of ephah, read Exo. 16. 36. & of Hin, Exod. 29. 40.

CHAP. XX.

2 They that giue of their seed to Molech, must die. 6 They that haue recourse to sorcerers. 10 The man that committeth adultery, 11 incest, or fornication with the kinred or affinitie. 24 Israel a peculiar people to the Lord.

AND the Lord spake vnto Moses, saying.

2 Thou shalt say also to the children of Israel, *Whosoeuer he be of the children of Israel, or of the strangers that dwell in Israel, that giueth his children vnto [a] Molech, he shall die the death, the people of the land shall stone him to death.

3 And I [b] will set my face against that man, and cut him off from among his people, because hee hath giuen his children vnto Molech, for to defile my Sanctuary, and to pollute mine holy Name.

4 And if the [c] people of the land hide their eyes, and winke at that man when hee giueth his children vnto Molech, and kill him not,

5 Then will I set my face against that man, and against his family, [e] will cut him off, and all that goe a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after such as worke with spirits, and after sorthsayers, to goe a [d] whoring after them, then will I set my face against that person, and will cut him off from among his people.

7 ¶ Sanctifie your selues therefore, * and be holy, for I am the Lord your God.

8 Keepe yee therefore mine ordinances, and doe them. I am the Lord which doeth sanctifie you.

9 ¶ * If there be any that curseth his father or his mother, he shall die the death, seeing he hath cursed his father and his mother, [e] his blood shalbe vpon him.

10 ¶ * And the man that committeth adultery with another mans wife, because hee hath committed adultery with his neighbours wife, the adulterer and the adulteresse shall die the death.

11 And the man that lyeth with his fathers wife, because he hath vncouered his fathers * shame, they shall both die: their blood shalbe vpon them.

12 Also [f] man that lieth with his daughter in law, they both shall die the death, they haue wrought ‖ abomination, their blood shalbe vpon them.

13 ¶ * The man also that lieth with the male, as one lieth with a woman, they haue both committed abomination, they shall die the death, their blood shalbe vpon them.

14 Likewise, hee that taketh a wife, and her mother, [f] committeth wickednesse: they shall burne him and them with fire, that there

Chap. 18. 21.
a By Molech, he meaneth any kinde of idole, Chap 18. 21.
b Reade chap. 17. 10. and 18. 21.
c Though the people be negligent to doe their duty, and defend Gods right, yet he will not suffer wickednesse to goe vnpunished.
d To esteeme sorcerers or coniurers is spiritual whoredome or idolatry.
Chap 11. 44. 1. pet. 1. 16.
Exod. 21. 17. prou. 20. 20. matth. 15. 4.
e He is worthy to die. Deut. 22. 22. iohn 8. 4, 5.
Chap. 18. 8. deut 22. 30.
‖ Or, confusion.
Chap. 18. 22.
f It is an execrable and detestable thing.

there be no wicked dnesse among you.

Chap. 18. 23. 15 *Also the man that lieth with a beast, shall die the death, and ye shall slay the beast.

16 And if a woman come to any beast, and lie therewith, then thou shalt kil the woman and the beast, they shall die the death, their blood shalbe vpon them.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame, and shee seeth his shame, it is villenie: therefore they shall bee cut off ‡ in the sight of their people, because he hath vncouered his sisters shame, he shall beare his iniquitie.

‡ Ebr. in the eyes of the children of their people. Chap. 18. 19. ‖ Or, floures. 18 *The man also that lieth with a woman, hauing her ‖ disease, and vncouereth her shame, and openeth her fountaine, and shee open the fountaine of her blood, they shall be euen both cut off from among their people.

19 Moreouer, thou shalt not vncouer the shame of thy* mothers sister, nor of thy fathers sister: because hee hath vncouered his ‡ kinne, they shall beare their iniquitie.

Chap. 18. 12, 13. ‡ Ebr. flesh. 20 Likewise the man that lieth with his fathers brothers wife, and vncouereth his vncles shame: they shall beare their iniquitie, and shall dies childlesse.

g They shall be cut off from their people, and their children shall be taken as bastards, and not counted among the Israelites. 21 So the man that taketh his brothers wife, committeth filthinesse, because he hath vncouered his brothers h shame: they shalbe childlesse.

h Reade Chap. 18. 16. Chap. 18. 26. Chap. 18. 25. Deut. 9. 5. 22 ¶ Yee shall keepe therefore all mine *ordinances and all my iudgements, and do them, that the land, whither I bring you to dwell therein, *spue you not out.

23 Wherefore yee shall not walke in the maners of this nation which I cast out before you: for they haue committed all these things, *therefore I abhorred them.

24 But I haue said vnto you, Yee shall inherite their land, and I will giue it vnto you to possesse it, euen a land that i flowe-eth with milke and honie: I am the Lord your God, which haue separated you from other people.

i Full of abundance of all things. Chap. 12. 2, 3. deut. 14. 4. 25 *Therefore shall ye put difference betweene cleane beasts and vncleane, and betweene vncleane foules and cleane: neither shall ye k defile your selues with beasts and foules, nor with any creeping thing, that the ground bringeth forth, which I haue separated from you as vncleane.

k By eating them contrary to my commandement. Verse 7. 26 Therefore shall ye be holy* vnto me: for I the Lord am holy, and I haue separated you from other people, that ye should be mine.

Deut. 18. 11. 1. sam. 28. 7. 27 ¶ *And if a man or woman haue a spirit of diuination or soothsaying in them, they shall die the death, they shall stone them to death, their blood shall bee vpon them.

CHAP. XXI.

2 For whom the Priests may lament. 6 How pure the Priests ought to bee, both in themselues, and in their family.

a By touching the dead, lamenting or being at their buriall. AND the Lord said vnto Moses, Speake vnto the Priests the sonnes of Aaron, and say vnto them, Let none be a defiled by the dead among his people.

2 But by his kinsman that is neere vnto him, to wit, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister a b maid, that is neere vnto him, which hath not had a husband: for her ‡ he may lament.

b For being maried she seemed to be cut off from his family. ‡ Ebr. he may be defiled. 4 He shall not lament for the c Prince among his people, to pollute himselfe.

c The Priest was permitted to mourne for his next kinsed onely. Chap. 19. 27. 5 They shall not make * bald parts vpon their head, nor shaue off the lockes of their beard, nor make any cuttings in their flesh.

6 They shalbe holy vnto their God, and not pollute the Name of their God: for the sacrifices of the Lord made by fire, and the bread of their God they doe offer: therefore they shall be holy.

7 They shall not take to wife a whore, or d one polluted, neither shall they marie a woman diuorced from her husband: for such one is holy vnto his God.

d Which hath an euill name, or is defamed. 8 Thou shalt e sanctifie him therefore, for he offreth the f bread of thy God: he shall be holy vnto thee: for I the Lord which sanctifie you, am holy.

e Thou shalt count them holy, and reuerence them. f The shew-bread. 9 ¶ If a Priests daughter fall to play the whore, she polluteth her father: therefore shall she be burnt with fire.

10 ¶ Also the hie Priest among his brethren, (vpon whose head the anoynting oyle was powred, and hath consecrated his hand to put on the garments) shall not g vncouer his head, nor rent his clothes,

g He shall vse no such ceremonies as the mourners obserued. 11 Neither shall he goe to any ‖ dead body, nor make himselfe vncleane by his father, or by his mother,

‖ Or, to the house of the dead. 12 Neither shall he go out of the h Sanctuary, nor pollute the holy place of his God: for the i crowne of the anointing oyle of his God is vpon him: I am the Lord.

h To goe to the dead. i For by his anointing, he was preferred to the other Priests, and therefore could not lament the dead, lest hee should haue polluted his holy oynting. 13 Also he shal take a maid vnto his wife:

14 But a widow, or a diuorced woman, or a polluted, or an harlot, these shall hee not marie, but shall take a maide of his owne k people to wife:

k Not onely of his tribe, but of all Israel. 15 Neither shal he defile his l seed among his people: for I am the Lord which sanctifie him.

l By marying any vnchast or defamed woman. 16 ¶ And the Lord spake vnto Moses, saying,

17 Speake vnto Aaron, and say, Whosoeuer of thy seede in their generations hath any blemishes, shall not preasse to offer the bread of his God:

18 For whosoeuer hath any blemish, shall not come neere: as a man blinde or lame or that hath m a flat nose, or that hath any n misshapen member,

m Which is deformed or bruised. n As not of equall proportion, or hauing in number more or lesse. 19 Or a man that hath a broken foote, or a broken hand,

20 Or is crooke-backt, or bleare eyed, o or hath a blemish in his eye, or be scurrie, or scabbed, or hath his stones broken.

o Or, that hath a web, or pearle. p As the shew-bread, and meat offerings. 21 None of the seede of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, having a blemish, hee shall not preasse to offer the p bread of his God.

q As of sacrifice for sinne. r As of the tenths and first fruits. 22 The bread of his God, euen of the q most holy, and r of the holy shall he eate:

23 But he shall not go in vnto the [f] vaile, nor come neere the altar, because hee hath a blemish, lest he pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses vnto Aaron, and to his sonnes, and to all the children of Israel.

f Into the Sanctuary.

CHAP. XXII.

3 *Who ought to abstaine from eating the things that were offered.* 19 *What oblations should bee offered.*

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, that they bee [a] separated from the holy things of the children of Israel, and that they pollute not mine holy Name in those things which they hallow vnto me: I am the Lord.

3 Say vnto them, Whosoeuer hee be of all your seede among your generations after you, that [b] toucheth the holy things which the children of Israel hallow vnto the Lord, hauing his vncleannesse vpon him, euen that person shall bee cut off from my sight: I am the Lord.

4 * Whosoeuer also of the seed of Aaron is a leper, or hath a running issue, he shall not eat of the holy things vntil he be cleane, and who so toucheth any that is [c] vncleane by reason of the dead, or a man whose issue of seed runneth from him,

5 Or the man that toucheth any creeping thing, whereby he may be made vncleane, or a man by whom hee may take vncleannesse, ‡ whatsoeuer vncleannesse he hath,

6 The person that hath touched such, shall therefore be vncleane vntill the euen, and shall not eate of the holy things ‖ except he haue washed his flesh with water.

7 But when the sunne is downe, he shall be cleane, and shall afterward eat of the holy things: for it is his ‖ food.

8 * Of a beast that dieth, or is rent with beasts, whereby he may be defiled, he shall not eat: I am the Lord.

9 Let them keepe therefore mine ordinance, lest they beare their sinne for it, and die for it, if they defile it: I the Lord sanctifie them.

10 There shall no [d] stranger also eate of the holy thing, neither [e] the guest of the Priest, neither shall an hired seruant eate of the holy thing:

11 But if the Priest buy any with money, he shall eate of it, also he that is borne in his house: they shall eat of his meat.

12 If the Priests daughter also be married vnto a [f] stranger, she may not eat of the holy offerings.

13 Notwithstanding if the priests daughter be a widow or diuorced, & haue no child, but is returned vnto her fathers house, shee shall eate of her fathers bread, as shee did in her * youth: but there shall no stranger eate thereof.

14 ¶ If a man eate of the holy thing vnwittingly, he shall put the [g] fift part thereunto, and giue it vnto the Priest with the hallowed thing.

15 So they shal not defile the holy things of the children of Israel, which they offer vnto the Lord,

16 Neither cause the people to beare the iniquitie of their [h] trespasse, while they eate their holy thing: for I the Lord doe hallow them.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, & to his sonnes, and to all the children of Israel, and say vnto them, Whosoeuer he be of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vowes, and for all their free offerings, which they vse to offer vnto the Lord for a burnt offering,

19 Ye shall offer of your free minde a male without blemish of the beeues, of the sheepe, or of the goats.

20 Ye shall not offer any thing that hath a blemish: for that shall not bee acceptable for you.

21 * And whosoeuer bringeth a peace offering vnto the Lord to accomplish his vow, or for a free offering, of the beeues, or of the sheepe, his free offering shal be perfect, no blemish shalbe in it.

22 Blinde, or broken, or maimed, or hauing a ‖ wenne, or scurue, or scabbed: these shall ye not offer vnto the Lord, nor make an offering by fire of these vpon the altar of the Lord.

23 Yet a bullocke or a sheep that hath any * member superfluous, or lacking, such mayest thou present for a free offering, but for a vow it shall not be accepted.

24 Yee shall not offer vnto the Lord that which is bruised, or crushed, or broken, or cut away, neither shal ye make an offering thereof in your land.

25 Neither [i] of the hand of a stranger shall yee offer the bread of your God, of any of these, because their corruption is in them, there is a blemish in them: therefore shall they not be accepted for you.

26 ¶ And the Lord spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goat shall be brought forth, it shall be euen seuen dayes vnder his dammes: and from the eight day forth, it shall be accepted for a sacrifice made by fire vnto the Lord.

28 As for the kow or the ewe, ye shall not * kill her, and her yong both in one day.

29 So when ye will offer a thanke offering vnto the Lord, ye shall offer willingly.

30 The same day it shalbe eaten, ye shall leaue * none of it vntill the morrow: I am the Lord.

31 Therefore shall ye keepe my commandements and doe them: for I am the Lord.

32 Neither shall yee [k] pollute mine holy Name, but I will bee hallowed among the children of Israel: I the Lord sanctifie you,

33 Which haue brought you out of the land of Egypt, to bee your God: I am the Lord.

a Meaning, that the Priests abstaine from eating, so long as they are polluted.

b To eate thereof.

Chap. 15. 2.

c By touching any dead thing, or being at burial of the dead.

‡ *Ebr. according to all his vncleannesse.*

‖ *Or, vntill.*

‖ *Or, bread.*

Exod. 22. 31. ezek. 44. 31.

d Which is not of the tribe of Leui.

e Some reade, the seruant which had his eare bored, and would not goe free, Exod. 21. 6.

f Who is not of the Priests kinred.

Chap. 10. 14.

g He shall giue that and a fift part ouer.

h For if they did not offer for their errour, the people by their example might commit the like offence.

Deut. 15. 21. ecclus. 35. 12.

‖ *Or, wart.*

Chap. 21. 18.

i Ye shall not receiue any vnperfect thing of a stranger, to make it the Lords offering: which hee calleth the bread of the Lord.

Deut. 22. 6.

Chap. 7. 15.

k For whosoeuer doeth otherwise then God commandeth, polluteth his Name.

CHAP. XXIII.

2 *The feasts of the Lord.* 3 *The Sabbath.* 5 *The Passouer.* 6 *The feast of vnleauened bread.* 10 *The feast of first fruits.* 16 *Whitsuntide.* 24 *The feast of blowing trumpets.* 34 *The feast of Tabernacles.*

And

AND the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, & say vnto them, The feasts of the Lord which ye shall call the holy ‖ assemblies, euen these are my feasts.
3 * Sixe dayes ‖ shall worke be done, but in the seuenth day shall bee the Sabbath of rest, an holy ‖ conuocation: yee shall doe no worke therein, it is the Sabbath of the Lord in all your dwellings.
4 These are the feasts of the Lord, and holy conuocations, which ye shall proclaime in their [a] seasons.
5 In the first moneth, and in the foureteenth day of the moneth at euening shall be the Passeouer of the Lord.
6 And on the fifteenth day of this moneth shall be the feast of * vnleauened bread vnto the Lord: seuen dayes shall ye eat vnleauened bread.
7 In the first day ye shall haue an holy conuocation: ye shall doe no [b] seruile worke therein.
8 Also ye shall offer sacrifice made by fire vnto the Lord seuen dayes: and in the [c] seuenth day shall be an holy conuocation: yee shall doe no seruile worke therein.
9 ¶ And the Lord spake vnto Moses, saying,
10 Speake vnto the children of Israel, and say vnto them, When yee be come into the land which I giue vnto you, and reape the harueſt thereof, then yee shall bring ‖ a sheafe of the first fruits of your harueſt vnto the Priest,
11 And he shall shake the sheafe before the Lord, that it may be acceptable for you: the morrow after the [d] Sabbath, the Priest shal shake it.
12 And that day when ye shake the sheafe shall ye prepare a lambe without blemish of a yere olde, for a burnt offering vnto the Lord.
13 And the meat offering thereof shal be two [e] tenth deales of fine flower mingled with oyle for a sacrifice made by fire vnto the Lord of sweete sauour: and the drinke offering thereof the fourth part [f] of an Hin of wine.
14 And ye shal eat neither bread nor parched corne, nor ‖ greene eares, vntill the selfe same day that ye haue brought an offering vnto your God: this shall be a Law for euer in your generations and in all your dwellings.
15 ¶ Yee shall count also to you from the morrow after the [g] Sabbath, euen from the day that ye shall bring the sheafe of the shake offering, seuen ‖ Sabbaths, they shalbe complete.
16 Vnto the morrow after the seuenth Sabbath shall ye number fifty dayes: then ye shall bring a new meate offering vnto the Lord.
17 Ye shall bring out of your habitations bread for the shake offring: they shal be two loaues of two tenth deales of fine flower, which shall be taken with [h] leauen for first fruits vnto the Lord.
18 Also ye shal offer with the bread seuen lambs without blemish of one yeare olde, and a yong bullocke and two rammes: they shall be for a burnt offering vnto the Lord, with their meat offerings and their drinke offerings, for a sacrifice made by fire of a sweet sauour vnto the Lord.
19 Then ye shall prepare an hee goat for a sinne offering, and two lambes of one yere old for peace offerings.
20 And the Priest shall shake them to and fro with the bread of the first fruits before the Lord, and with the two lambs: they shall be holy to the Lord, for the [i] Priest.
21 So ye shall proclaime the same day, that it may be an holy conuocation vnto you: ye shall doe no seruile worke therein: it shalbe an ordinance for euer in all your dwellings, throughout your generations,
22 ¶ * And when you reape the harueſt of your land, thou shalt not ridde cleane the corners of thy field when thou reapest, neither shalt thou make any after gathering of thy harueſt, but shalt leaue them vnto the poore and to the stranger: I am the Lord your God.
23 ¶ And the Lord spake vnto Moses, saying,
24 Speake vnto the children of Israel, and say, In the [k] seuenth moneth, and in the first day of the moneth shall ye haue a [l] Sabbath, for the remembrance of [m] blowing the trumpets, an holy conuocation.
25 Ye shal do no seruile worke therein, but offer sacrifice made by fire vnto the Lord.
26 ¶ And the Lord spake vnto Moses, saying,
27 The * tenth also of this seuenth moneth shall be a day of reconciliation: it shall be an holy conuocation vnto you, and ye shal [n] humble your soules, & offer sacrifice made by fire vnto the Lord.
28 And yee shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.
29 For euery person that humbleth not himselfe that same day, shall euen be cut off from his people.
30 And euery person that shall doe any worke that same day, the same person also will I destroy from among his people.
31 Ye shall doe no manner worke therfore: this shall be a Law for euer in your congregations, throughout all your dwellings.
32 This shall be vnto you a Sabbath of rest, and ye shall humble your soules: in the ninth day of the moneth at euen, from [o] euen to euen shall yee ‡ celebrate your Sabbath.
33 ¶ And the Lord spake vnto Moses, saying,
34 Speake vnto the children of Israel, and say, * In the fifteenth day of this seuenth moneth shall be for seuen dayes the feast of Tabernacles vnto the Lord.
35 In the first day shall be an holy conuocation: ye shall doe no seruile worke therein.
36 Seuen dayes ye shall offer * sacrifice made by fire vnto the Lord, and in the eight day shall bee an holy conuocation vnto you, and ye shall offer sacrifices made by fire vnto the Lord: it is the [p] solemne

‖ Or, conuocations.
Exod. 20. 9, 10.
‖ Or, ye may worke.
‖ Or, assembly.
a For the Sabbath was kept euery weeke, and these other were kept but once euery yere. Exod. 12. 15. numb. 28. 17.
b Or, bodily labour, saue about that which one must eate, Exod. 12. 16.
c The first day of the feast & the seuenth were kept holy: in the rest they might work except any feast were intermedled, as the feast of vnleauened bread, the fifteenth day, and, the feast of sheaues the sixteenth day.
‖ Or, an omer, read Deut. 24. 19. ruth. 2. 15. psal. 129. 7.
d That is, the second Sabbath of the Passeouer.
e Which is the fift part of an Ephah, or two Omers: read Exod. 16. 16.
f Read Exod. 29. 40.
‖ Or, full eares.
g That is, the seuenth day after the first Sabbath of the Passeoner.
‖ Or, weekes.
h Because the Priest should eat them, as Chap. 7. 13. and they should not be offered to the Lord vpon the altar.
i That is, offered to the Lord, and the rest should be for the Priests.
Chap. 19. 9. deut. 24. 19.
k That is, about the end of September.
l Or, an holiday to the Lord.
m Which blowing was to put them in remembrance of the manifold feasts that were in that moneth, and of the Iubile. Chap. 16. 29, 30. numb. 29. 7.
n By fasting and prayer.
o Which conteineth a night and a day: yet they tooke it but for their natuall day.
‡ Ebr. rest your Sabbath.
Numb. 29. 12. iohn 7. 2, 37.
Exod. 29. 18.
p Or, a day wherein the people are stayed from all worke.

lemne assembly, ye shal doe no seruile worke therein.

37 These are the feasts of the Lord (which ye shall call holy conuocations) to offer sacrifice made by fire vnto the Lord, as burnt offring, and meate offring, q sacrifice & drink offerings, euery one vpon his day,

q Or, peace offering,

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vowes and beside all your free offerings, which ye shall giue vnto the Lord.

39 But in the fifteenth day of the seuenth moneth, when ye haue gathered in the fruite of the land, ye shall keepe an holy feast vnto the Lord seuen dayes: in the first day shall be a r Sabbath: likewise in the eight day shall be a Sabbath.

r Or, a solemne feast.

40 And ye shall take you in the first day the fruite of goodly trees, branches of palme trees, and the boughes of || thicke trees, and willowes of the broke, and shall reioyce before the Lord your God seuen dayes.

|| Or, of boughes thicke with leaues.

41 So ye shall keepe this feast vnto the Lord seuen dayes in the yere, by a perpetuall ordinance through your generations: in the seuenth moneth shall you keep it.

42 Ye shall dwell in boothes seuen dayes all that are Israelites borne shall dwell in boothes,

s In the wildernesse, forasmuch as they would not credit Iosua and Caleb, when they returned from spying the land of Canaan.

43 That your posteritie may know that I haue made the children of Israel to dwell in t boothes, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared vnto the children of Israel the feasts of the Lord.

CHAP. XXIIII.

2 The oyle for the lamps. 5 The shewbread. 14 The blasphemer shalbe stoned. 17 He that killeth shall be killed.

AND the Lord spake vnto Moses, saying.

2 a Command the children of Israel that they bring vnto thee pure oyle Olive beaten, for the light, to cause the lampes to burne continually.

a Read Exod. 27.20.

3 Without the vaile of the b Testimony in the Tabernacle of the congregation, shall Aaron dresse them, both euen and morning before the Lord alwaies: this shall be a Law for euer through your generations.

b Which vaile separated the holiest of all, where was the Arke of the Testimonie, from the Sanctuary. *Exod. 31.8.*

4 He shall dresse the lamps vpon the * pure Candlestick before the Lord perpetually.

5 ¶ Also thou shalt take fine flower and bake twelue * cakes thereof: two c tenth deales shall be in one cake.

Exod 25.30.

c That is, two Omers, read Exod. 16.16.

6 And thou shalt set them in two rowes, fiue in a rowe vpon the pure table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that d in stead of the bread it may be for a remembrance, and an offering made by fire to the Lord.

d For it was burnt euery Sabbath when the bread was taken away.

8 Euery Sabbath he shall put them in rowes before the Lord euermore, receiuing them of the children of Israel for an euerlasting couenant.

9 * And the bread shall be Aarons and his sonnes, & they shall eate it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetuall ordinance.

Exod. 29.33. chap. 8.31. mat. 12.1,5.

10 ¶ And there went e out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel strouie together in the hoste.

e Meaning, out of his tent.

11 So the Israelitish womans sonne f blasphemed the name of the Lord, & cursed, and they brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dibri, of the tribe of Dan)

f By sweating, or despiting God.

12 And they * put him in ward, till he tolde them the mind of the Lord.

Num. 15.34.

13 Then the Lord spake vnto Moses, saying,

14 Bring the blasphemer without the hoste, and let all that heard him, * put their hands vpon his head, and let all the Congregation stone him.

Deut. 13.9. and 17.7.

15 And thou shalt speake vnto the children of Israel, saying, Whosoeuer curseth his God, shall g beare his sinne.

g Shall be punished.

16 And he that blasphemeth the Name of the Lord shall be put to death: all the Congregation shall stone him to death: as well the stranger, as he that is borne in the land: when he blasphemeth the Name of the Lord, let him be slaine.

17 ¶ * He also that ‡ killeth any man, he shall be put to death.

Exod. 21.12. deut. 19.4, 11.

‡ *Ebr. smiteth the soule of any man.*

18 And he that killeth a beast, he shal restore it, ‡ beast for beast,

‡ *Ebr. soule for soule.*

19 Also if a man cause any blemish in his neighbour: as he hath done, so shal it be done to him.

Exod. 21.24.

20 * Breach for breach, eye for eye, tooth for tooth: such a blemish as he hath made in any, such shall be repayed to him.

deut. 19.21. matth. 5.38.

21 And he that killeth a beast shal restore it: but he that killeth a man shal be slaine.

Exod. 12.49.

22 Ye shall haue * one Law: it shall be as well for the stranger, as for one borne in the countrey: for I am the Lord your God.

23 ¶ Then h Moses told the children of Israel, and they brought the blasphemer out of the hoste, and stoned him with stones: so the children of Israel did as the Lord had commanded Moses.

h Because the punishment was not yet appointed by the Law for the blasphemer, Moses consulted with the Lord, and told the people what God commanded.

CHAP. XXV.

2 The Sabbath of the seuenth yeere. 8 The Iubile in the fiftieth yeare. 14 Not to oppresse their bretheren. 23 The sale and redeeming of lands, houses, and persons.

AND the Lord spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, when ye shall come into the land, which I giue you, the * land shal ‡ keep Sabbath vnto the Lord.

Exod. 23.10.

‡ *Ebr. shall rest a rest.*

3 a Sixe yeeres thou shalt sow thy fielde, and sixe yeers thou shalt cut thy vineyard, and gather the fruite thereof.

a The Iewes began the count of this yeere in September; for then all the fruits were gathered.

4 But the seuenth yeere shall be a Sabbath of rest vnto the land: it shall bee the Lords

Lords Sabbath: thou shalt neither sow thy field, nor cut thy vineyard.

5 That which groweth of it [b] owne accord of thy harnest, thou shalt not reape, neither gather the grapes that thou hast [c] left vnlaboured: for it shall be a yeere of rest vnto the land.

6 And the [d] rest of the land shall be meat for you, euen for thee, and for thy seruaunt, and for thy mayd, and for thy hired seruant, and for the stranger that sojourneth with thee:

7 And for thy cattell, and for the beasts that are in thy land, shal all the increase thereof be meat.

8 ¶ Also thou shalt number seuen ‖ Sabbaths of yeeres vnto thee, euen seuen times seuen yeere: and the space of the seuen Sabbaths of yeeres will bee vnto thee nine and fourty yeere.

9 [e] Then thou shalt cause to blowe the trumpet of the Iubile in the tenth day of the seuenth moneth: euen in the day of the reconciliation shall ye make the trumpet blow, throughout all your land.

10 And ye shal hallow that yeere, euen the fiftieth yeere, & proclaime libertie in the land to all the [f] inhabitants thereof: it shalbe the Iubile vnto you, and yee shall returne euery man vnto his [g] possession, and euery man shal returne vnto his family.

11 This fiftieth yeere shall bee a yeere of Iubile vnto you: yee shall not sow, neither reape that which groweth of it selfe, neither gather the grapes thereof, that are left vnlaboured.

12 For it is the Iubile, it shall be holy vnto you, ye shall eat of the increase thereof out of the field.

13 In the yeere of this Iubile, ye shall returne euery man vnto his possession.

14 And when thou sellest ought to thy neighbor, or buyest at thy neighbours hand, ye shall [h] not oppresse one another.

15 But according to the number of [i] yeres after the Iubile, thou shalt buy of thy neighbour: also according to the number of the yeeres of the reuenues, he shall sell vnto thee.

16 According to the multitude of yeeres, thou shalt increase the price thereof, and according to the fewnesse of yeres, thou shalt abate the price of it: for the number of [k] fruits doeth he sell vnto thee.

17 Oppresse not ye therefore any man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore yee shall obey mine ordinances, and keepe my Lawes, and doe them, and yee shall dwell in the lande ‖ in saftetie.

19 And the land shall giue her fruit, and ye shall eate your fill, and dwell therein in saftetie.

20 And if ye shall say, What shall we eat the seuenth yeere, for we shal not sow nor gather in our increase?

21 I will ‡ send my blessing vpon you in the sixt yeere, and it shall bring forth fruit for three yeeres.

22 And ye shall sowe the eight yeere, and eate of the old fruite vntill the ninth yeere: vntill the fruit thereof come, ye shall eate the old.

23 ¶ Also the land shall not be sold to bee [l] cut off from the family: for the land is mine, and ye be but strangers and sojourners with mee.

24 Therefore in all the land of your possession ye shall [m] grant a redemption for the land.

25 ¶ If thy brother be impouerished, and sell his possession, then his redeemer shall come, euen his neere kinsman, and buy out that which his ‖ brother sold.

26 And if he haue no redeemer, but ‡ hath gotten and found to buy it out,

27 Then shall he [n] count the yeeres of his sale, and restore the ouerplus to the man, to whom hee sold it: so shall hee returne to his possession.

28 But if he cannot get sufficient to restore to him, then that which is sold shall remaine in the hand of him that hath bought it, vntill the yeere of the Iubile: and in the Iubile it shall come [o] out, and he shal returne vnto his possession.

29 Likewise if a man sel a dwelling house in a walled citie, hee may buy it out againe within a whole yeere after it is sold: within a yeere may he buy it out.

30 But if it be not bought out within the space of a full yeere, then the house that is in the walled city shall bee established, [p] as cut off from the family, to him that bought it, throughout his generations: it shall not goe out in the Iubile.

31 But the houses of villages, which haue no walles round about them, shall be estemed as the field of the countrey, they may be bought out againe, and shall ‖ goe out in the Iubile.

32 Notwithstanding the cities of the Leuites, and the houses of the cities of their possession, may the Leuites redeeme ‡ at all seasons.

33 And if a man purchase of the Leuites, the house that was sold, and the city of their possession shall goe out in the Iubile: for the houses of the cities of the Leuites are their possession among the children of Israel.

34 But the field of the [q] suburbs of their cities shall not be sold: for it is their perpetuall possession.

35 ¶ Moreouer, if thy brother be impouerished, and [r] fallen in decay with thee, thou shalt reliene him, and as a stranger and sojourner, so shall he liue with thee.

36 * Thou shalt take no vsurie of him, nor vantage, but thou shalt feare thy God, that thy brother may liue with thee.

37 Thou shalt not giue him thy money to vsurie, nor lend him thy victuals for increase.

38 I am the Lord your God, which haue brought you out of the land of Egypt, to giue you the land of Canaan, and to bee your God.

39 ¶ * If thy brother also that dwelleth by thee, be impouerished, and bee sold vnto thee, thou shalt not compel him to serue as a bond seruant,

40 But as an hired seruant, and as a sojourner

b By reason of the corne that fell out of the eares the yeere past.
c Or, which thou hast separated from thy selfe, and consecrated to God for the poore.
d That which the land bringeth forth in her rest.
‖ Or, weeke.
e In the beginning of the 50. yeer was the Iubile, so called, because the ioyfull tidings of liberty was publikely proclaimed by the sound of a cornet.
f Which were in bondage.
g Because the tribes should neither haue their possessions or families diminished nor confounded.
d By deceit or otherwise.
i If the Iubile to come be neere thou shalt sell better cheape: if it be farre off, dearer.
k And not the full possession of the land.
‖ Or, boldly without feare.
‡ Ebr. I will command.
l It could not be sold for euer, but must returne to the family in the Iubile.
m Ye shall sell it on condition that it may be redeemed.
‖ Or, kinsman.
‡ Ebr. his hand hath gotten.
n Abating the money of the yeeres past, and paying for the rest of the yeeres to come.
o From his hands that bought it.
p That is, for euer, reade verse 23.
‖ Or, returne.
‡ Ebr. for euer.
q Where the Leuites kept their cattell.
r In Ebrew it is, if his hand shake, meaning, if he stretch forth his Hand for helpe as one in miserie.
Exod. 22. 25. deut. 23. 19. prou. 28. 8. ezek. 18. 8. and 22. 12.
Exod. 21. 2. deut. 15. 12. iere. 34. 14.

sourner he shall be with thee: hee shall serue thee vnto the yeere of Iubile.

41 Then shall he depart from thee, both hee and his children with him, and shall returne vnto his family, and vnto the possession of his fathers shall he returne:

42 For they are my seruants, whom I brought out of the land of Egypt: they shall not [f] be sold as bondmen are sold.

43 * Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bondseruant also and thy bondmaide, which thou shalt haue, shall bee of the heathen that are round about you: of them shall you buy seruants and maydes.

45 And moreouer, of the children of the strangers that are sojourners among you, of them shall ye buy, and of their families that are with you, which they begat in your land: these shalbe your [t] possession.

46 So yee shall take them as inheritance for your children after you, to possesse them by inheritance, yee shall vse their labours for euer: but ouer your brethren the children of Israel ye shal not rule one ouer another with cruelty.

47 ¶ If a sojourner or a stranger dwelling by thee ‡ get riches, and thy brother by him bee impouerished, and sell himselfe vnto the stranger or sojourner dwelling by thee, or to the stocke of the strangers family,

48 After that hee is sold, hee may bee bought out: one of his brethren may buy him out,

49 Or his vncle, or his vncles sonne may buy him out, or any of the kinred of his flesh among his family, may redeeme him, either if he can [u] get so much, hee may buy himselfe out.

50 Then hee shall reckon with his buyer, from the yeere that he was sold to him, vnto the yeere of Iubile: and the money of his sale shall be according to the number of [x] yeeres: according to the time of an hired seruant shal he be with him.

51 If there be many yeeres behind, according to them he shall giue againe for his deliuerance of the money that he was bought for.

52 If there remaine but few yeeres vnto the yeere of Iubile, then he shall count with him, and according to his yeeres giue againe for his redemption.

53 He shall be with him yeere by yeere as an hired seruant: he shall not rule cruelly ouer him in thy [y] sight.

54 And if hee be not redeemed thus, hee shall go out in the yeere of Iubile, he and his children with him.

55 For vnto me the children of Israel are seruants: they are my seruants, whome I haue brought out of the land of Egypt: I am the Lord your God.

f Vnto perpetuall seruitude. *Ephes.6.9. colos.4.1.*

t For they shall not be bought out at the Iubile.

‡ *Ebr. his hand take hold.*

u If he be able.¶

x Which remaine yet to the Iubile.

y Thou shalt not suffer him to intreat him rigorously, if thou know it.

CHAP. XXVI.

1 Idolatrie forbidden. 3 A blessing to them that keepe the commandements. 14 The curse to those that breake them. 42 God promiseth to remember his Couenant.

YEe shall make you none idoles nor grauen image, neither reare you vp any * pillar, neither shal ye set any ‖ image of stone in your land to bow downe to it: for I am the Lord your God.

2 Ye shall keepe my Sabbaths, and * reuerence my Sanctuary: I am the Lord.

3 ¶ * If yee walke in mine ordinances, and keepe my Commandements and doe them,

4 I will then send you [a] raine in due season, and the land shall yeeld her increase, and the trees of the fielde shall giue their fruit.

5 And your threshing shall reach vnto the vintage, and the vintage shall reach vnto sowing time, and you shall eat your bread in plenteousnesse, and dwell in your land safely.

6 And I will send peace in the land, and yee shall sleepe, and none * shall make you afraid: also I ‡ wil rid euill beasts out of the land, and the [b] sword shall not goe thorow your land.

7 Also yee shall chase your enemies, and they shall fall before you vpon the sword.

8 * And fiue of you shal chase an hundred, and an hundred of you shal put ten thousand to flight, and your enemies shall fall before you vpon the sword.

9 For ‡ I wil haue respect vnto you and make you increase, and multiply you, and [c] stablish my couenant with you.

10 Yee shall eate also old store, and cary out old because of the new.

11 * And I will set my [d] Tabernacle among you, and my soule shall not lo the you.

12 Also I will walke among you, and I will be your God, and yee shall be my people.

13 I am the Lord your God, which haue brought you out of the land of Egypt, that ye should not be their bondmen, and I haue broken the [e] bonds of your yoke, and made you goe vpright.

14 ¶ * But if ye wil not obey me, nor doe all these Commandements,

15 And if yee shall despise mine ordinances, either if your soule abhorre my lawes, so that ye wil not do all my Commandements, but breake my [f] Couenant,

16 Then will I also doe this vnto you, I will appoint ouer you ‖ fearefulnesse, a consumption, and the burning ague to consume the eyes, and make the heart heauie, and you shall sow your seede in vaine: for your enemies shall eat it:

17 And I will set [g] my face against you, and ye shal fall before your enemies, and they that hate you, shall reigne ouer you, * and ye shall flee when none pursueth you.

18 And if ye will not for these things obey mee, then will I punish you [h] seuen times more according to your sinnes,

19 And I will breake the pride of your power, and I will make your heauen as [i] yron, and your earth as brasse:

20 And your ‖ strength shall bee spent in vaine: neither shall your land giue her increase, neither shall the trees of the land giue their fruit.

21 ¶ And

Exod.20.4. deut.5.8. Psal 97.7.

‖ *Or, stone hauing any image.*

7. Chap.19 30. Deut.28.1.

a By promising abundance of earthly things, he stirreth the minds to consider the rich treasures of the spirituall blessings.

Iob 11.19.

‡ *Ebr. I will cause the euill beast to cease.*

b Ye shall haue no warre. *Iosh.23.19.*

‡ *Ebr. I will turne vnto you.*

c Performe that which I haue promised. *Ezek.37.26. 2.cor.6.16.*

d I will be dayly present with you.

e I haue set you at full liberty, whereas before ye were as beasts tied in bands. *Deut.21.15. lament.2.17. malac.2.2.*

f Which I made with you in chusing you to be my people.

‖ *Or, an hastie plague.*

g Reade Chap. 17.10. *Prou.28.1.*

h That is, more extremely.

i Ye shall haue drought and barrennesse, Hag 1.10.

‖ *Or, labour.*

21 ¶ And if ye walke [k] stubburnly against me, and will not obey me, I will then bring seuen times moe plagues vpon you, according to your sinnes.

22 I wil also send wilde beasts vpon you, which shal [l] spoile you, and destroy your cattell, and make you few in number: so your high [m] wayes shall be desolate.

23 Yet if by these ye wil not be reformed by me, but walke stubburnly against me,

24 Then will I also walke * stubburnly against you, and I will smite you yet seuen times for your sinnes:

25 And I wil send a sword vpon you, that shall auenge the quarel of my couenant: and when you are gathered in your cities, I will send the pestilence among you, and yee shall be deliuered into the hand of the enemy.

26 When I shall breake the [n] staffe of your bread, then ten women shall bake your bread in one [o] ouen, and they shall deliuer your bread againe by weight, & ye shall eate, but not be satisfied.

27 Yet if ye will not for this obey me, but walke against me stubburnly,

28 Then will I walke stubburnly in mine anger against you, and I will also chastise you seuen times more according to your sinnes.

29 * And yee shall eate the flesh of your sonnes, and the flesh of your daughters shall ye deuoure.

30 I wil also destroy your hie places, and * cut away your images, and cast your carkeises vpon the || bodies of your idoles, and my soule shall abhorre you.

31 And I will make your cities desolate, and bring your sanctuary vnto nought, and [p] will not smell the sauour of your sweet odours.

32 I will also bring the land vnto a wilderness, and your enemies which dwell therein, shall be astonished thereat.

33 Also I wil scatter you among the heathen, and [q] will draw out a sword after you, and your lande shal be waste, and your cities shall be desolate.

34 Then shall the land enioy her * Sabbaths, as long as it lieth voyd, and ye shal be in your enemies land: then shall the land rest, and enioy her Sabbaths.

35 All the dayes that it lieth void, it shal rest, because it did not rest in your [r] Sabbaths, when you dwelt vpon it.

36 And vpon them that are left of you, I will send euen a || faintnesse into their hearts in the land of their enemies, and the sound of a leafe shaken shall chase them, and they shall [s] flee as fleeing from a sword, and they shall fall, no man pursuing them.

37 They shal fall also one vpon another, as before a sword, though none pursue them, and ye shall not be able to stand before your enemies:

38 And yee shall perish among the heathen, and the land of your enemies shall eate you vp.

39 And they that are left of you, shal pine away for their iniquitie in your enemies lands, and for the iniquities of their fathers, shall they pine away with [t] them also.

40 Then they shall confesse their iniquitie, and the wickednesse of their fathers for their trespasse, which they haue trespassed against mee, and also because they haue walked stubburnely against me.

41 Therefore I will walke stubburnely against them, and bring them into the land of their enemies: so then their vncircumcised hearts shall bee humbled, and then they shal || willingly beare the punishment of their iniquitie.

42 Then I will remember my couenant with Iaakob, & my couenant also with Izhak, and also my couenant with Abraham will I remember, & will remember the land.

43 [u] The land also in the meane season shal be left of them, and shal enioy her Sabbaths while she lieth walke without them, but they shall willingly suffer the punishment of their iniquitie, because they despised my Lawes, and because their soule abhorred mine ordinances.

44 Yet notwithstanding this, when they shall be in the land of their enemies, * I will not cast them away, neither will I abhorre them, to destroy them vtterly, nor to breake my couenant with them: for I am the Lord their God:

45 But I will remember for them the [x] couenant of old, when I brought them out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord.

46 These are the ordinances, and the iudgements, and the lawes, which the Lord made betweene him & the children of Israel in mount [y] Sinai, by the hand of Moses.

k Or as some reade, by fortune, imputing my plagues to chance and fortune.

l Of your children, 2. King. 17. 25.

m Because none dare passe thereby for feare of beasts. 2. Sam. 22. 27. psal. 18. 26.

n That is, the strength, whereby the life is susteined, Ezek. 4. 16. and 5. 16.

o One ouen shal be sufficient for ten families.

Deut. 28. 53.

2 Chron. 34. 7. || Or, carions.

p I will not accept your sacrifices.

q Signifying, that no enemie can come without Gods sending. Chap. 25. 2.

r Which I commanded you to keepe. || Or, cowardnesse.

s As if their enemies did chase them.

t For almuch as they are culpable of their fathers faults, they shall be punished as well as their fathers.

|| Or, pray for their sinne.

u While they are captiues and without repentance.

Deut. 4. 31. rom. 11. 26.

x Made to their forefathers.

y Fiftie dayes after they came out of Egypt.

CHAP. XXVII.

2 Of diuers vowes, and the redemption of the same 28 A thing separate from the vse of man, cannot be sold, nor redeemed, but remaineth to the Lord.

MOreouer the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, If any man shall make a [a] vow of a person vnto the Lord, by [b] thy estimation,

3 Then thy estimation shall bee thus: a male from twenty yere olde vnto sixtie yere olde shall bee by thy estimation euen fiftie [c] shekels of siluer, after the shekel of the Sanctuary.

4 But if it be a female, then thy valuation shalbe thirtie shekels.

5 And from fiue yere old to twenty yere olde, thy valuation shall bee for the male twentie shekels, and for the female tenne shekels.

6 But from a [d] moneth old vnto fiue yere old, thy price of the male shalbe fiue shekels of siluer, and thy price of the female, three shekels of siluer.

7 And from sixtie yeere old and aboue, if he be a male, then thy price shall be fifteene shekels, and for the female ten shekels.

8 But if hee bee poorer [e] then thou hast estemed him, then shall he present himselfe before the Priest, and the Priest shall value him, according to the abilitie of him that

a As of his sonne or his daughter.

b Which art the Priest.

c Reade the value of the shekel, Exod. 30. 13.

d He speaketh of those vowes whereby the fathers dedicated their children to God, which were not of such force, but they might be redeemed from them.

e If he be not able to pay after thy valuation.

vowed, so shall the Priest value him.

9 And if it be a [f] beast whereof men bring an offring vnto the Lord, all that one giuen of such vnto the Lord, shalbe holy.

10 He shall not alter it, nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, then both this and that, which was changed for it, shall bee [g] holy.

11 And if it bee any vncleane beast, of which men doe not offer a sacrifice vnto the Lord, hee shall then present the beast before the Priest.

12 And the Priest shall value it, whether it bee good or bad: and as thou valuest it, which art the Priest, so shall it bee.

13 But if hee will buy it againe, then hee shall giue the fift part of it more, aboue thy valuation.

14 ¶ Also when a man shall dedicate his house to bee holy vnto the Lord, then the Priest shall value it, whether it bee good or bad, and as the Priest shall prise it, [‡] so shal the value bee.

15 But if hee that sanctified it, will redeeme his house, then hee shall giue thereto the fift part of money more then thy estimation, and it shall be his.

16 If also a man dedicate to the Lord any ground of his inheritance, then shalt thou esteeme it, according to the [h] seed thereof: an [i] Homer of barly seed shall be at fiftie shekels of siluer.

17 If hee dedicate his field immediatly from the yeere of Iubile, it shall be worth as thou doest esteeme it.

18 But if hee dedicate his field after the Iubile, then the Priest shall reckon him the money according to the yeeres that remaine vnto the yeere of Iubile, and it shall be abated by thy estimation.

19 And if he that dedicateth it, will redeeme the field, then he shall put the fift part of the price, that thou esteemedst it at, thereunto, and it shall remaine his.

20 And if hee will not redeeme the field, but the Priest [k] sell the field to another man, it shall be redeemed no more.

21 But the field shalbe holy to the Lord, when it goeth out in the Iubile, as a field [l] separate from common vses: the possession thereof shall be the Priests.

22 If a man also dedicate vnto the Lord a field, which hee hath bought, which is not of the ground of his inheritance,

23 Then the Priest shall set the price to him, as * thou esteemest it, vnto the yeere of Iubile, and he shall giue [m] thy price the same day, as a thing holy vnto the Lord.

24 But in the yeere of Iubile, the field shal returne vnto him, of whom it was bought: to him, I say, whose inheritance the land was.

25 And all thy valuation shall bee according to the shekel of the * Sanctuary: a shekel conteineth twenty gerahs.

26 ¶ * Notwithstanding, the first borne of the beastes, because it is the Lords first borne, none shall dedicate such, be it bullocke or sheepe: for it is the [n] Lords.

27 But if it be an vncleane beast, then he shall redeeme it by thy valuation, and giue the fift part more thereto: and if it bee not redeemed, then it shall bee sold, according to thy estimation.

28 * Notwithstanding, nothing separate from the common vse, that a man doth separate vnto the Lord of all that he hath (whether it be man or beast, or land of his inheritance) may be sold nor redeemed: for euery thing separate from the common vse, is most holy vnto the Lord.

29 Nothing separate from the common vse, which shall be separate from man, shalbe redeemed, but [o] die the death.

30 Also all the tithe of the land, both of the seed of the ground, and of the fruit of the trees is the Lords: it is holy to the Lord.

31 But if a man will redeeme any of his tithe, he shall adde [p] the fift part thereto.

32 And euery tithe of bullock, [q] of sheepe, and of al that goeth vnder the rod, the tenth shalbe holy vnto the Lord.

33 He shall not looke if it be good or bad, neither shal he change it: els if he change it, both it, and that it was changed withall shalbe holy, and it shall not be redeemed.

34 These are the commandements which the Lord commaunded by Moses vnto the children of Israel in mount Sinai.

f Which is cleane, Chap. 11.2.

g That is, consecrate to the Lord.

‡ Ebr. so shall it stand.

h Valuing the price thereof, according to the seed that is sowen, or by the seed that it doeth yeeld.

i Homer is a measure conteining ten Ephahs, reade of Ephah, Exod. 16.16.36.

k For their own necessitie or godly vses.

l That is, which is dedicate to the Lord with a curse to him that doth turne it to his priuate vse, Num. 21.2. deut. 13.15. iosh 9.17. Verse 12.

m The Priests valuation.

Exod. 30.13. numb. 3.47. ezek. 45.12.

Exod. 13.2. and 22.29. numb. 3.13.

n It was the Lords already.

Iosh. 6.19.

o It shal remaine without redemption.

p Besides the value of the thing it selfe

q All that which is numbred: that is, euery tenth, as he falleth by tale without exception or respect.

The fourth booke of Moses, called * Numbers.

*So called, because of the diuersity & multitude of numbrings which are here chiefly conteined, both of mens names and places.

THE ARGVMENT.

FOrasmuch as God hath appointed that his Church in this world shall be vnder the crosse, both because they should learne not to put their trust in worldly things, and also feele his comfort, when all other helpe faileth: hee did not straightway bring his people after their departure out of Egypt, into the land which hee promised them: but ledde them to and fro for the space of fourtie yeeres, and kept them in continuall exercises, before they enioyed it, to try their faith, and to teach them to forget the world, and to depend on him. Which triall did greatly profite to discerne the wicked and hypocrites from the faithfull and true seruants of God, who serued him with pure heart, whereas the other preferring their carnall affections to Gods glory, and making religion to serue their purpose, murmured when they lacked to content their lustes, and despised them whome God had appointed rulers ouer them. By reason whereof they prouoked Gods terrible iudgements against them, and are set foorth as a most notable example for all ages to beware how they abuse Gods word, preferre their owne lustes to his will, or despise his Ministers Notwithstanding God is euer true in his promise, and gouerneth his by his holy Spirit, that either they fall not to such inconueniences,

uenience, or els returne to him quickly by true repentance: and therefore he continueth his graces towards them, hee giueth them ordinances and instructions, aswell for religion as outward policie: he preserueth them against all craft and conspiracy, and giueth them manifold victories against their enemies. And to auoyd all controuersies that might arise, hee taketh away the occasions, by diuiding among all the tribes, both the land which they had wonne, and that also which he had promised, as seemed best to his godly wisedome.

CHAP. I.

2 Moses and Aaron with the twelue princes of the tribes are commaunded of the Lord to number them that are able to goe to warre. 49 The Leuites are exempted for the seruice of the Lord.

THe Lord spake againe vnto Moses in the wilderness of [a] Sinai, in the tabernacle of the Congregation, in the first day of the [b] second moneth in the second yeere after they were come out of the land of Egypt, saying,

2 * Take yee the summe of all the Congregation of the children of Israel, after their families, and households of their fathers with the number of their names: to wit, all the males, ‡ man by man:

3 From twenty yeere old and aboue, all that goe forth to the warre in Israel, thou and Aaron shall number them, throughout their armies.

4 And with you shall bee [c] men of euery tribe, such as are the heads of the house of their fathers.

5 And these are the names of the men that shal [d] stand with you, of the tribe of Reuben, Elizur the sonne of Shedeur:

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Amminadab:

8 Of Issachar, Nathaneel the sonne of Zuar:

9 Of Zebulun, Eliab the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elishama the sonne of Ammihud: of Manasseh, Gamliel the sonne of Pedahzur:

11 Of Beniamin, Abidan the sonne of Gideoni:

12 Of Dan, Ahiezer the sonne of Ammishaddai:

13 Of Asher, Pagiel the sonne of Ocran:

14 Of Gad, Eliasaph the sonne of Deuel:

15 Of Naphtali, Ahira the sonne of Enan.

16 These were famous in the Congregation, [e] princes of the tribes of their fathers, and heads ouer thousands in Israel.

17 ¶ Then Moses & Aaron tooke these men which are expressed by their names.

18 And they called all the Congregation together, in the first day of the second moneth, who declared [f] their kinreds by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, man by man.

19 As the Lord had commanded Moses, so hee numbred them in the wilderness of Sinai.

20 ¶ So were the sonnes of † Reuben Israels eldest sonne by their generations, by their families, and by the houses of their fathers, according to the number of their names, man by man, euery male from twentie yeere old and aboue, as many as ‖ went forth to warre:

21 The number of them, I say, of the tribe of Reuben, was fiue and forte thousand, and fiue hundreth.

22 ¶ Of the sonnes of † Simeon by their generations, by their families, & by the houses of their fathers, the summe thereof by the number of their names, man by man, euery male from twentie yeere old and aboue, all that went forth to warre:

23 The summe of them, I say, of the tribe of Simeon was nine and fifty thousand, and three hundreth.

24 ¶ Of the sonnes of † Gad by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went forth to warre:

25 The number of them, I say, of the tribe of Gad was fiue and forte thousand, and fiue hundreth and fiftie.

26 ¶ Of the sonnes of † Iudah by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went forth to warre:

27 The number of them, I say, of the tribe of Iudah was threescore and fourteene thousand, and fiue hundreth.

28 ¶ Of the sonnes of † Issachar by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

29 The number of them also of the tribe of Issachar was foure and fifty thousand and foure hundreth.

30 ¶ Of the sonnes of † Zebulun by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

31 The number of them also of the tribe of Zebulun was seuen and fifty thousand and foure hundreth.

32 ¶ Of the sonnes of Ioseph, namely of the sonnes of † Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went forth to warre:

33 The number of them also of the tribe of Ephraim was forte thousand and fiue hundreth.

34 ¶ Of the sonnes of † Manasseh by their generations, by their families, and by the houses of their fathers, according to the

a In that place of the wilderness that was neere to mount Sinai.

b Which conteineth part of April, and part of May. *Exod. 30. 12.*

‡ *Ebr. by their heads.*

c That is, the chiefest man of euery tribe.

d And assist you when ye number the people.

e Or, captaines and gouernours.

f In shewing euery man his tribe and his ancestors.

† These are the names of the twelue tribes, as first of Reuben.

‖ *Or, as were able to beare weapons.*

† Simeon.

† Gad.

† Iudah.

† Issachar.

† Zebulun.

† Ephraim.

† Manasseh.

the number of their names, from twentie yeere old and aboue, all that went forth to warre:

35 The number of them also of the tribe of Manasseh was two and thirtie thousand and two hundreth.

† Beniamin. 36 ¶ Of the sonnes of † Beniamin by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went forth to warre:

37 The number of them also of the tribe of Beniamin was fiue and thirtie thousand and foure hundreth.

† Dan. 38 ¶ Of the sonnes of † Dan by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and aboue, all that went forth to warre:

39 The number of them also of the tribe of Dan was threescore and two thousand and seuen hundreth.

† Asher. 40 ¶ Of the sonnes of † Asher by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went forth to warre:

41 The number of them also of the tribe of Asher was one and forty thousand and fiue hundreth.

† Naphtali. 42 ¶ Of the children of † Naphtali by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went to the warre:

43 The number of them also of the tribe of Nayhtali was three and fiftie thousand and foure hundreth.

‖ Or, full sum. 44 These are the ‖ summes which Moses and Aaron numbred, and the princes of Israel, the twelue men, which were euery one for the house of their fathers.

45 So this was all the summe of the sonnes of Israel, by the houses of their fathers, from twentie yeere olde and aboue, all that went to the warre in Israel,

46 And all they were in number sixe hundreth and three thousand, fiue hundreth and fiftie.

47 But the Leuites, after the tribes of their fathers, were not numbred among them.

g Which were warriours, but were appointed to the vse of the Tabernacle.

48 For the Lord had spoken vnto Moses, and said,

49 Onely thou shalt not number the tribe of Leui, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimonie, and ouer all the instruments thereof, & ouer all things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall ‡ dwell round about the Tabernacle.

‡ Ebr. campe.

51 And when ẏ Tabernacle goeth forth, the Leuites shall take it downe: and when the Tabernacle is to be pitched, the Leuites shall set it vp: for the h stranger that commeth neere, shalbe slaine.

h Whosoeuer is not of the tribe of Leui.

52 Also the children of Israel shall pitch their tents, euery man in his campe, and euery man vnder his standard throughout their armies.

53 But the Leuites shall pitch round about the Tabernacle of the Testimonie, lest vengeance i come vpon the Congregation of the children of Israel, and the Leuites shal take the charge of the Tabernacle of the Testimonie.

i By not hauing due regard to the Tabernacle of the Lord.

54 So the children of Israel did according to all that the Lord had commaunded Moses: so did they.

CHAP. II.

2 The order of the Tents, and the names of the Captaines of the Israelites.

AND the Lord spake vnto Moses, and to Aaron, saying,

2 a Euery man of the children of Israel shall campe by his standard, & vnder the ensigne of their fathers house: farre off about the Tabernacle of the Congregation shall they pitch.

a In the twelue tribes were foure principall standards, so that euery three tribes had their standard.

3 On the East side toward the rising of the Sunne, shall they of the standard of the hoste of Iudah pitch according to their armies, and Nahshon the sonne of Amminadab shalbe ‖ captaine of the sonnes of Iudah.

‖ Or, prince.

4 And his hoste, and the number of them were seuentie and foure thousand, and sixe hundreth.

5 Next vnto him shall they of the tribe b of Issachar pitch, and Nethaneel the sonne of Zuar shall be the captaine of the sonnes of Issachar.

b Iudah, Issachar, and Zebulun the sonnes of Leah were of the first standard,

6 And his hoste, and the number thereof were foure and fifty thousand, and foure hundreth.

7 Then the tribe of Zebulun, and Eliab the sonne of Helon, captaine ouer the sonnes of Zebulun:

8 And his hoste, and the number thereof seuen and fiftie thousand & foure hundreth:

9 The whole number of the c hoste of Iudah are an hundreth fourescore and sixe thousand and foure hundreth, according to their armies: they shall first set forth.

c Of them which were contained vnder that name

10 ¶ On ẏ Southside shalbe the standard of the hoste of d Reuben according to their armies, and the captaine ouer the sonnes of Reuben shalbe Elizur the sonne of Shedeur:

d Reuben and Simeon the sonnes of Leah, and Gad the sonne of Zilpah her mayde, were of the second standard.

11 And his hoste and the number thereof sixe and forty thousand and fiue hundreth.

12 And by him shall the tribe of Simeon pitch, and the captaine ouer the sonnes of Simeon shall be Shelumiel the sonne of Zurishaddai:

13 And his host, and the number of them, nine and fifty thousand and three hundreth.

14 And the tribe of Gad, and the captaine ouer the sonnes of Gad shall be Eliasaph the sonne of ‖ Deuel:

‖ Or, Reuel.

15 And his host, and the number of them were fiue and fortie thousand, sixe hundreth and fiftie.

16 All the number of the campe of Reuben were an hundreth and one & fiftie thousand, and foure hundreth and fifty according to their armies, and they shall set forth in the second place.

17 ¶ Then the tabernacle of the Congregation shall goe with the host of the Leuites, in

in the [e] mids of the campe, as they haue pitched, ſo ſhall they goe forward, euery man in his order according to their ſtanderds.

18 ¶ [f] The ſtanderd of the campe of Ephraim ſhall bee toward the Weſt according to their armies: and the captaine ouer the ſonnes of Ephraim ſhall bee Eliſhama the ſonne of Ammiud:

19 And his hoſt and the number of them were fourty thouſand and fiue hundred.

20 And by him ſhalbe the tribe of Manaſſeh, and the captain ouer the ſons of Manaſſeh ſhall bee Gamliel the ſonne of Pedahzur:

21 And his hoſt and the number of them were two & thirty thouſand & two hundred.

22 And the tribe of Beniamin, and the captaine ouer the ſonnes of Beniamin, ſhalbe Abidan the ſonne of Gideoni:

23 And his hoſt, and the number of them were fiue & thirty thouſand & foure hundred.

24 All the number of the campe of Ephraim were an hundred and eight thouſand and one hundreth according to their armies, and they ſhall goe in the third place.

25 ¶ The ſtanderd of ye hoſt of [g] Dan, ſhal bee toward the North according to their armies: & the captaine ouer ye children of Dan ſhalbe Ahiezer the ſonne of Ammiſhaddai:

26 And his hoſt, and the number of them were two and threeſcore thouſand and ſeuen hundred.

27 And by him ſhall the tribe of Aſher pitch, and the captaine ouer the ſonnes of Aſher, ſhalbe Pagiel the ſonne of Ocran:

28 And his hoſte and the number of them were one and fortey thouſand & fiue hundred.

29 ¶ Then the tribe of Naphtali, and the captaine ouer the children of Naphtali ſhall be Ahira the ſonne of Enan:

30 And his hoſt and the number of them were three & fiftie thouſand & foure hundred.

31 All the number of the hoſt of Dan was an hundred and ſeuen and fiftie thouſand and fiue hundred: they ſhall goe hindmoſt with their ſtanderds.

32 ¶ These are the [h] ſummes of the children of Iſrael by the houſes of their fathers, all the number of the hoſt according to their armies, fiue hundred and three thouſand, fiue hundred and fiftie.

33 But the Leuites were not numbred among the children of Iſrael, as the Lord had commanded Moſes.

34 And the children of Iſrael did according to all that the Lord had commanded Moſes: ſo they pitched according to their [i] ſtanderds, and ſo they iourneyed euery one with his families, according to the houſes of their fathers.

CHAP. III.

6 The charge and office of the Leuites. 12. 35 Why the Lord ſeparated the Leuites for himſelfe. 16 Their number, families and captaines. 40 The firſt borne of Iſrael is redeemed by the Leuites. 47 The ouerplus is redeemed by money.

These also were the [a] generations of Aaron and Moſes, in the day that the Lord ſpake with Moſes in mount Sinai.

2 So theſe are the names of the ſonnes of Aaron. * Nadab the firſt borne, and Abihu, Eleazar, and Ithamar.

3 These are the names of the ſonnes of Aaron the anointed priests, whom Moſes did * conſecrate to miniſter in the Priests office.

4 * And Nadab and Abihu died [b] before the Lord, when they offered * ſtrange fire before the Lord in the wildernes of Sinai, and had no children: but Eleazar and Ithamar ſerued in the Priests office in the light [c] of Aaron their father.

5 Then ye Lord ſpake vnto Moſes, ſaying,

6 Bring the tribe of Leui, and [d] ſet them before Aaron the Priest, that they may ſerue him,

7 And take the charge with him, euen the charge of the whole Congregation, [e] before the Tabernacle of the Congregation, to doe the ſeruice of the Tabernacle.

8 They ſhall alſo keepe all the inſtruments of the Tabernacle of the Congregation, and haue the charge of the children of Iſrael to doe the ſeruice of the Tabernacle.

9 And thou ſhalt giue the Leuites vnto Aaron, and to his [f] ſonnes: for they are giuen him freely fro among the children of Iſrael.

10 And thou ſhalt appoint Aaron and his ſonnes to execute their Priests office: & the [g] ſtranger that commeth neere, ſhalbe ſlaine.

11 ¶ Also the Lord ſpake vnto Moſes, ſaying,

12 Behold, I haue euen taken the Leuites from among the children of Iſrael: for all the firſt borne that openeth the matrice among the children of Iſrael, and the Leuites ſhalbe mine,

13 Becauſe al the firſt borne are mine: for the ſame day that I ſmote all the firſt borne in the land of Egypt, * I ſanctified vnto me all the firſt borne in Iſrael, both man and beaſt: mine ſhall they be: I am the Lord.

14 ¶ Moreouer, the Lord ſpake vnto Moſes in the wildernesse of Sinai, ſaying,

15 Number the children of Leui after the houſes of their fathers in their families: euery male from a moneth old and aboue, ſhalt thou number.

16 Then Moſes numbred them according to ye word of the Lord, as he was comanded.

17 And theſe were the ſonnes of Leui by their names, * Gerſhon, and Kohath, and Merari.

18 Also theſe are the names of the ſons of Gerſhon by their families: Libni & Shimei.

19 The ſonnes also of Kohath by their families: Amram, and Izehar, Hebron, and Uzziel.

20 And the ſonnes of Merari by their families: Mahli and Mushi. These are the families of Leui, according to the houſes of their fathers.

21 Of Gerſhon, came the familie of the Libnites and the familie of the Shimeites: these are the families of the Gerſhonites.

22 The ſumme whereof ([h] after the number of all the males from a moneth olde and aboue) was counted ſeuen thouſand and fiue hundreth.

23 ¶ The families of the Gerſhonites ſhal pitch behind the Tabernacle Weſtward.

24 The captaine & ‖ ancient of the houſe of the Gerſhonites ſhalbe Eliaſaph the ſonne of Lael.

25 And

e Because it might be in equall distance from each one, and all indifferently haue recourse thereunto.

f Because Ephraim and Manasseh supplied the place of Ioseph their father, they are taken to be Rahels children: so they and Beniamin make the third standerd.

g Dan & Naphtali the sonnes of Bilha Rahels maide with Asher the sonne of Zilpah make the fourth standerd.

h Which were of twenty yeeres and aboue.

i For vnder euery one of the foure principall standerds were diuers signes to keep euery band in order.

a Or, families and kinreds.

Exod. 6.23.

Exod. 28.3. Leuit. 10.1,2. chap. 26.61. 1. chron. 24.2.

b Or, before the Altar. Leuit 10.1,2.

c Whiles their father liued.

d Offer them vnto Aaron for the vse of the Tabernacle.

e Which appertained to the executing of the hie Priests commandement, to the ouersight of the people and the seruice of the Tabernacle.

f Aarons sonnes the Priests serued in the Sanctuary in praying for the people, and offring sacrifice: the Leuiees serued for the inferiour vses of the same.

g Any that would minister, not being a Leuite. Exod. 13.1. and 34.19 Leuit. 27. 26. chap. 8. 16. Luke 2.23.

Gen. 46.11. exod. 6.16. chap. 26.57. 1. chron. 6.1. and 23 6.

h Onely numbring the male children.

‖ Or, father.

25 And the charge of the sonnes of Gershon in the tabernacle of the Congregation shalbe the [i] tabernacle, and the pauilion, the couering thereof, and the vaile of the doore of the Tabernacle of the Congregation,

26 And the hanging of the court, and the vaile of the doore of the court, which is neere the Tabernacle, and neere the Altar round about, and the cords of it for all the seruice thereof.

27 ¶ And of Kohath came the familie of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Vzzielites: these are the families of the Kohathites.

28 The number of all the males from a moneth old and aboue, was eight thousand and sixe hundreth, hauing the [k] charge of the Sanctuary.

29 The families of the sonnes of Kohath shall pitch on ye South side of the tabernacle.

30 The captaine and ancient of the house, and families of the Kohathites shall bee Elizaphan the sonne of Vzziel:

31 And their charge shalbe the [l] Arke, and the Table, and the candlesticke, and the Altars, and the instruments of the Sanctuary that they minister with, and the vaile, and all that seruieth thereto.

32 And Eleazar the sonne of Aaron the Priest, shalbe ‖chiefe captaine of the Leuites, hauing the oversight of them that haue the charge of the Sanctuary.

33 ¶ Of Merari came the familie of the Mahlites, and the familie of the Mushites: these are the families of Merari.

34 And the summe of them according to the number of all the males, from a moneth olde and aboue, was sixe thousand and two hundreth.

35 The captaine and the ancient of the house of the families of Merari, shalbe Zuriel the sonne of Abihail: they shall pitch on the North side of the Tabernacle.

36 And in the charge and custodie of the sonnes of Merari shall be [m] the boards of the Tabernacle, and the barres thereof, and his pillars, and his sockets, and all the instruments thereof, and all that seruieth thereto,

37 With the pillars of the court round about, with their sockets, & their pinnes and their cords.

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, I say, of the Congregation Eastward, shall Moses & Aaron, and his sonnes pitch, hauing the charge of the Sanctuary, [n] and the charge of the children of Israel: but the stranger that commeth neere, shall be slaine.

39 The whole summe of the Leuites, which Moses & Aaron numbred at the commandement of the Lord, throughout their families, euen all the males from a moneth old and aboue, was two and twenty [o] thousand.

40 ¶ And ye Lord said vnto Moses, Number all the first borne that are males among the children of Israel, from a moneth old and aboue, and take the number of their names.

41 And thou shalt take the Leuites to me [p] for all the first borne of the children of Israel (I am the Lord) and the cattel of the Leuites for all the first borne of the cattel of the children of Israel.

42 And Moses numbred as the Lord commanded him, all the first borne of the children of Israel.

43 And all the first borne males rehearsed, by name (from a moneth old & aboue) according to their number were two & twenty thousand, two hundred seuenty and three.

44 ¶ And the Lord spake vnto Moses, saying,

45 Take the Leuites for all the first borne of the children of Israel, and the cattell of the Leuites for their cattell, and the Leuites shalbe mine. (I am the Lord)

46 And for the redeeming of the two hundreth seuentie and three, (which are moe then the Leuites) of the first borne of the children of Israel,

47 Thou shalt also take fiue shekels for euery person: after the weight of the Sanctuary shalt thou take it: * the shekel conteineth twenty gerahs.

48 And thou shalt giue the money wherewith the odde number of them is redeemed, vnto Aaron and to his sonnes.

49 Thus Moses tooke the redemption of them that were redeemed, being moe then the Leuites.

50 Of the [q] first borne of the children of Israel tooke he the money: euen a thousand three hundred threescore and fiue shekels after the shekel of the Sanctuary.

51 And Moses gaue the money of them that were redeemed, vnto Aaron and to his sonnes, according to the word of the Lord, as the Lord had commanded Moses.

i Their charge was to cary the couerings and hangings of the Tabernacle.

k Doing euery one his duety in the Sanctuary.

l The chiefe things within the Sanctuary were committed to the Kohathites.

‖ *Or prince of princes.*

m The woodworke and the rest of the instruments were cõmitted to their charge.

n That none should enter into the Tabernacle contrary to Gods appointment.

o So that the first borne of the children of Israel were moe by 273. as verse 43.

p So ye now the Leuites should satisfie vnto the Lord for the first borne of Israel, saue for the 273. which were moe then the Leuites, for whom they payed money.

Exod. 30. 13. Leuit. 27. 25. chap. 18. 16. ezek. 45. 12.

q Of the two hundreth seuenty & three which were more then the Leuites.

CHAP. IIII.

5 The offices of the Leuites, when the hoste remoued. 46 The number of the three families of Kohath, Gershon, and Merari.

AND the Lord spake vnto Moses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Leui, after their families, and houses of their fathers,

3 From [a] thirty yere old and aboue, euen vntill fiftie yeere olde, all that enter into the assembly to doe the worke in the Tabernacle of the Congregation.

4 This shalbe the office of the sonnes of Kohath in the Tabernacle of the Congregation about the Holiest of all.

5 ¶ When the hoste remoueth, then Aaron and his sonnes shall come & take downe [b] the couering vaile, and shal couer the Arke of the Testimonie therewith.

6 And they shall put thereon a couering of badgers skinnes, and shall spread vpon it a cloth altogether of blew silke, and put to [c] the barres thereof:

7 And vpon the * table of shew bread they shall spread a cloth of blew silke, & put thereon the dishes, and the incense cups, and goblets, and couerings to couer it [d] with, and the bread shalbe thereon continually.

8 And they shall spread vpon them a couering of skarlet, and couer the same with a couering of badgers skinnes, and put to the barres thereof.

9 Then they shal take a cloth of blue silke

a The Leuites were numbred after three sorts: first at a moneth olde when they were consecrate to the Lord, next at 25. yeeres olde when they were appointed to seruie in the Tabernacle, and at 30 yeere old to beare the burdens of the Tabernacle.

b Which diuided the Sanctuary from the holiest of all.

c That is, put them vpon their shoulders to cary it: for the barres of the Ark could neuer be remooued, Exod. 25. 15. *Exod.* 25. 30.

d Meaning, to couer the bread.

Exod. 25. 31. Exod. 25. 38.

and couer the [d] candlestick of light with his lampes and his snuffers, [*] and his snuffe-dishes, and all the oyle vessels thereof, which they occupie about it.

10 So they shall put it, and all the instruments thereof in a couering of badgers skins, and put it vpon the [e] barres.

11 Also vpon the golden [f] altar they shal spread a cloth of blue silke, and couer it with a couering of badgers skins, and put to the barres thereof.

12 And they shal take all the instruments of the ministery wherewith they ministre in the Sanctuary, and put them in a cloth of blue silke, and couer them with a couering of badgers skins, & put them on the barres.

13 Also they shall take away the ashes from the [g] Altar, and spread a purple cloth vpon it,

14 And shall put vpon it all the instruments thereof, which they occupie about it: the censers, the flesh hookes, and the besomes, and the basins, euen all the instruments of the Altar, and they shall spread vpon it a couering of badgers skinnes, and put to the barres of it.

15 And when Aaron and his sonnes haue made an ende of couering the [h] Sanctuary, and all the instruments of the Sanctuary, at the remouing of the hoste, afterward the sonnes of Kohath shall come to beare it, but they shall not [i] touch any holy thing, lest they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

16 ¶ And to the office of Eleazar the son of Aaron the Priest pertaineth the oile for the light, and the [k] sweet incense, and the [k] dayly meate offering, and the [k] anointing oyle, with the ouersight of all the Tabernacle, and of all that therein is, both in the Sanctuary, and in all the instruments thereof.

17 ¶ And the Lord spake vnto Moses, and to Aaron, saying,

18 Ye shal not [l] cut off the tribe of the families of the Kohathites from among the Leuites:

19 But thus doe vnto them, that they may liue and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoint [m] them, euery one to his office, and to his charge.

20 But let them not goe in, to see when the Sanctuary is folden vp, lest they die.

21 ¶ And the Lord spake vnto Moses, saying,

22 Take also the summe of the sonnes of Gershon, euery one by the houses of their fathers throughout their families:

23 From thirty yeere old and aboue, vntil fiftie yeere olde shalt thou number them, all that [n] enter into the assembly for to doe seruice in the Tabernacle of the Congregation.

24 This shalbe the seruice of the families of the Gershonites, to serue and to beare.

25 They shall beare the curtaines of the Tabernacle, & the Tabernacle of the Congregation, his couering, and the couering of Badgers skinnes, that is on hie vpon it, and the vaile of the [o] dooze of the Tabernacle of the Congregation:

26 The curtaines also of the Court, and the vaile of the entring in of the gate of the Court, [p] which is neere the Tabernacle and neere the Altar round about, with their cordes, and all the instruments for their seruice, and all that is made for them: so shall they serue.

27 At the commandement of Aaron and his sonnes, shall all the seruice of the sonnes of the Gershonites be done, in all their charges, and in all their seruice, and yee shall appoint them to keepe all their charges.

28 This is the seruice of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, and their watch shall bee vnder the [q] hand of Ithamar the sonne of Aaron the Priest.

29 ¶ Thou shalt number the sonnes of Merari by their families, and by the houses of their fathers:

30 From thirty yeere old and aboue, euen vnto fifty yeere old shalt thou number them, all that enter into the assembly, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office and charge according to all their seruice in the Tabernacle of the Congregation: the [r] boards of the Tabernacle with the barres thereof, and his pillars, and his sockets,

32 And the pillars round about the Court with their sockets, and their pinnes, and their cords, with all their instruments, euen for all their seruice: and by [r] name yee shall reckon the instruments of their office and charge.

33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.

34 ¶ Then Moses and Aaron, and the Princes of the Congregation numbred the sonnes of the Kohathites, by their families and by the houses of their fathers,

35 From thirty yeere old and aboue, euen vnto fiftie yeere old, all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

36 So the [t] numbers of them throughout their families, were two thousand seuen hundred and fifty.

37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandement of the Lord by the [s] hand of Moses.

38 Also the numbers of the sons of Gershon throughout their families and houses of their fathers,

39 From thirtie yeere olde and vpward, euen vnto fiftie yeere old: all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, and by the houses of their fathers, were two thousand fiue hundreth and thirtie.

41 These are the numbers of the families of

[e] The Ebrew word signifieth an instrument made of two staues or barres.

[f] Which was to burne incense: reade Exod. 30. 1.

[g] Of the burnt offring.

[h] That is, in folding vp the things of the Sanctuary, as the Arke, &c.

[i] Before it bee couered.

Exod. 30. 34, 35.

[k] Which was offered at morning & euening. Exod. 30. 23, 25.

[l] Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof perish.

[m] Shewing what part euery man shall beare.

[n] Which were receiued into the cõpany of them that ministred in the Tabernacle of the Congregation.

[o] Which vaile hanged between the Sanctuary and the Court,

[p] Which court compassed both the Tabernacle of the Congregation, and the Altar of burnt offring.

[q] Vnder the charge and ouersight.

Exod. 26. 15.

[r] Ye shall make an inuentory of all the things which ye commit to their charge.

[t] Ebr. the number bred of them.

[s] God appointing Moses to be the minister and executer thereof.

of the sonnes of Gershon: of all that [t] did seruice in the Tabernacle of the Congregation, whom Moses and Aaron did number according to the cõmandement of the Lord.

42 ¶ The numbers also of the families of the sonnes of Merari by their families, and by the houses of their fathers,

43 From thirtie yeere olde and vpward, euen vnto fiftie yeere old: all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

44 So the numbers of them by their families, were three thousand and two hundreth.

45 These are the summes of the families of the sonnes of Merari, whom Moses and Aaron numbred according to the commandement of the Lord by the hand of Moses.

46 So all the numbers of the Leuites, which Moses and Aaron, and the princes of Israel numbred by their families and by the houses of their fathers,

47 From thirty yeere old and vpward, euen to fiftie yeere old, euery one that came to doe [u] his duety, office, seruice and charge in the Tabernacle of the Congregation.

48 So the numbers of them were eight thousand, fiue hundreth and fourescore.

49 According to the ‡ commaundement of the Lord by the hand of Moses did [x] Aaron number them, euery one according to his seruice, and according to his charge. Thus were they of that tribe numbred, as the Lord commanded [x] Moses.

t Which were of competent age to serue therein, that is, betweene thirty and fiftie.

u Whosoeuer of the Leuites that had any maner of charge in the Tabernacle.

‡ *Ebr. according to the mouth or word.*

x So that Moses neither added nor diminished from that which the Lord commanded him.

CHAP. V.

2 The leprous and the polluted shall be cast forth. 6 The purging of sinne. 15 The triall of the suspected wife.

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel, that they [y] put out of the host euery leper, and euery one that hath [z] an issue, and whosoeuer is defiled by [a] the dead.

3 Both male and female shal ye put out, ‖ out of the host shall yee put them, that they defile not their [a] tents among whom I dwel.

4 And the children of Israel did so, and put them out of the hosts, euen as the Lord had commanded Moses, so did the children of Israel.

5 ¶ And the Lord spake vnto Moses, saying,

6 Speake vnto the children of Israel, * when a man or a woman shall commit any sinne [b] that men commit, and transgresse against the Lord, when that person shall trespasse,

7 Then they shall confesse their sinne, which they haue done, and shall restore the damage thereof [c] with his principall, and put the fift part of it more thereto, and shall giue it vnto him, against whom he hath trespassed.

8 But if the [c] man haue no kinsman, to whom he should restore the damage, the damage shall bee restored to the Lord for the Priests vse, besides the ramme of the atonement, wherebyhe shall make atonement for him.

Leuit.13.3.
Leuit.15.2.
Leuit.21.1.

‖ *Or, in a place out of the host.*

a There were three maner of tents: of the Lord, of the Leuites, and of the Israelites.

Leuit.6.3.

b Commit any fault willingly.

Leuit.6.5.

c If he be dead to whom the wrong is done, and also haue no kinsman.

9 And euery offering of all the [d] holy things of the children of Israel, which they bring vnto the Priest, shall be [e] his.

10 And euery mans halowed things shall be his: that is, whatsoeuer any man giueth the Priest, it shall be his.

11 ¶ And the Lord spake vnto Moses, saying,

12 Speake vnto the children of Israel, and say vnto them, If any mans wife [e] turne to euill, and commit a trespasse against him,

13 So that another man lie with her fleshly, and it be hid from the eyes of her husband, and kept close, and yet she be defiled, and there be no witnesse against her, neither she taken with the maner,

14 ‡ If he be moued with a ielous mind, so that hee is ielous ouer his wife, which is defiled, or if hee haue a ielous minde, so that he is ielous ouer his wife, which is not defiled,

15 Then shall the man bring his wife to the Priest, and bring her offering with her, the tenth part of an Ephah of barley meale, but he shall not powre [f] oyle vpon it, nor put incense thereon, for it is an offering of ielousie, an offering for a remembrance, calling the sinne to [g] minde:

16 And the Priest shall bring her, and set her before the Lord.

17 Then the Priest shall take [h] the holy water in an earthen vessell, and of the dust that is in the floore of the Tabernacle, euen the Priest shall take it and put it into the water.

18 After, the Priest shall set the woman before the Lord, and vncouer the womans head, and put the offering of the memoriall in her hands: it is the ielousie offering, and the Priest shall haue bitter and [i] cursed water in his hand.

19 And the Priest shall charge her by an othe, and say vnto the woman, If no man haue lien with thee, neither thou hast turned to vncleannesse from thine husband, be free from this bitter and cursed water.

20 But if thou hast turned from thine husband, and so art defiled, and some man hath lien with thee beside thine husband,

21 (Then the Priest shall charge the woman with an othe of cursing, and the Priest shall say vnto the woman) The Lord make thee to bee [k] accursed and detestable for the othe among thy people, and the Lord cause thy thigh to ‡ rotte, and thy belly to swell:

22 And that this cursed water may goe into thy bowels, to cause thy belly to swell, and thy thigh to rot. Then the woman shall answere, [l] Amen, Amen.

23 After, the Priest shall write these curses in a booke, and shall [m] blot them out with the bitter water.

24 And shall cause the woman to drinke the bitter and cursed water, and the cursed water, turned into bitternesse, shall enter into her.

25 Then the Priest shall take the ielousie offering out of the womans hand, and shall shake the offering before the Lord, and offer it vpon the Altar.

d Or, things offered to the Lord, as first fruits, &c. *Leuit.10.13.*

e By breaking the band of marriage, and playing the harlot.

‡ *Ebr. if the spirit of ielousie come vpon him.*

f Onely in the sinne offring, and in this offring of ielousie were neither oyle nor incense offred.

g Or, making sinne knowen, and not purging it.

h Which also is called the water of purification or sprinkling, reade chap. 19.9.

i It was so called by the effect, because it declared the woman to be accursed, and turned to her destruction.

k Both because she had committed so hainous a fault, and forsware her selfe in denying the same.

‡ *Ebr. to fall.*

l That is, be it so as thou wisheſt, as Psal. 41.13. deut. 27.15.

m Shall wash the curses which are written, into the water in the vessel.

26 And the Priest shall take an handfull of the offering for a ‖ memoriall thereof, and burne it vpon the [n] altar, and afterward make the woman drinke the water.

27 When hee hath made her drinke the water, if she be defiled and haue trespassed against her husband, then shall the cursed water, turned into bitternesse, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shall be accursed among her people.

28 But if the woman be not defiled, but be ‖ cleane, she shalbe free, and shall conceiue and beare.

29 This is the law of ielousie, when a wife turneth from her husband, and is defiled.

30 Or, when a man is moued with a ielous minde, being ielous ouer his wife, then shall hee bring the woman before the Lord, and the Priest shall doe to her according to all this law:

31 And the man shalbe [o] free from sinne, but this woman shall beare her iniquitie.

‖ Or, perfume.
n Where the incense was offered.
‖ Or, innocent.
o The man might accuse his wife vpon suspicion, and not be reproued.

CHAP. VI.

1 The law of the consecration of the Nazarites. 24 The maner to blesse the people.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doeth separate themselues to vowe a vow of a [a] Nazarite to separate himselfe vnto the Lord,

3 He shal abstaine from wine and strong drinke, and shall drinke no sowre wine nor sowre drinke, nor shall drinke any liquor of grapes, neither shall eate fresh grapes nor dried.

4 As long as his abstinence endureth, shall he eat nothing that is made of the wine of the vine, neither the kernels nor the huske.

5 While he is separated by his vow, the [*] razor shal not come vpon his head, vntil the dayes be out, in the which he separateth himselfe vnto the Lord, he shall be holy, and shall let the locks of the haire of his head grow.

6 During the time that hee separateth himselfe vnto the Lord, he shall come at no [b] dead body.

7 He shall not make himselfe vncleane at the death of his father, or mother, brother or sister: for the consecration of his God is vpon [c] his head.

8 All the dayes of his separation he shal be holy to the Lord.

9 And if any die suddenly by him, or hee beware, then the [d] head of his consecration shall be defiled, and he shall shaue his head in the day of his clensing, in the seuenth day he shall shaue it.

10 And in the eight day he shal bring two turtles, or two yong pigeons to the Priest, at the dore of the Tabernacle of the Congregation.

11 Then the Priest shal prepare the one for a sinne offring, and the other for a burnt offering, and shall make an atonement for him, because he sinned by the [e] dead: so shall he hallowe his head the same day.

12 And he shall [f] consecrate vnto the Lord the dayes of his separation, and shall bring a lambe of a yeere old for a trespasse offring, and the first dayes shall be void, for his consecration was defiled.

a Which separated themselues from the world, and dedicated themselues to God: which figure was accomplished in Christ.
Iudg.13.5.
1 Sam.1.11.
b As at burials or mournings.
c In that he suffered his haire to grow, it signified that he was consecrate to God.
d Which long haire is a signe that he is dedicate to God.
e By being present where the dead was.
f Beginning at the eight day when he is purified.
g So that he shal begin his vow anew.

13 ¶ This then is the Lawe of the Nazarite when the time of his consecration is out, he shall come to the dore of the Tabernacle of the Congregation,

14 And he shall bring his offering vnto the Lord, an hee lambe of a yere old without blemish, for a burnt offring, and a shee lambe of a yere old without blemish for a sinne offering, and a ramme without blemish for peace offrings,

15 And a basket of vnleauened bread, of [*] cakes of fine flower, mingled with oyle, and wafers of vnleauened bread anointed with oyle with their meat offring, & their drinke offrings:

Leuit.2.15.

16 The which the Priest shall bring before the Lord, and make his sinne offering and his burnt offering.

17 He shall prepare also the ramme for a peace offring vnto the Lord, with the basket of vnleauened bread, & the Priest shall make his meate offering, and his drinke offering.

18 And [*] the Nazarite shal shaue the head [h] of his consecration at the dore of the Tabernacle of the Congregation, and shal take the haire of the head of his consecration, and [i] put it in the fire which is vnder the peace offering.

Actes 21.24.
h In token that his vow is ended.
i For the haire which was consecrate to the Lord might not be cast into any profane place.

19 Then the Priest shall take the sodden shoulder of the ram, and an vnleauened cake out of the basket, and a wafer vnleauened, and put them vpon the hands of the Nazarite, after he hath shauen his consecration.

20 And the Priest shall [*] shake them to and fro before the Lord: this is an holy thing for the Priest ‖ besides the shaken breast, and beside the heane shoulder: so afterward the Nazarite may drinke wine.

Exod.29.27.
‖ Or, with the breast.

21 This is the law of [j] Nazarite, which he hath vowed, and of his offering vnto the Lord for his consecration, [k] besides that that hee is able to bring: according to the vow which he vowed, so shall he doe after the law of his consecration.

k At the least he shall doe this, if he be able to offer no more.

22 ¶ And the Lord spake vnto Moses, saying,

23 Speake vnto Aaron, & to his sonnes, saying, Thus shall ye [l] bless the children of Israel, and say vnto them,

24 The Lord blesse thee and keepe thee,

25 The Lord make his face shine vpon thee, and be mercifull vnto thee.

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

27 So they shal put my [m] name vpon the children of Israel, and I will blesse them.

l That is, pray for them, Ecclus. 36.17.
m They shall pray in my name for them.

CHAP. VII.

1 The heads or princes of Israel offer at the setting vp of the Tabernacle, 10 And at the dedication of the Altar. 89 God speaketh to Moses from the Mercie-seate.

NOw when Moses had finished the setting vp of the Tabernacle, and [*] anoynted it, and sanctified it, and all the instruments thereof, and the Altar with all the ‖ instruments thereof, and had anoynted them and sanctified them,

Exod.40.18.
‖ Or, vessels.

2 Then

|| Or, captaines.

2 Then the || princes of Israel, heads ouer the houses of their fathers (they were the Princes of the tribes, who were ouer them that were numbred) offered,

3 And brought their offering before the Lord, six [a] couered charets, and twelue oxen: one charet for two princes, and for euery one an oxe, and they offered them before the Tabernacle.

a Like horse litters, to keepe the things that were caried in them, from weather.

4 And the Lord spake vnto Moses, saying,

5 Take these of them, that they may be to doe the [b] seruice of the Tabernacle of the Congregation, and thou shalt giue them vnto the Leuites, to euery man according vnto his office.

b That is, to carie things and stuffe in.

6 So Moses tooke the charets and the oxen, and gaue them vnto the Leuites:

7 Two charets and foure oxen hee gaue to the sonnes of Gershon, according vnto their [c] office.

c For their vse to cary with.

8 And foure charets and eight oxen hee gaue to the sonnes of Merari according vnto their office, vnder the hand of Ithamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath hee gaue none, [d] because the charge of the Sanctuary belonged to them, which they did beare vpon their shoulders.

d The holy things of the Sanctuary must be caried vpon their shoulders, and not drawen with oxen, Chap. 4. 15.

10 ¶ The Princes also offered in the [e] dedication for the altar in the day that it was anointed: then the Princes offered their offering before the altar.

e This is, when the first sacrifice was offred thereupon by Aaron, Leuit 9. 1.

11 And the Lord said vnto Moses, One Prince one day, and another Prince another day shall offer their offering for the dedication of the altar.

12 ¶ So then on the first day did † Nahshon the sonne of Amminadab of the tribe of Iudah offer his offering.

† The offering of Nahshon.

13 And his offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine floure mingled with oyle, for a * meat offering,

Leuit. 2. 1.

14 An incense cup of gold of ten shekels full of incense,

15 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering.

16 An hee goat for a sinne offering,

17 And for peace offerings, two bullocks, fiue rammes, fiue hee goats, & fiue lambes of a yeere old: this was the offering of Nahshon the sonne of Amminadab.

18 ¶ The second day † Nethaneel the sonne of Zuar, prince of the tribe of Issachar did offer.

† The offering of Nethaneel.

19 Who offered for his offering a siluer charger of an hundred and thirtie shekels weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine flower mingled with oyle, for a meat offering.

20 An incense cup of gold of tenne shekels full of incense.

21 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

22 An hee goat for a sinne offering.

23 And for peace offerings, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere old: this was the offering of Nethaneel the sonne of Zuar.

24 ¶ The third day † Eliab the son of Helon prince of the children of Zebulun offered.

† The offering of Eliab.

25 His offring was a siluer charger of an hundred and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine floure mingled with oyle, for a meate offering.

26 A golden incense cup of ten shekels, ful of incense.

27 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

28 An hee goat for a sinne offring,

29 And for peace offrings, two bullocks, fiue rammes, fiue hee goats, fiue lambs of a yeere old: this was the offering of Eliab the sonne of Helon.

30 ¶ The fourth day † Elizur the sonne of Shedeur prince of the children of Reuben offered.

† The offering of Elizur.

31 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine floure mingled with oyle, for a meate offering,

32 A golden incense cup of ten shekels, full of incense,

33 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

34 An hee goat for a sinne offring,

35 And for a peace offring, two bullocks, fiue rammes, fiue hee goats, and fiue lambes of a yeere olde: this was the offring of Elizur the sonne of Shedeur.

36 ¶ The fift day † Shelumiel the sonne of Zurishaddai, prince of the children of Simeon offered.

† The offering of Shelumiel.

37 His offring was a siluer charger of an hundred and thirty shekels weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle for a meate offring,

38 A golden incense cup of ten shekels, full of incense,

39 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offring,

40 An hee goat for a sinne offring,

41 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere old: this was the offering of Shelumiel the sonne of Zurishaddai.

42 ¶ The fift day † Eliasaph the sonne of Deuel, prince of the children of Gad offred.

† The offering of Eliasaph.

43 His offering was a siluer charger of an hundred and thirty shekels weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate offring,

44 A golden incense cup of ten shekels full of incense,

45 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

46 An hee goat for a sinne offering,

47 And for a peace offring, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere old: this was the offering of Eliasaph the sonne of Deuel.

48 ¶ The seuenth day † Elishama the sonne of Ammiud, prince of the children of Ephraim offred.

† The offering of Elishama.

49 His offring was a siluer charger of an hundred

hundreth and thirty shekels weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure mingled with oyle for a meat offring.

50 A golden incense cup of ten shekels, full of incense,

51 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

52 An hee goat for a sinne offring,

53 And for a peace offring, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere old: this was the offring of Elishama the sonne of Ammiud.

† The offering of Gamliel.

54 ¶ The eight day offered † Gamliel the sonne of Pedazur, prince of the children of Manasseh.

55 His offring was a siluer charger of an hundred and thirtie shekels weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure mingled with oyle, for a meat offring,

56 A golden incense cup of ten shekels, full of incense.

57 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offring,

58 An hee goat for a sinne offring,

59 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere old: this was the offering of Gamliel the sonne of Pedazur.

† The offering of Abidan.

60 ¶ The ninth day † Abidan the sonne of Gideoni, prince of the thildren of Beniamin offered.

61 His offering was a siluer charger of an hundred and thirtie shekels weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure mingled with oyle for a meat offring,

62 A golden incense cup of ten shekels, full of incense,

63 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offring,

64 An hee goat for a sinne offring,

65 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere old: this was the offering of Abidan the sonne of Gideoni.

† The offering of Ahiezer.

66 ¶ The tenth day † Ahiezer the sonne of Ammishaddai, prince of the children of Dan offered.

67 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine floure mingled with oyle, for a meat offring,

68 A golden incense cup of ten shekels, full of incense,

69 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

70 An hee goat for a sinne offring,

71 And for a peace offring, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere old: this was the offring of Ahiezer the sonne of Ammishaddai.

† The offring of Pagiel, or Phegiel.

72 ¶ The eleuenth day † Pagiel the son of Ocran, prince of the children of Asher offered.

73 His offring was a siluer charger of an hundreth and thirty shekels weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle for a meat offering,

74 A golden incense cup of ten shekels full of incense,

75 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offring,

76 An hee goat for a sinne offring.

77 And for a peace offring, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere old: this was the offering of Pagiel the sonne of Ocran.

† The offering of Ahira.

78 ¶ The twelft day † Ahira the sonne of Enan, prince of the children of Naphtali offered.

79 His offring was a siluer charger of an hundreth and thirty shekels weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure mingled with oyle, for a meat offring,

80 A golden incense cup of ten shekels full of incense,

81 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offring,

82 An hee goat for a sinne offring,

83 And for peace offerings two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere old: this was the offring of Ahira the sonne of Enan.

84 This was the [f] dedication of the altar by the princes of Israel, when it was anointed: twelue chargers of siluer, twelue siluer bowles, twelue incense cups of gold,

f This was the offering of the princes when Aaron did dedicate the Altar.

85 Euery charger conteining an hundred and thirty shekels of siluer, and euery bowle seuentie: all the siluer vessell conteined two thouland, and foure hundred shekels, after the shekel of the Sanctuary.

86 Twelue incense cups of gold ful of incense, conteining ten shekels euery cup, after the shekel of the Sanctuary: all the gold of the incense cups was an hundred and twenty shekels.

87 All the bullocks for the burnt offring were twelue bullockes, the rammes twelue, the lambes of a yeere old twelue, with their meat offerings, and twelue hee goates for a sinne offring.

88 And all the bullockes for the peace offerings were foure and twenty bullockes, the rammes sixtie, the hee goates sixtie, the lambes of a yeere old sixtie: this was the dedication of the Altar, after that it was [g] anointed.

g By Aaron.

89 And when Moses went into the [h] Tabernacle of the congregation to speake with God, he heard the voyce of one speaking vnto him from the Mercyseat that was vpon the Arke of the Testimony [i] betweene the two Cherubims, and he spake to him.

h That is, the Sanctuary.

i According as he had promised, Exod. 25. 22.

CHAP. VIII.

2 The order of the lampes. 6 The purifying and offering of the Leuites. 24 The age of the Leuites, when they are receiued to seruice, and when they are dimissed.

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and say vnto him, When thou lightest the lampes, the seuen lampes shall giue light toward the

[a] forefront of the candlesticke.

3 And Aaron did so, lighting the lampes thereof toward the forefront of the Candlesticke, as the Lord had commanded Moses.

4 And this was the worke of the Candlesticke, euen of golde beaten out with the hammer, both the shaft, and the flowres thereof * was beaten out with the hammer: [b] according to the paterne, which the Lord had shewed Moses, so made he the Candlesticke.

5 ¶ And the Lord spake vnto Moses, saying,

6 Take the Leuites from among the children of Israel, and purifie them.

7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinkle [c] water of purification vpon them, & let them shaue all their flesh, and wash their clothes: so they shalbe cleane.

8 Then they shall take a young bullocke with his meat offring of fine floure mingled with oyle, and another young bullocke shalt thou take for a sinne offring.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble [d] all the Congregation of the children of Israel.

10 Thou shalt bring the Leuites also before the Lord, & the [e] children of Israel shall put their hands vpon the Leuites.

11 And Aaron shall offer the Leuites before the Lord, as a shake offering of the children of Israel, that they may execute the seruice of the Lord.

12 And the Leuites shall put their hands vpon the heads of the bullocks, & make thou the one a sinne offring, and the other a burnt offering vnto the Lord, that thou mayest make an atonement for the Leuites.

13 And thou shalt set the Leuites before Aaron, and before his sonnes, and offer them as a shake offering to the Lord.

14 Thus shalt thou separate the Leuites from among the children of Israel, and the Leuites shalbe * mine.

15 And afterward shal the Leuites go in to serue in the Tabernacle of the Congregation, and thou shalt purifie them, and offer them as a shake offring.

16 For they are freely giuen vnto * me from among the children of Israel for [f] such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto me.

17 * For all the first borne of the children of Israel are mine, both of man and of beast: since the day that I smote euery first borne in the land of Egypt, I sanctified them for my selfe.

18 And I haue taken the Leuites for all the first borne of the children of Israel,

19 And haue giuen the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israel, to doe the seruice of the [g] children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there bee no plague among the children of Israel, when the children of Israel come neere vnto the [h] Sanctuary.

20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did with the Leuites, according vnto all that the Lord had commaunded Moses concerning the Leuites: so did the children of Israel vnto them.

21 So the Leuites were purified, and washed their clothes, and Aaron offred them as a shake offering before the Lord, and Aaron made an atonement for them to purifie them.

22 And after that went the Leuites in to doe their seruice in the Tabernacle of the Congregation, [i] before Aaron, and before his sonnes: as the Lord had commaunded Moses concerning the Leuites, so they did vnto them.

23 ¶ And the Lord spake vnto Moses, saying,

24 This also belongeth to the Leuites: from fiue and twenty yeere old and vpward, they shall goe in, to execute their office in the seruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeere, they shall cease from executing the [k] office, and shall serue no more:

26 But they shall minister [l] with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall doe no seruice: thus shalt thou doe vnto the Leuites touching their charges.

CHAP. IX.

2 The Passeouer is commanded againe. 13 The punishment of him that keepeth not the Passeouer. 15 The cloude conducteth the Israelites thorow the wilderness.

AND the Lord spake vnto Moses in the wilderness of Sinai, in the first moneth of the second yeere, after they were come out of the land of Egypt, saying,

2 The children of Israel shall also celebrate the * Passeouer at the time appointed thereunto.

3 In the foureteenth day of this moneth at * euen, ye shall keepe it in his due season: according [a] to all the ordinances of it, and according to all the ceremonies thereof shall ye keepe it.

4 Then Moses spake vnto the children of Israel, to celebrate the Passeouer.

5 And they kept the Passeouer in the fourteenth day of the first moneth at euen, in the wildernes of Sinai: according to al that the Lord had commanded Moses, so did the children of Israel.

6 ¶ And certaine men were defiled [b] by a dead man, that they might not keepe the Passeouer the same day: and they came before Moses and before Aaron the same day.

7 And those men said vnto him, We are defiled by a dead man: wherfore are we kept backe that we may not [c] offer an offering vnto the Lord in the time thereunto appointed among the children of Israel?

8 Then Moses said vnto them, Stand still, and I will heare what the Lord will command concerning you.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake

a To that part which is ouer against the candlesticke, Exod. 25.37.

Exod. 25.18.

b And not set together of diuers pieces.

c In Ebrew it is called the water of sinne, because it is made to purge sinne, as Chap. 19.9.

d That thou mayest doe this in presence of them all.

e Meaning, certaine of them in the name of the whole.

Chap. 3.45.

Chap. 3.9.

f That is, they that are the first borne.

Exo. 13.2. luke 2.23.

g Which seruice the Israelites should els doe.

h Because the Leuites go into the Sanctuary in their name.

i In their presence to serue them.

k Such office as was painefull, as to beare burdens and such like.

l In singing Psalmes, instructing, counselling and keeping the things in order.

Exod. 12.1. leuit. 23.5. chap. 28.16. deut. 16.2.

Exod 12.6. deut. 16.6.

a Euen in all points, as the Lord hath instituted it.

b By touching a corps, or being at the buriall.

c Or celebrate the Passeouer the fourteenth day of the first moneth.

10 Speake vnto the children of Israel, and say, If any among you, or of your posteritie shalbe vncleane by the reason of a corps, or be in a long iourney, [d] he shall keepe the Passeouer vnto the Lord.

11 In the fourteenth day of the [e] second moneth at euen they shall keepe it: with vnleauened bread and sowre herbes shall they eate it.

12 They shall leaue none of it vnto the morning, * nor breake any bone of it: according to all the ordinances of the Passeouer shall they keepe it.

13 But the man that is cleane, and is not in a [f] iourney, and is negligent to keepe the Passeouer, the same person shall bee cut off from his people: because he brought not the offering of the Lord in his due season, that man shall beare his ‖ sinne.

14 And if a stranger dwell among you, and will keepe the Passeouer vnto the Lord, as the ordinance of the Passeouer, and as the maner thereof is, so shall he doe: * ye shall haue one law both for the stranger, and for him that was borne in the same land.

15 ¶ * And when the Tabernacle was reared vp, a cloud couered the Tabernacle, namely, the Tabernacle of the Testimonie: & at euen there was vpon the Tabernacle, as the [g] appearance of fire vntill morning.

16 So it was alway: the cloud couered it by day, and the appearance of fire by night.

17 And when the cloud was taken vp from the Tabernacle, then afterward the children of Israel iourneyed: & in the place where the cloude abode, there the children of Israel pitched their tents.

18 At the ‡ commandement of the [h] Lord the children of Israel iourneyed: and at the commandement of the Lord they pitched: as long as the cloud abode vpon the Tabernacle, * they ‡ lay still.

19 And when the cloud taried still vpon the Tabernacle a long time, the children of Israel kept the [i] watch of the Lord, and iourneyed not.

20 So when the cloud abode a few daies vpon the Tabernacle, they abode in their tents according to the commaundement of the Lord: for they iourneyed at the commandement of the Lord.

21 And though the cloud abode vpon the Tabernacle from euen vnto the morning, yet if the cloud was taken vp in the morning, then they iourneyed: whether by day or by night the cloude was taken vp, then they iourneyed.

22 Or if the cloud taried two dayes, or a moneth, or a yeere vpon the Tabernacle, abiding thereon, the children of Israel * abode still, and iourneyed not: but when it was taken vp, they iourneyed.

23 At the commaundement of the Lord they pitched, and at the commandement of the Lord they iourneyed, keeping the watch of the Lord at the commaundement of the Lord, by the [k] hand of Moses.

d And cannot come where the Tabernacle is, when others keepe it.

e So that the vncleane, and they that are not at home, haue a moneth longer graunted vnto them.

Exod. 12.46. *Iohn* 19.36.

f When the Passeouer is celebrated.

‖ *Or, punishment of his sinne.*

Exod. 12.49.

Exod. 40.34.

g Like a pillar: read Exodus 13. 21.

‡ *Ebr. mouth.*

h Who taught them what to doe by the cloud

1. *Cor.* 10.1.

‡ *Ebr. camped.*

i They waited when the Lord would signifie either their departure, or their abode by the cloude.

‡ *Ebr. dayes of number.*

Exod. 40. 36, 37. *reade verse* 18.

k Vnder the charge and gouernement of Moses.

CHAP. X.

2 *The vse of the siluer trumpets.* 11 *The Israelites depart from Sinai.* 14 *The captaines of the hoste are numbred.* 30 *Hobab refuseth to goe with Moses his sonne in law.*

AND the Lord spake vnto Moses, saying,

2 Make thee two trumpets of siluer: of an [a] whole piece shalt thou make them, that thou mayest vse them for the assembling of the Congregation, and for the departure of the campe.

3 And when they shall blow with them all the Congregation shall assemble to thee before the dore of the Tabernacle of the Congregation,

4 But if they blow with one, then the Princes, or heads ouer the thousands of Israel shall come vnto thee.

5 But if yee blow an alarme, then the campe of them that pitch on the [b] East part, shall goe forward.

6 If ye blow an alarme the second time, then the host of them that lie on the [c] South side shall march: for they shall blow an alarme when they remoue.

7 But in assembling the Congregation, ye shall blow without an alarme.

8 And the sonnes of Aaron the Priest shall [d] blow the trumpets, and ye shall haue them as a law for euer in your generations.

9 And when yee goe to warre in your land against the enemie that vexeth you, yee shall blow an alarme with the trumpets, and yee shall be remembred before the Lord your God, and shall be saued from your enemies.

10 Also in the day of your [e] gladnes, and in your feast dayes, and in the beginning of your moneths, yee shall also blow the trumpets ‖ ouer your burnt sacrifices, and ouer your peace offerings, that they may bee a remembrance for you before your God: I am the Lord your God.

11 ¶ And in the second yere, in the second moneth, and in the twentieth day of the moneth, the cloud was taken vp from the Tabernacle of the Testimony.

12 And the children of Israel departed on their ‖ iourneyes out of the desert of Sinai, and the cloud rested in the wildernesse of Paran.

13 So they [f] first tooke their iourney at the commandement of the Lord, by the hand of Moses.

14 ¶ * In the first place went the standerd of the host of the children of Iudah, according to their armies: and * Nahshon the sonne of Amminadab was ouer his band.

15 And ouer the band of the tribe of the children of Issachar was Nethaneel the son of Zuar.

16 And ouer the band of the tribe of the children of Zebulun was Eliab the sonne of Helon.

17 When the Tabernacle was taken downe, then the sonnes of Gershon, and the sonnes of Merari went forward bearing [g] the Tabernacle.

18 ¶ After, departed the standard of the hoste of Reuben according to their armies, and ouer his band was Elizur the sonne of Shedeur.

a Or, of worke beaten out with the hammer.

b That is, the hoste of Iudah, and they that are vnder his ensigne.

c Meaning, the hoste of Reuben.

d So that onely: the Priests must blow the trumpets, so long as the Priesthood lasted.

e When ye reioyce that God hath remooued any plague.

‖ *Or, when ye offer burnt offerings.*

‖ *Or, in keeping thu order in their iourneyes.*

f From Sinai to Paran, Chap. 33. 1.

Chap. 2. 3.

Chap. 1. 7.

g With all the appertinances thereof.

19 And ouer the band of the tribe of the
children of Simeon was Shelumiel the son
of Zurishaddai.
20 And ouer the band of the tribe of the
children of Gad was Eliasaph the sonne of
Deuel.
21 The Kohathites also went forward
and [b] bare the * Sanctuary, and the [i] for-
mer did set vp the Tabernacle against they
came.
22 ¶ Then the standard of the hoste of
the children of Ephraim went forward ac-
cording to their armies, and ouer his band
was Elishama the sonne of Ammiud.
23 And ouer the band of the tribe of the
sonnes of Manasseh was Gamliel the sonne
of Pedazur.
24 And ouer the band of the tribe of the
sonnes of Beniamin was Abidan the sonne
of Gideoni.
25 ¶ Last, the standard of the host of the
children of Dan marched, [k] gathering all
the hostes according to their armies: and o-
uer his band was Ahiezer the sonne of Am-
mishaddai.
26 And ouer the band of the tribe of the
children of Asher was Pagiel the sonne of
Ocran.
27 And ouer the band of the tribe of the
children of Naphtali was Ahira the sonne of
Enan.
28 [l] These were the remouinges of the
children of Israel according to their armies,
when they marched.
29 ¶ After, Moses sayd vnto [m] Hobab
the sonne of Reuel the Midianite, the father
in law of Moses, Wee goe into the place, of
which the Lord said, I will giue it you:
Come thou with vs, and we will doe thee
good: for the Lord hath promised good vn-
to Israel.
30 And he answered him, I will not goe:
but I will depart to mine owne countrey,
and to my kindred.
31 Then he said, I pray thee, leaue vs
not: for thou knowest our camping places
in the wilderness: therefore thou mayest be
our ‡ guide.
32 And if thou goe with vs, what good-
nesse the Lord shall shew vnto vs, the same
will we shew vnto thee.
33 ¶ So they departed from the [n] mount
of the Lord, three dayes iourney, and the
Arke of the couenant of the Lord, went be-
fore them in the three dayes iourney, to
search out a resting place for them.
34 And the cloude of the Lord was vpon
them by day, when they went out of [p] campe.
35 And when the Arke went forward,
Moses said, * [o] Rise vp Lord, and let thine
enemies be scattered, and let them that hate
thee, flee before thee.
36 And when it rested, he said, Returne,
O Lord, to the † many thousands of Israel.

h Vpon their shoulders. *Chap.* 4. 4.
i The Merarites and Gershonites.
k Leaning none behinde nor any of the former that fainted in the way.
l This was the order of their host, when they remooued
m Some thinke that Reuel, Iethro, Hobab, and Keni, were all one: Kimhi saith that Reuel was Iethros father: so Hobab was Moses father in law, looke Exod. 2. 18. and 3. 1. and 4. 18. & 18. 1. and Iudg. 4. 11
‡ *Ebr. eyes vnto vs.*
n Mount Sinai, or Horeb.
Psal. 68. 1, 2.
o Declare thy might & power.
‡ *Ebr. to the tenne thousand thousands.*

CHAP. XI.

1 The people murmureth, and is punished with fire. 4 The people lusteth after flesh. 6 They loathe Manna 11 The weake faith of Moses. 16 The Lord diuideth the burden of Moses to seuentie of the Antients, 31 The Lord sendeth Quailes 33 Their lust is punished.

When the people became ‡ murmurers
‡ it displeased the Lord: and the Lord
heard it, therefore his wrath was kindled,
and the fire of the Lord burnt among them,
and * consumed the vtmost part of the hoste.
2 Then the people cryed vnto Moses:
and when Moses prayed vnto the Lord, the
fire was quenched.
3 And hee called the name of that place
‖ Taberah, because the fire of the Lord burnt
among them.
4 ¶ And a number of [a] people that was
among them, fell a lusting, and [b] turned a-
way, and the children of Israel also wept,
and sayd, Who shall giue vs flesh to eate?
5 Wee remember the fish which we did
eate in Egypt for [c] nought, the cucumbers,
and the pepons, and the leekes, and the oni-
ons, and the garlicke.
6 But now our soule is [d] dried away, we
can see nothing but this MAN.
7 (The MAN also was as * Coriander
seed, and his colour like the colour of [e] Bde-
lium.
8 The people went about and gathered
it, and ground it in milles, or beat it in mor-
ters, and baked it in a cauldron, and made
cakes of it, and the taste of it was like vnto
the taste of fresh oyle.
9 And when the dew fell downe vpon
the hoste in the night, the MAN fell with
it.)
10 ¶ Then Moses heard the people weep
throughout their families, euery man in the
dore of his tent: and the wrath of the Lord
was grieuously kindled: also Moses was
grieued.
11 And Moses sayd vnto the Lord,
Wherefore hast thou ‖ vexed thy seruant?
and why haue I not found [f] fauour in thy
sight, seeing thou hast put the charge of all
this people vpon me.
12 Haue I [g] conceiued all this people? or
haue I begotten them, that thou shouldest
say vnto me, Carrie them in thy bosome (as
a nurse beareth the sucking child) vnto the
[h] land, for the which thou sware st vnto their
fathers?
13 Where should I haue flesh to giue vn-
to all this people? for they weepe vnto mee,
saying, Giue vs flesh, that we may eate.
14 I am not able to beare all this people
alone: for it is too heauie for mee.
15 Therefore if thou deale thus with me,
I pray thee, if I haue found fauour in thy
[i] sight, kill mee, that I behold not my mi-
serie.
16 ¶ Then the Lord sayd vnto Moses,
Gather vnto me seuentie men of the Elders
of Israel, whom thou knowest, that they are
the Elders of the people, and gouernours o-
uer them, and bring them vnto the Taber-
nacle of the Congregation, & let them stand
there with thee,
17 And I will come downe, and talke
with thee there, [k] and take of the Spirit,
which is vpon thee, and put vpon them,
and they shall beare the burden of the pe-
ple with thee: so thou shalt not beare it a-
lone.
18 Furthermore thou shalt say vnto the
people,

‡ *Ebr. as iniust complainers.*
‡ *Ebr. it was euill in the eares of the Lord.*
Psal. 78. 21.
‖ *Or, burning.*
a Which were of those strangers that came out of Egypt with them, Exodus 12. 38.
b From God.
c For a small price, or good cheape.
d For the greedy lust of flesh. *Exod.* 16. 31. *wisd.* 16. 20. *psal.* 78. 24. *iohn* 6. 31.
e Which is a white pearle or precious stone.
‖ *Or, euill intreated.*
f Or, wherein haue I displeased thee?
g Am I their father that none may haue the charge of them but I?
h Of Canaan promised by an oath to our fathers.
i I had rather die then to see my griefe and misery thus daily increase by their rebellion.
k I will distribute my spirit among them, as I haue done to thee.

people, [l] Be sanctified against to morrow, and yee shall eate flesh: for you haue wept in the eares of the Lord, saying, Who shall giue vs flesh to eate? for wee were better in Egypt: therefore the Lord will giue you flesh, and ye shall eate.

l Prepare your selues that ye be not vncleane.

19 Ye shal not eat one day, nor two daies, nor fiue dayes, neither ten dayes, nor twentie dayes,

20 But a whole moneth, vntill it come out at your nostrels, and be loathsome vnto you, because ye haue [m] contemned the Lord, which is [n] among you, and haue wept before him, saying, Why came we hither out of Egypt?

m Or, cast him off, because yee refused Manna which he appointed as most meete for you.

n Who leadeth and gouerneth you.

21 And Moses said, Sixe hundreth thousand footemen are there of the people, [o] among whom I am: and thou sayest, I will giue them flesh, that they may eat a moneth long.

o Of whom I haue the charge.

22 Shall the sheepe and the beeues bee slaine for them, to find them? either shall all the fish of the sea bee gathered together for them to suffice them?

23 And the Lord said vnto Moses, Is *the Lords hand shortened? thou shalt see nowe whether my word shall come to passe vnto thee or no.

Isa.50.2. and 59.1.

24 ¶ So Moses went out, and told the people the words of the Lord, and gathered seuenty men of the Elders of the people, and set them round about the Tabernacle.

25 Then the Lord came down in a cloud, and spake vnto him, and ‖ toke of the Spirit that was vpon him, and put it vpon the seuenty Ancient men: and when the Spirit rested vpon them, then they prophesied, and did not [p] cease.

‖ *Or, separated, as verse 17.*

p From that day the spirit of prophecie did not faile them.

26 But there remained two of the men in the hoste: the name of the one was Eldad, and the name of the other Medad, and the Spirit rested vpon them, (for they were of them that were written, and went not out vnto the Tabernacle) and they prophesied in the hoste.

27 Then there ran a yong man, and told Moses, and said, Eldad and Medad do prophesie in the hoste.

28 And Iesshua the sonne of Nun the seruant of Moses, one of his [q] young men, answered, and said, My lord Moses, [r] forbid them.

q Or, a yong man, whom he had chosen from his youth.

r Such blinde zeale was in the Apostles, Mar. 9. 38. luke 9.49.

29 But Moses said vnto him, Enuiest thou for my sake? yea, would God that all the Lords people were Prophets, and that the Lord would put his Spirit vpon them.

30 And Moses returned into the host, he and the Elders of Israel.

31 Then there went forth a winde from the Lord, and *brought quailes from the Sea, and let them fall vpon the campe, a dayes iourney on this side, and a dayes iourney on the other side, round about the hoste, and they were about two cubites aboue the earth.

Exod.16.13. Psal.78.26,27.

32 Then the people arose, all that day, and all the night, and all the next day, and gathered the quailes: he that gathered the least, gathered ten [s] homers full, and they spred them abroad for their vse round about the hoste.

s Of Homer, reade Leuit. 27. 16 also it signifieth an heape, as Exod.8.14. Iudg.15.16.

33 While the flesh was yet between their teeth, before it was chewed, euen the wrath of the Lord was kindled against the people, and the Lord *smote the people with an exceeding great plague,

Psal.78.31.

34 So the name of the place was called ‖ Kibroth-hattaauah: for there they buried the people that fell a lusting.

‖ *Or, graues of lust.*

35 From Kibroth-hattaauah the people toke their iourney to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 Aaron and Miriam grudge against Moses. 10 Miriam is striken with leprosie, and healed at the prayer of Moses.

AFterward Miriam and Aaron ‖ spake against Moses, because of the woman of Ethiopia whom he had married (for he had married a [a] woman of Ethiopia)

‖ *Or, murmured.*

a Zipporah Moses wife was a Midianite, and because Midian bordered on Ethiopia, it is sometime in the Scripture comprehended vnder this name. *Ecclus.45.4.*

2 And they said, What? hath the Lord spoken but onely by Moses? hath he not spoken also by vs? and the Lord heard this.

3 (But Moses was a very * [b] meeke man, aboue all the men that were vpon the earth)

b And so bare with their grudgings, although he knew them.

4 And by and by the Lord said vnto Moses, and vnto Aaron, & vnto Miriam, Come out ye three vnto the Tabernacle of the Congregation: and they three came forth.

5 Then the Lord came downe in the pillar of the cloud, and stood in the dore of the Tabernacle, and called Aaron and Miriam, and they both came forth.

6 And he said, Heare now my words, If there be a Prophet of the Lord among you, I will be knowen to him by a [c] vision, and will speake vnto him by a dreame.

c These were the two ordinarie meanes.

7 My seruant Moses is not so, who is faithfull [d] in all mine house.

d In all Israel, which was his Church. *Exod.33.11.*

8 Vnto him will I speake * mouth to mouth, & by vision, and not in darke words, but hee [e] shall see the similitude of the Lord. Wherefore then were ye not afraid to speake against my seruant, euen against Moses?

e So farre as any man was able to comprehend, which he calleth his backe parts, Exod.33.23.

9 Thus the Lord was very angry with them, and departed.

10 Also the cloud departed from the [f] Tabernacle: and behold, Miriam was leprous like snow: and Aaron looked vpon Miriam, and behold, she was leprous,

f From ye doore of the Tabernacle.

11 Then Aaron said vnto Moses, Alas, my lord, I beseech thee, lay not the sinne vpon vs, which wee haue foolishly committed, and wherein we haue sinned.

12 Let her not, I pray thee, bee as one [g] dead, of whom the flesh is halfe consumed, when he cometh out of his mothers wombe.

g As a child that commeth out of his mothers belly dead, hauing as it were but the skinne.

13 Then Moses cried vnto the Lord, saying, O God, I beseech thee, heale her now.

14 ¶ And the Lord said vnto Moses, If her father had [h] spit in her face, should shee not haue bene ashamed seuen dayes? let her be * shut out of the hoste seuen dayes, and after she shall be receiued.

h In his displeasure. *Leuit.13.46.*

15 So Miriam was shut out of the hoste seuen daies, and the people remoued not till Miriam was brought in againe.

CHAP. XIIII.

4 Certaine men are sent to search the lande of Canaan. 24 They bring of the fruit of the land.

31 *Caleb comforteth the people against the discouraging of the other spies.*

Then afterward the people remoued from Hazeroth, and pitched in the wilderness of [a] Paran.

2 ¶ And the Lord spake vnto Moses, saying,

3 [b] Send thou men out to search the land of Canaan which I giue vnto the children of Israel: of euery tribe of their fathers shall ye send a man, such as are al rulers among them.

4 Then Moses sent them out of the wilderness of Paran at the commandement of the Lord: all those men were ‖ heads of the children of Israel.

5 Also their names are these: of the tribe of Reuben, Shammua the sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Iudah, Caleb the sonne of Iephunneh:

8 Of the tribe of Issachar, Igal the sonne of Ioseph:

9 Of the tribe of Ephraim, ‖ Oshea the sonne of Nun:

10 Of the tribe of Beniamin, Palti the sonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:

12 Of the tribe of Ioseph, to wit, of the tribe of Manasseh, Gaddi the sonne of Susi:

13 Of the tribe of Dan, Ammiel the sonne of Gemalli:

14 Of the tribe of Asher, Sethur the sonne of Michael:

15 Of the tribe of Naphtali, Nahbi the sonne of Vophsi:

16 Of the tribe of Gad, Geuel the sonne of Machi.

17 These are the names of the [c] men, which Moses sent to spie out the land: and Moses called the name of Oshea the sonne of Nun, Iehoshua.

18 So Moses sent them to spie out the land of Canaan, and said vnto them, Goe vp this way toward the South, and go vp into the ‖ mountaines,

19 And consider the land what it is, and the people that dwell therein, whether they be strong or weake, either few or many.

the people that dwell therein, whether they dwell in tents, or in walled townes:

20 Also what the land is that they dwell dwell in tents or in walled townes:

21 And what the land is: whether it bee fat or leane, whether there be trees therein, or not. And be of good courage, and bring of the fruit of the land (for then was the time of the first ripe grapes.)

22 ¶ So they went vp and searched out the land, from the wilderness of [e] Zin vnto Rehob, to goe to Hamath,

23 And they ascended toward the South, and came vnto Hebron, where were Ahiman, Sheshai, and Talmai, the sonnes of [f] Anak, and [g] Hebron was built seuen yeere before Zoan in Egypt.

24 * Then they came to the riuer of Eshcol, and cut downe thence a branch with one cluster of grapes: and they bare it vpon a barre betweene two, and brought of the pomegranates and of the figgs.

25 That place was called the ‖ riuer Eshcol, because of the cluster of grapes, which the children of Israel cut downe thence.

26 Then after forty dayes, they turned againe from searching of the land.

27 And they went and came to Moses and to Aaron, and vnto all the Congregation of the children of Israel in the wilderness of [h] Paran, to Kadesh, and brought to them, and to all the Congregation tidings, and shewed them the fruit of the land.

28 And they tolde [i] him and sayd, We came vnto the land whither thou hast sent vs, and surely it floweth with * milke and hony: and here is of the fruit of it.

29 Neuertheless, the people bee strong, that dwel in the land, and the cities are walled, and exceeding great: and moreouer wee saw the [k] sonnes of Anak there.

30 The Amalekites dwell in the South countrey, and the Hittites, & the Iebusites, and the Amorites dwell in the mountaines, and the Canaanites dwell by the Sea, and by the coast of Iorden.

31 Then Caleb stilled the people ‖ before Moses, and said, Let vs goe vp at once, and possesse it: for vndoubtedly wee shall ouercome it.

32 But the men that went vp with him, said, Wee bee not able to goe vp against the people: for they are stronger then wee.

33 So they brought vp an euill report of the land, which they had searched for the children of Israel, saying, The land which wee haue gone thorow to search it out, is a land that [l] eateth vp the inhabitants thereof: for all the people that wee saw in it, are men of great stature.

34 For there we saw gyants, the sonnes of Anak, which come of the gyants, so that wee seemed in our sight like grashoppers: and so we were in their sight.

CHAP. XIIII.

2 *The people murmure against Moses.* 10 *They would haue stoned Caleb and Iosh ua.* 13 *Moses pacifieth God by his prayer.* 45 *The people that would enter into the land contrary to Gods will, are slaine.*

Then all the Congregation lifted vp their voyce, and cried: and [a] the people wept that night.

2 And all the children of Israel murmured against Moses & Aaron: and the whole assembly said vnto them, Would God wee had died in the land of Egypt, or in this wilderness: would God we were dead.

3 Wherefore now hath the Lord brought vs into this land to fall vpon the sword: our wives and our children shalbe [b] a prayr were it not better for vs to returne into Egypt?

4 And they said one to another, Let vs make a captaine and returne into Egypt.

5 Then Moses and Aaron [c] fell on their faces before all the assembly of the Congregation of the children of Israel.

6 * And Iosh ua the sonne of Nun, and Caleb the sonne of Iephunneh, two of them that searched the land, [d] rent their clothes,

7 And spake vnto all the assembly of the children of Israel, saying, The land which wee

a That is, in Rithma, which was in Paran, Chap. 33.18.

b After the people had required it of Moses, as it is in Deut. 1.22. then the Lord spake to Moses so to doe.

‖ *Or, rulers.*

‖ *Or, Iosh ua.*

c Which in number were twelue, according to the twelue tribes.

‖ *Or, high country.*

d Plentifull or barren.

e Which was in the wilderness of Paran.

f Which were a kind of gyants.

g Declaring the antiquitie thereof: Also Abraham, Sara, Izhak and Iaakob were buried there. *Deut.* 1.24.

‖ *Or, the valley of Eshcol, that is, of grapes.*

h Called also Kadesh-barnea.

i That is, Moses.

Exod. 33.3.

k Ahiman, Sheshai, and Talmai, whom Caleb slew afterward, Iosh. 11.21, 22.

‖ *Or, murmuring against Moses.*

l The gyants were so cruell, that they spoiled and killed one another, and those that came to them.

a Such as were afraid at the report of the ten spies.

b To our enemies the Canaanites.

c Lamenting the people, and praying for them. *Eccliu.* 46.9. *1.mac.* 2.56.

d For sorrow, hearing their blasphemies.

wee walked thorow to search it, is a very good land.

8 If the Lord loue vs, he will bring vs into this land, and giue it vs, which is a land that floweth with milke and hony.

9 But rebell not yee against the Lord, neither feare yee the people of the land: for they are but [e] bread for vs: their shield is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude sayd, [f] Stone them with stones: but the glory of the Lord appeared in the Tabernacle of the Congregation, before all the children of Israel.

11 And the Lord said vnto Moses, How long will this people prouoke me, and how long will it bee ere they beleeue mee, for all the signes which I haue shewed among them?

12 I will smite them with the pestilence, and destroy them, and wil make thee a greater nation and mightier then they.

13 But Moses said vnto the Lord, *When the Egyptians shal heare it, (for thou broghtest this people by thy power, from among them)

14 Then they shal say to the inhabitants of the land, (for they haue heard that thou, Lord, art among this people, and that thou, Lord, art seene ‡ face to face, and that thy cloud standeth ouer them, and that thou* goest before them by day time in a pillar of a cloud, and in a pillar of fire by night)

15 That thou wilt kill this people as [g] one man: so the heathen which haue heard the fame of thee, shall thus say,

16 Because the Lord was not * able to bring this people into the land, which hee sware vnto them, therefore hath hee slaine them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is * slow to anger and of great mercie, and * forgiuing iniquitie, and sinne, but not making the wicked innocent, and * visiting the wickednesse of the fathers vpon the children, in the third and fourth generation:

19 Be merciful, I beseech thee, vnto the iniquitie of this people, according to thy great mercy, and as thou hast forgiuen this people from Egypt, euen vntill now.

20 And the Lord sayd, I haue forgiuen [h] it, according to thy request.

21 Notwithstanding, as I liue, all the earth shall bee filled with the glory of the Lord.

22 For al those men which haue seene my glory, and my miracles which I did in Egypt, and in the wilderness, and haue tempted mee these [i] tenne times, and haue not obeyed my voyce,

23 Certainely they shall not see the land, whereof I sware vnto their fathers: neither shall any that prouoke me, see it.

24 But my seruant* Caleb, because hee had another [k] spirit, and hath followed mee stil, euen him wil I bring into the land whither he went, and his seed shall inherit it.

25 Now the Amalekites and the Canaanites [l] remaine in the valley: wherefore turne backe to morow, and get you into the [m] wildernesse, by the way of the red Sea.

26 ¶ After the Lord spake vnto Moses and to Aaron, saying,

27 * How long shall I suffer this wicked multitude to murmure against mee? I haue heard the murmurings of the children of Israel, which they murmure against me.

28 Tell them, As I liue (saith the Lord) I will surely doe vnto you, euen as yee haue spoken in mine eares.

29 Your carkeises shall fall in this wildernesse, and all you that were* counted through all your numbers, from twenty yeere old and aboue, which haue murmured against me,

30 Ye shall not doubtlesse come into the land, for the which I * lifted vp mine hand, to make you dwell therein, saue Caleb the sonne of Iephunneh, and Iosh̃ua the sonne of Nun.

31 But your children, (which yee say should be a pray) them will I bring in, and they shall know the land which yee haue refused:

32 But euen your carkeises shall fall in this wildernesse.

33 And your children shall [n] wander in the wildernesse forty yeeres, and shall beare your [o] whoredomes, vntill your carkeises be wasted in the wildernesse.

34 After the number of the dayes in the which yee searched out the land, euen forty dayes, * euery day for a yeere, shall yee beare your iniquitie, for* fortie yeeres, and yee [p] shall feele my breach of promise.

35 I the Lord haue said, Certainely I will doe so to all this wicked company, that are gathered together against me: for in this wildernesse they shal be consumed, and there they shall die.

36 And the men which Moses had sent to search the land (which, when they came againe, made all the people to murmure against him, and brought vp a slander vpon the land)

37 Euen those men that did bring vp that vile slander vpon the land, * shall die by a plague before the Lord.

38 But Iosh̃ua the sonne of Nun, and Caleb the sonne of Iephunneh, of those men that went to search the land, shall liue.

39 ¶ Then Moses told these sayings vnto all the children of Israel, and the people sorowed greatly.

40 * And they arose vp early in the morning, and gate them vp into the top of the mountaine, saying, Loe, we be ready to goe vp to the place which the Lord hath promised: for we haue [q] sinned.

41 But Moses said, Wherefore transgresse yee thus the commaundement of the Lord? it will not so come well to passe.

42 Go not vp (for the Lord is not among you) lest ye be ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and yee shall fall by the sword: for in as much as yee are turned away from the Lorde, the Lord also

[e] We shall easily ouercome them.

[f] This is the cõdition of them that would perswade in Gods cause, to be persecuted of the multitude.

Exod. 31.12.

‡ Ebr. eye to eye. Exod. 13.21.

[g] So that none shall escape. Deut. 9.28.

Exod. 34.6. Psal. 103 8. Psal. 103.3. Exod. 20.5. and 34.7.

[h] In that he destroyed not them vtterly, but left their posteritie and certaine to enter.

[i] That is, sundry times and often.

Ios. 14.6.

[k] A meeke and obedient spirit, and not rebellious.

[l] And lie in wait for you.

[m] For I will not defend you.

Psal. 106.26.

Chap. 26.65. and 32.10.

Deut. 1.35.

Gen. 14.22.

[n] The word signifieth, to bee shepheards, or to wander like shepheards to and fro.

[o] Your infidelitie and disobedience against God. Ezek. 4.6. Psal. 95.10.

[p] Whether my promise be true or no.

1. Cor. 10.10. heb. 3.10,17. inde 5.

Deut. 1.41.

[q] They confesse they sinned by rebelling against God, but consider not, they offended in going vp without Gods commaundement.

also will not be with you.

44 Yet they presumed [r] obstinately to goe vp to the top of the mountaine: but the Arke of the Couenant of the Lord, and Moses departed not out of the campe.

45 Then the Amalekites & the Canaanites, which dwelt in that mountaine, came downe, and smote them, * and consumed them vnto Hormah.

Deut.1.44.

r They could not be stayed by any meanes.

CHAP. XV.

2 The offerings which the Israelites should offer when they came into the land of Canaan. 32 The punishment of him that brake the Sabbath.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, * When ye be come into the [a] land of your habitations, which I giue vnto you,

3 And will make an offering by fire vnto the Lord, a burnt offering or a sacrifice, * || to fulfill a vowe, or a free offering, or in your feastes to make a * sweete sauour vnto the Lord of the herd or of the flocke,

4 Then * let him that offereth his offering vnto the Lord, bring a meate offering of a tenth deale of fine floure, mingled with the fourth part of an [b] hin of oyle.

5 Also thou shalt prepare the fourth part of an hin of wine to be powred on a lambe, appointed for the burnt offering or any offering.

6 And for a ramme, thou shalt for a meat offering, prepare two tenth deales of fine floure, mingled with the third part of an hin of oyle.

7 And for a [c] drinke offering, thou shalt offer the third part of an hin of wine, for a sweete sauour vnto the Lord.

8 And when thou preparest a bullocke for a burnt offring, or for a sacrifice to fulfill a vow or a peace offering to the Lord,

9 Then let him offer with the bullocke a meate offering of || three tenth deales of fine floure, mingled with halfe an hin of oyle.

10 And thou shalt bring for a drinke offering halfe an hin of wine, for an offering made by fire of a sweete sauour vnto the Lord.

11 Thus shall it be done for a bullocke, or for a ramme, or for a lambe, or for a kid.

12 According to the number [d] that yee prepare to offer, so shall yee doe to euery one according to their number.

13 All that are borne of the countrey, shal doe these things thus, to offer an offering made by fire of sweete sauour vnto the Lord.

14 And if a stranger sojourne with you, or whosoeuer be among you in your generations, and will make an offering by fire of a swæt sauour vnto the Lord, as ye doe, so hee shall doe.

15 * One ordinance shalbe both for you of the Congregation, and also for the stranger that dwelleth with you, euen an ordinance for euer in your generations, as you are, so shall the stranger be before the Lord.

16 One Law, and one maner shall serue both for you and for the stranger that sojourneth with you.

17 ¶ And the Lord spake vnto Moses, saying,

Leuit.23.10.

a Into the land of Canaan.

Leuit.22.21.

|| *Or, separate.*

Exod.29.18.

Leuit.2.1.

b Reade Exod. 29.40.

c The liquor was so called, because it was powred on the thing that was offered.

|| *Or, three Omers.*

d Euery sacrifice of beastes must haue their meate offring & drinke offering, according to this proportion.

Exod.12.49. chap.9.14.

18 Speake vnto the children of Israel, and say vnto them, When yee be come into the land, to the which I bring you,

19 And when ye shall eate of the bread of the land, ye shall offer an heaue offering vnto the Lord.

20 Yee shall offer vp a cake of the first of your [e] dough for an heaue offering: * as the heaue offering of the barne, so shall yee lift it vp.

21 Of the first of your dough ye shall giue vnto the Lord an heaue offering in your generations.

22 ¶ And if yee [f] haue erred, and not obserued all these commandements, which the Lord hath spoken vnto Moses,

23 Euen all that the Lord hath commanded you by the hand of Moses, from the first day that the Lord commanded Moses, and henceforward among your generations:

24 And if so be that ought be committed ignorantly of the [g] Congregation, then all the Congregation shall giue a bullocke for a burnt offering, for a sweet sauour vnto the Lord, with the meat offering and drinke offering thereto according to the * maner, and an hee goate for a sinne offering.

25 And the Priest shall make an atonement for all the Congregation of the children of Israel, and it shall be forgiuen them: for it is ignorance: and they shall bring their offering for an offring made by fire vnto the Lord, and their sinne offering before the Lord for their ignorance.

26 Then it shall be forgiuen all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.

27 ¶ * But if any one person sin through ignorance, then he shall bring a shee goate of a yeere olde for a sinne offering.

28 And the Priest shall make an atonement for the ignorant person, when hee sinneth by ignorance before the Lord, to make reconciliation for him: and it shall be forgiuen him.

29 Ye that is borne among the children of Israel, and the stranger that dwelleth among them, shall haue both one law, who so doeth sinne by ignorance.

30 ¶ But the person that doeth ought ‡ presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord: therefore that person shall bee cut off from among his people,

31 Because he hath despised the word of the Lord, and hath broken his commaundement, that person shall be vtterly cut off: his [h] iniquitie shall be vpon him.

32 ¶ And while the children of Israel were in the wildernesse, they found a man that gathered stickes vpon the Sabbath day.

33 And they that found him gathering stickes, brought him vnto Moses and to Aaron, and vnto all the Congregation,

34 And they put him in * warde: for it was not declared what should be done vnto him.

35 Then the Lord said vnto Moses, This man shall die the death: and let all the multitude

e Which is made of the first corne ye gather. *Leuit.23.14.*

f As by ouersight or ignorance, reade Leuit, 4 2, 13.

g Some reade, from the eyes of the congregation, that is, which is hid from the congregation. *Leuit.4.1.*

Leuit.4.27.

‡ *Ebr. with an hie hand: that is, in contempt of God.*

h He shall sustaine the punishment of his sinne.

Leuit.24.12.

titude stone him with stones without the hoste.

36 And all the Congregation brought him without the hoste, and stoned him with stones, and hee dyed, as the Lord had commanded Moses.

37 ¶ And the Lord spake vnto Moses, saying,

38 Speake vnto the children of Israel, and bid them that they make * them fringes vpon the borders of their garments throwout their generations, and put vpon the fringes of the borders a ribband of blew silke.

Deut. 22. 12. matth. 23. 5.

39 And yee shall haue the fringes, that when ye looke vpon them, ye may remember all the commandements of the Lord, and do them: and that ye seeke not after your owne heart, nor after your owne eyes, after the which ye goe a [i] whoring:

i By leauing Gods commandements, and following your owne fantasies.

40 That ye may remember and doe all my commandements, and be holy vnto your God.

41 I am the Lord your God, which brought you out of the land of Egypt, to be your God. I am the Lord your God.

CHAP. XVI.

1 The rebellion of Korah, Dathan, and Abiram. 31 Korah and his company perisheth. 41 The people the next day murmure. 49 Fourteene thousand and seuen hundred are slaine for murmuring.

NOw * Korah the sonne of Izhar, the sonne of Kohath, the son of Leui || went apart with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben:

Chap. 27. 3. ecclus. 45. 18. iude 11. ||Or, tooke other with him.

2 And they rose vp ||against Moses, with certaine of the children of Israel, two hundreth and fifty captaines of the assembly, * famous in the Congregation, and men of renowme,

||Or, before Moses. Chap. 26. 9.

3 Who gathered themselues together against Moses, and against Aaron, and said vnto them, [a] Ye take too much vpon you, seeing all the Congregation is holy, [b] euery one of them, & the Lord is among them: wherefore then lift ye your selues aboue the Congregation of the Lord?

a Or, let it suffice you, meaning, to haue abused them thus long. b All are like holy: therefore none ought to be preferred aboue other: thus the wicked reason against Gods ordinance.

4 But when Moses heard it, he fel vpon his face,

5 And spake to Korah and vnto all his company, saying, To morrow the Lord will shew who is his, and who is holy, and who ought to approch neere vnto him: and whom he hath [c] chosen, he will cause to come neere to him.

c To be the Priest and to offer.

6 This doe therefore, Take you censers, both Korah, and all his company,

7 And put fire therein, and put incense in them, before the Lord to morrow: and the man whom the Lord doeth chuse, the same shall be holy: [d] ye take too much vpon you, ye sonnes of Leui.

d He layeth the same to their charge iustly, wherewith they wrongfully charged him.

8 Againe Moses said vnto Korah, Heare I pray you, ye sonnes of Leui.

9 Seemeth it a small thing vnto you that the God of Israel hath separated you from the multitude of Israel, to take you neere to himselfe, to doe the seruice of the Tabernacle of the Lord, and to stand before the Congregation and to minister vnto them?

e To serue in the congregation, as in ẏ verse before.

10 He hath also taken thee to [e] him, and all thy brethren the sonnes of Leui with thee, and seeke ye the office of the Priest also?

11 For which cause, thou, and all thy company are gathered together against ẏ Lord: and what is Aaron that ye murmure against him?

12 ¶ And Moses sent to call Dathan and Abiram the sonnes of Eliab: who answered, We will not come vp.

13 Is it a small thing ẏ thou hast brought vs out [f] of a land that floweth with milke and hony, to kill vs in the wilderness, except thou make thy selfe lord and ruler ouer vs also?

f Thus they spake contemptuously, preferring Egypt to Canaan.

14 Also thou hast not brought vs vnto a land that floweth with milke and hony, neither giuen vs inheritance of fields and vineyards: wilt thou [g] put out the eyes of these men? we will not come vp.

g Wilt thou make them that searched the land, beleeue that they saw not that which they saw? Gen. 4. 4, 5.

15 Then Moses waxed very angry, and said vnto the Lord, * Looke not vnto their offering: I haue not taken so much as an asse from them, neither haue I hurt any of them.

16 And Moses said vnto Korah, Be thou and all thy company [h] before the Lord: both thou, they, and Aaron to morrow:

h At the doore of the Tabernacle.

17 And take euery man his censer, and put incense in them, and bring ye euery man his censer before the Lord, two hundred and fifty censers: thou also and Aaron euery one his censer.

18 So they tooke euery man his censer, and put fire in them, & laid incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the [i] multitude against them vnto the doore of the Tabernacle of the Congregation: then the glory of the Lord appeared vnto all the Congregation.

i All that were of their faction.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Separate your selues from among this Congregation, that I may consume them at once.

22 And they fell vpon their faces, & said, O God, the God of the spirits ||of all flesh, hath not one man only sinned, and wilt thou be wroth with all the Congregation?

||Or, of euery creature.

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation, and say, Get you away from about the Tabernacle of Korah, Dathan, and Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, & touch nothing of theirs, lest ye perish [k] in all their sinnes.

k With them that haue committed so many sinnes.

27 So they gat them away from the Tabernacle of Korah, Dathan, and Abiram on euery side: and Dathan, and Abiram came out and stood in the doore of their tents with their wiues, and their sonnes, and their little children.

28 And Moses says, Hereby yee shall know that the Lord hath sent mee to doe all these workes, for I haue not done them of mine owne [l] minde.

l I haue not forged them of mine owne braine.

29 If

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

30 But if the Lord make [m] a new thing, and the earth open her mouth, and swallow them vp with all that they haue, and they goe downe quicke into ‖ [n] the pit, then ye shal vnderstand that these men haue prouoked the Lord.

31 ¶ And assoone as he had made an end of speaking all these words, euen the ground claue asunder that was vnder them,

32 And the earth *opened her mouth, and swallowed them vp, with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe aliue into the pit, & the earth couered them: so they perished from among the congregation.

34 And all Israel that were about them, fled at the cry of them: for they said, Let vs flee, lest the earth swallow vs vp.

35 But there came out a fire from the Lord, and consumed the two hundreth and fiftie men that offered the incense.

36 ¶ And the Lord spake vnto Moses, saying,

37 Speake vnto Eleazar the sonne of Aaron the Priest, that hee take vp the censers out of the burning, and scatter the fire beyond the altar: for they are halowed,

38 The censers, I say, of these sinners, that destroyed [o] themselues: and let them make of them broad plates for a couering of the altar: for they offered them before the Lord, therefore they shall be holy, and they shall be [p] a signe vnto the children of Israel.

39 Then Eleazar the Priest tooke the brasen censers, which they that were burnt had offered, and made broad plates of them for a couering of the Altar.

40 It is a remembrance vnto the children of Israel, that no stranger which is not of the seed of Aaron, come neere to offer incense before the Lord, that he be not like [q] Korah and his company, as the Lord said to him by the hand of Moses.

41 ¶ But on the morrow all the multitude of the children of Israel murmured against Moses, and against Aaron, saying, Ye haue killed the people of the Lord.

42 And when the Congregation was gathered against Moses and against Aaron, then they ‖ turned their faces toward the Tabernacle of the Congregation: and behold, the cloude couered it, and the glory of the Lord appeared.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lord spake vnto Moses, saying,

45 Get you vp from among this Congregation: for I will consume them quickely: then they fell vpon their faces.

46 And Moses said vnto Aaron, Take the censer, and put fire therein of the [r] altar, and put therein incense, and goe quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

47 Then Aaron tooke as Moses commaunded him, and ran into the mids of the Congregation, and behold, the [s] plague was begun among the people, and hee put in incense, and made an atonement for the people.

48 And when hee stoode betweene the dead, and them that were aliue, the [t] plague was stayed.

49 So they died of this plague fourteene thousand and seuen hundreth, beside them that died in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was stayed.

m Or, shew a strange sight.

‖ Or, hell.

n Or, deepe, and darke places of the earth.

Chap. 27. 3. deut. 11. 6. psal. 106. 17.

o Which were the occasion of their own death.

p Of Gods iudgments against rebels.

q Who presumed aboue his vocation.

‖ Or, fled: to wit, Moses & Aaron.

r For it was not lawfull to take any other fire, but of the Altar of burnt offring, Leuit. 10. 1.

s God had begun to punish the people.

t God drew backe his hand and ceased to punish them.

CHAP. XVII.

1 The twelue rods of the twelue princes of the tribes of Israel. 8 Aarons rod buddeth, and beareth blossoms, 10 for a testimony against the rebellious people.

AND the Lord spake vnto [a] Moses, saying,

2 Speake vnto the children of Israel, and take of euery one of them a rod, after the house of their fathers, of all their princes according to the family of their fathers, euen twelue roddes: and thou shalt write euery mans name vpon his rod.

3 And write Aarons name vpon the rod of Leui: for euery rod shall be for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimonie, * where I will declare my selfe to you.

5 And the mans rod, whom I [b] chuse, shall blossome: and I will make cease from me the grudgings of the children of Israel, which grudge against you.

6 ¶ Then Moses spake vnto the children of Israel, & all their princes gaue him a rod, one rod for euery prince, according to the houses of their fathers, euen twelue rods, and the rod [c] of Aaron was among their rods.

7 And Moses laid the roddes before the Lord in the Tabernacle of the Testimony.

8 And when Moses on the morow went into the Tabernacle of the Testimonie, behold, the rodde of Aaron [d] for the house of Leui was budded, and brought forth buds and brought forth blossomes, and bare ripe almonds.

9 Then Moses brought out all the rods from before the Lord vnto all the children of Israel: and they loked vpon them, and tooke euery man his rod.

10 ¶ After, the Lord sayd vnto Moses, * Bring Aarons rod againe before the Testimony, to be kept for a token to the rebellious children, & thou shalt cause their [e] murmurings to cease from me, that they die not.

11 So Moses did as the Lord had commanded him: so did he.

12 ¶ And the children of Israel spake vnto Moses, saying, Behold, [f] we are dead, we perish, we are all lost:

13 Whosoeuer commeth neere, or approcheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

a While he was in the doore of the Tabernacle.

Exod. 25. 22.

b To bee the chiefe Priest.

c Though Iosephs tribe was diuided into two in the distribution of the land, yet here it is but one, and Leui maketh a tribe.

d To declare that God did chuse the house of Leui to serue him in the Tabernacle. Heb. 9. 4.

e Grudging that Aaron should be high Priest.

f The Chalde text describeth thus their murmuring: We die by the sword, the earth swallowethvs vp, the pestilence doeth consume vs.

CHAP. XVIII.

1. 7 The office of Aaron & his sonnes, 2 with the Leuites.

Leuites. 8 The Priests part of the offrings. 20 God is their portion. 26 The Leuites haue the tithes, and offer the tenths thereof to the Lord

AND the Lord sayde vnto Aaron, Thou and thy sonnes and thy fathers house with thee, shall beare [a] the iniquitie of the Sanctuary: both thou and thy sonnes with thee shall beare the iniquitie of your Priests office.

2 And bring also with thee thy brethren of the tribe of Leui, of the family of thy father which shall bee ioyned with thee, and minister vnto thee: but thou and thy sonnes with thee shall minister before the Tabernacle of the Testimony.

3 And they shall [b] keepe thy charge, euen the charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuary, nor to the Altar, least they die, both they and you.

4 And they shalbe ioyned with thee, and keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no [c] stranger shall come neere vnto you.

5 Therefore shall yee keepe the charge of the Sanctuary, and the charge of the Altar: so there shall fall no more wrath vpon the children of Israel.

6 For loe, I haue * taken your brethren the Leuites from among the children of Israel, which as a gift of yours, are giuen vnto the Lord, to do the seruice of the Tabernacle of the Congregation.

7 But thou and thy sonnes with thee shal keepe your ‖ Priests office for all things of the altar, and within the vaile: therefore shall ye serue: for I haue made your Priests office ‖ an office of seruice: therefore the stranger that commeth neere, shalbe slaine.

8 ¶ Againe, the Lord spake vnto Aaron, Beholde, I haue giuen thee the keeping of mine [d] offrings, of all the halowed things of the children of Israel: vnto thee I haue giuen them for the anointings sake, and to thy sonnes for a perpetuall ordinance.

9 This shall bee thine of the most holy things, reserued from the [e] fire: all their offering of all their meat offering, and of all their sinne offrings, & of all their trespasse offring, which they bring vnto me, that shall be most holy vnto thee, and to thy sonnes.

10 In the most [f] holy place shalt thou eat it: euery male shall eate of it: it is holy vnto thee.

11 This also shal be thine: the heaue offring of their gift, with all the shake offrings of the children of Israel: I haue giuen them vnto thee and to thy sonnes and to thy [g] daughters with thee, to bee a duetie for euer: all the cleane in thine house shall eate of it.

12 All the [h] fat of the oyle, and all the fat of the wine, and of the wheate, which they shall offer vnto the Lord for their first fruits, I haue giuen them vnto thee.

13 And the first ríue of all that is in their land, which they shall bring vnto the Lord, shalbe thine: all the cleane in thine house shal eate of it.

14 * Euery thing separate from the common vse in Israel, shall be thine.

15 All that first openeth the * matrice of any flesh, which they shall offer vnto the Lord, of man or beast, shall be thine: but the first borne of man, shalt thou redeeme, and the first borne of the vncleane beast shalt thou redeeme.

16 And those that are to bee redeemed shalt thou redeeme from the age of a moneth, according to thy estimation, for the money of fiue shekels, after the shekel of the Sanctuary, * which is twentie gerahs.

17 But the first borne of a cow, or the first borne of a sheepe, or the first borne of a goate shalt thou not [i] redeeme: for they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fatte: it is a sacrifice made by fire for a sweet sauour vnto the Lord.

18 And the flesh of them shalbe thine, * as the shake breast, and as the right shoulder shall be thine.

19 All the heaue offerings of the holy things, which the children of Israel shall offer vnto the Lord, haue I giuen thee, and thy sonnes, and thy daughters with thee, to be a duetie for euer: it is a perpetual couenant [k] of salt before the Lord, to thee and to thy seede with thee.

20 ¶ And the Lord sayde vnto Aaron, Thou shalt haue none inheritance in their [l] land, neither shalt thou haue any part among them: * I am thy part and thine inheritance among the children of Israel.

21 For behold, I haue giuen the children of Leui all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Neither shall the children of Israel any more [m] come neere the Tabernacle of the Congregation, lest they sustaine sinne, & die.

23 But the Leuites shal doe the seruice in the Tabernacle of the Congregation, & they shall beare [n] their sinne: it is a law for euer in your generations, that among the children of Israel they possesse none inheritance.

24 For the tithes of the children of Israel, which they shall offer as an offring vnto the Lord, I haue giuen the Leuites for an inheritance: therefore I haue said vnto them, Among the children of Israel yee shall possesse none inheritance.

25 ¶ And the Lord spake vnto Moses, saying,

26 Speake also vnto the Leuites, and say vnto them, When ye shal take of the children of Israel the tithes which I haue giuen you of them for your inheritance, then shall yee take an heaue offering of that same for the Lord, euen the tenth part of the tithe.

27 And your heaue offering shall be reckoned vnto you, as the [o] corne of the barne, or as the abundance of the winepresse.

28 So ye shal also offer an heaue offering vnto the Lord of all your tithes, which yee shall receiue of the children of Israel, and ye shall giue thereof the Lords heaue offring to Aaron the Priest.

29 Ye shall offer of all your [p] gifts all the Lords heaue offerings: of all the [q] fat of the same shall ye offer the holy things thereof.

30 There-

a If you trespasse in any thing cõcerning the ceremonies of the Sanctuary, or your office, you shalbe punished.

b That is, the things which are committed to thee: or, which thou doest enioyne them.

c Which was not of the tribe of Leui.

Chap. 3. 45.

‖ *Or, a gift.*

d As the first fruit, first borne, and the tenths.

e That which was not burned, should bee the Priests.

f That is, in the Sanctuary, between the court and the Holiest of all.

g Reade Leuit. 10. 14.

h That is, the chiefest, or the best.

Leuit. 7. 29.

Exod. 13. 2. and 22. 29 leuit. 27. 26. chap. 3. 13.

Exod. 30. 13. leuit. 27. 25. chap. 3. 47. ezek. 45. 12.

i Because they are appointed for sacrifice.

Exod. 29. 26. leuit. 7. 30.

k That is, sure, stable, and incorruptible.

l Of Canaan. *Deut. 10. 9. and 18. 2 iosh. 13. 14. 33. ezek. 44. 28.*

m To serue therein: for the Leuites are put in their place.

n If they faile in their office they shalbe punished.

o As acceptable as the fruit of your owne ground or vineyard.

p Which yee haue receiued of the children of Israel.

q Reade vers. 12.

30 Therefore thou shalt say vnto them, When ye haue offered the fat thereof, then it shall bee counted vnto the Leuites, as the increase of the corne floore, or as the increase of the winepresse.

31 And yee shall eate it in all [r] places, yee, and your households: for it is your wages for your seruice in the Tabernacle of the Congregation.

32 And ye shal [s] beare no sinne by the reason of it, when yee haue offered the fat of it: neither shal ye pollute the holy [t] things of the children of Israel, lest ye die.

r As in the 11. verse.
s Ye shall not bee punished therefore.
t The offerings which the Israelites haue offered to God.

CHAP. XIX.

2 The sacrifice of the red cow. 9 The sprinkling water. 11 Hee that toucheth the dead. 14 The man that dieth in a tent.

AND the Lord spake to Moses, and to Aaron, saying,

2 [a] This is the ordinance of the Lawe, which the Lord hath commaunded, saying, Speake vnto the children of Israel that they bring thee a red cow without blemish, wherein is no spot, vpon the which neuer came yoke.

3 And yee shall giue her vnto Eleazar the Priest, that hee may bring her * without the hoste, and cause her to [b] bee slaine before his face.

4 Then shall Eleazar the Priest take of her blood with his * finger, and sprinkle it before the Tabernacle of the Congregation seuen times.

5 And cause the cowe to bee burnt in his sight: with her * skin, and her flesh, and her blood, and her dung, shall he burne her.

6 Then shall the Priest take Cedar wood, and hyssope, and scarlet lace and cast them in the mids of the fire where the cowe burneth.

7 Then shal the [c] Priest wash his clothes, and he shal wash his flesh in water, and then come into the hoste, and the Priest shalbe vncleane vnto the euen.

8 Also hee that [d] burneth her, shall wash his clothes in water, and wash his flesh in water, and be vncleane vntill the euen.

9 And a man that is cleane, shall take vp the ashes of the cow, and put them without the hoste in a cleane place: and it shalbe kept for the Congregation of the children of Israel for [e] a sprinkling water: it is a sinne offering.

10 Therefore he that gathereth the ashes of the cow, shall wash his clothes, and remaine vncleane vntill euen: and it shall bee vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

11 He that toucheth the dead body of any man, shall be vncleane euen seuen dayes.

12 He shall purifie himselfe [f] therewith the third day, and the seuenth day he shall be cleane: but if he purifie not himselfe the third day, then the seuenth day hee shall not bee cleane.

13 Whosoeuer toucheth the corps of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lord, & that person shall be [g] cut off from Israel, because the sprinkling water was not sprinkled vpon him: he shal be vncleane, and his vncleannesse shall remaine still vpon him.

14 This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall bee vncleane seuen dayes.

15 And all the vessels that be open, which haue no [‡] couering fastened vpon them, shall be vncleane.

16 And whosoeuer toucheth one that is slain with a sword in the field, or a dead person, or a bone of a dead man, or a graue, shall be vncleane seuen dayes.

17 Therefore for an vncleane person, they shall take of the burnt ashes of the [h] sinne offering, and [i] pure water shall be put thereto in a vessell.

18 And a [k] cleane person shal take hyssope, and dip it in the water, and sprinkle it vpon the tent, and vpon all the vessels, and on the persons that were therein, and vpon him that touched the bone, or the slaine, or the dead, or the graue.

19 And the cleane person shall sprinkle vpon the vncleane the third day, and the seuenth day, and hee shall purifie himselfe the seuenth day, and [l] wash his clothes, and wash himselfe in water, and shall bee cleane at euen.

20 But the man that is vncleane, and purifieth not himselfe, that person shall bee cut off from among the Congregation, because hee hath defiled the Sanctuary of the Lord: and the sprinkling water hath not bene sprinkled vpon him: therefore shall hee be vncleane.

21 And it shall be a perpetuall law vnto them, that he that sprinkleth the sprinkling water shall wash his clothes: also hee that toucheth the sprinkling water, shall be vncleane vntill euen.

22 And whatsoeuer the vncleane person toucheth, shall be vncleane: and the person that toucheth [m] him, shall be vncleane vntill the euen.

a According to this lawe and ceremony, ye shall sacrifice the red cow.
Hebr. 13. 11.
b By another Priest.
Hebr. 9. 13.
Exod 29. 14. Leuit. 4. 11, 12.
c Meaning, Eleazar.
d The inferiour Priest, who killed her, and burned her.
e Or, the water of separation, because that they that were separate for their vncleannesse were sprinkled therewith, and made cleane, Chap. 8. 7. It is also called holy water, because it was ordeined to an holy vse, Chap. 5. 17.
f With the sprinkling water.
g So that hee should not be esteemed to be of the holy people, but as a polluted and excommunicate person.
‡ Ebr. a couering of cloth.
h Of the red cow burnt for sinne.
i Water of the fountaine or riuer.
k One of the Priests which is cleane.
l Because he had beene among them that were vncleane, or else had touched the water, as vers. 21.
m That is, vncleane.

CHAP. XX.

1 Miriam dieth. 2 The people murmure. 8 They haue water out of the rocke. 14 Edom denieth the Israelites passage. 25. 28 The death of Aaron, in whose roume Eelazar succeedeth.

THen the children of Israel came with the whole Congregation to the desert of Zin in the first [a] moneth, and the people abode at Kadesh, where [b] Miriam died, and was buried there.

2 But there was no water for the Congregation, and they [c] assembled themselues against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God we had perished, * when our brethren died before the Lord.

4 * Why haue ye thus brought the Congregation of the Lord vnto this wilderness, that both wee and our cattell should die there?

5 Wherefore now haue yee made vs to come vp from Egypt, to bring vs into this miserable place, which is no place of seed, nor figs, nor vines, nor pomegranates: neither is there any water to drinke.

6 Then Moses and Aaron went from the

a This was fosty yeeres after their departure from Egypt.
b Moses and Aarons sister.
c Another rebellion was in Raphidim, Exod. 17. and this was in Kadesh.
Chap. 11. 33.
Exod. 17. 2.

the assembly vnto the doore of the Tabernacle of the Congregation, and fell vpon their faces: and the glory of the Lord appeared vnto them.

7 ¶ And the Lord spake vnto Moses, saying,

8 Take the [d] rod, and gather thou and thy brother Aaron the Congregation together, & speake yee vnto the rocke before their eyes, and it shall giue forth his water, and thou shalt bring them water out of the rock: so thou shalt giue the Congregation & their beasts drinke.

9 Then Moses tooke the rod from before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rocke, and Moses said vnto them, Heare now, ye rebels: [e] shall we bring you water out of this rocke?

11 Then Moses lift vp his hand, & with his rod he smote the rock twise, and the water came out abundantly: so the Congregation and their beasts dranke.

12 ¶ Againe the Lord spake vnto Moses, and to Aaron, Because ye beleeued me not, to [f] sanctifie mee in the presence of the children of Israel, therefore yee shall not bring this Congregation into the land which I haue giuen them.

13 This is the water of [g] Meribah, because the children of Israel strone wieh the Lord, and he [h] was sanctified in them.

14 ¶ Then Moses sent messengers from Kadesh vnto the king of [i] Edom, saying, Thus saith thy brother Israel, Thou knowest all the trauell that we haue had,

15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs euill, and our fathers.

16 But when we cried vnto the Lord, he heard our voyce, and sent an Angel, and hath brought vs out of Egypt, and behold, wee are in the citie Kadesh, in thine vtmost border.

17 I pray thee that we may passe thorow thy countrey: wee will not goe thorow the fieldes nor the vineyards, neither will wee drinke of the water of the Wels, we wil goe by the ‖ kings way, and neither turne vnto the right hand nor to the left, vntill we be past thy borders.

18 And Edom answered him, ‖ Thou shalt not passe by me, lest I come out against thee with the sword.

19 Then the children of Israel said vnto him, We will goe vp by the hie way: and if I and my cattell drinke of thy water, I wil then pay for it: I will onely (without any harme) goe thorow on my feete.

20 He answered againe, Thou shalt not goe thorow. Then ‖ Edom came out against him with much people, and with a mightie power.

21 Thus Edom denyed to giue Israel passage thorow his countrey: wherefore Israel [k] turned away from him.

22 ¶ And when the children of Israel with all the Congregation departed from * Kadesh, they came vnto the mount Hor.

23 And the Lord spake vnto Moses and to Aaron in the mount Hor, neere the coast of the land of Edom, saying,

24 Aaron shall bee [l] gathered vnto his people: for he shall not enter into the land, which I haue giuen vnto the children of Israel, because ye ‖ disobeyed my commandement at the water of ‖ Meribah.

25 Take * Aaron and Eleazar his sonne, and bring them vp into the mount Hor,

26 And cause Aaron to put off his garments, & put them vpon Eleazar his sonne: for Aaron shalbe gathered to his fathers, and shall die there.

27 And Moses did as the Lord had commanded: and they went vp into the mount Hor, in the sight of all the Congregation.

28 And Moses put off Aarons clothes, and put them vpon Eleazar his sonne: [m] so Aaron died there in the toppe of the mount: and Moses and Eleazar came downe from off the mount.

29 When all the Congregation saw that Aaron was dead, all the house of Israel ‖ wept for Aaron thirty dayes.

d Wherewith thou diddest miracles in Egypt, and didst diuide the Sea.

e The punishment which followed hereof declared that Moses and Aaron beleeued not the Lords promise, as appeareth verse 12.

f That the children of Israel should beleeue and acknowledge my power, and so honour mee.

g Or, strife and contention, chap. 27. 14.

h By shewing himselfe almighty, and maintaining his glory.

i Because Iaakob or Israel was Esaus brother, who was called Edom.

‖ Or, high way.

‖ Or, come not.

‖ Or, the Edomites.

k To passe by another way.

Chap 33. 37.

I Reade Gen 25 8.

‖ Or, rebelled.

‖ Or, strife.

Chap. 33 38. deut. 32. 50.

Deut 10. 6. and 32. 50.

‖ Or, mourned.

CHAP. XXI.

3 Israel vanquisheth king Arad. 6 The fiery serpents are sent for the rebellion of the people. 24 33 Sihon and Og are ouercome in battell.

When * King Arad the Canaanite, which dwelt toward the South, heard tell that Israel came by the [a] way of the spies, then fought he against Israel, and tooke of them prisoners.

2 So Israel vowed a vow vnto the Lord, and said, If thou wilt deliuer, and giue this people into mine hand, then I will vtterly destroy their cities.

3 And the Lord heard the voyce of Israel, & deliuered them the Canaanites: and they vtterly destroyed them and their cities, and called the name of the place ‖ Hormah.

4 ¶ After, they departed from the mount Hor by the way of the red Sea, to [b] compasse the land of Edom: and the people were sore grieued because of the way.

5 And the people spake against God and against Moses, saying, Wherefore haue yee brought vs out of Egypt, to die in the wildernesse? for here is neither bread nor water, and our soule * lotheth this light [c] bread.

6 * Wherefore the Lord sent [d] fiery serpents among the people, which stung the people: so that many of the people of Israel died.

7 Therefore the people came to Moses, and said, Wee haue sinned: for wee haue spoken against the Lord, and against thee: pray to the Lord, that he take away the serpents from vs: and Moses prayed for the people.

8 And the Lord said vnto Moses, Make thee a fiery serpent, and set it vp ‖ for a signe, that as many as are bitten, may looke vpon it, and liue.

9 * So Moses made a serpent of brasse, and set it vp for a signe: and when a serpent had bitten a man, then he looked to the serpent of brasse, and ‖ liued.

Chap. 33 40.

a By that way which their spies that searched the dangers found to be most safe.

‖ Or, destruction, Iudg. 1. 17.

b For they were forbidden to destroy it, Deut. 2. 5.

Chap. 11. 6.

c Meaning, Manna, which they thought did not nourish.

Wisd. 16. 1, 5. 1. cor. 10. 9.

d For they that were stung therewith, were so inflamed with the heate thereof, that they died.

‖ Or, vpon a pole.

2. King. 18. 4. iohn 3. 14.

‖ Or, recouered.

10 * And

Chap. 33. 43.

10 * And the children of Israel departed thence, and pitched in Oboth.

11 ¶ And they departed from Oboth, and pitched ‖ in Ie-abarim in the wilderness, which is before Moab on the Eastside.

‖ Or, in the heapes of Abarim, or, hill.

12 ¶ They remoued thence, and pitched vpon the riuer of Zared.

13 ¶ Thence they departed, and pitched on the other side of Arnon, which is in the wilderness, and commeth out of the coasts of the Amorites: (for Arnon is the border of Moab, betweene the Moabites and the Amorites.)

14 Wherefore it shall bee spoken in the booke of the [e] battels of the Lord, ‖ what thing he did in the red sea, and in the riuers of Arnon,

e Which seemeth to be the booke of the Iudges, or as some thinke, a booke which is lost.

‖ Or, (how God destroyed) Vaheb (the citie) with a whirlewind, and the valleyes of Arnon.

15 And at the streame of the riuers that goeth downe to the dwelling of Ar, and lieth vpon the border of Moab.

16 ¶ And from thence they turned to Beer: the same is the Well, where the Lord sayd vnto Moses, Assemble the people, and I will giue them water.

17 ¶ Then Israel sang this song, ‖ Rise vp Well, [f] sing ye vnto it.

‖ Or, spring.

f Ye that receiue the commodity thereof, giue praise for it.

18 The Princes digged this Well, the Captaines of the people digged it, euen the [g] Lawgiuer, with their staues. And from the wilderness they came to Mattanah.

g Moses and Aaron heads of the people, onely smote the rocke with the rod or staffe, which gaue water as a well that were deepe digged.

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to the top of Pisgah, that looketh toward Ieshimon.

21 ¶ Then Israel sent messengers vnto Sihon king of the Amorites, saying,

22 * Let me goe thorow thy land: we will not turne aside into the fieldes, nor into the vineyards, neither drinke of the waters of the Welles: we will goe by the kings way, vntill we be past thy countrey.

Deut. 2. 26. Iudg. 11. 19. Deut. 29. 7.

23 * But Sihon gaue Israel no licence to passe thorow his countrey, but Sihon assembled al his people, and went out against Israel into the wilderness: and hee came to Iahoz, and fought against Israel.

24 * But Israel smote him with the edge of the sword, and conquered his land, from Arnon vnto [h] Iabok, euen vnto the children of Ammon, for the border of the children of Ammon was [i] strong.

Iosh. 12. 2. psal. 135. 11. amos 2. 9.

h The riuer.

i For the people were tall and strong like giants, Deut. 2. 20.

25 And Israel tooke all these cities, and dwelt in all the cities of the Amorites in Heshbon, and in all the ‡ villages thereof.

‡ Ebr. daughters.

26 For [k] Heshbon was the citie of Sihon the king of the Amorites, which had fought before time against the king of the Moabites, and had taken all his land out of his hand, euen vnto Arnon.

k For if it had bene the Moabites, the Israelites might not haue possessed it, Deut. 2. 9.

27 Wherefore they that spake in prouerbs, say, Come to Heshbon, let the citie of Sihon be built, and repaired.

28 For [l] a fire is gone out of Heshbon, and a flame from the citie of Sihon, & hath consumed Ar of the Moabites, and the Lords of Bamoth in Arnon.

l Meaning, war.

29 Woe bee to thee Moab: O people of [m] Chemosh, thou art vndone: he hath suffered his sonnes to be pursued, and his daughters to be in captiuitie to Sihon the king of the Amorites.

m Chemosh was the idole of the Moabites, 1. Kin. 11. 33. who was not able to defend his worshippers, which tooke the idole for their father.

30 Their ‡ empire also is lost from Heshbon vnto Dibon, and wee haue destroyed them vnto Nophah, which reacheth vnto Medeba.

‡ Ebr. light.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to search out Iaazer, and they tooke the townes belonging thereto, and rooted out the Amorites that were there.

33 ¶ * And they turned and went vp toward Bashan: and Og the king of Bashan came out against them, hee, and all his people to fight at Edrei.

Deut. 3. 1. and 29. 7.

34 Then the Lord sayd vnto Moses, Feare him not, for I haue deliuered him into thine hand, and all his people, & his land: * and thou shalt doe to him as thou didst vnto Sihon the king of the Amorites, which dwelt at Heshbon.

Psal. 135. 11.

35 They smote him therefore, and his sonnes, and all his people, vntill there was none left him: so they conquered his land.

CHAP. XXII.

5 King Balak sendeth for Balaam to curse the Israelites. 12 The Lorde forbiddeth him to goe. 22 The Angel of the Lord meeteth him, and his asse speaketh. 38 Balaam protesteth that hee will speake nothing but that which the Lord putteth in his mouth.

AFter, the children of Israel departed, and pitched in the plaine of Moab on the [a] other side of Iorden from Iericho.

a Being at Iericho, it was beyond Iordan: but where the Israelites were, it was on this side.

2 ¶ Now Balak the sonne of Zippor saw all that Israel had done to the Amorites.

3 And the Moabites were sore afraid of the people, because they were many, & Moab ‖ fretted against the children of Israel.

‖ Or, was vexed.

4 Therefore Moab sayd vnto the [b] Elders of Midian, Now shall this multitude licke vp all that are round about vs, as an oxe licketh vp the grasse of the field: and Balak the sonne of Zippor was king of the Moabites at that time.

b Which were the heads and gouernours.

5 * Hee sent messengers therefore vnto Balaam the son of Beor to Pethor (which is by the [c] riuer of the land of the children of his folke) to call him, saying, Behold, there is a people come out of Egypt, which couer the face of the earth, and lie ouer against me.

Iosh. 24. 9.

c To wit, Euphrates, vpon the which stood this citie Pethor.

6 Come now therefore, I pray thee, and curse mee this people (for they are stronger then I) so it may bee that I shall bee able to smite them, & to driue them out of the land: for I know that hee whom thou blessest, is blessed, and he whom thou curses, shall bee cursed.

7 And the Elders of Moab, and the Elders of Midian departed hauing [d] the reward of the soothsaying in their hand, and they came vnto Balaam, and told him the words of Balak.

d Thinking to bribe him with gifts to curse the Israelites.

8 Who answered them, Tarie here this night, and I will giue you an answere, as the Lord shall say vnto me. So [e] the Princes of Moab abode with Balaam.

e Whom before he called Elders: meaning, the gouernours, & after calleth them seruants: that is, subiects to their King.

9 Then God came vnto Balaam, and sayd, What men are these with thee?

10 And

10 And Balaam sayd vnto God, Balak the sonne of Zippor king of Moab hath sent vnto me, saying,

11 Behold, there is a people come out of Egypt, and couereth the face of the earth: come now, curse them for my sake: so it may be that I shall be able to ouercome them in battell, and to driue them out.

12 And God [f] said vnto Balaam, Go not thou with them, neither curse the people, for they are blessed.

13 And Balaam rose vp in the morning, and said vnto the princes of Balak, Returne vnto your land: for the Lord hath refused to give [g] me leaue to goe with you.

14 So the princes of Moab rose vp, and went vnto Balak, and sayd, Balaam hath refused to come with vs.

15 ¶ Balak yet sent againe moe princes and more honourable then they.

16 Who came to Balaam, and sayd to him, Thus saith Balak the sonne of Zippor, [h] Be not thou stayed, I pray thee, from comming vnto me.

17 For I wil promote thee vnto great honour, and wil do whatsoeuer thou sayest vnto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered, and said vnto the seruants of Balak, * If Balak would give me his house full of siluer and gold, I cannot goe beyond the word of the Lord my God to doe lesse or more.

19 But now, I pray you, tary heere this night, that I may wit, what the Lord wil say vnto me [i] more.

20 And God came vnto Balaam by night, and said vnto him, If the men come to call thee, rise vp, and goe with them: but onely what thing I say vnto thee, that shalt thou doe.

21 So Balaam rose vp early, & sadled his asse, and went with the princes of Moab.

22 And the wrath of God was kindled, because he [k] went: and the Angel of the Lord stood in the way to be against him, as he rode vpon his asse, and his two seruaunts were with him.

23 And * when the asse saw the Angel of the Lord stand in the way, and his sword drawen in his hand, the asse turned out of the way & went into the fielde, but Balaam smote the asse to turne her into the way.

24 [l] Against the Angel of the Lord stood in a path of the vineyards, hauing a wall on the one side, and a wall on the other.

25 And when the asse saw [p] Angel of the Lord, shee thrust her selfe vnto the wall, and dasht Balaams foot against the wall: wherefore he smote her againe.

26 Then the Angel of the Lord went further, and stood in a narrow place, where was no way to turne, either to the right hand, or to the left.

27 And when the asse saw the Angel of the Lord, shee || lay downe vnder Balaam: therefore Balaam was very wroth, & smote the asse with a staffe.

28 Then the Lord [m] opened the mouth of the asse, and shee sayd vnto Balaam, What haue I done vnto thee, that thou hast smitten me now three times?

29 And Balaam sayde vnto the asse, Because thou hast mocked mee: I would there were a sword in mine hand, for now would I kill thee.

30 And the asse sayd vnto Balaam, Am not I thine asse which thou hast ridden vpon [n] since thy first time vnto this day? haue I vsed at any time to doe thus vnto thee? Who said, Nay.

31 And the Lord [o] opened the eyes of Balaam and he saw the Angel of the Lord standing in the way with his sword drawen in his hand: then he bowed himselfe, and fell flat on his face.

32 And the Angel of the Lord said vnto him, Wherefore hast thou now smitten thine asse three times? behold, I came out to withstand thee, because thy [p] way is not streight before me.

33 But the asse saw me, and turned from me now three times: for else, if shee had not turned from mee, surely, I had euen now slaine thee, and saued her aliue.

34 Then Balaam said vnto the Angel of the Lord, I haue sinned: for I wist not that thou stoodest in the way || against me: now therefore if it displease thee, I will turne ‡ home againe.

35 But the Angel sayd vnto Balaam, Goe with the men: but [q] what I say vnto thee, that shalt thou speake. So Balaam went with the Princes of Balak.

36 And when Balak heard that Balaam came, hee went out to meete him vnto a city of Moab, which is in the [r] border of Arnon, euen in the vtmost coast.

37 Then Balak said vnto Balaam, Did I not send for thee to call thee? Wherefore camest thou not vnto me? am I not able in deede to promote thee vnto honour?

38 And Balaam made answere vnto Balak, Loe, I am come vnto thee, and can I now say [s] any thing at all? the word that God putteth in my mouth, that shall I speake.

39 So Balaam went with Balak, and they came vnto the citie of || Huzoth.

40 Then Balak offered bullocks, and sheepe, and sent thereof to Balaam, and to the princes that were with him.

41 And on the morrow Balak toke Balaam, and brought him vp into the hie places of [t] Baal, that thence hee might see the vtmost part of the people.

f He warned him by a dreame, that he should not consent to the kings wicked request.

g Els he shewed himselfe willing, couetousnes had so blinded his heart.

h The wicked seeke by all means to further their naughty enterprises, though they know that God is against them.

Chap. 24. 13.

i Because he tempted God to require him contrary to his commandement, his petition was granted, but it turned to his owne condemnation.

k Moued rather with couetousnes, then to obey God.

2 Pet. 2. 16. Iude 11.

l The second time.

[Or, fell.

m Gaue her power to speake.

n Since thou hast beene my master.

o For whose eyes the Lord doth not open, they can neither see his anger, nor his loue.

p Foth thy heart is corrupt, and thine enterprise wicked.

|| Or, before me, or, to meete me.

‡ Ebr I wil returne to me.

q Because his heart was euill, his charge was renewed, that he should not pretend ignorance.

r Neere the place where the Israelites camped.

s Of my selfe I can speake nothing: only what God reueileth, that will I vtter, seeme it good or bad.

|| Or, of streetes, or a populous citie.

t Where the idole Baal was worshipped.

CHAP. XXIII.

1 Balaam causeth seuen altars to be built. 5 God teacheth him what to answere. 8 In stead of cursing he blesseth Israel. 19 God is not like man.

AND Balaam said vnto Balak, Build mee here seuen altars, and prepare mee here seuen bullocks, and seuen rammes.

2 And Balak did as Balaam said, and [a] Balak and Balaam offered on euery altar a bullocke and a ramme.

3 Then Balaam said vnto Balak, Stand by thy burnt offering, and I will goe, if so be that the Lord will come and meete me: and whatsoeuer hee sheweth mee, I will tell thee:

a For among the Gentiles the Kings oft times vsed to sacrifice and did the Priests.

thee: so hee || went forth alone.

4 And God [b] met Balaam, and said vnto him, I haue prepared seuen altars, and haue offered vpon euery altar a bullocke and a ramme.

5 And the Lord [c] put an answere in Balaams mouth, and said, Go againe to Balak, and say on this wise.

6 So when he returned vnto him, loe, he stood by his burnt offering, hee, and all the princes of Moab.

7 Then he vttered his || parable, and said, Balak the king of Moab hath brought mee from || Aram out of the mountaines of the East, saying, Come, curse Iaakob for my sake: Come, and [d] detest Israel.

8 How shal I curse, where God hath not cursed? or how shal I detest, where the Lord hath not detested?

9 For from the top of the rockes I did see him, and from the hilles I did behalde him: loe, the people shall dwell by themselues, and shall not be reckoned among the [e] nations.

10 Who can tel the [f] dust of Iaakob, and the number of the fourth part of Israel? Let me [g] die the death of the righteous, and let my last end be like his.

11 Then Balak said to Balaam, What hast thou done vnto me? I took thee to curse mine enemies, and behold, thou hast blessed them altogether.

12 And hee answered, and sayd, Must I not take heed to speake that which the Lord hath put in my mouth?

13 And Balak sayd vnto him, Come, I pray thee, with mee vnto another place, whence thou mayest see them, and thou shalt see but the vtmost part of them, and shalt not see them all: therefore curse them out of that place for my sake.

14 ¶ And he brought him into || Sedesophim to the top of Pisgah, and built seuen altars, and offered a bullocke and a ramme on euery altar.

15 After, he said vnto Balak, Stand here by thy burnt offering, and I will meete the Lord yonder.

16 And the Lord met Balaam, and * put an answere in his mouth, and said, Go again vnto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him: to Balak said vnto him, What hath the Lord sayd?

18 And he vttered his parable, and sayd, Rise vp, Balak, and heare: hearken vnto me thou sonne of Zippor.

19 [h] God is not as man, that he should lie, neither as the sonne of man that hee should repent: hath he said, and shall hee not doe it? and hath he spoken, and shall he not accomplish it?

20 Behold, I haue receiued commandement to blesse: for he hath blessed, and I cannot alter it.

21 He seeth no iniquitie in Iaakob, nor seeth no transgression in Israel: the Lord his God is with him, and the [i] ioyfull shout of a king is among them.

22 God brought them out of Egypt: their strength is as an Vnicorne.

23 For there is no sorcery in Iaakob, nor soothsaying in Israel: [k] according to this time it shall be sayd of Iaakob, and of Israel, What hath God wrought?

24 Behold, the people shall rise vp as a Lion, and lift vp himselfe as a young Lion: he shall not lie downe, till he eate of the pray, and till he drinke the blood of the slaine.

25 ¶ Then Balak sayd vnto Balaam, Neither curse, nor blesse them at all.

26 But Balaam answered, and said vnto Balak, Told not I thee, saying, All that the Lord speaketh, that must I doe?

27 ¶ Againe Balak sayd vnto Balaam, Come, I pray thee, I will bring thee vnto another [l] place, if so bee it will please God that thou mayest thence curse them for my sake.

28 So Balak brought Balaam vnto the toppe of Peor, that loketh toward Ieshmon.

29 Then Balaam sayde vnto Balak, Make me here seuen altars, and prepare me here seuen bullocks, and seuen rammes.

30 And Balak did as Balaam had said, and offered a bullock and a ramme on euery altar.

CHAP. XXIIII.

5 Balaam prophesieth of the great prosperity that should come vnto Israel: 17 Also of the comming of Christ. 20 The destruction of the Amalekites, and of the Kenites.

WHen Balaam saw that it pleased the Lord to blesse Israel, then hee went not, * as certaine times before, to set diuinations, but set his face toward the [a] wildernesse.

2 And Balaam lift vp his eyes, and loked vpon Israel, which dwelt according to their tribes, and the spirit of God came vpon him.

3 * And he vttered his parable, and said, Balaam the sonne of Beor hath said, and the man whose [b] eyes were shut vp, hath said,

4 Hee hath said, which heard the words of God, and saw the vision of the Almightie, and [c] falling in a traunce, had his eyes opened:

5 ¶ How goodly are thy tents, O Iaakob, and thine habitations, O Israel!

6 As the valleys are they stretched forth, as gardens by the riuers side, as the || aloe trees, which the Lord hath plantted, as the Cedars beside the waters.

7 The [d] water droppeth out of his bucket, and his seed shalbe in many waters: and his King shalbe higher then [e] Agag, and his kingdome shalbe exalted.

8 God brought him out of Egypt: his strength shalbe as an vnicorne: he shall eate the nations his enemies, and bruise their bones, and shoote them thorow with his arrowes.

9 * Hee coucheth and lyeth downe as a young Lion, and as a Lion: who shall stirre him vp? blessed is he that blesseth thee, and cursed is he that curseth thee.

10 Then Balak was very angry with Balaam, and [f] smote his hands together: so Balak said vnto Balaam, I sent for thee to

[b] Appeared vnto him.

[c] Taught him what to say.

|| *Or, prophesie.*

|| *Or, Syria.*

[d] Cause that all men may hate and detest them.

[e] But shall haue religion and lawes apart.

[f] The infinite multitude, as the dust of the earth

[g] The feare of Gods iudgments caused him to wish to be ioyned to the houshold of Abraham: thus the wicked haue their consciences wounded when they consider Gods iudgements.

|| *Or, into the field of them that spied: to wit, left the enemie should approch.*

Chap. 22.35.

[h] Gods enemies are compelled to confesse that his gouernement is iust, constant and without change or repentance.

[i] They triumph as victorious kings ouer their enemies.

[k] Considering, what God shall worke this time for the deliuerance of his people, all the world shall wonder.

[l] Thus the wicked imagine of God, that that which hee will not grant in one place, he will do it in another.

Chap. 23.3,15.

[a] Where the Israelites camped.

Chap. 23.7,18.

[b] His eyes were shut vp before, in respect of the cleare visions which he saw after: some reade, were open.

[c] Though he lay as in a sleepe, yet the eyes of his mind were open.

|| *Or, tents.*

[d] His prosperity and posterity shal be very great.

[e] Which name was common to the Kings of Amalek.

Gen. 49.9.

[f] In token of anger.

to curse mine enemies, and behold, thou hast blessed them now three times.

11 Therefore now flee vnto thy place: I thought surely to promote thee vnto honour, but loe, the g Lord hath kept thee backe from honour.

12 Then Balaam answered Balak, Told I not also thy messengers, which thou sentest vnto me, saying,

13 If Balak would giue me his house full of siluer and gold, I cannot passe the commandement of the Lord, to doe either good or bad of mine owne minde: what the Lord shall command, that same will I speake.

14 And now behold, I goe vnto my people: come, I will ‡ h aduertise thee what this people shall doe to thy folke in the latter dayes.

15 And he vtered his parable, and said, Balaam the sonne of Beor hath said, and the man whose eyes were shut vp, hath said.

16 Hee hath said that heard the words of God, and hath the knowledge of the most Hight, and saw the vision of the Almighty, and falling in a trance, had his eyes opened:

17 I shall see him, but not now: I shall behold him, but not neere: there shall come a i starre of Iaakob, and a sceptre shall rise of Israel, and shall smite the k coasts of Moab, and destroy all the sonnes of l Sheth.

18 And Edom shalbe possessed, and Seir shall be a possession to their enemies: but Israel shall doe valiantly.

19 He also that shall haue dominion, shall be of Iaakob, and shall destroy the remnant of the m citie.

20 ¶ And when he looked on Amalek, he vttered his parable, and said, Amalek was the n first of the nations: but his latter end shall come to destruction.

21 And hee looked on the ‖ Kenites, and vttered his parable, and said, Strong is thy dwelling place, and o put thy nest in the rocke.

22 Neuertheless, ‖ the Kenite shalbe spoiled, vntill Asshur cary thee away captiue.

23 Againe hee vttered his parable, and said, Alas, p who shall liue when God doeth this?

24 The shippes also shall come from the coasts of q Chittim, and subdue Asshur, and shall subdue Eber, and r he also shall come to destruction.

25 Then Balaam rose vp, and went and returned to his place: and Balak also went his way.

g Thus the wicked burden God when they can not compasse their wicked enterprises.

‡ Ebr counsell.

h Hee gaue also wicked counsell to cause the Israelites to sinne, that thereby God might forsake them, Chap. 31.16.

i Meaning Christ.

k That is, the Princes.

l He shall subdue all that resist: for of Sheth came Noah, and of Noah all the world.

m Of the Edomites.

n The Amalekites first made warre against Israel, as Chap. 14.45.

‖ Or, Midianites.

o Make thy selfe as strong as thou thou canst.

‖ Or, thou Kain shalt.

p Some reade, Oh, who shal not perish, when the enemie, that is, Amichrist shall set himselfe vp as God?

q The Grecians, and Romanes.

r Meaning Eber, or the Iewes, for rebelling against God.

CHAP. XXV.

2 The people committeth fornication with the daughters of Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God maketh his couenant with Phinehas. 17 God commandeth to kill the Midianites.

NDw whiles Israel abode in * Shittim, the people began to commit whoredome a with the daughters of Moab:

2 Which called the people vnto the sacrifice of their gods, and the people ate, and bowed downe to their gods.

3 And Israel b coupled himselfe vnto Baal-peor: wherefore the wrath of the Lord was kindled against Israel:

4 And the Lord said vnto Moses, * Take all the heads of the people, and hang them vp ‖ before the Lord c against the Sunne, that the indignation of the Lords wrath may be turned from Israel.

5 Then Moses said vnto the Iudges of Israel, Euery one slay his d men that were ioyned vnto Baal Peor.

6 ¶ And behold, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, e who wept before the doore of the Tabernacle of the Congregation.

7 * And when Phinehas the sonne of Eleazar the sonne of Aaron the Priest saw it, hee rose vp from the mids of the Congregation, and tooke a ‖ speare in his hand,

8 And followed the man of Israel into the tent, and thrust them both thorow: to wit, the man of Israel, and the woman, ‖ thorow her belly: so the plague ceased from the children of Israel

9 * And there died in that plague foure and twenty thousand.

10 Then the Lord spake vnto Moses, saying,

11 * Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel while hee was f zealous for my sake among them: therefore I haue not consumed the children of Israel in my iealousie.

12 Wherefore say to him, Behold, * I giue vnto him my couenant of peace,

13 And he shall haue it, and his seed after him, euen the couenant of the Priests office for euer, because he was zealous for his God, and hath made an g atonement for the children of Israel.

14 And the name of the Israelite thus slaine, which was killed with the Midianitish woman, was Zimri the sonne of Salu, prince ‡ of the family of the Simeonites.

15 And the name of the Midianitish woman that was slaine, was Cozbi the daughter of Zur, who was head ouer the people of his fathers house in Midian.

16 ¶ Againe the Lord spake vnto Moses, saying,

17 * Vexe the Midianites, ‡ smite them:

18 For they trouble you with their h wiles wherewith they haue beguiled you, as concerning Peor, and as concerning their sister Cozbi, the daughter of a prince of Midian, which was slaine in the day of the plague because of Peor.

Deut.4.3.
Iosh.22.17.

‖ Or, to the Lord.

c Openly in the sight of all.

d Let him see execution done of them that are vnder his charge.

e Repenting that they had offended God.

Psal.106.30.
1.mac.2.54.

‖ Or, iauelin.

‖ Or, in her tent. Chalde and Greek, in her secrets.

1.Cor.10.8.

Psal.106.30.

f He was zealous to maintaine my glory.

Ecclus.45.24.
1.mac.2.54.

g He hath pacified Gods wrath.

‡ Ebr. of the house of the father.

Chap.31.2.

h Causing you to commit both corporall & spirituall fornication by Balaams counsell, Chap. 31.16. reue.2.14.

CHAP. XXVI.

2 The Lord commandeth to number the children of Israel in the plaine of Moab, from twentie yeere olde and aboue. 57 The Leuites and their families. 64 None of them that were numbred in Sinai, goe into Canaan saue Caleb and Iosh ua.

AND so after the a plague, the Lord spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

2 Take the number of all the congregation of the children of Israel * from twentie yere old and aboue throughout their fathers houses, all that goe forth to warre in Israel.

Numb.33.49.

a With the women.

b Worshipped the idole of the Moabites, which was in the hill Peor.

a Which came for their whoredome and idolatrie.

Chap.1.3.

3 So Moses and Eleazar the Priest, spake vnto them in the plaine of Moab, by Iorden [b] toward Iericho, saying,

b Where the riuer is neere to Iericho.

4 From twentie yeere old and aboue, ye shall number the people, as the* Lord had commanded Moses, and the children of Israel, when they came out of the land of Egypt.

Chap.1.1.

5 ¶ * Reuben the first borne of Israel: the children of † Reuben were: Hanoch, of whom came the family of the Hanochites, and of Pallu, the family of the Palluites:

Gen.46.8. exod. 6.14. 1.chro.5.1.
† Reuben.

6 Of Hesron, the family of the Hesronites: Of Carmi, the family of the Carmites.

7 These are the families of the Reubenites: and they were in number three and foortie thousand, seuen hundreth and thirty.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, and Dathan, and Abiram: this Dathan and Abiram were famous in the Congregation, and * stroue against Moses and against Aaron in [c] the assembly of Korah, when they stroue against the Lord.

Chap.16.2.
c In that rebellion where of Korah was head.

10 And the earth opened her mouth, and swallowed them vp with Korah, when the Congregation died, what time the fire consumed two hundreth and fiftie men, who were [d] for a signe.

d That is, for an example that other should not murmure and rebell against Gods ministers.

11 Notwithstanding, all the sonnes of Korah died not.

12 ¶ And the children of † Simeon after their families were: Nemuel, of whom came the family of the Nemuelites: of Iamin, the family of the Iaminites: of Iachin, the family of the Iachinites:

† Simeon.

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These are the families of the Simeonites: two and twentie thousand and two hundreth.

15 ¶ The sonnes of † Gad after their families were: Zephon, of whom came the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

† Gad.

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, foortie thousand and fiue hundreth.

19 ¶ The sonnes of † Iudah, Er, and Onan: but Er and Onan died in the land of [e] Canaan.

† Iudah.

e Before Iaakob went into Egypt, Gen 38.3,7,10. and 46.12.

20 So were the sonnes of Iudah after their families: of Shelah came the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

21 And the sonnes of * Pharez were: of Hesron, the family of the Hesronites: of Hamul, the family of the Hamulites.

Genes 46.12.

22 These are the families of Iudah, after their numbers, seuentie and sixe thousand and fiue hundreth.

23 ¶ The sonnes of † Issachar, after their families were: Tola, of whom came the family of the Tolaites, Of Pua, the family of the Punites:

† Issachar.

24 Of Iashub, the family of the Iashubites: of Shimron, the family of the Shimronites.

25 These are the families of Issachar after their numbers, threescore and foure thousand and three hundreth.

26 ¶ The sons of † Zebulun, after their families were: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Iahleel, the family of the Iahleelites.

† Zebulun.

27 These are the families of the Zebulunites after their numbers, threescore thousand, and fiue hundreth.

28 ¶ The sonnes of Ioseph, after their families were † Manasseh and Ephraim.

† Manasseh.

29 The sonnes of Manasseh were: of * Machir, the family of the Machirites, and Machir begate Gilead: of Gilead came the family of the Gileadites.

Iosh.17.1.

30 These are the sonnes of Gilead: of Iezer, the family of the Iezerites: Of Helek, the family of the Helekites:

31 Of Asriel, the family of the Asrielites: of Shechem, the family of the Shechmites.

32 Of Shemida, the family of the Shemidaites: of Hepher, the family of the Hepherites.

33 ¶ And * Zelophehad the sonne of Hepher, had no sonnes, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

Chap.27.1.

34 These are the families of Manasseh, and the number of them, two and fiftie thousand and seuen hundred.

35 ¶ These are the sonnes of † Ephraim after their families: of Shuthelah came the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

† Ephraim.

36 And these are the sonnes of Shuthelah: of Eran, the family of the Eranites.

37 These are the families of the sonnes of Ephraim after their numbers, two and thirtie thousand and fiue hundred: these are the sonnes of Ioseph after their families.

38 ¶ These are the sonnes of † Beniamin after their families: of Bela came the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:

† Beniamin.

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites:

40 And the sonnes of Bela, were Ard and Naaman: of Ard came the family of the Ardites: of Naaman, the family of the Naamites.

41 These are the sonnes of Beniamin after their families and their numbers, fiue and fourtie thousand and sixe hundred.

42 ¶ These are the sonnes of † Dan after their families: of Shuham came the family of the Shuhamites: these are the families of Dan after their housholds.

† Dan.

43 All the families of the Shuhamites were after their numbers, threescore & foure thousand and foure hundred.

44 ¶ The sonnes of † Asher after their families were: of Iimnah, the family of the Iimnites: of Ishui, the family of the Ishuites:

† Asher.

of

of Beriah, the family of the Beriites.
45 The sonnes of Beriah were, of Heber the family of the Heberites: of Malchiel the family of the Malchielites.
46 And the name of the daughter of Asher was Sarah.
47 These are the families of the sonnes of Asher after their numbers, three and fiftie thousand and foure hundreth.
† Naphtali. 48 ¶ The sonnes of † Naphtali, after their families were: of Iahzeel, the families of the Iahzeelites: of Guni, the family of the Gunites.
49 Of Iezer, the family of the Izrites: of Shillem, the family of the Shillemites.
50 These are the families of Naphtali according to their housholds, and their number, fiue and fortie thousand and foure hundreth.
f This is the third time that they are numbred. 51 These are the f numbers of the children of Israel: six hundreth and one thousand, seuen hundreth and thirtie.
52 ¶ And the Lord spake vnto Moses, saying,
53 Vnto these the land shall bee diuided for an inheritance, according to the number of ‖ names.
‖ Or, persons. Chap. 33.54. 54 * To many thou shalt giue the more inheritance: and to few thou shalt giue lesse inheritance: to euery one according to his number shall be giuen his inheritance.
Iosh. 11.23. and 14.2. 55 Notwithstanding the land shalbe * diuided by lot: according to the names of the tribes of their fathers they shall inherite:
56 According to the lot shall the possession thereof bee diuided betweene many and fewe.
Exod. 6.16,17, 18,19. 57 ¶ * These also are the numbers of the Leuites, after their families: of Gershon came the familie of the Gershonites: of Kohath the family of the Kohathites: of Merari the family of the Merarites.
58 These are the families of Leui, the familie of the Libnites: the family of the Hebronites: the family of the Mahlites: the family of the Mushites: the family of the Korhites: and Kohath begate Amram.
Exod. 2.2. and 6.20. 59 And Amrams wife was called * Iochebed the daughter of Leui, which was borne vnto Leui in Egypt: and she bare vnto Amram, Aaron, and Moses, and Miriam their sister.
60 And vnto Aaron were borne Nadab and Abihu, Eleazar and Ithamar.
Leuit. 10.2. chap. 3.4. 1. chron. 24.2 61 * And Nadab and Abihu died, because they offered strange fire before the Lord.
62 And their numbres were three and twenty thousand, all males from a moneth olde and aboue: for they were not numbred among the children of Israel, because there was none inheritance giuen them among the children of Israel.
63 ¶ These are the numbers of Moses, and Eleazar the Priest which numbred the children of Israel in the plaine of Moab, neere Iorden, toward Iericho.
g Wherein appeareth the great power of God, that so wonderfully increased his people. 64 And among these there was not a man of them, g whom Moses and Aaron the Priest numbred, when they told the children of Israel in the wilderness of Sinai.
Chap. 14.28,29. 1. cor. 10 5,6. 65 For the Lord said of them, * They shal die in the wilderness: so there was not left a man of them, saue Caleb the sonne of Iephunneh, and Iosha the sonne of Nun.

CHAP. XXVII.

1 The law of the heritage of the daughters of Zelophehad. 12 The land of promise is shewed vnto Moses. 16 Moses prayeth for a gouernour to the people. 18 Iosha is appointed in his stead.

Then came the daughters of * Zelophehad, the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, of the family of Manasseh, the sonne of Ioseph, (and h names of his daughters were these, Mahlah, Noah, ‖ Hoglah, and Milcah, and Tirzah) Chap. 26.33. and 36.11. Iosh. 17.3.
2 And stood before Moses, and before Eleazar the Priest, and before the Princes, and all the assembly, at the dore of the Tabernacle of the Congregation, saying,
3 Our father * died in the wilderness, and he was not among the assembly of them that were assembled against the Lord in the company of Korah, but died in his a sinne, and had no sonnes. Chap. 14.35. and 26.64,65.
4 Wherefore should the name of our father be taken away from among his family, because hee hath no sonne? giue vs a possession among the brethren of our father.
5 Then Moses brought their b cause before the Lord.
6 And the Lord spake vnto Moses, saying,
7 The daughters of Zelophehad speake right: thou shalt giue them a possession to inherite among their fathers brethren, and shalt turne the inheritance of their father vnto them.
8 Also thou shalt speake vnto the children of Israel, saying, If a man die and haue no sonne, then ye shall turne his inheritance vnto his daughter.
9 And if hee haue no daughter, yee shall giue his inheritance vnto his brethren.
10 And if hee haue no brethren, ye shall giue his inheritance vnto his fathers brethren.
11 And if his father haue no brethren, ye shall giue his inheritance vnto his next kinsman of his family, and he shal possesse it: and this shall be vnto the children of Israel a law of c iudgement, as the Lord had commanded Moses.
12 ¶ Againe the Lord sayd vnto Moses, * Goe vp into this mount of Abarim, and behold the land which I haue giuen vnto the children of Israel. Deut. 32.49.
13 And when thou hast seen it, thou shalt be gathered vnto thy people also, * as Aaron thy brother was gathered. Chap. 20.24.
14 For yee were * disobedient vnto my word in the desert of Zin, in the strife of the assembly, to sanctifie me in the waters before their eyes. * That is the water of ‖ Meribah in Kadesh in the wilderness of Zin. Chap. 20.12. Exod. 17.7. ‖ Or, strife.
15 ¶ Then Moses spake vnto the Lord, saying,
16 Let the Lord God of the d spirits of all flesh appoint a man ouer the Congregation,
17 Who may e go out and in before them, and

a According as all men die, forasmuch as they are sinners.
b That is, their matter to bee iudged, to know what he should determine, as hee did all hard matters.
c Meaning, an ordinance, to iudge by.
d Who as hee hath created, so he gouerneth the hearts of all men.
e That is, gouerne them and doe his duety, as 2. Chron. 1.10.

and lead them out and in, that the Congregation of the Lord bee not as sheepe, which haue not a shepheard.

18 And the Lord said vnto Moses, Take thee Iosshua the sonne of Nun, in whom is the spirit, and [f] put thine hands vpon him,

19 And set him before Eleazar the Priest, and before all the Congregation, and giue him a charge in their sight.

20 And [g] giue him of thy glory, that all the Congregation of the children of Israel may obey.

21 And he shal stand before Eleazar the Priest, who shall aske counsell for him * by the [h] iudgement of Urim before the Lord: at his word they shall goe out, and at his word they shall come in, both hee, and all the children of Israel with him, and all the Congregation.

22 So Moses did as the Lord had commanded him, and hee tooke Iosshua, and set him before Eleazar the Priest, and before al the Congregation.

23 Then he put his hands vpon him, and gaue him a [i] charge, as the Lord had spoken by the hand of Moses.

f And so appoint him gouernour.
g Commend him to the people, as meete for the office, and appointed by God.
Exod. 28.30.
h According to his office: signifying that the ciuill Magistrate could execute nothing but that which he knew to bee the will of God.
i How he should gouerne himselfe in his office.

CHAP. XXVIII.

4 The daily sacrifice. 9 The sacrifice of the Sabbath, 11 Of the Moneth, 16 Of the Passeouer, 26 Of the first fruites.

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel, and say vnto them, Ye shall obserue to offer vnto mee in their due season mine offering and [a] my bread, for my sacrifices made by fire for a sweet sauour vnto mee.

3 And thou shalt say vnto them, * This is the offering made by fire, which yee shall offer vnto the Lord, two lambes of a yeere olde without spot, daily for a continual burnt offering.

4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.

5 * And the tenth part of an Ephah of fine floure for a * meat offring mingled with the fourth part of an * Hin of beaten oyle.

6 This shall be a daily burnt offering, as was made in the mount Sinai for a sweete sauour: it is a sacrifice made by fire vnto the Lord.

7 And the drinke offering thereof the fourth part of an Hin for one lambe: in the holy place cause to powre the drinke offring vnto the Lord.

8 And the other lambe thou shalt prepare at euen: as the meate offering of the morning, and as the drinke offering thereof shalt thou prepare this [b] for an offering made by fire of sweet sauour vnto the Lord.

9 ¶ But on the Sabbath day ye shall offer two lambes of a yeere old, without spot, and two [c] tenth deales of fine floure for a meate offering mingled with oyle, and the drinke offering thereof.

10 This is the burnt offring of euery Sabbath, beside the [d] continuall burnt offering, and drinke offering thereof.

11 ¶ And in the beginning of your moneths, ye shall offer a burnt offring vnto the Lord, two young bullockes, and a ram, and seuen lambes of a yeere olde without spot,

12 And three tenth deales of fine floure for a meate offering mingled with oyle for one bullocke, and two tenth deales of fine floure for a meat offering mingled with oyle for one ramme,

13 And a tenth deale of fine floure mingled with oyle for a meate offering vnto one Lambe, for a burnt offering of sweete sauour: it is an offering made by fire vnto the Lord.

14 And their [e] drinke offerings shall bee halfe an hin of wine vnto one bullocke, and the third part of an hin vnto a ram, and the fourth part of an hin vnto a lambe: this is the burnt offering of euery moneth, throwout the moneths of the yeere.

15 And one hee goate for a sinne offering vnto the Lord shall be prepared, besides the continuall burnt offering, and his drinke offering.

16 * Also the foureteenth day of the first moneth is the Passeouer of the Lord.

17 And in the fifteenth day of the same moneth is the feast: seuen dayes shall vnleauened bread be eaten.

18 In the * first day shalbe an holy [f] conuocation, ye shal do no seruile worke therein.

19 But ye shall offer a sacrifice made by fire for a burnt offering vnto the Lord, two yong bullockes, one ram, and seuen lambes of a yeere olde: see that they be without blemish.

20 And their meat offering shalbe of fine floure mingled with oyle: three tenth deales shall ye prepare for a bullocke, and two tenth deales for a ramme:

21 One tenth deale shalt thou prepare for euery lambe, euen for the seuen lambes.

22 And an hee goate for a sinne offering, to make an atonement for you.

23 Ye shall prepare these, beside the burnt offering in the morning which is a continuall burnt sacrifice.

24 After this maner ye shall prepare throwout all the seuen dayes, for the ‡ mainteining of the offering made by fire for a sweet sauour vnto the Lord: it shall be done beside the continuall burnt offering and drinke offering thereof.

25 And in the seuenth day yee shall haue an holy conuocation, wherein ye shall doe no seruile worke.

26 ¶ Also in the day of your first fruites, when yee bring a newe meate offering vnto the Lord, according to [g] your weekes ye shall haue an holy conuocation, and ye shall do no seruile worke in it:

27 But ye shall offer a burnt offering for a sweet sauour vnto the Lord, two young bullockes, a ramme, and seuen lambes of a yeere old,

28 And their meat offering of fine floure mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme,

29 And one tenth deale vnto euery lambe throwout the seuen lambes,

30 And an hee goate to make an atonement for you:

31 (Ye shal do this besides the continual burnt offering, and his meat offering:) [t] see they

a By bread, he meaneth all maner of sacrifice.
Exod. 29.38.
Exod. 16 36.
Leuit. 2.1.
Exod. 29.40.
b The meat offring and drinke offering of the euening sacrifice.
c Of the measure Ephah.
d Which was offered euery day at morning and at euen.
e That is, the wine that shalbe powred vpon the sacrifice.
Exod. 12.18. *and* 23.15.
Leuit. 23,5.
Leuit. 23.7.
f Or solemne assembly.
‡ *Ebr. bread.*
g In counting seuen weekes from the Passeouer to Whitsuntide, as Leuit. 23.15.
‡ *Ebr. they shall to you.*

they bee without blemish, with their drinke offerings.

CHAP. XXIX.

1 *Of the three principall feasts of the seuenth moneth: to wit, the feast of trumpets,* 7 *The feast of reconciliation,* 12 *And the feast of Tabernacles.*

MOreouer, in the first day of the [a] seuenth moneth, yee shall haue an holy conuocation: ye shall doe no seruile worke therein: * it shall be a day of blowing the trumpets vnto you.

2 And ye shall make a burnt offering for a sweet sauour vnto the Lord: one yong bullocke, one ramme, and seuen lambes of a yeere old, without blemish.

3 And their meat offering shall be of fine floure mingled with oyle, three tenth deales vnto the bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for the seuen lambes,

5 And an hee goat for a sinne offering to make an atonement for you,

6 Beside the burnt offering of the [b] moneth, and his meat offering, and the continuall [c] burnt offring, and his meat offring, and the drinke offerings of the same, according to their maner, for a sweete sauour: it is a sacrifice made by fire vnto the Lord.

7 ¶ * And yee shall haue in the tenth day of the seuenth moneth, an holy [d] conuocation: and ye shall * humble your soules, and shal not doe any worke therein:

8 But ye shall offer a burnt offring vnto the Lord for a sweete sauour: one young bullocke, a ramme, and seuen lambes of a yeere old: see they be without blemish.

9 And their meate offering shalbe of fine floure mingled with oyle, three tenth deales to a bullocke, and two tenth deales to a ramme,

10 One tenth deale vnto euery lambe, throughout the seuen lambes,

11 An hee goate for a sinne offering, (beside the sinne offering, to make the atonement and the continuall [e] burnt offring and the meate offering thereof) and their drinke offerings.

12 ¶ And in the fifteenth day of the seuenth moneth yee shall haue an holy [f] conuocation: ye shall doe no seruile worke therein, but ye shall keepe a feast vnto the Lord seuen dayes.

13 And ye shall offer a burnt offering for a sacrifice made by fire of sweete sauour vnto the Lord, thirteene young bullockes, two rammes, and fourteene lambes of a yeere old: they shalbe without blemish.

14 And their meate offering shall bee of fine floure mingled with oyle, three tenth deales vnto euery bullocke of the thirteene bullockes, two tenth deales to either of the two rammes,

15 And one tenth deale vnto each of the fourteene lambes,

16 And one hee goate for a sinne offering, beside the continual burnt offering, his meat offering, and his drinke offering.

17 ¶ And the † second day yee shall offer twelue yong bullockes, two rammes, fourescore lambes of a yeere old without blemish,

18 With their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

19 And an hee goate for a sinne offering, (beside the continuall burnt offring, and his meat offring) and their drinke offrings.

20 ¶ Also the † third day ye shall offer eleuen bullockes, two rammes, and fourteene lambes of a yeere old without blemish,

21 With their meat offring & their drink offrings, for the bullockes, for the rammes, and for the lambes, after their number according to the [g] maner,

22 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering.

23 ¶ And the † fourth day ye shal offer ten bullocks, two rammes, and fourteen lambes of a yeere old without blemish.

24 Their meat offering, and their drinke offerings, for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

25 And an hee goate for a sinne offering, beside the continuall burnt offring, his meat offering and his drinke offering.

26 ¶ In the † fifth day also yee shall offer nine bullockes, two rammes, and fourteene lambes of a yeere old without blemish,

27 And their meate offering, and their drink offrings for the bullocks, for the rams, and for the lambes according to their number after the maner,

28 And an hee goate for a sinne offering, beside the continuall burnt offring, and his meat offering, and his drinke offering.

29 ¶ And in the † sixt day ye shal offer eight bullocks, two rammes, and fourteen lambes of a yeere old without blemish,

30 And their meat offring, & their drinke offrings for the bullockes, for the rammes, and for the lambes according to their number after the maner,

31 And an hee goate for a sinne offering, beside the continuall burnt offring, his meat offring, and his drinke offrings.

32 ¶ In the † seuenth day also ye shal offer seuen bullockes, two rammes, and fourteene lambes of a yeere old without blemish,

33 And their meat offring, & their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after their maner,

34 And an hee goate for a sinne offering, beside the continuall burnt offring, his meat offering, and his drinke offering.

35 ¶ In the † eight day ye shall haue * a solemne assembly, ye shal do no seruile worke therein.

36 But ye shall offer a burnt offering, a sacrifice made by fire for a sweete sauour vnto the Lord, one bullocke, one ramme, and seuen lambes of a yeere old without blemish,

37 Their meate offring and their drinke offrings for the bullocke, for the ramme, and for the lambes, according to their number, after the maner,

38 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering.

39 These

a Which conteineth part of September, and part of October. *Leuit.* 23, 24.

b Which must be offered in the beginning of euery moneth.

c Which is for morning and euening. *Leuit.* 16.30, 31. *and* 23.27.

d Which is the feast of reconciliation. *Leuit.* 16.29.

e That is, offred euery morning and euening.

f Meaning, the feast of the Tabernacles.

† The second day of the feast of Tabernacles,

† The third day.

g According to the ceremonies appointed thereunto.

† The fourth day.

† The fift day.

† The sixt day.

† The seuenth day.

† The eight day. *Leuit.* 23.36.

39 These things ye shal do vnto the Lord in your feasts beside your [h] vowes and your free offrings, for your burnt offrings, and for your meate offrings, and for your drinke offrings, and for your peace offrings.

h Beside the sacrifices that you shall vow or offer of your owne mindes.

CHAP. XXX.

3 *Concerning vowes.* 4 *The vow of the maide,* 7 *Of the wife,* 10 *Of the widow, or diuorced.*

THen Moses spake vnto the children of Israel, according to all that the Lord had commanded ‡ him,

‡ *Ebr. Moses.*

2 Moses also spake vnto the heads of the tribes, [a] concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

a Because they might declare them to the Israelites.

3 Whosoeuer voweth a vowe vnto the Lord, or sweareth an oath to binde ‡ himselfe by a bond, hee shall not ‡ breake his promise, but shall doe according to all that proceedeth out of his mouth.

‡ *Ebr. his soule.*
‡ *Ebr. violate his word.*

4 If a woman also vow a vow vnto the Lord, and binde her selfe by a bond being in her fathers house in the time of her youth,

5 And her father heare her vowe and bond, wherewith she hath bound her selfe, and her father holde his [b] peace concerning her, then all her vowes shall stand, and euery bond, wherewith shee hath bound her selfe, shall stand.

b For in so doing he doth approue her.

6 But if her father [c] disallow her the same day that he heareth all her vowes and bonds, wherewith shee hath bound her selfe, they shall not be of value, and the Lord will forgiue her, because her father disallowed her.

c By not approuing or consenting to her vow.

7 And if shee haue an husband when shee voweth or [d] pronounceth ought with her lips, wherewith she bindeth her selfe,

d Either by othe or solemne promise.

8 If her husband heard it, and holdeth his peace concerning her, the same day hee heareth it, then her vow shall stand, and her bonds wherewith she bindeth her selfe, shall stand in effect.

9 But if her husband disallow her the same day that hee heareth it, then shall hee make her vow which shee hath made, and that that she hath pronounced with her lips, wherewith she bound her [e] selfe, of none effect: and the Lord will forgiue her.

e For she is in subiection of her husband, and can performe nothing without his consent.

10 But euery vow of a widow, and of her that is diuorced (wherewith she hath bound her selfe) shall stand in [f] effect with her.

f For they are not vnder the authority of the man.

11 And if shee vowed in her husbands [g] house, or bound her selfe straightly with an oath,

g Her husband being aliue.

12 And her husband hath heard it, and held his peace concerning her, not disallowing her, then all her vowes shall stand, and euery bond, wherewith shee bound her selfe, shall stand in effect.

13 But if her husband disanulled them, the same day that he heard them, nothing that proceeded out of her lips, concerning her vowes or concerning ‡ her bonds, shall stand in effect: for her husband hath disanulled them: and the Lord will forgiue her.

‡ *Ebr. the bonds of her soule.*

14 So euery vow, and euery oath or bond, made to [h] humble the soule, her husband may stablish it, or her husband may breake it.

h To mortifie her selfe by abstinence or other bodily exercises.

15 But if her husband hold his peace concerning her from [i] day to day, then he stablisheth all her vowes, and all her bonds, which she hath made: hee hath confirmed them, because hee held his peace concerning her the same day that he heard them.

i And warne her not the same day that he heareth it, as verse 9.

16 But if hee [k] breake them after that he hath heard them, then shall he beare her iniquitie.

k Not the same day he heard them, but some day after, the sinne shalbe imputed to him, and not to her.

17 These are the ordinances which the Lord commanded Moses, betweene a man and his wife, and between the father and his daughter, being yong in her fathers house.

CHAP. XXXI.

8 *Fiue kings of Midian and Balaam are slaine.* 18 *Onely the maids are reserued aliue.* 27 *The pray is equally diuided.* 50 *A present giuen of Israel*

AND the Lord spake vnto Moses, saying,

2 * Reuenge the children of Israel of the Midianites, and afterward shalt thou be * gathered vnto thy people.

Chap. 25. 17.
Chap. 27. 13.

3 And Moses spake to the people, saying, Harnesse some of you vnto warre, and let them go against Midian, to execute the vengeance of the Lord [a] against Midian.

a As hee had commanded, Chap. 25. 17. declaring also that the iniurie done against his people, is done against him.

4 A thousand of euery tribe throughout all the tribes of Israel shall yee send to the warre.

5 So there were taken out of the thousands of Israel, twelue thousand prepared vnto warre, of euery tribe a thousand.

6 And Moses sent them to the warre, euen a thousand of euery tribe, and sent them with [b] Phinehas the sonne of Eleazar the Priest to the warre: and the holy instruments, that is, the trumpets to blow were in his hand.

b For his great zeale that hee bare to the Lord, Chap. 25. 13.

7 And they warred against Midian as the Lord had commanded Moses, and slew all the males.

8 They slewe also the kings of Midian among them that were slaine: * Eui, and Rekem, and Zur, and Hur, and Reba, fiue kings of Midian, and they slew [c] Balaam the sonne of Beor with the sword:

Iosh. 13. 21.

c The false prophet, who gaue counsell how to cause the Israelites to offend their God.

9 But the children of Israel tooke the women of Midian prisoners, and their children, and spoiled all their cattell, and all their flocks, and all their goods.

10 And they burnt all their cities, wherein they dwelt, ‡ all their || villages with fire.

‡ *Or, palaces, and gorgeous buildings.*

11 And they tooke all the spoyle, and all the pray both of men and beasts.

12 And they brought the [d] captiues and that which they had taken, and the spoyle vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel into the campe in the plaine of Moab, which was by Iorden toward Iericho.

d As the women and little children.

13 ¶ Then Moses & Eleazar the Priest, and all the Princes of the Congregation went out of the campe to meet them.

14 And Moses was angry with the captaines of the hoste, with the captaines ouer thousands, and captaines ouer hundreds, which came from the warre and battell.

15 And Moses sayd vnto them, [e] What? haue ye saued all the [e] women?

e As though he said, ye ought to haue spared none.

16 Behold, * these caused the children of Israel through the * counsell of Balaam to commit a trespasse against the Lord, [f] as concerning Peor, and there came a plague among

Chap. 25. 2.
2. Pet. 2. 15.

f For worshipping of Peor.

among the Congregation of the Lord.

17 Now therefore, *slay all the males a-
mong g the children, and kill all the women
that haue knowen man by carnall copula-
tion.

18 But all the women children that haue
not knowen carnall copulation, keepe aliue
for your selues.

19 And ye shal remaine without the hoste
seuen dates, all that haue killed any person,
*and all that haue touched any dead, and pu-
rifie both your selues and your prisoners the
third day and the seuenth.

20 Also yee shall purifie euery garment,
and all that is made of skins, and all worke
of goats haire, and all things made of wood.

21 ¶ And Eleazar the Priest sayd vnto
the men of warre, which went to the battell,
This is the ordinance ‖of the law which the
Lord * commanded Moses.

22 As for golde, and siluer, brasse, yron,
tinne, and lead:

23 Euen all that may abide the fire, ye shal
make it goe thorow the fire, and it shall bee
cleane: yet it shall bee h purified with * the
water of purification: and all that suffereth
not the fire, yee shall cause to passe by the
i water.

24 Ye shall wash also your clothes the se-
uenth day, and ye shall be cleane: and after-
ward ye shall come into the hoste.

25 ¶ And the Lord spake vnto Moses,
saying,

26 Take the summe of the pray that was
taken, both of persons, and of cattell, thou
and Eleazar the Priest, and the chiefe fa-
thers of the Congregation.

27 And diuide the pray †betweene the
souldiers that went to the warre, and all the
Congregation.

28 And thou shalt take a tribute vnto the
Lord of the k men of warre, which went out
to battell: one person of fiue hundreth, both
of the persons, and of the beeues, and of the
asses, and of the sheepe.

29 Ye shall take it of their halfe, and giue
it vnto Eleazar the Priest, as an heaue offe-
ring of the Lord.

30 But of the halfe of the children of Is-
rael thou shalt take l one, taken out of fiftie
both of the persons, of the beeues, of the asses,
and of the sheepe, euen of all the cattell: and
thou shalt giue them vnto the Leuites, which
haue the charge of the Tabernacle of the
Lord.

31 And Moses and Eleazar the Priest
did as the Lord had commanded Moses.

32 And the booty, to wit, the rest of ẏ pray
which the men of war had spoyled, was sixe
hundreth seuentie and fiue thousand sheepe,

33 And seuentie & two thousand beeues,

34 And threescore & one thousand asses,

35 And two and thirty thousand persons
in all, of women that had ‡lien by no man.

36 And the halfe, to wit, the part of them
that went out to warre touching the num-
ber of sheepe, was three hundreth seuen and
thirtie thousand, and fiue hundreth.

37 And the m Lords tribute of the sheepe
was sixe hundreth and seuentie and fiue.

38 And the beeues were sixe and thirtie
thousand, whereof the Lords tribute was se-
uentie and two.

39 And the asses were thirty thousand and
fiue hundreth, wherof the Lords tribute was
threescore and one:

40 And n of persons sixteene thousand,
whereof the Lords tribute was two and thir-
tie persons.

41 And Moses gaue the tribute of the
Lords offering vnto Eleazar the Priest, as
the Lord had commanded Moses.

42 And of the o halfe of the children of
Israel which Moses diuided from the men
of warre,

43 (For the halfe that pertained vnto the
Congregation, was three hundreth thirty
and seuen thousand sheep and fiue hundreth,

44 And sixe and thirtie thousand beeues,

45 And thirtie thousand asses, and fiue
hundreth,

46 And sixteene thousand persons)

47 Moses, I say, tooke of the halfe that
pertained vnto the p children of Israel, one
taken out of fiftie, both of the persons, and
of the cattell, and gaue them vnto the Le-
uites, which haue the charge of the Taber-
nacle of the Lord, as the Lord had comman-
ded Moses.

48 ¶ Then the captaines which were o-
uer thousands of the hoste, the captaines o-
uer the thousands, and the captaines ouer
the hundreds came vnto Moses:

49 And sayd to Moses, Thy seruants
haue taken the summe of the men of warre
which are vnder ‡ our authoritie, and there
lacketh not one man of vs.

50 q We haue therefore brought a present
vnto the Lord, what euery man found of
iewels of gold, bracelets, and chaines, rings,
eare rings, & ornaments of the legs, to make
an atonement for our soules before the Lord.

51 And Moses & Eleazar the Priest tooke
the gold of them, and all wrought iewels.

52 And all the golde of the offering that
they offered vp to the Lord (of the captaines
ouer thousands and hundreds) was sixteene
thousand seuen hundreth and fiftie shekels,

53 (For the men of warre had spoyled, euer
ry man for him r selfe)

54 And Moses and Eleazar the Priest
tooke the golde of the captaines ouer the
thousands, and ouer the hundreds, and
brought it into the Tabernacle of the Con-
gregation, for a s memoriall of the children
of Israel before the Lord.

CHAP. XXXII.

2 The request of the Reubenites and Gadites, 16 And their promise vnto Moses. 20 Moses graunteth their request. 33 The Gadites, Reubenites, and half the tribe of Manasseh, conquere and build cities on this side Iorden.

NOw the children of a Reuben, and the
children of Gad had an exceeding great
multitude of cattell: and they saw the land
of Iazer, and the land of b Gilead, that it
was an apt place for cattell.

2 Then the children of Gad and the chil-
dren of Reuben came, and spake vnto Moses

Iudg.21.11.
g That is, all the men children.
Chap.19.11.
‖ *Or, conteined in the Law.*
Chap.19.12.
h The third day and before it bee molten.
Chap.19.9.
i It shall bee washed.
† The pray is first diuided equally among all.
k Of the pray that falleth to the souldiers.
l The Israelites which had not bene at warre, of euery fiftieth payd one to the Lord: and the souldiers, one of euery fiue hundreth.
‡ *Ebr. not knowen the bed of man.*
m This is the portion that the souldiers gaue to the Lord.
n Meaning, of the maides, or virgins which had not companied with man.
o Of that part which was giuen vnto them in diuiding the spoyle.
p Which had not beene at warre.
‡ *Ebr. vnder our hands.*
q The captaines by the free offering acknowledge the great benefit of God in preseruing his people.
r And gaue no portion to their captaines.
s That the Lord might remember the children of Israel.
a Reuben came of Leah & Gad of Zilpah her handmaid.
b Which mountaine was so named of the heape of stones that him and Laban, Iaakob made as a signe of the couenant betweene Gen.31.47.

and to Eleazar the Priest, and vnto the princes of the Congregation, saying,

3 The land of Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 Which countrey the Lord smote before the Congregation of Israel, is a land meete for cattell, and thy seruants haue cattell:

5 Wherefore, said they, if we haue found grace in thy sight, let this land be giuen vnto thy seruants for a possession, and bring vs not ouer Jorden.

6 And Moses said vnto the children of Gad and to the children of Reuben, Shall your brethren goe to warre, and ye tary here?

† Ebr. breake.

7 Wherefore now † discourage yee the heart of the children of Israel, to go ouer into the land, which ye Lord hath giuen them?

8 Thus did your fathers when I sent them from Kadesh-barnea to see the land.

Chap. 13. 24.

9 For * when they went vp euen vnto the || riuer of Eshcol, and saw the land: they discouraged the heart of the children of Israel, that they would not goe into the land, which the Lord had giuen them.

|| Or, valley.

10 And the Lords wrath was kindled the same day, and he did sweare, saying,

† Ebr. if any of the men.

11 † None of the men that came out of Egypt * from twentie yere old and aboue, shal see the land for the which I sware vnto Abraham, to Izhak, and to Jaakob, because they haue not || wholly followed me:

Chap. 14. 28, 29.

|| Or, perseuered and continued.

12 Except Caleb the sonne of Iephunneh the Kenesite, and Joshua the sonne of Nun: for they haue constantly followed the Lord.

13 And the Lord was very angry with Israel, and made them wander in the wildernesse fourtie yeares, vntill all the generation that had done [c] euill in the sight of the Lord were consumed.

c Because they murmured, neither would beleeue their report which told the trueth, as concerning the land.

14 And behold, yee are risen vp in your fathers stead as an increase of sinfull men, still to augment the fierce wrath of the Lord toward Israel.

15 For if yee turne away from following him, hee will yet againe leaue the people in the wildernesse, and [d] ye shall destroy all this folke.

d By your occasion.

16 And they went neere to him, and said, We will build sheepefolds heere for our sheepe, and for our cattell, and cities for our children.

17 But wee our selues will bee ready armed to goe before the children of Israel, vntill we haue brought them vnto their [e] place: but our children shall dwell in the defenced cities, because of the inhabitants of the land.

e In the land of Canaan.

18 We will not returne vnto our houses, vntill the children of Israel haue inherited, euery man his inheritance.

19 Neither will wee inherite with them beyond Jorden and on that side, because our inheritance is fallen to vs on this side Jorden Eastward.

Josh. 1. 13.

20 ¶ * And Moses said vnto them, If ye will doe this thing, and goe armed [f] before the Lord to warre:

f Before the Arke of the Lord.

21 And will goe euery one of you in harneys ouer Jorden before the Lord, vntill hee hath cast out his [g] enemies from his sight:

g That is, the inhabitants of the land.

22 And vntill the land be subdued before the Lord, then ye shall returne and bee innocent toward the Lord, and toward Israel: and this land shalbe your possession [h] before the Lord.

h The Lord will grant you this land, which ye require, Iosh. 1. 15.

23 But if ye will not doe so, behold, yee haue sinned against the Lord, and bee sure, that your sinne [i] will finde you out.

i Ye shall assuredly be punished for your sinne.

24 Build you then cities for your children, and folds for your sheepe, and doe that yee haue spoken.

25 ¶ Then the children of Gad, & the children of Reuben spake vnto Moses, saying, Thy seruants will do as my lord commandeth:

26 Our children, our wiues, our sheepe and all our cattell shall remaine there in the cities of Gilead.

27 But * thy seruants will goe euery one armed to warre before the Lord for to fight, as my Lord saith.

Iosh. 4. 12.

28 So concerning them, Moses [k] commanded Eleazar the Priest, and Joshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel:

k Moses gaue charge that his promise made to the Reubenites and others, should be performed after his death, so that they brake not theirs.

29 And Moses said vnto them, If the children of Gad, and the children of Reuben, will goe with you ouer Jorden, all armed to fight before the Lord, then when the land is subdued before you, yee shall give them the land of Gilead for a possession:

30 But if they wil not goe ouer with you armed, then they shall haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the [l] Lord hath said vnto thy seruants, so wil wee doe.

l That is attributed to the Lord which his messenger speaketh.

32 Wee will goe armed before the Lord into the land of Canaan, that the possession of our inheritance may bee to vs on this side Jorden.

33 * So Moses gaue vnto them, euen to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasseh the sonne of Joseph, the kingdome of Sihon king of the [m] Amorites, and the kingdome of Og king of Bashan, the land with the cities thereof and coastes, euen the cities of the countrey round about.

Deut. 3. 12. Iosh 13. 8. and 22. 4.

m The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwelt on this side: and Iosh. 10. 12. he speaketh of them that inhabited beyond Iorden.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, defenced cities: also sheepefolds.

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriathaim,

38 And Nebo, and Baal-meon, and turned their names, and Shibmah: and gaue other names vnto the cities which they built.

39 And the children of * Machir the sonne of Manasseh went to Gilead, & tooke it, and put out the Amorites that dwelt therein.

Gen. 50. 23.

40 Then Moses gaue Gilead vnto Machir the sonne of Manasseh, and he dwelt therein.

41 * And Iair the sonne of Manasseh went and tooke the small townes therof, and called

Deut. 3. 14.

n That is, the villages of Iair.

called them n Hauoth Iair.

42 Also Nobah went and tooke Kenath, with the villages thereof, and called it Nobah, after his owne name.

CHAP. XXXIII.

1 *Two and fortie iourneyes of Israel are numbred.*
52 *They are commanded to kill the Canaanites.*

a From whence they departed, and whither they came.

THese are the a iourneyes of the children of Israel, which went out of the land of Egypt according to their bands vnder the hand of Moses and Aaron.

2 And Moses wrote their going out by their iourneyes according to the commandement of the Lord: so these are the iourneyes of their going out.

Exod.12.37.

3 Now they * departed from Rameses the first moneth, euen the fifteenth day of the first moneth, on the morrow after the Passeouer: and the children of Israel went out with an high hand in the sight of all the Egyptians.

b Either meaning their idols, or their men of authoritie.

4 (For the Egyptians buried all their first borne, which the Lord had smitten among them: vpon their b gods also the Lord did execution.)

5 And the children of Israel remoued from Rameses, and pitched in Succoth.

Exod.13.20.

6 And they departed from * Succoth, and pitched in Etham, which is in the edge of the wilderness.

c At the commandement of the Lord, Exod. 14.2.

7 And they remoued from Etham, and turned againe vnto c Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

Exod.15.22.

8 And they departed from before Pahiroth, and * went through the middes of the Sea into the wilderness, and went three dayes iourney in the wilderness of Etham, and pitched in Marah.

Exod.15.27.

9 And they remoued from Marah, and came vnto * Elim, and in Elim were twelue fountaines of water, and seuentie palme trees, and they pitched there.

10 And they remoued from Elim, and camped by the red sea.

11 And they remoued from the red sea, and lay in the * wilderness of Sin.

Exod.16.1.

12 And they tooke their iourney out of the wilderness of Sin, and set vp their tents in Dophkah.

13 And they departed from Dophkah, and lay in Alush.

14 And they remoued from Alush, and lay in * Rephidim, where was no water for the people to drinke.

Exod.17.1.

15 And they departed from Rephidim, and pitched in the * wilderness of Sinai.

Exod.19.1.

16 And they remoued from the desert of Sinai, and pitched in * Kibroth Hattaauah.

Chap.11.34.

17 And they departed from Kibroth Hattaauah, and lay at * Hazeroth.

Chap.11.35.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from * Rithmah, and pitched at Rimmon Parez.

Chap.13.1.

20 And they departed from Rimmon Parez, and pitched in Libnah.

21 And they remoued from Libnah, and pitched in Rissah.

22 And they iourneyed from Rissah, and pitched in Rehelathah.

23 And they went from Rehelathah, and pitched in mount Shapher.

24 And they remoued from mount Shapher, and lay in Haradah.

25 And they remoued from Haradah, and pitched in Makheloth.

26 And they remoued from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Tarah.

28 And they remoued from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Hasmonah.

30 And they departed from Hasmonah, and lay in Moseroth.

31 And they departed from Moseroth, and pitched in Bene-iaakan.

32 And they remoued from Bene-iaakan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Iotbathah.

34 And they remoued from Iotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they remoued from Ezion-gaber, and pitched in the * wilderness of Zin, which is Kadesh.

Chap.20.22.

37 And they remoued from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 (* And Aaron the Priest went vp into mount Hor at the commaundement of the Lord, and died there in the fortieth yeere after the children of Israel were come out of the land of Egypt, in the first day of the d fifth moneth.

Chap.20.25. Deut.32.50.

d Which the Ebrewes call Ab, and answereth to part of Iuly, and part of August.

39 And Aaron was an hundreth e three and twentie yere old, when he died in mount Hor.

40 And * King Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the comming of the children of Israel)

Chap.21.1.

41 And they departed from mount * Hor, and pitched in Zalmonah.

Chap.21.4,10.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 * And they departed from Oboth, and pitched in Ije-abarim, in the borders of Moab.

Chap.21.11.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they remoued from Dibon-gad, and lay in Almon-diblathaim.

47 And they remoued from Almon diblathaim, and pitched in the mountaines of Abarim before Nebo.

48 And they departed from the mountaines of Abarim, e pitched in the || plaine of Moab, by Iorden toward Iericho.

|| Or, field.

49 And they pitched by Iorden, from Beth-ieshimoth vnto * Abel-shittim, in the plaine of Moab.

Chap.25.1.

50 ¶ And the Lord spake vnto Moses in the plaine of Moab, by Iorden toward Iericho, saying,

51 Speake

51 Speake vnto the children of Israel, and say vnto them, *When yee are come ouer Iordan to enter into the land of Canaan,

Deut.7.2.Iosh. 11.18,12.

52 Ye shall then driue out all the inhabitants of the land before you, and destroy all their [e] pictures, and breake asunder all their images of mettall, and plucke downe all their hie places.

e Which were set vp in their high places to worship.

53 And ye shal possesse the land and dwel therein: for I haue giuen you the land to possesse it.

54 And yee shall inherite the land by lot according to your families: * to the more ye shall giue more inheritance, and to the fewer the lesse inheritance. Where the lot shall fall to any man, that shall be his: according to the tribes of your fathers shall ye inherite.

Chap.26.53,54.

55 But if ye will not driue out the inhabitants of the land before you, then those which yee let remaine of them, shall bee * ‖ prickes in your eyes, and thornes in your sides, and shall vexe you in the land wherein ye dwell.

Iosh.23.13. Iudges 2.3. ‖ *Or, kniues.*

56 Moreouer, it shall come to passe, that I shall doe vnto you, as I thought to doe vnto them.

CHAP. XXXIIII.

3 The coastes and borders of the land of Canaan. 17 Certaine men are assigned to diuide the land.

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel, and say vnto them, When ye come into the land of Canaan, this is the [a] land that shall fall vnto your inheritance: that is, the land of Canaan with the coastes thereof.

a Meaning the description of the land.

3 * And your South quarter shalbe from the wilderness of Zin to the borders of Edom: so that your South quarter shall bee from the salt sea coast Eastward.

Iosh.15.1.

4 And the border shal compasse you from the South to ‖ Maaleh-akrabbim, & reach to Zin, and goe out from the South to Kadesh-barnea: thence it shal stretch to Hazar-addar, and goe along to Azmon.

‖ *Or, ascending vp of scorpions.*

5 And the border shall compasse from Azmon vnto the [b] riuer of Egypt, and shall goe out to the sea.

b Which was Nilus, or as some thinke, Rhinocorura.

6 And your West quarter shall bee the great [c] Sea: euen that border shall be your West coast.

c Which is called Mediterraneum.

7 And this shall be your North quarter: yee shall marke out your border from the great Sea vnto mount [d] Hor.

d Which is a mountaine neere Tyre and Sidon, and not that Hor in the wildernes where Aaron died.

8 From mount Hor, ye shal point out till it come vnto Hamath, and the ende of the coast shall be at Zedad.

9 And the coast shall reach out to Ziphron, and goe out at Hazar-enan: this shall be your North quarter.

10 And yee shall marke out your East quarter from Hazar-enan to Shepham.

11 And the coast shall goe downe from Shepham to Riblah, and from the East side of Ain: and the same border shall descend and goe out at the side of the Sea of [e] Chinnereth Eastward.

e Which in the Gospel is called the lake of Genezareth.

12 Also that border shall goe downe to Iordan, and leane at the salt Sea: this shall bee your land with the coasts thereof round about.

13 ¶ Then Moses commanded the children of Israel, saying, This is the land which ye shal inherite by lot, which the Lord commanded to giue vnto nine tribes and halfe the tribe.

14 * For the tribe of the children of Reuben, according to the households of their fathers, and the tribe of the children of Gad, according to their fathers households, and halfe the tribe of Manasseh, haue receiued their inheritance.

Chap.32.33. Iosh.14.2,3.

15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Iordan toward Jericho full East.

16 ¶ Againe the Lord spake vnto Moses, saying,

17 These are the names of the men which shall diuide the land vnto you: * Eleazar the Priest, and Iosuha the sonne of Nun.

Iosh.19.51.

18 And yee shall take also a [f] Prince of euery tribe to diuide the land.

f One of the heads or chiefe men of euery tribe.

19 The names also of the men are these: of the tribe of Iudah, Caleb the sonne of Iephunneh.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Beniamin, Elidad the sonne of Chislon.

22 Also of the tribe of the sonnes of Dan, the Prince Bukki, the sonne of Iogli.

23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasseh, the prince Hanniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the prince Kemuel, the sonne of Shiphtan.

25 Of the tribe also of the sonnes of Zebulun, the prince Elizaphan, the sonne of Parnach.

26 So of the tribe of the sonnes of Issachar, the prince Paltiel the sonne of Azzan.

27 Of the tribe also of the sonnes of Asher, the prince Ahihud, the sonne of Shelomi.

28 And of the tribe of the sons of Naphtali, the prince Pedahel, the sonne of Ammihud.

29 These are they whom the Lord commanded to [g] diuide the inheritance vnto the children of Israel in the land of Canaan.

g And be Iudges ouer euery piece of ground that should fall to any by lot, to the intent that all things might be done orderly and without contention.

CHAP. XXXV.

2 Vnto the Leuites are giuen cities and suburbs. 11 The cities of refuge. 16 The law of murther. 30 For one mans witnesse shall no man bee condemned.

AND the Lord spake vnto Moses in the plaine of Moab by Iordan, toward Jericho, saying,

2 * Command the children of Israel that they giue vnto the [a] Leuites of the inheritance of their possession, [b] cities to dwell in: ye shall giue also vnto the Leuites the suburbes of the cities round about them.

Iosh.21.2.

a Because they had no inheritance assigned them in the land of Canaan.

b God would haue them scattered thorow all the land, because the people might and his Law.

3 So they shal haue the cities to dwel in, and their suburbs shalbe for their cattel, and for their substance, and for all their beasts.

4 And the suburbs of the cities, which bee preserued by them in the obedience of God

ye shall giue vnto the Leuites, from the wall of the city outwards, shalbe a thousand cubits round about.

5 And ye shall measure without the citie of the East side, [e] two thousand cubits: and of the South side two thousand cubits: and of the West side, two thousand cubites: and of the North side, two thousand cubits: and the citie shall be in the mids: this shall be the measure of the suburbs of their cities.

6 And of the cities which ye shal giue vnto the Leuites, *there shall bee sixe cities for refuge, which ye shall appoint, that he which killeth, may flee thither: and to them ye shal adde two and forty cities moe.

7 All the cities which ye shall giue to the Leuites, shall be eighe and forty cities: them shall ye giue with their suburbs.

8 And concerning the cities which yee shall giue, of the possession of the children of Israel: of many yee shall take moe, and of fewe yee shall take lesse, euery one shall giue of his cities vnto the Leuites, according to his inheritance which he inheriteth.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, *When ye be come ouer Jorden into the land of Canaan,

11 Ye shal appoint you cities, to be cities of refuge for you, that the slayer, which slayeth any person vnwares, may flee thither.

12 And these cities shall bee for you a refuge from the [d] auenger, that hee which killeth, die not, vntill he stand before the Congregation in iudgement.

13 And of the cities which yee shall giue, sixe cities shall ye haue for refuge.

14 Yee shall appoint three [e] on this side Jorden, and yee shall appoint three cities in the land of *Canaan, which shall be cities of refuge.

15 These sixe cities shalbe a refuge for the children of Israel, and for the stranger, and for him that dwelleth ‡ among you, that euery one which killeth any person vnwares, may flee thither.

16 *And if one [f] smite another with an instrument of yron that hee die, he is a murtherer, and the murtherer shall die the death.

17 Also if he smite him by casting a stone, wherewith hee may be slaine, and he die, hee is a murtherer, and the murtherer shal die the death.

18 Or if he smite him with an handweapon of wood, wherewith hee may be slaine, if he die, he is a murtherer, and the murtherer shall die the death.

19 The reuenger of the blood himselfe shall slay the murtherer, when hee meeteth him, he shall slay him.

20 But if he thrust him * of hate, or hurle at him by laying of waite, that he die,

21 Or smite him through enmitie with his hand, that he die, he that smote him shall die the death: for he is a murtherer: the reuenger of the blood shall slay the murtherer when he meeteth him.

22 But if hee pushed him ‖ vnaduisedly, and * not of hatred, or cast vpon him any ¶ thing without laying of waite,

23 Or any stone (whereby hee might bee slaine) and saw him not, nor caused it to fall vpon him, and he die, and was not his enemie, neither sought him any harme,

24 Then the Congregation shall iudge betweene the slayer & the [h] auenger of blood according to these lawes.

25 And the Congregation shall deliuer the slayer out of the hand of the auenger of blood, and the Congregation shall restore him vnto the citie of his refuge, whither he was fled: and he shall abide there vnto the death of the [i] high Priest, which is anointed with the holy oyle.

26 But if the slayer come without the borders of the citie of his refuge, whither he was fled,

27 And the reuenger of blood finde him without the borders of the city of his refuge, and the reuenger of blood slay the [k] murtherer, he shall be guiltlesse,

28 Because hee should haue remained in the citie of his refuge, vntill the death of the high Priest: and after the death of the high Priest, the slayer shall returne vnto the land of his possession.

29 So these things shall bee a [l] law of iudgement vnto you, throughout your generations in all your dwellings.

30 Whosoeuer killeth any person, the iudge shal slay the murtherer, through *witnesses: but *one witnesse shall not testifie against a person, to cause him to die.

31 Moreouer ye shall take no recompense for the life of the murtherer, which is [m] worthy to die: but he shall be put to death.

32 Also yee shall take no recompense for him that is fled to the city of his refuge, that he should come againe, and dwel in the land, before the death of the high Priest.

33 So ye shal not pollute the land wherein ye shal dwel: for ‖ blood defileth the land: and the land cannot be [n] clensed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabite, for I dwell in the mids thereof: for I the Lord dwell among the children of Israel.

CHAP. XXXVI.

6 An order for the marriage of the daughters of Zelophehad. 7 The inheritance could not be giuen from one tribe to another.

Then [a] the chiefe fathers of the family of the sonnes of Gilead, the sonne of Machir, the sonne of Manasseh, of the families of the sonnes of Joseph, came, and spake before Moses, and before the princes, the chiefe fathers of the children of Israel,

2 And said, *The Lord commanded [b] my lord to giue the land to inherite by lot to the children of Israel: and my lord was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.

3 If they be married to any of the sonnes of the other tribes of the children of Israel, then shall their inheritance bee taken away from the inheritance of our fathers, and shall be put vnto the inheritance of the tribe whereof they shall bee: so shall it be ta-

ken

e So that in all were three thousand: and in the compasse of these two thousand they might plant and sowe.

Deut. 4. 41. *Iosh.* 20. 2. *and* 21. 3.

Exod. 21. 13. *deut.* 19. 2. *iosh.* 20. 2.

d Meaning, from the next of the kinred, who ought to pursue the cause.

e Among the Reubenites, Gadites, and halfe the tribe of Manasseh, Deut. 4. 41. *Iosh.* 20. 7.

‡ *Ebr among them.*

Exod. 21. 14.

f Witingly, and willingly.

g That is, with a big and dangerous stone: in Ebrew, with a stone of his hand.

Deut. 19. 11.

‖ *Or suddenly.*

Exod. 21. 13.

¶ *Ebr instrument.*

h That is, his next kinsman.

i Vnder this figure is declared, that our sinnes could not be remitted, but by the death of the high Priest Iesus Christ.

k By the sentence of the iudge.

l A law to iudge murthers done either of purpose or vnaduisedly. *Deut.* 17. 6. *and* 19. 15. *Matth.* 18. 16. 2. *cor.* 13. 1.

m Which purposely hath committed murther.

‖ *Or, murther.*

n So God is mindfull of the blood wrongfully shed, that he maketh his dumme creatures to demaund vengeance thereof.

a It seemeth that the tribes contended who might marrie these daughters to haue their inheritance: and therefore the sonnes of Ioseph proposed the matter to Moses. *Chap.* 27. 1. *iosh.* 17. 3.

b Meaning, Moses.

ken away from the lot of our inheritance.

4 Also when the [c] Iubile of the children of Israel commeth, then shall their inheritance be put vnto the inheritance of the tribe whereof they shall bee: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sonnes of Ioseph haue said [d] well.

6 This is the thing that the Lord hath commaunded, concerning the daughters of Zelophehad, saying, They shall bee wiues, to whom they thinke best, onely to the family of the tribe of their father shall they marrie:

7 So shal not the inheritance of the children of Israel remoue from tribe to tribe, for euery one of the children of Israel shall ioyne himselfe to the inheritance of the tribe of his fathers.

8 And euery daughter that possesseth any [e] inheritance of the tribes of the children of Israel, shall be wife vnto one of the family of the tribe of her father: that the children of Israel may enioy euery man the inheritance of their fathers.

9 Neither shall the inheritaince go about from tribe to tribe: but euery one of the tribes of the children of Israel shall sticke to his owne inheritance.

10 As the Lord commaunded Moses, so did the daughters of Zelophehad.

11 * For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes, *Chap. 27. 1.*

12 They were wiues to certaine of the families of the sonnes of Manasseh the sonne of Ioseph: so their inheritance remained in the tribe of the family of their father.

13 These are the [f] commandements and lawes which the Lord commaunded by the hand of Moses, vnto the children of Israel in the plaine of Moab by Iorden toward Iericho.

c Signifying, that at no time it could returne, for in the Iubile all things returned to their owne tribes.

d For the tribe could not haue continued, if the inheritance which was the maintenance thereof, should haue bene abalienated to others.

e When there is no male to inherite.

f Touching the ceremonial and iudiciall lawes.

The fift booke of Moses, called *Deuteronomie.

*That is, a second law: so called because the Law which God gaue in mount Sinai, is here repeated, as though it were a new Law: and this booke is a commentary or exposition of the ten commandements.

THE ARGVMENT.

THe wonderfull loue of God toward his Church, is liuely set foorth in this booke. For albeit through their ingratitude & sundrie rebellions against God, for the space of fourtie yeres, Deut. 9.7. they had deserued to haue bene cut off from the number of his people, and for euer to haue bene depriued of the vse of his holy Word and Sacraments: yet he did euer preserue his Church, euen for his owne mercies sake, and would still haue his Name called vpon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their countrey, townes, and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmurings, and rebellion, he had most sharpely punished) to feare and obey the Lord, to imbrace and keepe his Law without adding thereunto, or diminishing therefrom. For by his Word he would be knowen to be their God, and they his people: by his Word hee would gouerne his Church, and by the same they should learne to obey him: by his Word hee would discerne the false prophet from the true, light from darkenesse, ignorance from knowledge, and his owne people from all other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoeuer is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp kings and gouernours, for the setting forth of his Word, and preseruation of his Church: giuing vnto them an especiall charge for the executing thereof: whom therefore he willeth to exercise themselues diligently in the continuall studie and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre couetousnesse and vice, and whatsoeuer offendeth the Maiestie of God. And as he had tofore instructed their fathers in all things appertaining both to his spirituall seruice, and also for the maintenance of that societie which is betweene men: so hee prescribe h here anew, all such lawes and ordinances, which either concerne his diuine seruice, or else are necessary for a common weale: appointing vnto euery state and degree, their charge and duetie: as well how to rule and liue in the feare of God, as to nourish friendship toward their neighbours, and to preserue that order which God hath established among men: threatning withal, most horrible plagues to them that transgresse his commandements, and promising all blessings and felicitie, to such as obserue and obey them.

CHAP. I.

A briefe rehearsall of things done before from Horeb vnto Kadesh-barnea. 32 Moses reproueth the people for their incredulitie. 44 The Israelites are ouercome by the Amorites, because they fought against the commandement of the Lord.

THese bee the wordes which Moses spake vnto all Israel, on [a] this side Iorden in the wildernesse, in the plaine, [b] ouer against the red Sea, betweene Paran and Tophel, and Laban and Hazeroth, and Di-zahab.

2 There are eleuen dayes iourney from [c] Horeb vnto Kadesh-barnea, by the way of mount Seir.

3 And it came to passe in the first day of the eleuenth moneth, in the fourtieth yeere, that Moses spake vnto the children of Israel, according vnto all that the Lord had giuen him in commandement vnto them,

4 After that he had slaine [d] * Sihon the king

a In the countrey of Moab.

b So that the wildernesse was betweene the sea and this plaine of Moab.

c In Horeb, or Sinai, fortie yeres before this the law was giuen: but because all that were then of age and iudgement were now dead, Moses repeateth the same to the youth, which either then were not borne, or had not iudgement.

d By these examples of Gods fauour, their mindes are prepared to receiue the Law. *Numb. 21. 24.*

king of the Amorites, which dwelt in Heshbon, and Og king of Bashan, which dwelt at Ashtaroth in Edrei.

5 On this side Iorden in the land of Moab, began Moses to declare this Law, saying,

6 The Lord our God spake vnto vs in [f] Horeb, saying, Ye haue dwelt long enough in this mount,

7 Turne you, and depart, and goe vnto the mountaine of the Amorites, and vnto all places neere thereunto: in the plaine, in the mountaine, or in the valley: both Southward, and to the Sea side, to the land of the Canaanites, and vnto Lebanon: euen vnto the great riuer, the riuer ‖ Perath.

8 Behold, I haue set the land before you: go in and [*] possesse that land which the Lord sware vnto your fathers, Abraham, Isaak, and Iaakob, to giue vnto them, and to their seede after them.

9 ¶ And I spake [g] vnto you the same time, saying, I am not able to beare you my selfe alone:

10 The Lord your God hath [h] multiplied you: and behold, yee are this day as the starres of heauen in number:

11 (The Lord God of your fathers make you a thousand times so many moe as ye are, and blesse you as he hath promised you.)

12 How can I alone [i] beare your cumbrance, and your charge, and your strife?

13 Bring you men of wisdome and of vnderstanding: and [k] knowen among your tribes, and I will make them rulers ouer you:

14 Then ye answered me, and said, The thing is good that thou hast commanded vs to doe.

15 So I tooke the chiefe of your tribes, [l] wise and knowen men, and made them rulers ouer you, captaines ouer thousands, and captaines ouer hundreds, and captaines ouer fifties, and captaines ouer ten, and officers among your tribes.

16 And I charged your iudges that same time, saying, Heare the controuersies between your brethren, [*] and iudge righteously betweene euery man and his brother, and the stranger that is with him.

17 Yee shall haue no respect of person in iudgement, [*] but shal heare the small as well as the great: yee shall not feare the face of man: for the iudgement is [m] Gods: and the cause that is too hard for you, bring vnto me, and I will heare it.

18 Also I commanded you the same time all the things which ye should doe.

19 ¶ Then we departed from Horeb, and went thorow all that great and terrible wildernesse (as ye haue seene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs: and we came to Kadesh barnea.

20 And [n] I said vnto you, Yee are come vnto the mountaine of the Amorites, which the Lord our God doeth giue vnto vs.

21 Behold, the Lord thy God hath laid the land before thee: goe vp and possesse it, as the Lord the God of thy fathers hath said vnto thee: feare not, neither be discouraged.

22 ¶ [o] Then ye came vnto me euery one, and said, Wee will send men before vs to search vs out the land, and to bring vs word againe, what way wee must goe vp by, and vnto what cities we shall come.

23 So the saying pleased mee well, and I tooke twelue men of you, of euery tribe one.

24 [*] Who departed, and went vp into the mountaine, and came vnto the ‖ riuer Eshcol and searched out the land,

25 And tooke of the fruit of the land in their hands, and brought it vnto vs, and brought vs word againe, and [p] said, It is a good land, which the Lord our God doeth giue vs.

26 Notwithstanding yee would not goe vp, but were disobedient vnto the commandement of the Lord your God,

27 And murmured in your tents, and said, Because the Lord [q] hated vs, therefore hath he brought vs out of the land of Egypt to deliuer vs into the hand of the Amorites, and to destroy vs.

28 Whither shall we goe vp? our [r] brethren haue discouraged our hearts, saying, The people is greater and taller then wee, the cities are great, and walled vp to heauen: and moreouer wee haue seene the sonnes of the Anakims there.

29 But I said vnto you, Dread not, nor be afraid of them.

30 The Lord your God, [s] who goeth before you, hee shall fight for you, according to all that hee did vnto you in Egypt before your eyes,

31 And in the wildernesse, where thou hast seene how the Lord thy God bare thee, as a man doeth beare his sonne, in all the way which yee haue gone, vntill ye came vnto this place.

32 Yet for all this ye did not beleeue the Lord your God,

33 [*] Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, that yee might see what way to goe, and in a cloud by day.

34 Then the Lord heard the voyce of your wordes, and was wroth, and sware, saying,

35 [*] Surely there shall not one of these men of this froward generation see that good land which I sware to giue vnto your fathers,

36 Saue Caleb the sonne of Iephunneh: hee shall see it, [*] and to him will I giue the land that hee hath troden vpon, and to his children, because he hath constantly followed the Lord.

37 [*] Also the Lord was angrie with mee for your sakes, saying, [*] Thou also shalt not goe in thither,

38 But Iosh̃ua the sonne of Nun which standeth [t] before thee, he shall goe in thither: incourage him: for hee shall cause Israel to inherite it.

39 Moreouer, your [u] children, which yee sayd should bee a praye, and your sonnes which in that day had no knowledge betweene good and euill, they shall goe in thither, and vnto them will I giue it, and they

e The second time.

f In the second yeere and second moneth, Num. 10.11.

‖ Or, Euphrates.

Gene. 15.18. and 17.7,8.

g By the counsell of Iethro my father in law, Exod. 18.19.

h Not so much by the course of nature, as miraculously.

i Signifying how great a burden it is to gouerne the people.

k Whose godlinesse and vprightnesse is knowen.

l Declaring what sort of men ought to haue a publike charge, reade Exod. 18.21.

Iohn 7.24.

Leuit. 19.15. chap. 16.19. 1 Sam. 16.7. Prou. 24.23. ecclus. 42.1. Iames 2.2.

m And you are his lieutenants.

n So that the fault was in themselues that they did not sooner possesse the inheritance promised.

o Reade Num. 13,1,3.

Num. 13 24.

‖ Or, valley of the cluster of grapes.

p To wit, Caleb, and Iosh̃ua, Moses preferreth the better part to the greater, that is, two to ten.

q Such was the Iewes vnthankfulnesse, that they counted Gods especiall loue, hatred.

r The other ten, not Caleb and Iosh̃ua. Num. 13.29.

s Declaring that to renounce our owne force, and constantly to follow our vocation, and depend on the Lord, is the true boldnesse, and agreeable to God.

Exod. 13.21.

Num. 14.29.

Iosh. 14.6.

Num. 20.12. and 27.14. Chap. 3.26. and 4.21. and 34.4.

t Which ministreth vnto thee.

u Which were vnder twentie yeere olde, as Num. 14.31.

they shall possesse it.

40 But as for you, turne backe, and take your iourney into the wildernesse by the way of the red Sea.

41 Then ye answered, and said vnto mee, We haue sinned against the Lord, [x] we will goe vp, and fight, according to all that the Lord our God hath commanded vs: and ye armed you euery man to the warre, and were ready to goe vp into the mountaine.

42 But the Lord said vnto me, Say vnto them, Goe not vp, neither fight (for I am [y] not among you) lest you fall before your enemies.

43 And when I told you, yee would not heare, but rebelled against the commaundement of the Lord, and were presumptuous, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine, came out against you, and chased you (as bees vse to doe) and destroyed you in Seir, euen vnto Hormah.

45 And when yee came againe, yee wept before the Lord, but the Lord would not [z] heare your voice, nor incline his eares vnto you.

46 So yee abode in Kadesh a long time, according to the time that yee had remained before.

x This declareth mans nature, who will doe that which God forbiddeth, and will not doe that which he commandeth.

y Signfying, that man hath no strength, but when God is at hand to helpe him.

z Because yee rather shewed your hypocrisie, then true repentance, rather lamenting the losse of your brethren, then repenting for your sinnes.

CHAP. II.

4 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 and Ammonites. 33 Sihon king of Heshbon is discomfited.

THen [a] wee turned, and tooke our iourney into the wildernesse, by the way of the red Sea, as the Lord spake vnto mee: and wee compassed mount Seir a [b] long time.

2 And the Lord spake vnto me, saying,

3 Yee haue compassed this mountaine long enough: turne you Northward.

4 And warne thou the people, saying, Ye shall goe thorow the [c] coast of your brethren the children of Esau, which dwell in Seir, and they shalbe afraid of you: take yee good heede therefore.

5 Yee shall not prouoke them: for I will not giue you of their land so much as a foote breadth, [d] because I haue giuen mount Seir vnto Esau for a possession.

6 Yee shall buy meate of them for money to eate, and yee shall also procure water of them for money to drinke.

7 For the Lord thy God hath [d] blessed thee in all the workes of thine hand: hee knoweth thy walking thorow this great wildernesse, and the Lord thy God hath bene with thee this fortie yeere, and thou hast lacked nothing.

8 And when wee were departed from our brethren the children of Esau which dwelt in Seir, thorow the way of the plaine from Elath, and from Ezion-gaber, we turned and went by the way of the wildernesse of Moab.

9 Then the Lord said vnto mee, Thou shalt not ‖ vexe Moab, neither prouoke them to battell: for I will not giue thee of their land for a possession, because I haue giuen Ar vnto the children [e] of Lot for a possession.

a They obeyed, after that God had chastised them.

b Eight and thirtie yeere, as verse 14.

c This was the second time: for before they had caused the Israelites to returne, Num. 20. 21. Gene. 36. 8.

d And giuen thee meanes, wherewith thou mayest make recompense: also God will direct thee by his prouidence, as he hath done.

‖ Or, wildernesse.

‖ Or, besiege.

e Which were the Moabites, and Ammonites.

10 The [f] Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims.

11 They also were taken for Giants as the Anakims: whome the Moabites call Emims.

12 The * Horims also dwelt in Seir beforetime, whom the children of Esau chased out, and destroyed them before them, and dwelt in their stead: as Israel shall doe vnto the land of his possession, which the Lord hath giuen them.

13 Now rise vp, said I, and get you ouer the riuer * Zered: and we went ouer the riuer Zered.

14 The [g] space also wherein wee came from Kadesh barnea, vntill we were come ouer the riuer Zered, was eight and thirtie yeeres, vntil all the generation of the men of warre were wasted out from among the hoste, as the Lord sware vnto them.

15 For indeed the [h] hand of the Lord was against them, to destroy them from among the hoste, till they were consumed.

16 ¶ So when all the men of warre were consumed and dead from among the people:

17 Then the Lord spake vnto mee, saying,

18 Thou shalt goe thorow Ar the coast of Moab this day.

19 And thou shalt conuenere ouer against the children of Ammon: but shalt not lay siege vnto them, nor moue warre against them: for I will not giue thee of the land of the children of Ammon any possession: for I haue giuen it vnto the children of Lot for a possession.

20 That also was taken for a land of [i] Giants: for Giants dwelt therein afore time, whome the Ammonites called Zamzummims:

21 A people that was great and many, and tall as the Anakims: but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead:

22 As hee did to the children of Esau which dwelt in Seir, when hee destroyed the Horims before them, and they possessed them, and dwelt in their stead vnto this day.

23 And the Auims which dwelt in Hazarim, euen vnto ‖ Azzah, the Caphtorims which came out of Caphtor, destroyed them, and dwelt in their stead.

24 ¶ Rise vp therefore, said the Lord: take your iourney, and passe ouer the riuer Arnon: behold, I haue giuen into thine hand Sihon the [k] Amorite, king of Heshbon, and his land: begin to possesse it, and prouoke him to battell.

25 This day will I [l] begin to send thy feare and thy dread vpon all people vnder the whole heauen, which shall heare thy fame, and shall tremble and quake before thee.

26 Then I sent messengers out of the wildernesse of Kedemoth vnto Sihon king of Heshbon, with wordes of peace, saying,

f Signifying, that as these Giants were driuen out for their sinnes: so the wicked when their sinnes are ripe, can not auoide Gods plagues. Gene. 36. 20.

Num. 21. 12.

g He sheweth hereby that as God is true in his promise: so his threatnings are not in vaine.

h His plague and punishment to destroy all that were twentie yeere old and aboue.

i Who called themselues Rephaims: that is, preseruers, or Physicians to heale and reforme vice: but were in deede Zamzummims, that is, wicked and abominable.

‖ Or, Gaza.

k According to his promise made to Abraham, Gen. 15. 21.

l This declareth that the hearts of men are in Gods hands, either to be made faint or bold.

Numb. 21.22.

27 ¶ * Let mee passe thorow thy land: I will goe by the hie way: I will neither turne to the right hand nor to the left.

28 Thou shalt sel me meat for money for to eate, and shalt giue me water for money for to drinke: onely I will go thorow on my foot.

m Because neither entreaty nor examples of others could moue him, hee could not complaine of his iust destruction.

29 (As the m children of Esau which dwell in Seir, and the Moabites which dwell in Ar did vnto mee) vntill I be come ouer Iorden, into the land which the Lord our God giueth vs.

n God in his election and reprobation doth not only appoint the ends, but the meanes tending to the same.

30 But Sihon the King of Heshbon would not let vs passe by him: for the Lord thy God had n hardened his spirit, and made his heart obstinate, because hee would deliuer him into thine hand, as appeareth this day.

Numb. 21.23.

31 And the Lord said vnto mee, Behold, I haue begun to giue Sihon and his land before thee: begin to possesse and inherite his land.

32 * Then came out Sihon to meet vs, himselfe with all his people to fight at Iahaz.

33 But the Lord our God deliuered him ‡ into our power, and we smote him, and his sonnes, and all his people.

‡ Ebr. before vs.

34 And we tooke all his cities the same time, and destroyed euery citie, men, and o women, and children: we let nothing remaine.

o God had cursed Canaan, and therefore hee would not that any of the wicked race should be preserued.

35 Onely the cattell wee tooke to our selues, and the spoile of the cities which we tooke,

36 From Aroer, which is by the banke of the riuer of Arnon, and from the citie that is vpon the riuer, euen vnto Gilead: there was not one citie that escaped vs: for the Lord our God deliuered vp all || before vs.

|| Or, into our hand.

37 Onely vnto the land of the children of Ammon thou camest not, nor vnto any place of the riuer || Iabbok, nor vnto the cities in the mountaines, nor vnto whatsoeuer the Lord our God forbade vs.

|| Or, sword.

CHAP. III.

3 Og the king of Bashan is slaine. 11 The bignesse of his bed. 18 The Reubenites and Gadites are commanded to go ouer Iorden armed before their brethren. 21 Iosh ua is made captaine. 27 Moses is permitted to see the land, but not to enter, albeit hee desired it.

THen we turned, and went vp by the way of Bashan: * and Og king of Bashan a came out against vs, he, and all his people to fight at Edrei.

Numb. 21.33. chap. 29.7.

a Therefore beside the commandement of the Lord they had iust occasion on his part to fight against him.

2 And the Lord said vnto me, Feare him not: for I will deliuer him, and all his people and his land into thine hand, and thou shalt doe vnto him as thou didst vnto * Sihon king of the Amorites, which dwelt at Heshbon.

Numb. 21.24.

3 So the Lord our God deliuered also vnto our hand * Og the King of Bashan, and all his people: and we smote him, vntil none was left him aliue.

Numb. 21.33.

4 And wee tooke all his cities the same time, neither was there a citie which wee tooke not from them, euen threescore cities, and all the countrey of Argob, the kingdome of Og in Bashan.

5 All these cities were fenced with high walles, gates and barres, beside b vnwalled townes a great many.

b As villages and small towns.

6 And wee ouerthrew them as wee did vnto Sihon king of Heshbon, destroying euery city with men, c women, and children.

c Because this was Gods appointment, therefore it may not be iudged cruell.

7 But all the cattell and the spoile of the cities we toke for our selues.

8 Thus we tooke at that time out of the hand of two kings of the Amorites, the land that was on this side Iorden from the riuer of Arnon, vnto mount Hermon:

9 (Which Hermon the Sidonians call Shirion, but the Amorites call it Shenir.)

10 All the cities of the plaine, ‡ all Gilead, ‡ all Bashan vnto Salchah, and Edrei, cities of the kingdome of Og in Bashan.

11 For onely Og king of Bashan remained of the remnant of the gyants, d whose bed was a bed of yron: is it not at Rabbath among the children of Ammon? the length thereof is nine cubites, and foure cubits the breadth of it, after the cubite of a man.

d The more terrible that this giant was, the greater occasion had they to glorifie God for the victorie.

12 And this land, which wee possessed at that time, from Aroer, which is by the riuer of Arnon, and halfe mount Gilead, * and the cities thereof gaue I vnto the Reubenites, and Gadites.

Numb. 32.33.

13 And the rest of Gilead ‡ all Bashan, the kingdome of Og, gaue I vnto the halfe tribe of Manasseh: euen all the countrey of Argob with al Bashan, which is called, The land of giants.

14 Iair the sonne of Manasseh tooke all the countrey of Argob, vnto the coasts of Geshuri, and of Maachathi: and called them after his owne name, Bashan, * Hauoth Iair vnto e this day.

Numb. 32.41.

e Meaning, when hee wrote this historie.

15 And I gaue part of Gilead vnto Machir.

16 And vnto the Reubenites and Gadites I gaue the rest of Gilead, and vnto the riuer of Arnon, halfe the riuer and the borders, euen vnto the riuer f Iabbok, which is the border of the children of Ammon:

f Which separateth the Ammonites from the Amorites.

17 The plaine also and Iorden, and the borders from Chinnereth euen vnto the sea of the plaine, to wit, the salt Sea || vnder the springs of Pisgah Eastward.

|| Or, at Asdoth-pisgah.

18 ¶ And I commaunded g you the same time, saying, The Lord your God hath giuen you this land to possesse it: yee shall goe ouer armed before your brethren the children of Israel, all men of warre.

g That is, the Reubenites, Gadites, and halfe Manasseh, as Num. 32.21.

19 Your wiues onely and your children, and your cattell, (for I know that yee haue much cattell) shal abide in your cities, which I haue giuen you,

20 Vntill the Lord haue giuen rest vnto your brethren as vnto you, and that they also possesse the land, which the Lord your God hath giuen them beyond Iorden: then shall yee * returne euery man vnto his possession, which I haue giuen you.

Iosh. 22.4. Num. 27.18, 19 23.

21 ¶ * And I charged Iosh ua the same time, saying, Thine eyes haue seene all that the h Lord your God hath done vnto these two kings: * so shall the Lord doe vnto all the kingdomes whither thou goest.

h So that the victories came not by your owne wisdom, strength or multitude.

Iosh. 1.5. and 10.8, 25.

22 Ye

22 Ye shall not feare them: for the Lord your God, he shall fight for you.
23 And I besought the Lord the same time, saying,
24 O Lord God, thou hast begun to shew thy seruant thy greatnesse and thy mightie hand: for where is there a God in heauen or in earth, that can [i] doe like thy workes, and like thy || power?
25 I pray thee let me goe ouer and see the good land that is beyond Jorden, that goodly [k] mountaine and Lebanon.
26 But the Lord was angry with me for your sakes, and would not heare me: and the Lord said vnto me, Let it suffice thee, speake no more vnto me of this matter.
27 Get thee vp into the top of Pisgah, and [l] lift vp thine eyes Westward & Northward, and Southward, and Eastward, and behold it with thine eyes, for thou shalt not goe ouer this Jorden.
28 But charge Joshua, & encourage him, and holden him: for he shall goe before this people, and hee shall diuide for inheritance vnto them the land which thou shalt see.
29 So we abode in the valley ouer against Beth-peor.

i He speaketh according to the common and corrupt speach of them which attribute that power vnto idoles, that onely appertaineth vnto God.
|| Or, wonders.
k He meaneth Zion, where the Temple should be built, & God honoured.
l As before he saw by the spirit of prophecie the good mountaine which was Zion: so here his eyes were lifted vp aboue the order of nature, to behold all the plentifull land of Canaan.

CHAP. IIII.

1 An exhortation to obserue the law without adding thereto, or diminishing. 6 Therein standeth our wisedome. 9 We must teach it to our children. 15 No image ought to be made to worship. 26 Threatnings against them that forsake the Law of God. 37 God chose the seede because hee loued their fathers. 43 The three cities of refuge.

NNow therefore hearken, O Israel, vnto the ordinances and to the Lawes which I teach you to [a] doe, that ye may liue and goe in, and possesse the land which the Lord God of your fathers giueth you.
2 *Ye shall [b] put nothing vnto the word which I command you, neither shal ye [c] take ought therefrom, that yee may keepe the commaundements of the Lord your God which I command you.
3 Your [d] eyes haue seene what the Lord did because of Baal-peor, for all the men that followed Baal-peor, the Lord thy God hath destroyed euery one from among you.
4 But ye that did [e] cleaue vnto the Lord your God, are aliue euery one of you this day.
5 Behold, I haue taught you ordinances, and lawes, as the Lord my God commanded me, that ye should do euen so within the land whither ye goe to possesse it.
6 Keepe them therefore, and doe them: for that is your [f] wisedome, and your vnderstanding in the sight of the people, which shall heare all these ordinances, and shal say, || Onely this people is wise, and of vnderstanding, and a great nation.
7 For what nation is so great, vnto whom the Gods come so neere vnto them, as the Lord our God is [g] neere vnto vs, in al that we call vnto him for?
8 And what nation is so great, that hath ordinances and lawes so righteous, as all this law, which I set before you this day?

a For this doctrine standeth not in bare knowledge, but in practise of life.
Chap. 12.32.
b Thinke not to be more wise then I am.
c God will not be serued by halfes, but will haue full obedience.
d Gods iudgements executed vpon other idolaters, ought to serue for our instruction: reade Numb 25.3,4.
e And were not idolaters.
f Because al men naturally desire wisedome, hee sheweth how to attaine vnto it.
|| Or, surely.
g Helping vs, & deliuering vs out of all danger, as 2. Sam. 7.23.

9 But take heed to thy selfe, and [h] keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart all the dayes of thy life: but teach them thy sonnes, and thy sonnes sonnes:
10 Forget not the day that thou stoodest before the Lord thy God in Horeb, when the Lord said vnto me, Gather me the people together, and I will cause them to heare my wordes, that they may learne to feare me all the dayes that they shall liue vpon the earth and that they may teach their children:
11 Then came you neere and * stood vnder the mountaine, and the mountaine [i] burnt with fire vnto the mids of heauen, and there was darkenesse, clouds, and mist.
12 And the Lord spake vnto you out of the middes of the fire, and ye heard the voice of the words, but saw no similitude, saue a voyce.
13 Then he declared vnto you his couenant which he commanded you to [k] doe, euen the ten || Commandements, and wrote them vpon two Tables of stone.
14 ¶ And the Lord commanded me that same time that I should teach you ordinances and lawes, which yee should obserue in the land whither ye goe to possesse it.
15 Take therefore good heede vnto your ‡ selues: for ye saw no [l] image in the day that the Lord spake vnto you in Horeb out of the mids of the fire:
16 That ye corrupt not your selues, and make you a grauen image or representation of any figure: whether it bee the likenesse of male or female,
17 The likenesse of any beast that is on earth, or the likenesse of any feathered foule that flieth in the ayre:
18 Or the likenesse of any thing that creepeth on the earth, or the likenesse of any fish that is in the waters beneath the earth.
19 And lest thou lift vp thine eyes vnto heauen, and when thou seest the sunne and the moone, and the starres with all the hoste of heauen, shouldest bee driuen to worship them, and serue them, which the Lord thy God hath [m] distributed to all people vnder the whole heauen.
20 But the Lorde hath taken you and brought you out of [n] the yron fornace, out of Egypt, to bee vnto him a people and inheritance, as appeareth this day.
21 And the Lord was angry with me for your words, and sware that I should not goe ouer Jorden, and that I should not goe in vnto that good land, which the Lord thy God giueth thee for an inheritance.
22 For I must die in this land, and shall not goe ouer Jorden: but [o] ye shall goe ouer, and possesse that good land.
23 Take heede vnto your selues, lest yee forget the couenant of the Lord your God which he made with you, & lest ye make you any grauen image, or likenesse of any thing, as the Lord thy God hath charged thee.
24 For the Lord thy God is a [p] consuming fire, and a ielous God.
25 ¶ When thou shalt beget children and childrens children, and shalt haue remained long

h Hee addeth all these words to shew that we can neuer be carefull enough to keepe the law of God, and to teach it to our posteritie.
Exod. 19.18.
i The law was giuen with fearefull miracles, to declare both that God was the author thereof, and also that no flesh was able to abide the rigour of the same.
k God ioyneth this condition to his couenant.
|| Or, words.
‡ Ebr. soules.
l Signifying that destruction is prepared for all them that make any image to represent God.
m He hath appointed them for to serue man.
n He hath deliuered you out of most miserable seruerie, and freely chosen you for his children.
o Moses good affection appeareth in that, that he, being deprived of such an excellent treasure, doeth not enuie them that must enioy it.
p To those that come not vnto him with loue and reuerence, but rebel against him, Heb. 12.29.

long in the land, if yee [q] corrupt your selues, and make any grauen image or likenesse of any thing, and worke euill in the sight of the Lord thy God, to prouoke him to anger,

26 I [r] call heauen and earth to record against you this day, [p] ye shall shortly perish from the land, whereunto ye go ouer Iorden to possesse it: ye shall not prolong your dayes therein, but shall vtterly be destroyed.

27 And the Lord shal [t] scatter you among the people, and ye shall be left few in number among the nations, whither the Lord shall bring you.

28 And there ye shall serue gods, euen the worke of mans hand, wood, and stone, which neither see, nor heare, nor eat, nor smell:

29 But if from thence thou shalt seeke the Lord thy God, thou shalt finde him, if thou seeke him with all thine [c] heart, and with all thy soule.

30 When thou art in tribulation, and all these things are come vpon thee, ‡ at the length, if thou returne to the Lord thy God, and be obedient vnto his voyce,

31 (For the Lord thy God is a mercifull God) he wil not forsake thee, neither destroy thee, nor forget the couenant of thy fathers, which he [u] sware vnto them,

32 For enquire now of the dayes that are past, which were before thee, since the day that God created man vpon the earth, and [x] aske from the one end of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath bene heard.

33 Did euer people heare the voice of God speaking out of the midst of a fire, as thou hast heard, and liued?

34 Or hath God assayed to goe and take him a nation from among nations, by [y] tentations, by signes, and by wonders, and by warre, and by a mighty hand, and by a stretched out arme, and by great feare, according vnto all that the Lord your God did vnto you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest [z] know, that the Lord he is God, and that there is none but he alone.

36 Out of heauen he made thee heare his voyce, to instruct thee, and vpon earth he shewed thee his great fire, and thou heardest his voyce out of the mids of the fire.

37 And because [a] he loued thy fathers, therefore he chose their seed after them, and hath brought thee out of Egypt in his sight, by his mighty power.

38 To thrust out nations greater and mightier then thou before thee, to bring thee in, and to giue thee their land for inheritance, as appeareth this day.

39 Understand therefore this day, & consider in thine heart, that the Lord he is God in heauen aboue, and vpon the earth beneath: there is none other.

40 Thou shalt keepe therefore his ordinances, and his commaundements which I commaund thee this day, that it may [b] goe well with thee, and with thy children after thee, and that thou maiest prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

41 ¶ Then Moses separated three cities on this side of Iorden toward the Sunne rising:

42 That [p] slaier should flee thither, which had killed his neighbour at vnawares, and hated him not in time past, might flee, I say, vnto one of those cities, and liue:

43 That is, *Bezer in the wildernes, in the plaine countrey of the Reubenites: and Ramoth in Gilead among the Gadites, and Golan in Bashan among them of Manasseh.

44 ¶ So this is the Law which Moses set before the children of Israel.

45 These are the [c] witnesses, and the ordinances, and the Lawes which Moses declared to the children of Israel after they came out of Egypt,

46 On this side Iorden, in the valley ouer against Beth-peor, in the land of Sihon king of the Amorites, which dwelt at Heshbon, whom Moses and the children of Israel * smote, after they were come out of Egypt:

47 And they possessed his land, and the land of * Og king of Bashan, two kings of the Amorites, which were on this side Iorden toward the sunne rising:

48 From Aroer, which is by the banke of the riuer Arnon, euen vnto mount Sion, which is Hermon,

49 And all the plaine by Iorden Eastward, euen vnto [d] the sea of the plaine, vnder the * springs of Pisgah.

CHAP. V.

5 Moses is the meane betweene God and the people. 6 The law is repeated. 23 The people are afraid at Gods voyce. 29 The Lord wisheth that the people would feare him. 32 They must neither decline to the right hand nor to the left.

THen Moses called all Israel, and saide vnto them, Heare, O Israel, the ordinances and the lawes which ‡ I propose to you this day, that ye may learne them, and take heed to obserne them.

2 * The Lord our God made a couenant with vs in Horeb.

3 The Lord [a] made not this couenant with our fathers onely, but with vs, euen with vs all here aliue this day.

4 The Lord talked with you [b] face to face in the mount, out of the mids of the fire.

5 (At that time I stoode betweene the Lord and you, to declare vnto you the word of the Lord: for yee were afraid at the sight of the fire, and went not vp into the mount) and he said,

6 ¶ * I am the Lord thy God, which haue brought thee out of the land of Egypt, from the house of || bondage.

7 Thou shalt haue none other [c] gods before my face.

8 Thou shalt make thee no grauen image or any likenesse of that that is in heauen aboue, or which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou shalt neither bow thy selfe vnto them, nor serue them: for * I the Lord thy God am a [d] ielous God, visiting the iniquity of the fathers vpon the children, euen vnto the third and fourth generation of them that hate me:

10 And

q Meaning hereby all superstition and corruption of the true seruice of God.

r Though men would absolue you, yet the insensible creatures shalbe witnesses of your disobedience.

s So that his curse shal make his former blessings of none effect.

t Not with outward shew or seremony, but with a true confession of thy faults.

‡ *Ebr. in the latter dayes.*

u To certifie them the more of the assurance of their saluation.

x Mans negligence is partly cause that he knoweth not God.

y By so manifest proofs, that none could doubt thereof.

z He sheweth the cause why God wrought these miracles.

a Freely and not of their deserts.

q God promiseth reward not for our merits, but to encourage vs, and to assure vs that our labour shal not be lost.

Iosh.20.8.

c The Articles and points of the couenant.

Numb.21.24. chap.1.4.

Numb.21.33. chap.3.3.

d That is, the sal: sea.

Chap.3.17.

‡ *Ebr. I speake in your eares.*

Exod.19.5,6.

a Some reade, God made not this couenant, that is, in such ample sort and with such signes and wonders.

b So plainely that you need not to doubt thereof.

Exod.20,2. leuit.26.1. psal.97.7,9.

|| *Or, seruants.*

c God bindeth vs to serue him onely without superstition and idolatry.

Exod.34.7. ierem.32.18.

d That is, of his honour, not permitting it to be giuen to other.

10 And shewing mercy vnto thousands, of them that [e] loue me, & keepe my commandements.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltles that taketh his Name in vaine.

12 Keepe the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee.

13 Six daies [f] thou shalt labour, and shalt doe all thy worke:

14 But the seuenth day is the Sabbath of the Lord thy God, thou shalt not doe any worke therin, thou, nor thy son, nor thy daughter, nor thy man seruant, nor thy mayde, nor thine oxe, nor thine asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy man seruant and thy mayde may rest as well as thou.

15 For remember that thou wast a seruant in the land of Egypt, and that the Lord thy God brought thee out thence by a mightie hand and stretched out arme: therefore the Lord thy God commaunded thee to obserue the Sabbath day.

16 ¶ [g] Honour thy father & thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may goe well with thee vpon the land which the Lord thy God giueth thee.

17 * Thou shalt not kill.

18 * Neither shalt thou commit adultery.

19 * Neither shalt thou steale.

20 Neither shalt thou beare false witnesse against thy neighbour.

21 * Neither shalt thou [h] conet thy neighbors wife, neither shalt thou desire thy neighbours house, his fielde, nor his man seruant, nor his mayd, his oxe, nor his asse, nor ought that thy neighbour hath.

22 ¶ These words the Lord spake vnto all your multitude in the Mount out of the mids of the fire, the cloud and the darkenesse, with a great voice, and [i] added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.

23 And when yee heard the voyce out of the mids of the darkenesse, (for the mountaine did burne with fire) then yee came to mee, all the chiefe of your tribes, and your Elders:

24 And yee saide, Behold, the Lord our God hath shewed vs his glory and his greatnesse, and * wee haue heard his voyce out of the mids of the fire: wee haue seene this day that God doeth talke with man, and he * liueth.

25 Now therefore why should we die? for this great fire will consume vs: if we heare the voyce of the Lord our God any more, we shall die.

26 For what ‖ flesh was there euer, that heard the voyce of the liuing God, speaking out of the mids of the fire as wee haue, and liued?

27 Goe thou neere, and heare all that the Lord our God saith: and declare thou vnto vs all that the Lord our God saith vnto thee, * and we will heare it, and doe it.

28 Then the Lord heard the voice of your words, when ye spake vnto me: and the Lord said vnto me, I haue heard the voyce of the wordes of this people, which they haue spoken vnto thee: they haue well said, all that they haue spoken.

29 Oh [k] that there were such an heart in them to feare mee, and to keepe all my commandements alway: that it might go well with them, and with their children for euer.

30 Goe, say vnto them, Returne you into your tents.

31 But stand thou here with me, & I will tell thee all the commandements, and the ordinances, & the lawes which thou shalt teach them: that they may doe them in the land which I giue them to possesse it:

32 Take heed therefore, that yee doe as the Lord your God hath commaunded you: [l] turne not aside to the right hand, nor to the left,

33 But walke in all the wayes which the Lord your God hath commaunded you, that ye may [m] liue, and that it may goe well with you: and that ye may prolong your dayes in the land which ye shall possesse.

CHAP. VI.

1 An exhortation to feare God, and keepe his commandements. 5 Which is, to loue him with all thine heart. 7 The same must bee taught to the posteritie. 16 Not to tempt God. 25 Righteousnes is conteined in the Law.

These now are the commaundements, ordinances, and ‖ Lawes, which the Lord your God commanded me to teach you, that ye might do them in the land whither ye goe to possesse it:

2 That thou mightest [a] feare the Lord thy God, & keepe all his ordinances, and his commandements which I commaund thee, thou, and thy sonne, and thy sonnes sonne all the dates of thy life, euen that thy dates may be prolonged.

3 Heare therefore, O Israel, and take heed to doe it, that it may go well with thee, and that yee may increase mightily [b] in the land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Heare, O Israel, the Lord our God is Lord onely,

5 And * thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

6 * And these wordes which I command thee this day, shalbe in thine heart.

7 And thou shalt * rehearse them continually vnto thy children, and shalt talke of them when thou tariest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp.

8 And thou shalt binde them for a signe vpon thine hand, and they shalbe ‖ as frontlets betweene thine eyes.

9 Also thou shalt write them vpon the [d] postes of thine house, and vpon thy gates.

10 And when the Lorde thy God hath brought thee into the land, which hee sware vnto thy fathers, Abraham, Izhak, and Iaakob, to giue to thee, with great and goodly cities, which thou buildedst not,

11 And houses full of all maner of goods, which thou filledst not, and welles digged, which

e The first degree to keepe the commandeents is to loue God.

f Meaning, since God permitteth sixe dayes to our labours, that we ought willingly to dedicate the seuenth to serue him wholly.

g Not for a shew, but with true obedience and due reuerence.

Matth.5.21. Luke 18.20. Rom.13.9.

Rom.7.7.

h He speaketh not onely of that resolute will, but that there bee no motion or affection.

i Teaching vs by his example to be content with his word & adde nothing thereto.

Exod.19.19.

Chap.4.33.

‖ *Or, man.*

Exod.20.19.

k He requireth of vs nothing but obedience, shewing also that of our selues we are vnwilling thereunto.

l Ye shall neither adde nor diminish, Chap.4.2.

m As by obedience, God giueth vs all felicity: so of disobeying God, proceed all our miseries.

‖ *Or, judgements.*

a A reuerent feare and loue of God is the first beginning to keep Gods commandements.

b Which hath abundance of all things appertaining to mans life.

Matth 22.37. mar.12.29,30. luke 10.27. Chap.11.18.

c Some reade, thou shalt whet them vpon thy children: to wit, that they may print them more deepely in memorie.

‖ *Or, signes of remembrance.*

d That when thou entrest in, thou mayest remember them.

which though diggedst not, vineyards and olive trees which thou plantedst not, and when thou hast eaten and art full,

12 [e] Beware lest thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage.

13 Thou shalt feare the Lord thy God, & serue him, and shalt [f] sweare by his Name.

14 Ye shall not walke after other gods, after any of the gods of the people which are round about you,

15 (For the Lord thy God is a ielous God among you:) lest the wrath of the Lord thy God bee kindled against thee, and destroy thee from the face of the earth.

16 ¶ Yee shall not [g] tempt the Lord your God, as yee did tempt him in Massah:

17 But yee shall keepe diligently the commandements of the Lord your God, and his testimonies, and his ordinances which hee hath commanded thee,

18 And thou shalt do that which is right and good in the [h] sight of the Lord: that thou mayest prosper, and that thou mayest go in, and possesse that good land which the Lord sware vnto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath said.

20 When [i] thy sonne shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and Lawes, which the Lord our God hath commaunded you?

21 Then thou shalt say vnto thy sonne, We were Pharaohs bondmen in Egypt: but the Lord brought vs out of Egypt with a mightie hand.

22 And the Lord shewed signes and wonders great & euill vpon Egypt, vpon Pharaoh, and vpon all his houshold, before our eyes,

23 And [k] brought vs out from thence, to bring vs in, and to giue vs the land which he sware vnto our fathers.

24 Therefore the Lord hath commanded vs, to doe all these ordinances, and to feare the Lord our God, that it may goe euer well with vs, and that hee may preserue vs aliue as at this present.

25 Moreouer, this shall bee our [l] righteousnesse before the Lord our God, if we take heede to keepe all these commandements, as he hath commanded vs.

e Let not wealth an ease cause thee forget Gods mercies, whereby thou wast deliuered out of misery.

f We must feare God, serue him onely, and confesse his Name, which is done by swearing lawfully.

g By doubting of his power, refusing lawfull meanes, and abusing his graces.

h Here he condemneth all mans good intentions.

i God requireth not onely that we serue him all our life, but also that wee take paine that our posterity may set foorth his glory.

k Nothing ought to moue vs more to true obedience then the great benefits which wee haue receiued of God.

l But because none could fully obey the law, we must haue our recourse to Christ to be iustified by faith.

CHAP. VII.

1 The Israelites may make no couenant with the Gentiles. 5 They must destroy the idoles. 8 The election dependeth on the free loue of God. 19 The experience of the power of God ought to confirme vs. 25 To auoyd all occasion of Idolatry.

When the Lord thy God shall bring thee into the land whither thou goest to possesse it, * and shal root out many nations before thee: the Hittites, and the Gergashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hiuites, and the Iebusites, seuen nations greater and mightier then thou,

2 And the Lord thy God shall giue them [a] before thee, then thou shalt smite them: thou shalt vtterly destroy them: thou shalt make no * couenant with them, nor haue compassion on them,

3 Neither shalt thou make marriages with them, neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For ‖ they will cause thy sonne to turne away from me, and to serue other gods: then wil the wrath of the Lord ware hote against you, and destroy thee suddenly.

5 But thus yee shall deale with them, [b] yee shall ouerthrow their altars, and breake downe their pillars, and ye shall cut downe their groues, and burne their grauen images with fire.

6 * For thou art an holy people vnto the Lorde thy God, * the Lorde thy God hath chosen thee to bee a precious people vnto himselfe, aboue all people that are vpon the earth.

7 The Lorde did not set his loue vpon you, nor chuse you, because yee were more in number then any people: for ye were the fewest of all people:

8 But because the Lord [c] loued you, and because he would keepe the oath which hee had sworne vnto your fathers, the Lorde hath brought you out by a mighty hand, and deliuered you out of the house of bondage from the hand of Pharaoh king of Egypt,

9 That thou mayest know, [d] that the Lord thy God, he is God, the faithfull God, which keepeth couenant and mercie vnto them that loue him and keepe his commandements, euen to a thousand generations,

10 And rewardeth them [e] to their face that hate him, to bring them to destruction: hee will not deferre to reward him, that hateth him, to his face.

11 Keepe thou therefore the commaundements, and the ordinances, and the lawes, which I command thee this day to do them.

12 ¶ For if you hearken vnto these lawes and obserue and doe them, then the Lorde thy God shall keepe with thee the couenant, and the [f] mercy which he sware vnto thy fathers.

13 And he will loue thee and blesse thee, and multiply thee: he wil also blesse the fruit of thy wombe, and the fruit of thy land, thy corne and thy wine, and thine oyle, and the encreale of thy kine, and the flockes of thy sheepe in the land which hee sware vnto thy fathers to giue thee.

14 Thou shalt be blessed aboue all people: * there shall be neither male nor female barren among you, nor among your cattell.

15 Moreouer, the Lorde will take away from thee all infirmities, and will put none of the euill diseases of * Egypt (which thou knowest) vpon thee, but wil send them vpon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shall giue thee: [g] thine eye shall not spare them, neither shalt thou serue their gods, for that shalbe thy * destruction.

17 If thou say in thine heart, These nations are more then I, how can I cast them out?

18 Thou shalt not feare them, but remem-

Chap.31.8.

a Into thy power. *Exod 23.32. and 34.12.*

‖ *Or, any of them.*

b God would haue his seruice pure without all idolatrous ceremonies & superstitions, Chap. 12.3. *Chap.14.2. and 26.18,19. Exod. 19.5. 1.pet.2.9.*

c Freely, finding no cause in you more then in others so to doe.

d And so put difference betweene him and idoles.

e Meaning, manifestly, or in this life.

f This couenant is grounded vpon his free grace: therefore in recompensing their obedience hee hath respect to his mercy, and not to their merits. *Exod.23.26.*

Exod.9.14. and 15.26.

g We ought not to be merciful where God commãdeth seuerity. *Exod.23.33.*

remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt:

19 The great ‖ tentations which thine eyes saw, and the signes & wonders, and the mighty hand and stretched out arme, wherby the Lord thy God brought thee out: so shall the Lord thy God doe vnto all the people, whose face thou fearest.

20 *Moreouer, the Lord thy God will send [h] hornets among them, vntill they that are left, and hide themselues from thee, bee destroyed.

21 Thou shalt not feare them: for the Lord thy God is among you, a God mighty and dreadfull.

22 And the Lord thy God will roote out these nations before thee by little and little: thou mayest not consume them at once, lest the [i] beasts of the field increase vpon thee.

23 But the Lord thy God shall giue them before thee, and shall destroy them with a mighty destruction, vntill they be brought to nought.

24 And hee shall deliuer their kings into thine hand, and thou shalt destroy their name from vnder heauen: there shal no man be able to stand before thee, vntill thou hast destroyed them.

25 The grauen images of their gods shal ye *burne with fire, and *couet not the siluer and golde, that is on them, nor take it vnto thee, lest thou be [k] snared therewith: for it is an abomination before the Lord thy God.

26 Bring not therefore abomination into thine house, lest thou be accursed like it, but vtterly abhorre it, and count it most abominable: for it is *accursed.

‖ Or, plagues, or trials, as chap. 29. 3. exod. 15. 25. and 16. 4.

Exod. 23. 28. Iosh. 24. 12.

h There is not so small a creature, which I wil not arme to fight on thy side against them.

i So that it is your commodity that God accomplish not his promise so soone as you would wish.

Chap. 12. 3. exod. 23. 24. Iosh 7. 1, 21. 2. mac. 12. 40.

k And be entised to idolatrie.

Chap. 13. 17.

CHAP. VIII.

2 God humbleth the Israelites, to try what they haue in their heart. 5 God chastiseth them as his children. 14 The heart ought not to bee proud for Gods benefits. 19 The forgetfulnesse of Gods benefits causeth destruction.

YEe shall keepe all the commandements which I command thee this day, for [a] to doe them: that ye may liue, and bee multiplied, and goe in, and possesse the land which the Lord sware vnto your fathers.

2 And thou shalt remember all the way which the Lord thy God led thee this forte yeere in the wildernesse, for to humble thee, and to [b] proue thee, to know what was in thine heart, whether thou wouldest keepe his commandements or no.

3 Therefore he humbled thee, and made thee hungry, and fed thee with MAN, which thou knewest not, neither did thy fathers know it, that he might teach thee, that man liueth not by [c] bread only but by euery word that proceedeth out of the mouth of the Lord doth a man liue.

4 Thy rayment waxed not olde vpon thee, neither did thy foot [d] swell those forty yeeres.

5 Know therefore in thine heart, that as a man nourureth his sonne, so the Lord thy God [e] nourureth thee.

6 Therefore thou shalt keepe the commandements of the Lord thy God, that thou mayest walke in his wayes, and feare him.

a Shewing that it is not enough to heare ye word, except wee expresse it by example of life.

b Which is declared in afflictions, either by patience or by grudging against Gods visitation.

c Man liueth not by meat onely, but by the power of God, which giueth it strength to nourish vs.

d As they that goe barefooted.

e So that his afflictions are signes of his fatherly loue toward vs.

7 For the Lord thy God bringeth thee into a good land, a land in ye which are riuers of water and fountaines, and ‖ depths that spring out of valleys, and mountaines:

8 A land of wheat and barley, & of vineyards, and figtrees, and pomegranates: a land of oyle oliue and of hony:

9 A land wherein thou shalt eate bread without scarcity, neither shalt thou lacke any thing therin: a land [f] whose stones are yron, and out of whose mountaines thou shalt dig brasse.

10 And when thou hast eaten and filled thy selfe, thou shalt [g] blesse the Lorde thy God for the good land which hee hath giuen thee.

11 Beware that thou forget not the Lord thy God, not keeping his commandements, and his lawes and his ordinances which I command thee this day:

12 Lest when thou hast eaten and filled thy selfe, and hast built goodly houses and dwelt therein.

13 And thy beastes and thy sheepe are increased, and thy siluer and gold is multiplied, and all that thou hast is increased,

14 Then thine heart [h] be lifted vp, & thou forget the Lord thy God which brought thee out of the land of Egypt, from the house of bondage,

15 Who was thy guide in the great and terrible wildernesse (wherein were fiery serpents and scorpions, and drought, where was no water, *who brought forth water for thee out of the rocke of flint:

16 Who fed thee in the wildernesse with *MAN, which thy fathers knewe not) to humble thee, & to prooue thee, that he might doe thee good at thy latter end.

17 Beware lest thou say in thine heart, My power, and the strength of mine owne hand hath prepared me this abundance.

18 But remember the Lorde thy God: for it is hee which [i] giueth thee power to get substance to establish his couenant which hee sware vnto thy fathers, as appeareth this day.

19 And if thou forget the Lord thy God, and walke after other gods, and serue them and worship them, I [k] testifie vnto you this day, that ye shall surely perish.

20 As the nations which the Lorde destroyeth before you, so ye shall perish, because ye would not bee obedient vnto the voyce of the Lord your God.

‖ Or, meres.

f Where there are mines of mettall.

g For to receiue Gods benefits, and not to bee thankfull, is to contemne God in them.

h By attributing Gods benefits to thine owne wisdome and labor, or to good fortune.

Numb. 20. 11.

Exod. 16. 15.

i If things concerning this life proceed only of Gods mercie: much more spiritualll gifts and life euerlasting.

k Or, take to witnesse the heauen & the earth, as Chap. 4. 26.

CHAP. IX.

4 God doeth them not good for their owne righteousnesse, but for his owne sake. 7 Moses putteth them in remembrance of their sinnes. 17 The two Tables are broken. 26 Moses prayeth for the people.

HEare, O Israel, Thou shalt passe ouer Iorden [a] this day, to goe in and to possesse nations greater and mightier then thy selfe, and cities great and walled vp to heauen,

2 A people great and tall, euen the children of the Anakims, whom thou knowest, and of whom thou hast [b] heard say Who can stand before the children of Anak?

a Meaning, shortly.

b By the report of the spies, Num. 13. 29.

3 Under-

3 Understand therefore that this day the Lord thy God is hee which [c] goeth ouer before thee as a consuming fire: he shall destroy them, and he shall bring them downe before thy face: so thou shalt cast them out and destroy them suddenly, as the Lord hath said vnto thee.

4 Speake not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my [d] righteousnesse the Lord hath brought mee in, to possesse this land: but for the wickednesse of these nations the Lord hath cast them out before thee.

5 For thou entrest not to inherite their land for thy righteousnesse, or for thy vpright heart: but for the wickednesse of those nations the Lord thy God doeth cast them out before thee, and that hee might performe the word which the Lord thy God sware vnto thy fathers, Abraham, Izhak and Iaakob.

6 Understand therefore, that the Lord thy God giueth thee not this good land to possesse it for thy righteousnesse: for thou art a [e] stiffenecked people.

7 ¶ Remember, and forget not, how thou prouokedst the Lord thy God to anger in the wildernesse: [f] since the day that thou didst depart out of the land of Egypt, vntill yee came vnto this place, yee haue rebelled against the Lord.

8 Also in Horeb ye prouoked the Lord to anger, so that the Lord was wroth with you, euen to destroy you.

9 When I was gone vp into the mount, to receiue the Tables of stone, the Tables, I say, of the Couenant which the Lord made with you: and I * abode in the mount forty dayes and forty nights, and I neither ate bread, nor yet dranke water:

10 * Then the Lord deliuered mee two Tables of stone, written with the [g] finger of God, and in them was conteined according to all the words which the Lord had said vnto you in the mount out of the mids of the fire, in the day of the assembly.

11 And when the forty dayes and forty nights were ended, the Lord gaue mee the two Tables of stone, the Tables, I say, of the Couenant.

12 And the Lord said vnto mee, * Arise, get thee downe quickly from hence: for thy people which thou hast brought out of Egypt, haue [h] corrupt their wayes: they are soone turned out of the way, which I commanded them: they haue made them a molten image.

13 Furthermore, the Lord spake vnto me, saying, I haue seene this people, and behold, it is a stiffenecked people:

14 [i] Let mee alone, that I may destroy them, and put out their name from vnder heauen, and I will make of thee a mightie nation, and greater then they be.

15 So I returned and came downe from the mount, (and the mount burnt with fire, and the two Tables of the Couenant were in my two hands)

16 Then I looked, and behold, yee had sinned against the Lord your God: for yee had made you a molten calfe, and had turned quickly out of the [k] way which the Lord had commanded you.

17 Therefore I tooke the two Tables, and cast them out of my two hands, & brake them before your eyes,

18 And I fell downe before the Lord forty dayes and forty nights, as before: I neither ate bread, nor dranke water, because of all your sinnes, which yee had committed, in doing wickedly in the sight of the Lord, in that ye prouoked him vnto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was moued against you, euen to destroy you) yet the Lord heard me at that time also.

20 Likewise the Lord was very angry with Aaron, euen to [l] destroy him: but at that time I prayed also for Aaron.

21 And I tooke your sinne, I meane, the calfe which ye had made, and burnt him with fire, and stamped him, and ground him small, euen vnto very dust: and I cast the dust thereof into the riuer, that descended out of the [m] Mount.

22 Also * in Taberah, and in * Massah, * and in Kibroth-hattaauah ye prouoked the Lord to anger.

23 Likewise when the Lord sent you from Kadeshbarnea, saying, Goe vp, and possesse the land which I haue giuen you, then yee [n] rebelled against the commandement of the Lord your God, and beleeued him not, nor hearkened vnto his voyce.

24 Yee haue beene rebellious vnto the Lord, since the day that I knew you.

25 Then I fell downe before the Lord [o] forty dayes & forty nights, as I fel downe before, because the Lord had said, that hee would destroy you.

26 And I prayed vnto the Lord, and said, O Lord God, destroy not thy people, & thine inheritance, which thou hast redeemed thorow thy greatnesse, whom thou hast brought out of Egypt by a mighty hand.

27 [p] Remember thy seruants, Abraham, Izhak, and Iaakob: looke not to the stubburnnesse of this people, nor to their wickednesse, nor to their sinne,

28 Lest the country whence thou brought-test them, say, * Because the Lord was not able to bring them into the land which hee promised them, or because he hated them, hee caried them out, to slay them in the wildernesse.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mightie power, & by thy stretched out arme.

c To guide thee and gouerne thee.

d Man of himselfe can deserue nothing but Gods anger, and if God spare any, it commeth of his great mercy.

e Like stubburne oxen which will not endure their masters yoke.

f He prooueth by the length of time, that their rebellion was most great and intolerable.

Exod. 24. 18. and 34. 28.

Exod. 31. 18.

g That is, miraculously, and not by the hand of men.

Exod. 32. 7.

h So soone as man declineth from the obedience of God, his wayes are corrupt.

i Signifying that the prayers of the faithfull are a barre to stay Gods anger, that he consume not all.

k That is, from the Law, wherein he declareth what is the cause of our perdition.

l Whereby he sheweth what danger they are in, that haue authoritie, and resist not wickednesse

m Horeb, or Sinai.

Num. 11. 1, 3. Exod. 17. 7. Num. 11. 34.

n At the returne of the spies.

o Whereby is signified that God requireth earnest continuance in prayer.

p The godly in their prayers ground on Gods promise, & confesse their sinnes. Num. 14. 16.

CHAP. X.

5 The second Tables put in the Arke. 8 The tribe of Leui is dedicate to the seruice of the Tabernacle. 12 What the Lord requireth of his. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lord is the praise of Israel.

1 IN the same time the Lord said vnto mee, * Hew thee two Tables of stone like vnto the first, & come vp vnto me into the Mount, and make thee an Arke of wood,

2 And I will write vpon the Tables the words

Exod. 34. 1.

wordes that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

a Which wood is of long continuance.

3 And I made an Arke of [a] Shittim wood, and hewed two Tables of stone like vnto the first, and went vp into the mountaine, and the two Tables in mine hand.

4 Then hee wrote vpon the Tables according to the first writing (the ten Commandements, which the Lord spake vnto you in the Mount out of the mids of the fire, in the day of the [b] assembly) and the Lord gaue them vnto me.

b When you were assembled to receiue the Law.

5 And I departed, and came downe from the Mount, and put the Tables in the Arke which I had made: and there they be, as the Lord commanded me.

6 ¶ And the children of Israel tooke their iourney from Beeroth of the children of Iaakan to [c] Mosera, where Aaron died, and was buried, and Eleazar his sonne became Priest in his stead.

c This mountaine was also called Hor, Num. 20. 28.

7 ¶ From thence they departed vnto Gudgodah, and from Gudgodah to Iotbath a land of running waters.

8 ¶ The same time the Lord separated the tribe of Leui to beare the Arke of the couenant of the Lord, and to stand before the Lord, to [d] minister vnto him, and to blesse in his Name vnto this day.

d That is, to offer sacrifices and to declare the Law to the people.

9 Wherefore Leui hath no part nor inheritance with his brethren: for the Lord is his [e] inheritance, as the Lord thy God hath promised him.

e So God turned the curse of Iaakob, Gen. 49. 7. vnto blessing.

10 And I tarieд in the Mount, as at the first time, fortie dayes and fortie nights, and the Lord heard me at that time also, and the Lord would not destroy thee,

11 But the Lord said vnto me, Arise, goe forth in the iourney before the people, that they may goe in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 ¶ And now, Israel, what doeth the Lord thy God [f] require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lord thy God with all thine heart, and with all thy soule?

f For all our sins and transgressions, God requireth nothing but to turne to him, and obey him.

13 That thou keepe the commandements of the Lord, and his ordinances, which I command thee this day for thy wealth?

14 Behold, heauen, and the heauen of heauens is the Lords thy God, and the * earth with all that therein is.

Psal. 24. 1.

15 [g] Notwithstanding, the Lord set his delight in thy fathers to loue them, and did chuse their seede after them, euen you aboue all people, as appeareth this day.

g Although he was Lord of heauen and earth, yet would hee chuse none but you.

16 [h] Circumcise therefore the forelkin of your heart, and harden your neckes no more.

h Cut off all your euill affections, Iere. 4. 4. 2. Chron. 19 7. Iob 34. 19. rom. 2. 11.

17 For the Lord your God is God of gods, and Lord of lords, a great God, mightie and terrible, which accepteth no * persons, nor taketh reward:

Chap 6 13. matth. 4 10.

18 Who doeth right vnto the fatherlesse and widow, and loueth the stranger, giuing him food and raiment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

20 * Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, and [i] shalt sweare by his Name.

i Reade Chap. 6. 13.

21 He is thy praise, and hee is thy God, that hath done for thee these great and terrible things, which thine eyes haue seene.

22 Thy fathers went down vnto Egypt with * seuentie persons, and now the Lord thy God hath made thee as the * starres of the heauen in multitude.

Gen. 46. 27. exod. 1. 5. Gen. 15. 5.

CHAP. XI.

1 An exhortation to loue God, and keepe his Law. 10 The praises of Canaan. 18 To meditate continually the word of God 19 To teach it vnto the children. 26 Blessing and cursing.

THerefore thou shalt loue the Lord thy God, and shalt keepe that, which he commandeth to be kept: that is, his ordinances, and his lawes, and his commandements alway,

2 And [a] consider this day (for I speake not to your children, which haue neither knowen nor seene) the chastisement of the Lord your God, his greatnesse, his mightie hand, and his stretched out arme,

a Ye which haue seene Gods graces with your eyes, ought rather to be mooued, then your children, which haue onely heard of them.

3 And his signes, and his acts, which he did in the mids of Egypt vnto Pharaoh the king of Egypt, and vnto all his land:

4 And what he did vnto the hoste of the Egyptians, vnto their horses, and to their charets, when hee caused the waters of the red Sea to ouerflow them, as they pursued after you, and the Lord destroyed them vnto this day:

5 And [b] what he did vnto you in the wildernesse, vntill ye caine vnto this place:

b As well concerning his benefits as his corrections.

6 And what he did vnto Dathan and Abiram the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, and swallowed them with their households, and their tents, and all their substance that ‡ they had, in the mids of Israel.

‡ Ebr. was at their feete.

7 For your eyes haue seene all the great actes of the Lord which he did.

8 Therefore shal ye keepe [c] all the Commandements, which I command you this day, that ye may be strong, and goe in and possesse the land whither ye go to possesse it:

c Because yee haue felt both his chastisements and his benefits.

9 Also that yee may prolong your dayes in the land which the Lord sware vnto your fathers, to giue vnto them and to their seed, euen a land that flowetb with milke & honie.

10 ¶ For the land whither thou goest to possesse it, is not as the land of Egypt, from whence yee came, where thou sowedst thy seed, and wateredst it with thy ‖ [d] feete, as a garden of herbes:

‖ Or, labour.

d As by making gutters for the water to come out of the riuer Nilus to water the land.

11 But the land whither ye go to possesse it, is a land of mountaines and valleys, and drinketh water of the raine of heauen.

12 This land doeth the Lord thy God care for: the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yeere, euen vnto the end of the yeere.

13 ¶ If ye shall hearken therefore vnto my Commandements, which I command you this day, that ye loue the Lord your God and serue him with all your heart, and with all your soule,

14 I also will giue raine vnto your land in

in one time, [e] the first raine and the latter, that thou mayest gather in thy wheate, and thy wine, and thine oyle.

15 Also I will send grasse in thy fields for thy cattell, that thou mayest eate, and haue enough.

16 But beware lest your heart [f] deceiue you, and lest yee turne aside, and serue other gods, and worship them,

17 And so the anger of the Lord be kindled against you, and hee shut vp the heauen, that there bee no raine, and that your land yeeld not her fruite, and yee perish quickly from the good land, which the Lord giueth you.

18 ¶ Therefore shall yee lay vp these my words in your heart and in your soule, and *binde them for a signe vpon your hand, that they may be as a frontlet betweene your eyes,

19 And yee shall* teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp.

20 And thou shalt write them vpon the postes of thine house, and vpon thy gates,

21 That your dayes may be multiplied and the dayes of your children, in the land which the Lord sware vnto your fathers to giue them, as long as [g] the heauens are aboue the earth.

22 ¶ For if yee keepe diligently all these commandements, which I commaund you to doe: that is, to loue the Lord your God, to walke in all his wayes, and to cleaue vnto him,

23 Then will the Lord cast out all these nations before you, and ye shall possesse great nations, and mightier then you.

24 *All the places whereon the soles of [h] your feete shall tread, shall bee yours: your coast shall be from the wildernesse and from Lebanon, and from the riuer, euen the riuer Perath, vnto the vttermost [i] Sea.

25 No man shall stand against you: for the Lord your God shall cast the feare and dread of you vpon all the land that yee shall tread vpon, as he hath said vnto you.

26 ¶ Behold, I set before you this day a blessing and curse:

27 *The blessing, if ye obey the commandements of the Lord your God, which I commaund you this day:

28 And the* curse, if ye will not obey the commandements of the Lord your God, but turne out of the way, which I command you this day, to goe after other gods, which ye haue not [k] knowen.

29 ¶ When the Lord thy God therefore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the* blessing vpon mount Gerizim, and the curse vpon mount Ebal.

30 Are they not beyond Iorden on that part, [l] where the sunne goeth downe in the land of the Canaanites, which dwell in the plaine ouer against Gilgal, beside the ‖groue of Moreh?

31 For yee shall passe ouer Iorden, to goe in to possesse the land, which the Lord your God giueth you, and yee shall possesse it, and dwell therein.

32 Take heede therefore that ye *doe all the commandements and the lawes, which I set before you this day.

Chap. 5.32.

CHAP. XII.

2 To destroy the idolatrous places. 5.8 To serue God where he commandeth, and as he commandeth, and not as men fantasie. 19 The Leuites must be nourished. 32 Idolaters burnt their children to their gods. 32 To adde nothing to Gods word.

These are the ordinances and the lawes, which ye shall obserue and do in the land (which the Lord God [a] of thy fathers giueth thee to possesse it) as long as ye liue vpon the earth.

2 *Ye shall vtterly destroy all the places wherein the nations which ye shall possesse, serued their gods vpon the hie mountaines and vpon the hilles, and vnder euery greene tree.

3 *Also yee shall ouerthrow their altars, and breake downe their pillars, and burne their [b] groues with fire: and yee shall hewe downe the grauen images of their gods, and abolish their names out of that place.

4 Ye shal [c] not so do vnto the Lord your God,

5 But ye shall seeke the place which the Lord your God shall* chuse out of all your tribes, to put his Name there, and there to dwell, and thither thou shalt come,

6 And ye shall bring thither your burnt offrings, and your sacrifices, [e] your tithes, and the [d] offering of your hands, and your vowes, and your free offerings, and the first borne of your kine, and of your sheepe.

7 And there ye shall eat [e] before the Lord your God, and yee shall reioyce in all that ye put your hand vnto, both ye, and you households, because the Lord thy God hath blessed thee.

8 Yee shall not doe after all these things that we do [f] here this day: that is, euery man whatsoeuer seemeth him good in his owne eyes.

9 For ye are not yet come to rest, and to the inheritance which the Lord thy God giueth thee.

10 But when yee goe ouer Iorden, and dwell in the land, which the Lord your God hath giuen you to inherite, and when he hath giuen you [g] rest from al your enemies round about, and ye dwell in safety,

11 When there shal be a place which the Lord your God shal chuse to cause his Name to dwell there, thither shall yee bring all that I command you, your burnt offerings, and your sacrifices, your tithes, and the offering of your hands, and all your ‖speciall vowes which yee vow vnto the Lord:

12 And yee shall reioyce before the Lord your God, yee, and your sonnes, and your daughters, and your seruants, and your maidens, and the Leuite that is within your gates: *for he hath no part nor inheritance with you.

13 Take heede that thou offer not thy burnt offrings in euery place that thou seest.

14 But in the place which the Lord shalt [h] chuse in one of thy tribes, there thou shall

a Whereby they are admonished to seeke none other God. *Chap. 7.5.*

Iudges 2.2.

b Wherein they sacrificed to their idoles.

c Ye shall not serue the Lord with superstitions. *1.King.8.29. 2.chron.6.5. and 7.12,16.*

d Meaning, the first fruits.

e Where his Arke shall be.

f Not that they sacrificed after their fantasies, but that God would bee serued more purely in the land of Canaan.

g It had not bin enough to conquere, except God had maintained them in rest vnder his protection.

‖*Or, that which yee chuse out for your vowes. Chap. 10.9.*

h As was declared euer by the placing of the Arke, as in Shiloh 243. yeres, or as some write, more then 300. yeeres, and in other places till the Temple was built.

e In the seede time and toward harueſt.

f By deuising to your selues foolish deuotions according to your owne fantasies.

Chap. 6.6,8.

Chap 4.10. and 6.6,7.

g As long as the heauens endure.

Iosh. 1.3.

h This was accomplished in Dauid and Salomons time.

i Called Mediterraneum.

Chap. 28.2. and 30.1.

Chap. 28.15.

k He reproueth the malice of men which leaue that which is certaine to follow that which is vncertaine. *Chap. 27.12,13. Iosh. 8.33.*

l Meaning, in Samaria.

‖*Or, plaine.*

shalt offer thy burnt offrings, and there thou shalt doe all that I command thee.

15 Notwithstanding thou maiest kill and eate flesh in all thy gates, whatsoeuer thine heart desireth, according to the [i] blessing of the Lord thy God which he hath giuen thee: both the vncleane and the cleane may eate thereof, [k] as of the roe bucke, and of the hart.

16 Onely ye shall not eate the blood, but powre it vpon the earth as water.

17 ¶ Thou mayest not eate within thy gates the [l] tithe of thy corne, nor of thy wine, nor of thine oyle, nor the first borne of thy kine, nor of thy sheepe, neither any of thy vowes which thou vowest, nor thy free offerings, nor the offering of thine hands.

18 But thou shalt eate it before the Lord thy God in the place which the Lord thy God shall chuse, thou and thy sonne, and thy daughter, and thy seruant, and thy maid, and the Leuite that is within thy gates: and thou shalt reioyce before the Lord thy God, in all that thou puttest thine hand to.

19 [*] Beware, that thou forsake not the Leuite, as long as thou liuest vpon the earth.

20 ¶ When the Lord thy God shall enlarge thy border, [*] as he hath promised thee, and thou shalt say, I will eate flesh, (because thine heart longeth to eate flesh) thou maist eat flesh, whatsoeuer thine heart desireth.

21 If the place which the Lord thy God hath chosen to put his Name there, be farre from thee, then thou shalt kil of thy bullocks and of thy sheepe which the Lord hath giuen thee, as I haue commanded thee, and thou shalt eate in thy gates whatsoeuer thine heart desireth.

22 Euen as the roe bucke and the hart is eaten, so shalt thou eate them: both the vncleane and the cleane shall eate of them alike.

23 Onely be [‡] sure that thou eate not the blood: for the blood [m] is the life, and thou maiest not eate the life with the flesh.

24 Therefore thou shalt not eate it, but powre it vpon the earth as water.

25 Thou shalt not eate it, that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the Lord:

26 But thine [n] holy things which thou hast, and thy vowes thou shalt take vp, and come vnto the place which the Lorde shall chuse.

27 And thou shalt make thy burnt offerings of the flesh, and of the blood vpon the altar of the Lord thy God, and the blood of thine offerings shall be powred vpon the altar of the Lord thy God, and thou shalt eate the flesh.

28 Take heed, and heare all these words which I commaund thee, that it may goe [o] well with thee, and with thy children after thee for euer, when thou doest that which is good and right in the sight of the Lord thy God.

29 ¶ When the Lord thy God shall destroy the nations before thee, whither thou goest to possesse them, and thou shalt possesse them and dwell in their land,

30 Beware, lest thou be taken in a snare [p] after them, after that they bee destroyed before thee, and lest thou aske after their gods, saying, How did these nations serue their gods, that I may doe so likewise?

31 Thou shalt not doe so vnto the Lord thy God: for all abomination, which the Lord hateth, haue they done vnto their gods: for they haue [q] burned both their sons and their daughters with fire to their gods.

33 Therefore whatsoeuer I command you, take heed you doe it: [*] thou shalt put nothing thereto, nor take ought therefrom.

i As God hath giuen thee power and abilitie.
k Euery one might eate at home, as well the beast appointed for sacrifice, as the other.
l Meaning, whatsoeuer was offered to the Lord, might not be eaten, but where he had appointed.
Eccles. 7.32.
Gene. 28.14. chap 19.8.
‡ *Ebr. be strong, or constant.*
m Because the life of beasts is in their blood.
n That which thou wilt offer in sacrifice.
o God by promise bindeth himselfe to doe good to them that obey his word.
p By following their superstitions and idolatries, and thinking to serue me thereby.
q They thought nothing too deare to offer to their idoles.
Chap. 4.2. Iosh. 1.7. Prou. 30.6. Reuel. 22.18.

CHAP. XIII.

5 The entisers to idolatrie must bee slaine, seeme they neuer so holy, 6 So neere of kinred or friendship, 12 Or great in multitude or power.

IF there arise among you a prophet or a dreamer of [a] dreames, (and giue thee a signe or wonder,

2 And the signe and the wonder which he hath told thee, come to passe) saying, [b] Let vs goe after other gods, which thou hast not knowen, and let vs serue them,

3 Thou shalt not hearken vnto the words of that prophet, or vnto that dreamer of dreames: for the Lord your God [c] prouueth you, to know whether ye loue the Lord your God with all your heart, and with all your soule.

4 Ye shal walke after the Lord your God and feare him, and shall keepe his commandements, and hearken vnto his voice, and yee shall serue him, and cleaue vnto him.

5 But that prophet, or that dreamer of dreames, he shall [d] be slaine, because he hath spoken to turn you away from the Lord your God (which brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee out of the way, wherein the Lord thy God commanded thee to walke: so shalt thou take the euill away forth of the mids of thee.

6 ¶ If [e] thy brother the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife, that lieth in thy bosom, or thy friend, which is as thine owne [f] soule, entise thee secretly, saying, Let vs goe and serue other gods (which thou hast not knowen, thou, I say, nor thy fathers)

7 Any of the gods of the people which are round about you, nere vnto thee, or farre off from thee, from the one end of the earth, vnto the other:

8 Thou shalt not consent vnto him, nor heare him, neither shall thine eye pity him, nor shew mercy, nor keepe him secret:

9 But thou shalt euen kill him: [g] thine hand shall bee first vpon him to put him to death, and then the hands of all the people.

10 And thou shalt stone him with stones that he die (because hee hath gone about to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage)

11 That all Israel may heare and feare, and doe no more any such wickednesse as this among you.

a Which saith that hee hath things reuealed vnto him in dreames.
b He sheweth whereunto the false prophets tend.
c God ordeineth all these things, that his may be knowen
d Being conuict by testimonies, and condemned by the Iudge.
e All naturall affections must giue place to Gods honour.
f Whom thou louest as thy life.
g As the witnesse is charged, Chap. 17.7.
Chap. 17.13.

12 ¶ If

12 ¶ If thou shalt heare say, (concerning any of thy cities which the Lord thy God hath giuen thee to dwell in)

13 ‡ Wicked men are gone out from among you, & haue drawen away the inhabitants of their citie, saying, Let vs goe & serue other gods which ye haue not knowen,

14 Then [h] thou shalt seeke, & make search and inquire diligently: and if it be true, and the thing certaine, that such abomination is wrought among you,

15 Thou shalt euen slay the inhabitants of that citie with the edge of the sword: destroy it vtterly and all that is therin, and the cattell thereof with the edge of the sword.

16 And [i] thou shalt gather all the spoyle of it into the middes of the streete thereof, and burne with fire the citie and all the spoyle thereof euery whit, vnto the Lord thy God; and it shall be an heape for euer: it shall not be built againe.

17 And there shall cleaue nothing of the [k] damned thing to thine hand, that the Lord may turne from the fierceneſſe of his wrath, and shew thee mercie, and haue compassion on thee, and multiply thee, as he hath sworne vnto thy fathers:

18 When thou shalt obey the voice of the Lord thy God, and keepe all his commandements, which I command thee this day, that thou doe that which is right in the eyes of the Lord thy God.

‡ Ebr. children of Belial.

h Which are appointed to see faults punished.

i Signifying, that no idolatrie is so execrable, nor more grieuously to be punished, then of them which once professed God.

k Of the spoyle of that idolatrous and cursed citie, reade Chap. 7.26. & Io. 7.12

CHAP. XIIII.

1 The maners of the Gentiles in marking themselues for the dead, may not bee followed. 4 What meates are cleane to be eaten, and what not. 29 The tithes for the Leuite, stranger, fatherlesse and widow.

YE are the children of the Lord your God. * Ye shall not cut your selues, nor make you any baldneſſe betweene your eyes for the dead.

2 * For thou art an holy people vnto the Lord thy God, and the Lord hath chosen thee to be a [a] precious people vnto himselfe, aboue all the people that are vpon the earth.

3 ¶ Thou shalt eate no maner of abomination.

4 [b] These are the beasts, which ye shall eate: the beeſe, the sheepe, and the goate,

5 The hart, and the roe bucke, and the bugle, and the wild goate, and the vnicorne, and the wild oxe, and the chamois.

6 And euery beast that parteth the hoofe, and cleaueth the clift into two clawes, and is of the beasts that cheweth the cud, that shall ye eate.

7 But these ye shal not eate, of them that chew the cud, and of them that diuide and cleaue the hoofe onely, the camell, nor the hare, nor the conie: for they chew the cud, but diuide not the hoofe: therefore they shall bee vncleane vnto you:

8 And the swine, because he diuideth the hoofe and cheweth not the cud, shall bee vncleane vnto you: ye shal not eat of their flesh, nor touch their dead carkeises.

9 ¶ * These ye shall eate, of all that are in the waters: al that haue finnes and scales shall ye eate.

10 And whatsoeuer hath no finnes nor scales, ye shall not eate: it shall be vncleane vnto you.

11 ¶ Of all cleane birds ye shall eate:

12 But these are they, whereof ye shal not eate: the eagle, nor the gosshauke, nor the osprey,

13 Nor the gleade, nor the kite, nor the vulture, after their kinde,

14 Nor all kinde of rauens,

15 Nor the ostrich, nor the night crow, nor the ‖ seameaw, nor the hawke after her kinde,

16 Neither the litle owle, nor the great owle, nor the redshanke,

17 Nor the pelicane, nor the swanne, nor the cormorant:

18 The storke also and the heron in his kinde, nor the lapwing, nor the * backe.

19 And euery creeping thing that flieth, shall bee vncleane vnto you: it shall not bee eaten.

20 But of all cleane foules ye may eate.

21 Ye shall eate of nothing that [c] dieth alone, but thou shalt giue it vnto the [d] stranger that is within thy gates, that he may eat it: or thou mayest sell it vnto a stranger: for thou art an holy people vnto the Lord thy God. Thou shalt not * seethe a kid in his mothers milke.

22 Thou shalt [e] giue the tithe of all the increase of thy seede, that commeth foorth of the field yeere by yeere.

23 And thou shalt eate before the Lord thy God (in the place which he shall chuse to cause his Name to dwell there) the tithe of thy corne, of thy wine, and of thine oyle, and the first borne of thy kine, and of thy sheepe, that thou maiest learne to feare the Lord thy God alway.

24 And if the way be too long for thee, so that thou art not able to carie it, because the place is farre from thee, where the Lord thy God shall chuse to set his Name, [f] when the Lord thy God shall blesse thee,

25 Then shalt thou make it in money, and ‖ take the money in thine hand, & go vnto the place which the Lord thy God shall chuse.

26 And thou shalt bestow the money for whatsoeuer thine heart desireth: whether it be oxe, or sheepe, or wine, or strong drinke, or whatsoeuer thine heart desireth: [g] and shalt eate it there before the Lord thy God, and reioyce, both thou and thine houshold.

27 And the Leuite that is within thy gates shalt thou not forsake: for he hath neither part nor inheritance with thee.

28 ¶ At the end of three yeere, thou shalt [h] bring forth all the tithes of thine increase of the same yeere, and lay it vp within thy gates.

29 Then the Leuite shal come, because he hath no part nor inheritance with thee, and the stranger, and the fatherlesse, and the widow which are within thy gates, and shall eate and bee filled, that the Lord thy God may blesse thee in all the worke of thine hand which thou doest.

Leuit. 11.9.

‖ Or, cuckow.

Leuit 11.19.

c Because their blood was not shed, but remaineth in them.

d Which is not of thy Religion.

Exod. 23.19. and 34.26.

e The tithes were ordeined for the maintenance of the Leuites, which had none inheritance.

f When he shall giue thee ability.

‖ Or, binde vp.

g After the Priest hath receiued the Lords part.

h Besides the yeerely tithes that were giuen to the Leuites, these were laid vp in store for the poore.

CHAP. XV.

1 The yeere of releasing of debts. 5 God blesseth them that keepe his Commandements. 7 To helpe the poore: 12 The freedome of seruants. 19 The first borne of the cattell must be offered to the Lord.

AT the terme of seuen yeeres thou shalt make a freedome.

2 And this is the maner of the freedome: euery [a] creditour shall quite the lone of his hand which he hath lent to his neighbour: he shall not aske it againe of his neighbour, nor of his brother: for the yeere of the Lords freedome is proclaimed.

3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

4 [b] Saue when there shall be no poore with thee: for the Lord shall blesse thee in the land, which the Lord thy God giueth thee for an inheritance to possesse it:

5 So that thou hearken vnto the voyce of the Lord thy God to obserue and doe all these commandements which I commaund thee this day.

6 For the Lord thy God hath blessed thee, as he hath promised thee: and [*] thou shalt lend vnto many nations, but thou thy selfe shalt not borrow, and thou shalt reigne ouer many nations, and they shall not reigne ouer thee.

7 ¶ If one of thy brethren with thee be poore || within any of thy gates in thy land, which the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother:

8 [*] But thou shalt open thine hand vnto him, and shalt lend him sufficient for his neede which he hath.

9 Beware that there be not a wicked thought in thine heart, to say, The seuenth yeere, the yeere of freedome is at hand: therefore ‡ it grieueth thee to looke on thy poore brother, and thou giuest him nought, and he cry vnto the Lord against thee, so that sinne be in thee:

10 Thou shalt giue him, and ‡ let it not grieue thine heart to giue vnto him: for because of this the Lord thy God shall blesse thee in all thy workes, and in all that thou puttest thine hand to.

11 [c] Because there shal be euer some poore in the land, therefore I commaund thee, saying, Thou shalt [d] open thine hand vnto thy brother, to thy needy, and to thy poore in thy land.

12 ¶ [*] If thy brother an Ebrew sell himselfe to thee, or an Ebrewesse, and serue thee sixe yeere, euen in the seuenth yeere thou shalt let him goe free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him goe away emptie,

14 But shalt [e] giue him a liberall reward of thy sheepe, and of thy corne, and of thy wine: thou shalt giue him of that wherewith the Lord thy God hath blessed thee.

15 And remember that thou wast a seruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I commaund thee this thing to day.

16 And if he say vnto thee, I will not goe away from thee, because he loueth thee and thine house, and because he is well with thee,

17 [*] Then shalt thou take an awle, and pierce his eare thorow against the doore, and he shalbe thy seruant [f] for euer: and vnto thy maide seruant thou shalt doe likewise.

18 Let it not grieue thee, when thou lettest him goe out free from thee: for he hath serued thee sixe yeeres, which is the double worth of an hired seruant: and the Lord thy God shall blesse thee in all that thou doest.

19 ¶ [g] All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the Lord thy God. [h] Thou shalt doe no worke with thy first borne bullocke, nor sheare thy first borne sheepe.

20 Thou shalt eate it before the Lord thy God yeere by yeere, in the place which the Lord shall chuse, both thou, and thine household.

21 [*] But if there be any blemish therein, as if it bee lame, or blinde, or haue any euill fault, thou shalt not offer it vnto the Lord thy God,

22 But shalt eate it within thy gates: the vncleane and the cleane shal eate it alike, [i] as the roe bucke, and as the hart.

23 Onely thou shalt not eate the blood thereof, but powre it vpon the ground as water.

a He shall onely release his debtors, which are not able to pay for that yeere.

b For if thy debtor be rich, he may be constrained to pay.

Chap. 28. 12.

‖ Or, any of thy cities.

Matth. 5. 42. luke 6. 34.

‡ Ebr. thine eye is euill.

‡ Ebr. let not thine heart be euill.

c To trie your charitie, Matth. 26 11.

d Thou shalt be liberall. Exod. 21. 2. sere. 34 14.

e In token that thou doest acknowledge the benefite which God hath giuen thee by his labours.

Exod. 21. 6.

f To the yeere of Iubile, Leuit. 25. 40.

g For the hired seruant serued but three yeeres, and he sixe. Exod. 34. 19.

h For they are the Lords.

Leuit. 22. 20, 21. chap. 17. 1. eccles. 35. 12.

i Thou shalt as well eate them, as the roe bucke and other wilde beastes.

CHAP. XVI.

1 *Of Easter,* 10 *Whitsuntide.* 13 *And the feast of Tabernacles.* 18 *What officers ought to be ordeined.* 21 *Idolatrie forbidden.*

THou shalt keepe the moneth of [a] Abib, and thou shalt celebrate the Passeouer vnto the Lord thy God: for in the moneth of Abib the Lord thy God brought thee out of Egypt by night.

2 Thou shalt therefore [b] offer the Passeouer vnto the Lord thy God, of sheepe and bullockes [*] in the place where the Lord shall chuse to cause his Name to dwell.

3 Thou shalt [*] eat no leauened bread with it: but seuen dayes shalt thou eat vnleauened bread therewith, euen the bread of [c] tribulation: for thou camest out of the land of Egypt in haste: that thou mayest remember the day when thou camest out of the land of Egypt, all the dayes of thy life.

4 And there shalbe no leauen seene with thee in all thy coasts seuen dayes long, neither shall there remaine the night any of the flesh vntil the morning, which thou offeredst the first day at euen.

5 Thou mayest not [d] offer the Passeouer within any of thy gates, which the Lord thy God giueth thee:

6 But in the place which the Lord thy God shall chuse to place his Name, there thou shalt offer the [e] Passeouer at euen, about the going downe of the Sunne, in the season that thou camest out of Egypt.

7 And thou shalt roste and eate it in the place which the Lord thy God shall chuse, and shalt returne on the morrow, and goe vnto thy tents.

8 Sixe dayes shalt thou eat vnleauened bread, and the seuenth day shall be a solemne assembly to the Lord thy God: thou shalt doe no worke therein.

9 ¶ Seuen weekes shalt thou [f] number vnto thee, and shalt begin to number the seuen weekes, when thou beginnest to put the sickle to the corne.

10 And thou shalt keepe [g] feast of weekes vnto

a Reade Exod. 13. 4.

b Thou shalt eate the Easter Lambe. Chap. 12. 5. Exod. 12. 14, 15.

c Which signified that affliction which thou hadst in Egypt.

d This was chiefly accomplished, when the Temple was built.

e Which was instituted to put them in remembrance of their deliuerance out of Egypt: and to continue them in the hope of Iesus Christ, of whome this Lambe was a figure.

f Beginning at the next morning after the Passeouer, Leuit. 23. 15. exo. 13. 4.

vnto the Lord thy God, ‖ euen a free gift of thine hand, which thou shalt giue vnto the Lord thy God, as the Lord thy God hath blessed thee.

‖ Or, as thou art able willingly.

11 And thou shalt reioyce before the Lord thy God, thou and thy sonne and thy daughter, and thy seruant, and thy mayde, and the Leuite that is within thy gates; and the stranger, and the fatherlesse, and the widow that are among you, in the place which the Lord thy God shall chuse to place his Name there.

12 And thou shalt remember that thou wast a seruant in Egypt: therefore thou shalt obserue and doe these ordinances.

13 ¶ Thou shalt [g] obserue the feast of the Tabernacles seuen dayes, when thou hast gathered in thy corne and thy wine.

g That is, the 15. day of the seuenth moneth, Leuit. 23. 34.

14 And thou shalt reioyce in thy feast, thou, and thy sonne, and thy daughter, and thy seruant, and thy mayde, and the Leuite, and the stranger, and the fatherlesse, and the widow, that are within thy gates.

15 Seuen dayes shalt thou keepe a feast vnto the Lord thy God, in the place which the Lord shal chuse: when the Lord thy God shall blesse thee in all thine increase, and in all the workes of thine hands, thou shalt in any case be glad.

16 ¶ * Three times in the yeere shall all the males appeare before the Lord thy God in the place which he shall chuse: in the feast of the vnleauened bread, and in the feast of the weekes, and in the feast of the Tabernacles: and they shall not appeare before the Lord * empty.

Exod. 23. 15. and 34. 23.

Eccles. 35. 4.

17 Euery man shall giue according to the gift of his [h] hand, and according to the blessing of the Lord thy God, which he hath giuen thee.

h According to the abilitie that God hath giuen him.

18 ¶ [i] Iudges and officers shalt thou make thee in all thy cities, which the Lord thy God giueth thee throughout thy tribes: and they shall iudge the people with righteous iudgement.

i He gaue authority to that people for a time to chuse themselues magistrates.

19 Wrest not thou the Lawe, nor respect any person, neither take reward: for the reward blindeth the eyes of the wise, and peruerteth the words of the iust.

20 That which is [k] iust and right shalt thou follow, that thou mayest liue and possesse the land which the Lord thy God giueth thee.

k The magistrate must constantly follow the tenor of the Law, and in nothing decline from iustice.

21 ¶ Thou shalt plant thee no groue of any trees neere vnto the Altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee vp no ‖ pillar, which thing the Lord thy God hateth.

‖ Or, image.

CHAP. XVII.

2 The punishment of the idolater. 9 Hard controuersies are brought to the Priest and the Iudge. 12 The contemners must die. 15 The election of the king. 16, 17 What things he ought to auoid, 18 and what he ought to embrace.

1 Thou shalt offer vnto the Lord thy God no bullocke nor sheepe wherein is [a] blemish, or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

Chap. 15. 21.

a Thou shalt not serue God for fashions sake, as hypocrites doe.

2 ¶ If there be found among you in any of thy cities which the Lord thy God giueth thee, man or [b] woman that hath wrought wickednes in the sight of the Lord thy God, in transgressing his couenant,

b Shewing that the crime cannot be excused by the frailtie of the person.

3 And hath gone and serued other gods, and worshipped them: as the sunne, or the moone, or any of the hoste of heauen, which I haue not [c] commanded,

c Whereby he condemneth all religion and seruing of God, which God hath not commanded.

4 And it bee tolde vnto thee, and thou hast heard it, then shalt thou enquire diligently: and if it be true, and the thing certaine, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man, or that woman (which haue committed that wicked thing) vnto thy gates, whether it bee man or woman, and shalt stone them with stones till they die.

6 * At the mouth ‡ of two or three witnesses shall hee that is worthy of death, die: but at the mouth of one witnesse he shall not die.

Num. 35. 30. cha. 19. 15. mat. 18. 16. 2. cor. 13. 1.

‡ Ebr. of two witnesses, or three witnesses.

7 The hands of the [d] witnesses shall bee first vpon him to kil him: and afterward the hands of all the [e] people, so thou shalt take the wicked away from among you.

d Whereby they declared that they testified the troeth.

e To signifie a common consent to maintaine Gods honor and true religion.

8 ¶ If there rise a matter too hard for thee in iudgement betweene blood & blood, betweene plea and plea, betweene plague and plague, in the matters of controuersie within thy gates, then shalt thou arise, and goe vp vnto the place which the Lord thy God shall chuse,

9 And thou shalt come vnto the Priests of the Leuites, and vnto the [f] iudge that shal be in those dayes, & aske, and they shall shew thee the sentence of iudgement,

f Who shall giue sentence, as the Priests counsell him by the Law of God.

10 And thou shalt doe according to that thing which they of that place (which the Lord hath chosen) shew thee, and thou shalt obserue to do according to all that they informe thee.

11 According to the law which they shall teach thee, and according to the iudgement which they shall tell thee, shalt [g] thou doe: thou shalt not decline from the thing which they shal shew thee, neither to the right hand, nor to the left.

g Thou shalt obey their sentence, that the controuersie may haue an end.

12 And that man that will doe presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God, to [h] minister there) or vnto the iudge, that man shal die, and thou shalt take away euill from Israel.

h So long as he is the true minister of God, and pronounceth according to his word.

13 So all the people shal heare and feare, and doe no more presumptuously.

14 ¶ When thou shalt come vnto the land which the Lord thy God giueth thee, & shalt possesse it, and dwell therein, if thou say, I will set a king ouer me, like as all the nations that are about me,

‖ Or, mayest not.

15 Then thou shalt make him King ouer thee, whom the Lorde thy GOD shall chuse: from among thy brethren shalt thou make a king ouer thee: thou ‖ shalt not set a [i] stranger ouer thee, which is not thy brother.

i Who is not of thy nation, lest he change true religiō into idolatrie, and bring thee to slauerie.

16 Yet any wise hee shall not prepare him many horses, nor bring the people againe to [k] Egypt, for to increase the number of horses, seeing the Lord hath sayde vnto you,

k To reuenge their iniuries, & to take them of their best horses, 1. King. 10. 28.

ye shall henceforth goe no more againe that way.

17 Neither shal he take him many wiues, lest his heart [l] turne away, neither shall hee gather him much siluer and gold.

18 And when he shall sit vpon the throne of his kingdome, then shall he write him this [m] Law repeated in a booke, by the [n] Priests of the Leuites.

19 And it shall be with him, and he shall reade therein all dayes of his life, that hee may learne to feare the Lord his God, and to keepe all the wordes of this Law, and their ordinances for to doe them:

20 That his heart be not lifted vp aboue his [o] brethren, and that hee turne not from the commandement to the right hand or to the left, but that he may prolong his dayes in his kingdome, he, and his sonnes in the mids of Israel.

l From the Law of God.

m Meaning the Deuteronomie.

n He shall cause it to be written by them, or he shall write it by their example.

o Whereby is meant, that kings ought so to loue their subiects, as nature bindeth one brother to loue another.

CHAP. XVIII.

3 The portion of the Leuites. 6 Of the Leuite comming from another place. 9 To auoyd the abomination of the Gentiles. 15 God will not leaue them without a true Prophet. 20 The false prophet shalbe slaine. 22 How he may be knowen.

THe Priests of the Leuites, and all the tribe of Leui * shall haue no part nor inheritance with Israel, but shall eat the offerings of the Lord made by fire, and his [a] inheritance.

2 Therefore shall they haue none inheritance among their brethren: for the Lord is their inheritance, as hee hath said vnto them.

3 And this shall be the Priests duety of the people, that they which offer sacrifice, whether it bee bullocke or sheepe, shall giue vnto the Priest the [b] shoulder, and the two cheekes and the maw.

4 The first fruits also of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him and his sonnes for euer.

6 Also when a Leuite shall come out of any of thy cities of all Israel, where he remained, and come with [c] all the desire of his heart vnto the place which the Lord shall chuse,

7 He shall then minister in the Name of the Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shall haue like portions to eate [d] beside that which commeth of his sale of his patrimonie.

9 When thou shalt come into the land which the Lord thy God giueth thee, thou shalt not learne to doe after the abominations of those nations.

10 Let none bee found among you that maketh his sonne or his daughter to [e] * goe thorow the fire, or that vseth witchcraft, or a regarder of times, or a marker of the flying of foules, or a sorcerer,

11 Or a* charmer, or that counselleth with spirits, or a southsayer, or that* asketh counsell at the dead.

12 For all that do such things are abomination vnto the Lord, and because of these abominations, the Lord thy God doeth cast them out before thee.

13 Thou shalt be [f] vpright therfore with the Lord thy God.

14 For these nations which thou shalt possesse, hearken vnto those that regard the times, and vnto sorcerers: ‡ as for thee, the Lord thy God hath not ‡ suffered thee so.

15 ¶ * The Lord thy God will raise vp vnto thee a [g] Prophet like vnto me, from among you, euen of thy brethren: vnto him ye shall hearken.

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, when thou saidest, * Let mee heare the voice of my Lord God no more, nor see this great fire any more, that I die not.

17 And the Lord sayd vnto mee, They haue well spoken.

18 * I will raise them vp a Prophet from among their brethren like vnto thee, and wil put my words in his [h] mouth, and hee shall speake vnto them all that I shall command him.

19 And whosoeuer will not hearken vnto my words, which hee shall speake in my Name, I will [i] require it of him.

20 But the prophet that shall presume to speake a word in my Name, which I haue not commanded him to speake, or that speaketh in the Name of other gods, euen the same prophet shall die.

21 And if thou thinke in thine heart, How shal we know the word which the Lord hath not spoken?

22 When a Prophet speaketh in the Name of the Lord, if the thing [k] follow not, nor come to passe, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not therefore be afraid of him.

Num. 18.20. Chap. 10.9. 1. Cor. 9.13.

a That is, the Lords part of his inheritance.

b The right shoulder, Num. 18.18.

c Meaning, to serue God vnfainedly, and not to seeke ease.

d Not constrained to liue of himselfe.

e Signifying they were purged by this ceremonie of passing betweene two fires. Leuit. 18.21. Leuit 20.27. 1. Sam. 28.7.

f Without hypocrisie, or mixture of false religion.

‡ Ebr. but thou not so.

‡ Ebr. given or appointed.

Actes 7.37.

g Meaning, a continuall succession of Prophets, till Christ the ende of all Prophets come. Exod. 20.19.

Iosh. 1.45. actes 3.21.

h Which promise is not onely made to Christ, but to all that teach in his Name, Isa, 59.21

i By executing punishment vpon him.

k Vnder this sure note hee comprisseth all the other tokens.

CHAP. XIX.

2 The franchised townes. 14 Not to remoue thy neighbours bounds. 16 The punishment of him that beareth false witnesse.

WHen the Lord thy God * shall roote out the nations, whose land the Lord thy God giueth thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

2 * Thou shalt separate three cities for thee in the mids of thy land, which the Lord thy God giueth thee to possesse it.

3 Thou shalt [a] prepare thee the way, and diuide the coasts of the land, which the Lord thy God giueth thee to inherite, into three parts, that euery [b] manslayer may flee thither.

4 ¶ This also is the cause wherefore the manslayer shall flee thither, and liue: whoso killeth his neighbour ignorantly, and hated him not in time passed:

5 As hee that goeth vnto the wood with his neighbour to hew wood, and his hand striketh with the axe to cut downe the tree, if the head slip from the helue, and hit his neighbour that he dieth, the same shall flee vnto one of the cities, and liue,

6 Least * the auenger of the blood follow after the manslayer, while his heart is chafed,

Chap. 12.29.

Exod. 21.13. num. 35.9, 11. iosh. 20.2.

a Make an open and ready way.

b Which killeth against his will, and bare no hatred in his heart.

c That murther be not committed vpon murther.

Num. 35.12.

chased, and ouertake him, because the way is long, and slay him, although hee be not ‖ worthy of death, because he hated him not in time past.

‖ Or, cannot be iudged to death.

7 Wherefore, I commaund thee, saying, Thou shalt appoint out three cities for thee.

8 And when the Lord thy God [d] enlargeth thy coasts (as he hath sworne vnto thy fathers) and giueth thee all the land which he promised to giue vnto thy fathers,

d When thou goest ouer Iorden to possesse the whole land of Canaan.

9 (If thou keepe all these commaundements to doe them, which I commaund thee this day: to wit, that thou loue the Lord thy God, and walke in his wayes for euer) * then shalt thou adde three cities moe for thee besides those three,

Iosh.20.7.

10 That innocent blood be not shed within thy land which the Lord thy God giueth thee to inherite, [e] lest blood be vpon thee.

e Least thou be punished for innocent blood.

11 ¶ But if a man hate his neighbour, and lay waite for him, and rise against him, and smite any man that he die, and flee vnto any of these cities,

12 Then the [f] Elders of his city shal send and fet him thence, and deliuer him into the hands of the auenger of the blood, that he may die.

f The Magistrates.

13 Thine [g] eye shall not spare him, but thou shalt put away the cry of innocent blood from Israel, that it may goe well with thee.

g Then whosoeuer pardoneth murther, offendeth against the word of God.

14 ¶ Thou shalt not remoone thy neighbours marke, which they of olde time haue set in thine inheritance, that thou shalt inherite in the land, which the Lord thy God giueth thee to possesse it.

15 ¶ * One witnesse shall not rise against a man for any trespasse, or for any sinne, or for any faulte that hee offendeth in, * but at the mouth of two witnesses, or at the mouth of three witnesses shall the matter be stablished.

Chap.17.6. matt. 18.16. iohn 8.17. 2. Cor. 13.1. hebr. 10.28.

16 ¶ If a false witnesse rise vp against a man to accuse him of trespasse,

17 Then both the men which strive together, shall stand before the [h] Lord, euen before the Priests and the Iudges, which shall be in those dayes,

h Gods presence is where his true ministers are assembled.

18 And the Iudges shall make diligent inquisition: and if the witnes be found false, and hath giuen false witnes against his brother,

19 * Then shal ye doe vnto him as he had thought to do vnto his brother: so thou shalt take euill away from the midde of thee.

Prou.19.5. dan. 13.62.

20 And the rest shal heare this, and feare, and shall hence forth commit no more any such wickednesse among you.

21 Therefore thine eye shal haue no compassion, but * life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

Exo.21.23 leuit. 24.20. mat. 5.38.

CHAP. XX.

3 The exhortation of the Priest, when the Israelites goe to battell. 5 The exhortation of the officers shewing who should goe to battell. 10 Peace must first be proclaimed. 19 The trees that beare fruit, must not be destroyed.

When [a] thou shalt goe forth to warre against thine enemies, and shalt see horses and chariots, and people moe then thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

a Meaning, vpon iust occasion: for God permitteth not his people to fight when it seemeth good vnto them.

2 And when ye are come neere vnto the battell, then the Priest shall come forth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel: yee are come this day vnto battell against your enemies: * let not your hearts faint, neither feare, nor bee amased, nor adread of them.

Chap.28.7.

4 For the Lord your God [b] goeth with you, to fight for you against your enemies, and to saue you.

b Is present to defend you with his grace and power.

5 ¶ And let the officers speake vnto the people, saying, What man is there that hath built a new house, and hath not [c] dedicated it? let him goe, and returne to his house, lest he die in the battell, and another man dedicate it.

c For when they entred first to dwell in an house, they gaue thanks to God, acknowledging that they had that benefit by his grace.

6 And what man is there that hath planted a vineyard, and hath not [d] eaten of the fruit? let him goe and returne againe vnto his house, lest he die in the battell, and another eate the fruit.

d The Ebrew word signifieth to make common or prophane, Leuit. 19.25.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him goe and returne againe vnto his house, lest he die in battell, and another man take her.

8 And let the officers speake further vnto the people, and say, * Whosoeuer is afraid and faint hearted, let him goe, and returne vnto his house, lest his brethrens heart faint like his heart.

Indg 7.3.

9 And after that the officers haue made an ende of speaking vnto the people, they shall make captaines of the army to gouerne the people.

10 ¶ When thou cõmest nere vnto a city to fight against it, * thou shalt offer it peace.

Num.21.22. chap.2.26.

11 And if it answere thee againe * peaceably and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and serue thee.

e If it accept peace.

12 But if it wil make no peace with thee, but make warre against thee, then thou shalt besiege it.

13 And the Lord thy God shall deliuer it into thine hands, and thou shalt smite all the males thereof with the edge of the sword.

14 Onely the women, and the children, * and the cattell, and all that is in the citie, euen all the spoyle thereof shalt thou take vnto thy selfe, and shalt eate the spoyle of thine enemies, which the Lord thy God hath giuen thee.

Iosh.8.2.

15 Thus shalt thou doe vnto all the cities, which are a great way off from thee, which are not of the cities of these [f] nations here.

f For God had appointed that the Canaanites should be destroyed, & made the Israelites executers of his will, Chap.7.1.

16 But of the cities of this people, which the Lord thy God shall giue thee to inherite, thou shalt saue no person alive,

17 But shalt vtterly destroy them: to wit, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebusites, as the Lord thy God hath commanded thee,

18 That they teach you not to doe after all their abominations, which they haue done

done vnto their gods, and so ye should sinne against the Lord your God.

19 ¶ When thou hast besieged a city long time, and made warre against it to take it, destroy not the trees thereof by smiting an axe into them: for thou mayest eate of them: therefore thou shalt not cut them downe to further thee in the siege (for the [g] tree of the field is mans life.)

20 Onely those trees which thou knowest are not for meate those shalt thou destroy and cut downe, and make forts against the city that maketh warre with thee, vntill thou subdue it.

g Some reade, For man *shalbe in stead* of the tree of the field, to come out in the siege against thee.

CHAP. XXI.

1 Inquisition for murther. 11 Of the woman taken in warre. 15 The birthright cannot be changed for affection. 18 The disobedient childe. 23 The body may not hang all night.

IF one bee found [a] slaine in the land which the Lord thy God giueth thee to possesse it, lying in the field, and it is not knowen who hath slaine him,

2 Then thine Elders and thy Iudges shall come forth, and measure vnto the cities that are round about him that is slaine.

3 And let the Elders of that citie which is next vnto the slaine man, take out of the droue an heifer that hath not bene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer vnto a ‖ stonie [b] valley, which is neither eared nor sowen, and strike off the heifers necke there in the valley.

5 Also the Priestes the sonnes of Leui, (whom the Lord thy God hath chosen to minister, and to blesse in the name of the Lord) shall come forth, and by their word shall all strife and plague be tryed.

6 And all the Elders of that citie that came neere to the slaine man, shall wash their hands ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our hands haue not shed this blood, neither haue our eyes seene it.

8 [c] O Lord, bee mercifull vnto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel: and the blood shall be forgiuen them.

9 So shalt thou take away the cry of innocent blood from thee, when thou shalt doe that which is right in the sight of the Lord.

10 ¶ When thou shalt goe to warre against thine enemies, and the Lord thy God shall deliuer them into thine hands, and thou shalt take them captiues,

11 And shalt see among the captiues a beautifull woman, and hast a desire vnto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, [d] and shee shall shaue her head, and pare her nailes,

13 And she shall put off the garment that she was taken in, and shee shall remaine in thine house, [e] and bewaile her father and her mother a moneth long: and after that shalt thou goe in vnto her, and marrie her, and she shall be thy [f] wife.

14 And if thou haue no fauour vnto her, then thou mayest let her goe whither shee will, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued, and another [g] hated, and they haue borne him children, both the loued and also the hated: if the first borne be the sonne of the hated,

16 Then when the time commeth, that he appointeth his sonnes to be heires of that which he hath, he may not make the sonne of the beloued first borne ‖ before the sonne of the hated, which is the first borne:

17 But he shal acknowledge the sonne of the hated for the first borne, and giue him [h] double portion of all that hee hath: for hee is the first of his strength, and to [i] him belongeth the right of the first borne.

18 ¶ If any man haue a sonne that is stubborne and disobedient, which will not hearken vnto the voice of his father, nor the voice of his [k] mother, and they haue chastened him, and he would not obey them,

19 Then shall his father and his mother take him, and bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his citie, This our sonne is stubborne and disobedient, and he will not obey our admonition: he is a ryoter and a drunkard.

21 Then all the men of his city shal [l] stone him with stones vnto death: so thou shalt take away euill from among you, that all Israel may heare it, and feare.

22 ¶ If a man also haue committed a trespasse worthy of death, and is put to death, and thou hangest him on a tree,

23 His body shall not remaine [m] all night vpon the tree, but thou shalt burie him the same day: for the * curse of God is on him that is hanged. Defile not therefore thy land, which the Lord thy God giueth thee to inherite.

a This law declareth how horrible a thing murther is, seeing that for one man a whole countrey shalbe punished, except a remedie bee found.

‖ *Or, rough.*

b That the bloodshed of the innocent beast in a solitary place might make them abhorre the fact.

c This was the praier, which the Priests made in the audience of the people.

d Signifying, that her former life must bee changed, before she could be ioyned to the people of God.

e As hauing renounced parents and countrey.

f This only was permitted in the warres: otherwise the Israelites could not marry strangers.

g This declareth that the plurality of wiues came of a corrupt affection.

‖ *Or, while the sonne of the hated liueth.*

h As much as to two of the others.

i Except he be vnworthy, as was Reuben Iaakobs sonne.

k For it is the mothers duety also to instruct her children.

l Which death also was appointed for blasphemers and Idolaters: so that to disobey the parents is most horrible.

m For Gods law by his death is satisfied, and nature abhorreth crueltie. *Gal.3.13.*

CHAP. XXII.

1 He commandeth to haue care of our neighbours goods. 5 The woman may not weare mans apparell, nor man the womans. 6 Of the damme and her yong birds 8 Why they should haue battlements. 9 Not to mixe diuers kindes together. 13 Of the wife not being found a virgin. 23 The punishment of adulterie.

THou * shalt not see thy brothers oxe nor his sheepe go astray, and [a] withdraw thy selfe from them, but shalt bring them againe vnto thy brother.

2 And if thy brother bee not [b] neere vnto thee, or if thou know him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it: then shalt thou deliuer it to him againe.

3 In like maner shalt thou doe with his [c] asse, and so shalt thou doe with his rayment, and shalt so doe with all lost things of thy brother, which he hath lost: if thou hast found them, thou shalt not withdraw thy selfe from them.

4 ¶ Thou shalt not see thy brothers asse nor

Exod.23.4.

a As though thou sawest it not.

b Shewing that brotherly affection must be shewed, not onely to them that dwell neere vnto vs, but also to them which are farre off.

c Much more art thou bound to do for thy neighbours person.

nor his ore fall downe by the way, and withdraw thy selfe from them, but shalt lifte them vp with him.

5 ¶ The [d] woman shall not weare that which pertaineth vnto the man, neither shall a man put on womans rayment: for all that doe so, are abomination vnto the Lord thy God.

6 ¶ If thou find a birds nest in the way, in any tree, or on the ground, whether they be yong or egges, and the dam sitting vpon the yong, or vpon the egges, [e] thou shalt not take the damme with the yong,

7 But shalt in any wise let the damme go, and take the young to thee, that thou mayest prosper and prolong thy dayes.

8 ¶ When thou buildest a newe house, thou shalt make a battlement on thy roofe, that thou lay not blood vpon thine house, if any man fall thence.

9 ¶ Thou shalt not [f] sowe thy vineyard with diuers kinds of seedes, lest thou defile the increase of the seed which thou hast sowen, and the fruit of the vineyard.

10 ¶ Thou shalt not plowe with an ore and an asse together.

11 ¶ Thou shalt not weare a garment of diuers sorts, as of woollen & linnen together.

12 ¶ * Thou shalt make thee fringes vpon the foure quarters of thy vesture, wherewith thou coueresst thy selfe.

13 ¶ If a man take a wife, and when he hath lien with her, hate her,

14 And lay [g] slanderous things vnto her charge, and bring vp an euill name vpon her, and say, I tooke this wife, and when I came to her, I found her not a maid,

15 Then shall the father of the maid, and her mother take and bring the signes of the maids virginitie vnto the Elders of the city to the gate.

16 And the maids father shal say vnto the Elders, I gaue my daughter vnto this man to wife, and he hateth her:

17 And lo, he laieth slanderous things vnto her charge, saying, I found not thy daughter a maide: loe, these are the tokens of my daughters virginity, and they shal spread the [h] vesture before the Elders of the city.

18 Then the Elders of the city shal take that man and chastise him,

19 And shal condemne him in an hundred shekels of siluer, & giue them vnto the father of the [i] maid, because he hath brought vp an euill name vpon a mayde of Israel: and she shalbe his wife, and he may not put her away all his life.

20 ¶ But if this thing be true, that the mayd be not found a virgine,

21 Then they shall bring forth the mayd to the dore of her fathers house, and the men of her city shall stone her with stones to death: for shee hath wrought folly in Israel, by playing the whore in her fathers house: so thou shalt put euill away from among you.

22 ¶ * If a man bee found lying with a woman married to a man, then they shal die euen both twaine: to wit, the man that lay with the wife, and the wife: so thou shalt put away euill from Israel.

23 ¶ If a maid be betrothed vnto an husband, and a man finde her in the towne, and lie with her,

24 Then shall ye bring them both out vnto the gates of the same city, and shall stone them with stones to death: the maid because shee cried not, being in the city, and the man, because hee hath ‖ humbled his neighbours wife: so thou shalt put away euill from among you.

25 ¶ But if a man finde a betrothed maid in the field, and force her, and lie with her, then the man that lay with her, shall die alone.

26 And vnto the maid thou shalt doe nothing, because there is in the maid no ‖ cause of death: for as when as man riseth against his neighbor and woundeth him to death, so [k] is this matter.

27 For he found her in the fields: the betrothed maid cried, and there was no man to succour her.

28 ¶ * If a man finde a maid that is not betrothed, and take her and lie with her, and they be found,

29 Then the man that lay with her, shall giue vnto the maides father fifty shekels of siluer: and she shall be his wife, because hee hath humbled her: he cannot put her away all his life.

30 ¶ No man shal [l] take his fathers wife, nor shall vncouer his fathers skirt.

CHAP. XXIII.

1 What men might not bee admitted to office. 9 What they ought to auoyde, when they goe to warre. 15 Of the fugitiue seruant. 17 To flee all kinde of whoredome. 19 Of vsury. 21 Of vowes. 24 Of the neighbours vine and corne.

NOne that is hurt by bursting, or that hath his priuie member cut off, [a] shall enter into the Congregation of the Lord.

2 [b] A bastard shall not enter into the congregation of the Lord: euen to his tenth generation shall hee not enter into the Congregation of the Lord.

3 * The Ammonites and the Moabites shall not enter into the Congregation of the Lord: euen to their tenth generation shall they not enter into the Congregation of the Lord for euer,

4 Because they [c] met you not with bread and water in the way, when yee came out of Egypt, and * because they hired against thee Balaam the sonne of Beor, of Pethor in Aram-naharaim, to curse thee.

5 Nevertheless, the Lorde thy God would not hearken vnto Balaam, but the Lord thy God turned the curse to a blessing vnto thee, because the Lord thy God loued thee.

6 Thou [d] shalt not seeke their peace nor their prosperity all thy dayes for euer.

7 ¶ Thou shalt not abhorre an Edomite: for he is thy brother, neither shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

8 The children that are begotten [e] of them in their third generation, shall enter into the Congregation of the Lord.

9 ¶ When thou goest out with the hoste against

d For that were to alter the order of nature, and to despite God.

e If God detest cruelty done to little birds, how much more to man, made according to his image?

f The tenor of this Law is, to walke in simplicitie, and not to be curious of new inuentions.

Numb. 15. 38.

g That is, be an occasion that she is slandered.

h Meaning, the sheet, wherin the signes of her virginitie were.

i For the fault of the child redoundeth to the shame of the parents: therefore he was recompensed when she was faultlesse.

Leuit. 20. 10.

‖ Or, defiled.

‖ Or, no sinne worthy death.

k Meaning, that the innocent can not be punished.

Exod. 22. 16.

l He shall not lie with his stepmother: meaning hereby all other degrees forbidden, Leuit. 18.

a Either to beare office, or to marrie a wife.

b This was to cause the to liue chastly, that their posterity might not be reiected. Nehem. 13. 1.

c Hereby he condemneth all, that further not the children of God in their vocation Num. 22. 5, 6.

d Thou shalt haue nothing to doe with them.

e If the fathers haue renounced their idolatry, and receiued circumcision.

against thine enemies, keepe thee then from all wickednesse.

10 ¶ If there bee among you any that is vncleane by that which commeth to him by night, he shal goe out of the host, and shal not enter into the host.

11 But at euen he shal wash himselfe with water, and when the sunne is downe, he shall enter into the hoste.

12 ¶ Thou shalt haue a place also without the hoste whither thou shalt [f] resort,

13 And thou shalt haue a paddle among thy weapons, and when thou wouldest sit downe without, thou shalt digge therewith, and returning thou shalt [g] couer thine excrements.

14 For the Lord thy God walketh in the middes of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoste shall bee holy, that he see no filthy thing in thee, and turne away from thee.

15 ¶ Thou shalt not [h] deliuer thy seruant vnto his master, which is escaped from his master vnto thee.

16 Hee shall dwell with thee, euen among you, in what place he shall choose, in one of thy ‡ cities, where it liketh him best: thou shalt not vexe him.

17 ¶ There shall bee no whore of the daughters of Israel, neither shall there be a whore-keeper of the sonnes of Israel.

18 Thou shalt neither bring the [i] hire of a whore, nor the price of a dog into the house of the Lord thy God for any vow: for euen both these are abomination vnto the Lord thy God.

19 ¶ * Thou shalt not giue to vsurie to thy brother: as vsurie of money, vsurie of meate, vsurie of anything that is put to vsurie.

20 Vnto a [k] stranger thou mayest lend vpon vsury, but thou shalt not lend vpon vsury vnto thy brother, that the Lord thy God may [l] blesse thee in all that thou settest thine hand to, in the land whither thou goest to possesse it.

21 ¶ When thou shalt vow a vow vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God will surely require it of thee, and so it should be sinne vnto thee.

22 But when thou abstainest from vowing, it shall be no sinne vnto thee.

23 That which is gone out of thy lips, thou shalt [m] keepe and performe as thou hast vowed it willingly vnto the Lord thy God: for thou hast spoken it with thy mouth.

24 ¶ When thou commest vnto [n] thy neighbours vineyard, then thou mayest eate grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy [o] vessell.

25 When thou commest into thy neighbours corne, * thou mayest plucke the eares with thine hand, but thou shalt not moue a sickle to thy neighbours corne.

f For the necessitie of nature.

g Meaning hereby, that his people should be pure both in soule and body.

h This is meant of the heathen, who fled for their masters cruelty, and embraced the true religion.

‡ *Ebr. gates.*

i Forbidding hereby, that any gaine gotten of euill things, should be applied to the seruice of God, Micah 1.7 *Exod.* 22.25. *Leuit.* 25.36.

k This was permitted for a time for the hardnesse of their heart.

l If thou shew thy charity to thy brother, God will declare his loue toward thee.

m If the vow be lawfull and godly.

n Being hired for to labour.

o To bring home to thine house.

* *Matt.* 12.1.

CHAP. XXIIII.

1 Diuorcement is permitted. 5 He that is newly married, is exempted from war. 6 Of the pledge. 14 Wages must not be retained. 16 The good must not be punished for the bad. 17 The care of the stranger, fatherlesse and widow.

When a man taketh a wife, & marrieth her, if so be she finde no fauour in his eyes, because hee hath espied some filthinesse in her, [a] then let him write her a bill of diuorcement, and put it in her hand, and send her out of his house.

2 And when shee is departed out of his house and gone her way, and marry with another man,

3 And if the latter husband hate her, and write her a letter of diuorcement, and put it in her hand, and send her out of his house, or if the latter man die which toke her to wife:

4 Then her first husband which sent her away, may not take her again to be his wife, after that she is [b] defiled: for that is abomination in the sight of the Lord, & thou shalt not cause the land to sinne, which the Lord thy God doth giue thee to inherit.

5 ¶ When a man taketh a new wife, hee shal not goe a warfare, [c] neither shalbe charged with any business, but shall be free at home one yeere, and reioyce with his wife which he hath taken.

6 ¶ No man shal take the nether nor the vpper [d] millstone to pledge: for this gage is his liuing.

7 ¶ If any man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him, that thiefe shall die: so shalt thou put euill away from among you.

8 ¶ Take heed of the * plague of leprosie, that thou obserue diligently, and doe according to all that the Priestes of the Leuites shall teach you: take heede ye doe as I commanded them.

9 Remember what the Lord thy God did vnto * Miriam by the way after that ye were come out of Egypt.

10 ¶ When thou shalt aske aganie of thy neighbour any thing lent, thou shalt not goe [e] into his house to fet his pledge,

11 But thou shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore, if it bee a poore body, thou shalt not sleepe with his pledge,

13 But shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his rayment, and blesse thee: and it shall be righteousnes vnto thee [f] before the Lord thy God.

14 ¶ Thou shalt not oppresse an hired seruant that is needie and poore, [r] either of thy brethren, nor of the stranger that is in thy land within thy gates.

15 * Thou shalt giue him his hire for his day, neither shall the sunne goe downe vpon it: for he is poore, and therewith sustaineth his life: lest hee cry against thee vnto the Lord, and it be sinne vnto thee.

16 ¶ * The fathers shal not be put to death for the children, nor the children put to death for the fathers, but euery man shall be put to death for his owne sinne.

17 ¶ Thou shalt not peruert ♁ right of the [s] stranger, nor of the fatherlesse, nor take a widowes

a Hereby God approueth not that light diuorcemet, but permitteth it to auoyd further inconuenience, Matth. 19.7.

b Seeing that by dimitting her, he iudged her to be vncleane and defiled.

c That they might learne to know one anothers conditions, and so afterward liue in godly peace.

d Nor any thing whereby a man getteth his liuing.

Leuit. 13.2.

Numb. 12.10.

e As though thou wouldest appoint what to haue, but shalt receiue what he may spare.

f Though hee would be vnthankefull, yet God will not forget it. *Leuit.* 19.13. *Iob.* 4.14.

2. *King.* 14.6. 2. *chron.* 25.4. *iere* 31.29,30. *ezek.* 18.20.

g Because the world did least esteeme these sorts of people, therefore God hath most care ouer them.

a widowes raiment to pledge.

18 But remember that thou wast a seruant in Egypt, and how the Lord thy God deliuered thee thence. Therefore I command thee to doe this thing.

19 ¶ * When thou cuttest downe thine harueſt in thy fielde, and hast forgotten a sheafe in the field, thou shalt not goe againe to fet it, but it shal be for the stranger, for the fatherlesse, and for the widow: that the Lord thy God may bless thee in all the workes of thine hands.

20 When thou ‖ beatest thine olive tree, thou shalt not goe ouer the boughes againe, but it shall be for the stranger, for the fatherlesse, and for the widow.

21 When thou gatherest thy ‖ vineyard, thou shalt not gather the grapes cleane after thee, but they shall be for the stranger, for the fatherlesse, and for the widow.

22 And remember that thou wast h a seruant in the land of Egypt: therefore I command thee to doe this thing.

Deut 19.6. and 23.22.

‖ Or gatherest thine olives.

‖ Or, the grapes of thy vineyard.

h God iudged them not mindfull of his benefit except they were beneficiall vnto others.

CHAP. XXV.

3 The beating of the offenders. 5 To raise vp seede to the kinseman. 11 In what case a woman hand must be cut off. 13 Of iust weights, and measures. 19 To destroy the Amalekites.

When there shalbe strife betweene men, and they shall come vnto iudgement, a and sentence shall be giuen vpon them, and the righteous shall be iustified, and the wicked condemned,

2 Then if so be the wicked be worthy to be beaten, the Iudge shall cause him to lie downe, b and to be beaten before his face, according to his trespasse, vnto a certain number.

3 c Fourty stripes shall hee cause him to haue, and not past, lest if hee should exceede and beat him aboue that with many stripes, thy brother should appeare despised in thy sight.

4 ¶ * Thou shalt not mouzel the oxe that treadeth out the corne.

5 ¶ * If brethren dwel together, and one of them die and haue no sonne, the wife of the dead shall not marry without, that is, vnto a stranger, but his d kinseman shall go in vnto her, and take her to wife, and doe the kinsmans office to her.

6 And the first borne which she beareth, shal succeed in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man will not take his kinswoman, then let his kinswoman go vp to the gate vnto the Elders, and say, My kinsman refuseth to raise vp vnto his brother a name in Israel: he wil not doe the office of a kinsman vnto me.

8 Then the Elders of his city shall call him and commune with him: if he stand and say, I will not take her,

9 Then shall his kinswoman come vnto him in the presence of the Elders, and loose his shoe from his foote, and spit in his face, and answere, and say, So shall it be done vnto that man, that will not build vp his brothers house.

10 And his name shal be called in Israel, The house of him whose shoe is put off.

11 ¶ e When men strine together, one with another, if the wife of the one come neere, for to rid her husband out of the hands of him that smiteth him, and put forth her hand, and take him by his priuities,

12 Then thou shalt cut off her hand: thine eye shall not spare her.

13 ¶ Thou shalt not haue in thy bag two maner of ‡ weights, a great and a small:

15 Neither shalt thou haue in thine house diuers ‡ measures, a great and a small:

15 But thou shalt haue a right and iust weight: a perfect and a iust measure shalt thou haue, that thy dayes may be lengthened in the land which the Lord thy God giueth thee.

16 For all that doe such things, and all that doe vnrighteously, are abomination vnto the Lord thy God.

17 ¶ * Remember what Amalek did vnto thee by the way, when ye were come out of Egypt:

18 How he met thee by the way, & smote the hindmost of you, all that were feeble behind thee, when thou wast fainted and weary, and he feared not God.

19 Therefore, when the Lord thy God hath giuen thee rest from all thine enemies round about in the land, which the Lord thy God giueth thee for an inheritance to possesse it, then thou shalt put out the f remembrance of Amalek from vnder heauen: forget not.

a Whether there be a plaintife or none, the Magistrates ought to try out faults, & punish according to the crime.

b When the crime deseruetb not death.

c The Iewes of superstition afterward tooke one away, 2. Cor. 11.24. 1. Cor. 9 9. 1. tim. 5.18. Ruth 4.3. matt. 22.24. mar. 12. 19. luke 20 28.

d Because the Ebrew word signifieth not the naturall brother, & the word that signifieth a brother, is taken also for a kinsman: it seemeth that it is not meant that the natural brother should marrie his brothers wife, but some other of the kinred, that was in that degree which might marrie.

e This law importeth, that godly shamefastnesse be preserued: for it is an horrible thing to see a woman past shame.

‡ Ebr. stone and stone.

‡ Ebr. Ephah and Ephah: reade Exod. 13.36.

Exod. 17.8.

f This was partly accomplished by Saul, about 450. yeeres afterward.

CHAP. XXVI.

3 The offering of the first fruites. 5 What they must protest when they offer them. 12 The tithe of the third yeere. 13 Their protestation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

Also when thou shalt come into the land which the Lord thy God giueth thee for inheritance, and shalt possesse it and dwell therein,

2 a Then shalt thou take of the first of all the fruit of the earth, and bring it out of the land that the Lord thy God giueth thee, and put it in a basket, & goe vnto the place, which the Lord thy God shall chuse to b place his Name there.

3 And thou shalt come vnto the Priest that shalbe in those dayes, and say vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the countrey which the Lord sware vnto our fathers for to giue vs.

4 Then the Priest shall take the basket out of thine hand, and set it downe before the altar of the Lord thy God.

5 And thou shalt answere and say before the Lord thy God, A c Syrian was my father, who being ready to perish for hunger, went down into Egypt, and sojourned there with a small company, and grew there vnto a nation, great, mighty, d and full of people.

6 And the Egyptians vexed vs, and troubled vs, and layed vs with cruell bondage.

7 But when wee e cried vnto the Lord God

a By this ceremonie they acknowledged that they receiued the land of Canaan, as a free gift of God.

b To be called vpon, serued and worshipped spiritually, Chap. 12.5.

c Meaning, Iaakob, who serued 20. yeere in Syria.

d Only by Gods mercy, and not by their fathers deseruings.

e Alleaging the promises made to our fathers, Abraham, Izhak and Iaakob.

God of our fathers, the Lord heard our voice and looked on our aduersitie, and on our labour, and on our oppression.

8 And the Lord brought vs out of Egypt in a mighty hand, and a stretched out arme, with great terriblenesse, both in signes and wonders.

9 And he hath brought vs into this place, and hath giuen vs this land, euen a land that floweth with milke and hony.

10 And now, loe, I haue [f] brought the first fruits of the land, which thou, O Lord, hast giuen me, and thou shalt set it before the Lord thy God, and worship before the Lord thy God.

11 And thou shalt reioyce in all the good things which the Lord thy God hath giuen vnto thee and to thine [g] household, thou and the Leuite, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing al the tithes of thine increase, the third yeere, which is the yeere of tithing, and hast giuen it vnto the Leuite, to the stranger, to the fatherlesse, and to the widow, that they may eat within thy gates, and be satisfied,

13 Then thou shalt [h] say before the Lord thy God, I haue brought the hallowed thing out of mine house, and also haue giuen it vnto the Leuites, and to the strangers, to the fatherlesse, and to the widow, according to all thy * Commandements which thou hast commanded mee: I haue [i] trangressed none of thy Commanndements, nor forgotten them.

14 I haue not eaten thereof in my [k] mourning, nor suffered ought to perish [l] through vncleannesse, nor giuen ought thereof for the dead, but haue hearkened vnto the voyce of the Lord my God: I haue done [m] after all that thou hast commanded me.

15 Loke downe from thine holy habitation, euen from heauen, and blesse thy people Israel, and the land which thou hast giuen vs (as thou swarest vnto our Fathers) the land that floweth with milke and hony.

16 ¶ This day the Lord thy God doeth command thee to doe these ordinances, and lawes: keepe them therefore, and doe them with [n] all thine heart, and with all thy soule.

17 Thou hast set vp the Lord this day to be thy God, and to walke in his wayes, and to keepe his ordinances, and his Commandements, and his lawes, and to hearken vnto his voyce.

18 [o] And the Lord hath set thee vp this day to bee a * precious people vnto him (as hee hath promised thee) and that thou shouldest keepe all his Commandements,

19 And to make thee * high aboue all nations (which he hath made) in praise, and in name, and in glory, * and that thou shouldest be an holy people vnto the Lord thy God, as he hath said.

f In token of a thankfull heart, and mindfull of this benefit.

g Signifying, that God giueth vs not goods for our selues onely, but for their vses also, which are committed to our charge.

h Without hypocrisie.

Chap. 14.27.

i Of malice and contempt.

k Or for any necessitie.

l By putting them to any profane vse.

m As farre as my sinfull nature would suffer: for els as Dauid and Paul say, there is not one iust, Psal. 14.3. Rom. 3.10.

n With a good and simple conscience.

o Signifying, that there is a mutuall bond betweene God, and his people.

Chap. 7.6. & 14.2

Chap. 4.7. & 28.1

Chap. 7.6 & 14.2

CHAP. XXVII.

2 They are commaunded to write the Lawe vpon stones for a remembrance. 5 Also to build an altar. 13 The cursings are giuen on mount Ebal.

Then Moses with the Elders of Israel [a] commanded the people, saying, Keepe all the commandements, which I command you this day.

2 And when ye shall * passe ouer Iorden, vnto the land which the Lord thy God giueth thee, thou shalt set thee vp great stones and plaister them with plaister,

3 [b] And shalt write vpon them all the words of this Law, when thou shalt come ouer, that thou mayst go into the land which the Lord thy God giueth thee: a land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Therefore when ye shall passe ouer Iorden, ye shall set vp these stones which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.

5 * And there shalt thou build vnto the Lord thy God an Altar, euen an Altar of stones: thou shalt litt no [c] yron instrument vpon them,

6 Thou shalt make the Altar of the Lord thy God of whole stones, and offer burnt offerings thereon vnto the Lord thy God.

7 And thou shalt offer peace offerings, and shalt eate there, and reioyce before the Lord thy God:

8 And thou shalt write vpon the stones all the wordes of this Lawe [d] well and plainely.

9 ¶ And Moses and the Priestes of the Leuites spake vnto all Israel, saying, Take heed, and heare, O Israel: this day thou art become the people of the Lord thy God.

10 Thou [e] shalt hearken therefore vnto the voyce of the Lord thy God, and doe his commandements and his ordinances, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand vpon mount Gerizzim, to blesse the people when yee shall passe ouer Iorden: Simeon, and Leui, and Iudah, and Issachar, and [f] Ioseph, and Benjamin.

13 And these shall stand vpon mount Ebal to [g] curse, Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 And the Leuites shall answere and say vnto all the men of Israel with a loude voyce,

15 ¶ Cursed be the man that shall make any carued or molten [h] image, which is an abomination vnto the Lord, the worke of the hands of the craftesman, and putteth it in a secret place: And all the people shall answere and say, So be it.

16 Cursed be he that [i] curseth his father and his mother: And all the people shal say: So be it.

17 Cursed be he that remoueth his neighbours [k] marke: And all the people shall say: So be it.

18 Cursed be he that maketh the [l] blinde goe out of the way: And all the people shall say: So be it.

19 Cursed be he that hindereth the right of the stranger, the fatherlesse, & the widow: And all the people shall say: So be it.

20 Cursed bee he that lyeth with his fathers

a As Gods minister, and charged with the same, *Iosh.* 4.1.

b God would that his Lawe should be set vp in the borders of the land of Canaan, that all that looked thereon, might know that the land was dedicate to his seruice. *Exod.* 20.25. *Iosh* 8.31.

c The Altar should not be curiously wrought, because it should continue but for a time: for God would haue but one Altar in Iudah.

d That euery one may well reade it, and vnderstand it.

e This condition God hath bound thee vnto, that if thou wilt be his people, thou must keep his Lawes.

f Meaning, Ephraim and Manasseh.

g Signifying, that if they would not obey God for loue, they should be made to obey for feare.

h Vnder this he conteineth all the corruption of Gods seruice, and the transgression of the first table.

i Or, contemneth, and this appertaineth to the second table.

k He condemneth all iniuries and extortions.

l Meaning, that helpeth not, and counselleth not his neighbour.

thers wife: for hee hath vncouered his fathers [m] skirt: And all the people shall say: So be it.

21 Cursed be he that lieth with any beast: And all the people shall say: So be it.

22 Cursed be he that lieth with his sister, the daughter of his Father, or the daughter of his mother: And all the people shall say: So be it.

23 Cursed be he that lieth with his [n] mother in law: And all the people shall say: So be it.

24 Cursed be he that smiteth his neighbour [o] secretly: and all the people shall say: So be it.

25 * Cursed be hee that taketh a reward to put to death innocent blood: and all the people shall say: So be it.

26 * Cursed be he that confirmeth not all the words of this Law to doe them: And all the people shall say: So be it.

m In committing villenie against him, Leuit.20.11.chap. 21.30. ezek 22. 10.

n Meaning, his wiues mother.

o For God that seeth in secret, will reuenge it, Ezek.22.12.

Galat.3.10.

CHAP. XXVIII.

1 *The promises to them that obey the commandements.* 15 *The threatnings to the contrary.*

IF * thou shalt obey diligently the voyce of the Lord thy God, and obserue and doe all his commaundements which I commaund thee this day, then the Lord thy God will [a] set thee on high aboue all the nations of the earth.

2 And all these blessings shall come on thee, and [b] ouertake thee, if thou shalt obey the voyce of the Lord thy God.

3 Blessed shalt thou be in the [c] citie, and blessed also in the field.

4 Blessed shall be the fruit [d] of thy body and the fruit of thy ground, and the fruit of thy cattell, the increase of thy kine, and the flockes of thy sheepe.

5 Blessed shal be thy basket & thy dough.

6 Blessed shalt thou be when thou [e] commest in, & blessed also when thou goest out.

7 The Lord shall cause thine enemies that rise against thee, to fall before thy face: they shal come out against thee one way, and shall flee before thee [f] seuen wayes.

8 The Lord shall command the blessing to be with thee in thy store houses, and in all that thou settest thine [g] hand to, and will blesse thee in the land which the Lord thy God giueth thee.

9 The Lord shal make thee an holy people vnto himselfe, as hee hath sworne vnto thee, if thou shalt keepe the commaundements of the Lord thy God, and walke in his wayes.

10 Then all the people of the earth shall see that the Name of the Lord is [h] called vpon ouer thee, and they shall be afraid of thee.

11 And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattell, and in the fruit of thy ground, in the land which the Lord sware vnto thy Fathers, to giue thee.

12 The Lord shal open vnto thee his good treasure, euen the [i] heauen to gine raine vnto thy land in due season, and to blesse all the worke of thine hands, and * thou shalt lend vnto many nations, but shall not dorrow thy selfe.

13 And the Lord shall make thee the head and not the ‖ taile: and thou shalt bee aboue onely, and shalt not be beneath, if thou obey the commandements of the Lord thy God, which I commaund thee this day, to keepe and to doe them.

14 But thou shalt not decline from any of the words, which I command you this day, either to the * right hand or to the left, to goe after other gods to serue them.

15 ¶ * But if thou wilt not obey the voice of the Lord thy God, to keepe and to doe all his commaundements and his ordinances, which I commaund thee this day, then all these curses shall come vpon thee, and ouertake thee.

16 Cursed shalt thou be in the towne, and cursed also in the field.

17 Cursed shall thy basket bee, and thy ‖ dough.

18 Cursed shall be the fruit of thy bodie, and the fruit of thy land, the increase of thy kine, and the flockes of thy sheepe.

19 Cursed shalt thou be when thou commest in, and cursed also when thou goest out.

20 The Lorde shall send vpon thee cursing, trouble, and ‖ shame, in all that which thou settest thine hand to doe, vntill thou be destroyed, and perish quickly, because of the wickednesse of thy works whereby thou hast forsaken me.

21 The Lord shal make ẏ pestilence cleaue vnto thee, vntill he hath consumed thee from the land whither thou goest to possesse it.

22 * The Lord shall smite thee with a consumption, and with the feuer, and with a burning ague, and with feruent heate, and with the sword, and with ‖ blasting, and with the mildew, and they shall pursue thee vntill thou perish.

23 And thine heauen that is ouer thine head, shall bee [k] brasse, and the earth that is vnder thee, yron.

24 The Lord shall gine thee for the raine of thy land, dust and ashes: euen from ‖ heauen shal it come downe vpon thee, vntil thou be destroyed.

25 And the Lord shall cause thee to fall before thine enemies: thou shalt come out one way against them, and shalt flee seuen waies before them, and shalt be [l] scattered through all the kingdomes of the earth.

26 And thy [m] carkeise shall be meate vnto all foules of the aire, and vnto the beasts of the earth, and none shall fray them away.

27 The Lord will smite thee with the botch of Egypt, and with the Emerods, and with the scabbe, and with the itch, that thou canst not be healed.

28 And the Lord shall smite thee with madnesse, and with blindnesse, and with astonying of heart.

29 Thou shalt also grope at noone daies, as the [n] blind groperh in darkenes, and shalt not prosper in thy wayes: thou shalt neuer but bee oppressed with wrong, and bee pouled euermore, and no man shall succour thee.

30 Thou shalt betroth a wife, & another man shall lie with her: thou shalt build an house, and shalt not dwell therein: thou shalt plant a vineyard, & shalt not ‡ eate the fruit.

Leuit.26.3.

a He will make thee the most excellent of all people.

b When thou thinkest thy selfe forsaken.

c Thou shalt liue wealthily.

d Thy children and succession.

e All thine enterprises shall haue good successe.

f Meaning, many wayes.

g God will blesse vs, if we doe our duety, and not be idle.

h In that he is thy God, & thou art his people.

i For nothing in the earth is profitable, but when God sendeth his blessings from heauen.

Chap.15.6.

‖ Or, the lowest.

Iosh.23.6.

Leuit.26.14. Iamen.2.17. malac.2.2. baruch 1.20.

‖ Or, store.

‖ Or, rebuke.

Leuit.26.16.

‖ Or, drought.

k It shall giue thee no more moisture, then if it were of brasse.

‖ Or, out of the ayre, as dust raised with winde.

l Some reade, thou shalt be a terrour and feare when they shall heare how God hath plagued thee.

m Thou shalt be cursed both in thy life and in thy death: for the burial is a testimonie of the resurrection, which signe for thy wickednesse thou shalt lacke

n In things most euident & cleare thou shalt lacke discretion and iudgement.

‡ Ebr make it common.

31 Thine oxe shall be slaine before thine eies, and thou shalt not eat thereof: thine asse shalbe violently taken away before thy face, and shall not be restored vnto thee: thy sheep shall bee giuen vnto thine enemies, and no man shall rescue them for thee.

32 Thy sonnes and thy daughters shalbe giuen vnto another people, & thine eies [o] shal still looke for them, euen till they fall out, and there shalbe no power in thine hand.

o When they shall returne from their captiuitie.

33 The fruite of thy land and all thy labours shal a people which thou knowest not, eate, and thou shalt neuer but suffer wrong, and violence alway:

34 So that thou shalt bee madde for the sight which thine eyes shall see.

35 The Lord shal smite thee in the knees, and in the thighes with a sore botch, that thou canst not be healed: euen from the sole of thy foot vnto the top of thine head.

36 The Lord shal bring thee & thy [p] king (which thou hast set ouer thee) vnto a nation, which neither thou nor thy fathers haue knowen, and there thou shalt serue other gods, euen wood, and stone:

p As he did Manasseh, Ioachim, Zedechias and others.

37 And thou * shalt bee a wonder, a prouerbe and a common talke among al people, whither the Lord shall cary thee.

Iere. 24.9. & 25. 9. 1. king. 9.7.

38 * Thou shalt cary out much seed into the field, and shalt gather but litle in: for the grashoppers shall destroy it.

Mich. 6 15. hagg. 1.6.

39 Thou shalt plant a vineyard, & dresse it, but shalt neither drinke of the wine, nor gather the grapes: for the wormes shal eat it.

40 Thou shalt haue olive trees in all thy coastes, but shalt not anoynt thy selfe with the oyle: for thine olives shall ‖ fall.

‖ Or, be shaken before they be ripe.

41 Thou shalt beget sonnes and daughters, but shalt not haue them: for they shall goe into captiuitie.

42 All the trees and fruit of thy land shal the [q] grashopper consume.

q Vnder one kind he conteineth all the vermine which destroy the fruits of the land: and this is an euident token of Gods curse.

43 The stranger that is among you, shall climbe aboue thee vp on hie: and thou shalt come downe beneath alowe.

44 He shall lend thee, and thou shalt not lend him: he shalbe the head, and thou shalt be the tasle.

45 Moreouer, all these curses shall come vpon thee, and shal pursue thee and ouertake thee, till thou bee destroyed, because thou obeyedst not the voice of the Lord thy God, to keep his commandements, and his ordinances, which he commanded thee.

46 And they shalbe vpon [r] thee for signes and wonders, and vpon thy seed for euer,

r Gods plagues shall be euident signes that he is offended with thee.

47 Because thou seruedst not the Lorde thy God with ioyfulnesse, and with a good heart for the abundance of all things.

48 Therefore thou shalt serue thine enemies which the Lord shall send vpon thee, in hunger, and in thirst, and in nakednes, and in need of all things: and he shall put a yoke of yron vpon thy necke, vntil he haue destroied thee.

49 The Lord shall bring a nation vpon thee from farre, euen from the ende of the world, flying swift as an Eagle, a nation whose tongue thou shalt not vnderstand:

50 A nation of a ‖ fierce countenance, which will not regard the person of the old, nor haue compassion of the yong.

‖ Or, barbarous, vnpitie, or impudent

51 The same shall eate the fruite of thy cattell, and the fruit of thy land vntill thou be destroyed, and he shall leaue thee neither wheat, wine, nor oyle, neither ‖ the increase of thy kine, nor the flocks of thy sheepe, vntil he haue brought thee to nought.

‖ Or, first borne of thy bullocks.

52 And he shall besiege thee in all thy cities, vntil thine high and strong walles fall downe, wherin thou trustedst in all the land: and hee shall besiege thee in all thy ‖ cities throughout all thy land, which the Lord thy God hath giuen thee.

‖ Or, gates.

53 * And thou shalt eate the fruite of thy body: euen the flesh of thy sonnes and thy daughters, which the Lord thy God hath giuen thee, during the siege and straitenesse wherein thine enemies shall inclose thee.

Leuit. 26.29. 2. king. 6.29. lament. 4.10. baruc. 2.3.

54 So that the man (that is tender and exceeding daintie among you) * shalbe grieued at his brother, and at his wife that lieth in his bosome, and at the remnant of his children, which he hath yet left,

Chap. 15.9.

55 For feare of giuing vnto any of them of the flesh of his children, whom he shal eat, because he hath nothing left him in that siege and straitnes, wherewith thine enemie shall besiege thee in all thy cities.

56 The tender and daintie [s] woman among you, which neuer would venture to set the sole of her foote vpon the ground (for her softnesse and tendernesse) shalbe grieued at her husband that lieth in her bosome, and at her sonne and at her daughter,

s As came to passe in the daies of Ioram king of Israel, 2. kin. 6 29. and when the Romans besieged Ierusalem.

57 And at [t] her afterbirth (that shal come out from betweene her feet) and at her children, which shee shall beare: for when all things lacke, shee shall eat them secretly, during the siege & straitnes, wherewith thine enemies shall besiege thee in thy cities.

t Hunger shall so bite her, that she shalbe ready to eate her childe before it be delivered.

58 ¶ If thou wilt not keepe and do [u] all the words of this Law (that are written in this booke) & feare this glorious and feareful Name, THE LORD THY GOD,

u For he that offendeth in one, is guilty of all, Iam. 2. 10.

59 Then the Lord wil make thy plagues wonderful, and the plagues of thy seed, euen great plagues, and of long continuance, and sore diseases, and of long durance.

60 Moreouer, he will bring vpon thee all the diseases of Egypt, whereof thou wast afraid, and they shall cleaue vnto thee:

61 And euery sicknesse, and euery plague which is not [x] written in the booke of this Lawe, will the Lord heape vpon thee vntill thou be destroyed.

x Declaring that God hath infinit meanes to plague the wicked, besides them that are ordinary or written.

62 And yee shall be left few in number, where yee were as the * starres of heauen in multitude, because thou wouldest not obey the voice of the Lord thy God.

Chap. 10. 22.

63 And as the Lorde hath reioyced ouer you, to doe you good, and to multiply you, so hee will reioyce ouer you to destroy you, and bring you to nought, and ye shall be rooted out of the land, whither thou goest to possesse it.

64 And the Lord shal scatter thee among all people, from the one end of the world vnto the other, and there thou shalt serue other gods, which thou hast not knowen, nor thy fathers, euen wood and stone.

65 Also among these nations thou shalt finde

y Signifying, that it is a singular gift of God to be in a place whereas we may worship God purely, & declare our faith and religion.

finde no rest, neither shall the sole of thy foot haue rest: for the Lord shall giue thee there a trembling heart, and looking to returne till thine eyes fall out, and a sorrowfull mind.

66 And thy life shall || hang before thee, and thou shalt feare both night and day, and shalt haue none assurance of thy life.

67 In the morning thou shalt say, Would God it were euening, and at euening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypt againe with [z] ships by the way whereof I said vnto thee, Thou shalt see it no more againe: and there ye shall sell your selues vnto your enemies for bondmen and bondwomen, and there shall be no buyer.

|| Or, thou shalt be in doubt of thy life.

z Because they were vnmindful of that miracle, whē the sea gaue place for them to passe thorow.

CHAP. XXIX.

2 The people are exhorted to obserue the commandements. 10 The whole people from the highest to the lowest, are comprehended vnder Gods couenant. 19 The punishment of him that flattereth himselfe in his wickednesse. 24 The cause of Gods wrath against his people.

THese are the [a] words of the Couenant which the Lord commanded Moses to make with the children of Israel, in the land of Moab, beside the Couenant which he had made with them in [b] Horeb.

2 ¶ And Moses called all Israel, and said vnto them, Ye haue seene all that the Lord did before your eyes in the land of Egypt vnto Pharaoh, and vnto all his seruants, and vnto all his land,

3 The [c] great tentations which thine eyes haue seene, those great miracles and wonders:

4 Yet the Lord hath not [d] giuen you an heart to perceiue, and eyes to see, and eares to heare, vnto this day.

5 And I haue led you fourty yeere in the wilderness: your clothes are not waxed old vpon you: neither is thy shoe waxed old vpon thy foot.

6 Ye haue eaten no [e] bread, neither drunk wine nor strong drinke, that ye might know how that I am the Lord your God.

7 After ye came vnto this place, and Sihon king of Heshbon, and Og king of Bashan came out against vs vnto battell, and we slew them,

8 And tooke their land, and gaue it for an inheritance vnto the Reubenites, and to the Gadites, and to the halfe tribe of Manasseh.

9 * Keepe therefore the words of this couenant, and doe them, that ye may prosper in all that ye shall doe.

10 Ye stand this day euery one of you, before the Lord your [f] God: your heads of your tribes, your elders and your officers, euen all the men of Israel:

11 Your children, your wiues, [g] thy stranger that is in thy campe, from the hewer of thy wood, vnto the drawer of thy water.

12 That thou shouldest [h] passe into the couenant of the Lord thy God, and into his oath which the Lord thy God maketh with thee this day.

a That is, the articles or conditions.

b At the first giuing of the Law, which was forty yeeres before.

c The proofes of my power.

d He sheweth that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from aboue.

e Made by mans arte, but Manna, which is called the bread of Angels.

Chap.4.6.

1.King.2.3.

f Who knoweth your hearts, and therefore ye may not thinke to dissemble with him.

g Alluding to them, that when they made a sure couenant, diuided a beast in twaine, and past betweene the parts diuided, Gen.15.10.

13 For to establish thee this day a people vnto himselfe, and that he may be vnto thee a God, as he hath said vnto thee, and as hee hath sworne vnto thy fathers, Abraham, Izhak, and Iaakob.

14 Neither make I this Couenant, and this oath with you onely,

15 But as well with him that standeth heere with vs this day before the Lord our God, as with him [h] that is not here with vs this day.

16 For ye know how wee haue dwelt in the land of Egypt, and how we passed thorow the middes of the nations which ye passed by.

17 And ye haue seene their abominations, and their idoles (wood and stone, siluer and gold) which were among them,

18 That there should not be among you man nor woman, nor family, nor tribe, which should turne his heart away this day from the Lord our God, to goe and serue the gods of these nations, and that there should not be among you [i] any roote that bringeth forth * gall and wormewood,

19 So that when hee heareth the words of this curse, he || blesse himselfe in his heart, saying, I shall haue peace, although I walke according to the stubburnnes of mine owne heart, thus adding [k] drunkennesse to thirst.

20 The Lord will not be merciful vnto him, but then the wrath of the Lord, and his ielousie shall smoke against that man, and euery curse that is written in this booke, shal light vpon him, and the Lord shall put out his name from vnder heauen,

21 And the Lord shall separate him vnto euill out of all the tribes of Israel, according vnto all the curses of the Couenant, that is written in the booke of this Law.

22 So that the [l] generation to come, euen your children, that shal rise vp after you, and the stranger that shall come from a far land, shall say, when they shall see the plagues of this land, and the diseases thereof, wherewith the Lord shall smite it:

23 (For all that land shall burne with brimstone and salt: it shall not be sowen, nor bring forth, nor any grasse shall grow therein, like as in the ouerthrowing of * Sodom, and Gomorah, Admah, and Zeboim, which the Lord ouerthrew in his wrath and in his anger)

24 Then shall all nations say, * Wherefore hath the Lord done thus vnto this land? how fierce is this great wrath?

25 And they shall answere, Because they haue forsaken the couenant of the Lord God of their Fathers, which hee had made with them, when he brought them out of the land of Egypt,

26 And went and serued other gods, and worshipped them: euen gods which they knew not, and || which had giuen them nothing.

27 Therefore the wrath of the Lord waxed hote against this land, to bring vpon it euery curse that is written in this booke.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in great

h Meaning, their posteritie.

i Such sinne as the bitter fruits thereof might choke and destroy you. *Actes 8.23.*

|| *Or, flatter.*

k For as he that is thirsty, desireth to drinke much, so hee that followeth his appetites, seeketh by all meanes, and yet cannot be satisfied.

l Gods plagues vpon them that rebell against him, shall be so strange, that all ages shall be astonied.

Gen.19.24,25.

1.King.9.8. Ierem.22.8.

|| *Or, which had not giuen them a land to possesse.*

great indignation, and hath cast them into another land, as appeareth this day.

29 The[m] secret things belong to the Lord our God, but the things reuealed belong vnto vs, and to our children for euer, that wee may doe all the words of this Law.

m Moses hereby reproueth their curiositie, which seek those things that are onely knowen to God: and their negligence that regard not that which God hath reuealed vnto them, as the Law.

CHAP. XXX.

1 *Mercy shewed when they repent.* 6 *The Lord doeth circumcise the heart.* 11 *All excuse of ignorance is taken away.* 15. 19 *Life & death is set before them.* 20 *The Lord is their life which obey him.*

NOw when all these things shall come vpon thee, either the blessing or the curse which I haue set before thee, and thou shalt [a] turne into thine heart among all the nations, whither the Lord thy God hath driuen thee,

2 And shalt returne vnto the Lord thy God, & obey his voice in all that I command thee this day: thou, and thy children with all thine [b] heart, and with all thy soule,

3 Then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people where the Lord thy God had scattered thee.

4 Though thou werest cast vnto the vtmost part of [c] heauen, from thence will the Lord thy God gather thee, and from thence will he [d] take thee.

5 And the Lord thy God will bring thee into the land which thy Fathers possessed, and thou shalt possesse it, and hee will shew thee fauour, and will multiplie thee aboue thy Fathers.

6 And the Lord thy God wil [e] circumcise thine heart, and the heart of thy seede, that thou mayest loue the Lord thy God, with all thine heart, and with all thy soule, that thou mayest liue.

7 And the Lord thy God will lay all these curses vpon thine enemies, and on them that hate thee, and that persecute thee.

8 [f] Returne thou therefore, and obey the voice of the Lord, and do all his commandements, which I command thee this day.

9 And the Lord thy God will make thee plenteous in euery worke of thine hand, in the fruit of thy body, and in the fruit of thy cattell, and in the fruit of the land for thy wealth: for the Lord will turne againe and [g] reioyce ouer thee to doe thee good, as hee reioyced ouer thy fathers.

10 Because thou shalt obey the voice of the Lord thy God, in keeping his commandements, and his ordinances, which are written in the booke of this Law, when thou shalt returne vnto the Lord thy God with all thine heart, and with all thy soule.

11 ¶ For this commandement which I commaund thee this day, is [h] not hid from thee, neither is it farre off.

12 It is not in heauen, that thou shouldest say, * Who shall goe vp for vs to heauen, and bring it vs, and cause vs to heare it, that we may doe it?

13 Neither is it beyond the [i] sea, that thou shouldest say, Who shall goe ouer the sea for vs, and bring it vs, and cause vs to heare it, that we may doe it?

14 But the [k] word is very neere vnto thee: euen in thy mouth and in thine heart, for to [l] doe it.

15 Behold, I haue set before thee this day life and good, death and euill.

16 In that I command thee this day, [m] to loue the Lord thy God, to walk in his waies, and to keepe his commandements, and his ordinances and his lawes, that thou mayest [n] [illegible] and bee multiplied, and that the Lord thy God may blesse thee in the land, whither thou goest to possesse it.

17 But if thine heart turne away, so that thou wilt not obey, but shalt be seduced, and worship other gods, and serue them,

18 I pronounce vnto you this day, that ye shall surely perish, yee shall not prolong your dayes in the land, whither thou passest ouer Iorden to possesse it.

19 * I call heauen and earth to record this day against you, that I haue set before you life and death, blessing and cursing. Therefore [o] chuse life, that both thou and thy seede may liue,

20 By loueing the Lord thy God, by obeying his voyce, and by cleauing vnto him: for he is thy life, & the length of thy dayes: that thou maiest dwel in the land which the Lord sware vnto thy Fathers, Abraham, Izhak, and Iaakob, to giue them.

a By calling to remembrance, both his mercies, and his plagues.

b In true repentance is none hypocrisie.

c Euen to the worlds end.

d And bring thee into thy countrey.

e God wil purge all thy wicked affections, which thing is not in thine own power to doe.

f If we wil haue God to worke in vs with his holy Spirit, we must turne againe to him by repentance.

g He meaneth not that God is subiect to these passions, to reioyce, or to be sad: but he vseth this maner of speach, to declare the loue that he beareth vnto vs.

h The Law is so euident, that none can pretend ignorance.

Rom.10.6.

i By heauen and the sea, he meaneth places most farre distant.

k Euen the Law and the Gospel.

l By faith in Christ.

m So that to loue and obey God, is onely life and felicitie.

n Hee addeth these promises to signifie that it is for our profite that we loue him, and not for his.

Chap.4.26.

o That is, loue and obey God: which thing is not in mans power, but Gods Spirit only worketh it in his elect.

CHAP. XXXI.

1. 7 *Moses preparing himselfe to die, appointeth Iosbua to rule the people.* 9 *He giueth the Law to the Leuites, that they should reade it to the people.* 19 *God giueth them a song as a witnesse betweene him and them.* 23 *God confirmeth Iosbua.* 29 *Moses sheweth them that they will rebell after his death.*

THen Moses went and spake these words vnto all Israel,

2 And said vnto them, I am an hundred and twentie yeere olde this day: I [a] can no more goe out and in: also the Lord hath said vnto me, * Thou shalt not goe ouer this Iorden.

3 The Lord thy God he will go ouer before thee: hee will destroy these nations before thee, and thou shalt possesse them, * Iosbua he shall goe before thee, as the Lord hath said.

4 And the Lord shall doe vnto them, as hee did to * Sihon and to Og kings of the Amorites, and vnto their land, whom he destroyed.

5 And the Lord shall giue them [b] before you, that ye may do vnto them according vnto * euery commandement, which I haue commanded you.

6 ‖ Plucke vp your hearts therefore, and be strong: dread not nor be afraid of them: for the Lord thy God himselfe doeth goe with thee: he will not faile thee, nor forsake thee.

7 ¶ And Moses called Iosbua, and said vnto him in the sight of all Israel, Be [c] of a good courage and strong: for thou shalt goe with this people vnto the land which the Lord hath sworne vnto their fathers, to giue them, and thou shalt giue it them to inherite.

a I can no longer execute mine office.

Numb.20.12. chap.3.26.

Numb.27.18.

Numb.21.24.

b Into your hands.

Chap.7.2.

‖ *Or, be of good courage.*

c For he ye must gouerne the people, hath need to be valiant to represse vice, and cõstant to maintaine vertue.

8 And

8 And the Lord himselfe doeth [d] goe before thee: he will be with thee: hee will not faile thee, neither forsake thee: feare not therefore, nor be discomforted.

9 ¶ And Moses wrote this Law, and deliuered it vnto the Priests the sonnes of Leui (which bare the Arke of the Couenant of the Lord) and vnto all the Elders of Israel,

10 And Moses commaunded them, saying, * Euery seuenth yeere * when the yeere of freedome shalbe in the feast of the Tabernacles:

11 When all Israel shal come to appeare [e] before the Lord thy GOD in the place which hee shall chuse, thou shalt reade this Law before all Israel, that they may heare it.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and keepe, and obserue all the words of this Law,

13 And that their children which [f] haue not knowen it, may heare it, and learne to feare the Lord your God, as long as ye liue in the land, whither yee goe ouer Iorden to possesse it.

14 ¶ Then the Lord said vnto Moses, Behold, thy dayes are come, that thou must die: Call Iosha, and stand yee in the Tabernacle of the Congregation that I may giue him a ‖ charge. So Moses and Iosha went and stood in the Tabernacle of the Congregation.

15 And the Lord appeared in the Tabernacle, in the pillar of a [g] cloud: and the pillar of the cloude stood ouer the doore of the Tabernacle.

16 ¶ And the Lord sayd vnto Moses, Behold, thou shalt sleepe with thy fathers, and this people will rise vp and goe a whoring after the gods of a strange land (whither they goe to dwell therein) and will forsake mee, and breake my couenant which I haue made with them.

17 Wherefore my wrath will waxe hote against them at that day, and I will forsake them, and will [h] hide my face from them: then they shall be consumed, and many aduersities and tribulations shall come vpon them: so then they will say, Are not these troubles come vpon me, because God is not with me?

18 But I will surely hide my face in that day, because of all the euill, which they shall commit, in that they are turned vnto other gods.

19 Now therefore write yee this [i] song for you, and teach it the children of Israel: put it in their mouthes, that this song may bee my witnesse against the children of Israel.

20 For I will bring them into the land (which I sware vnto their fathers) that floweth with milke and hony, and they shall eate, and fill themselues, and waxe fat: [k] then shall they turne vnto other gods, and serue them, and contemne mee, and breake my Couenant.

21 And then when many aduersities and tribulations shal come vpon them, this song shall [l] answere them to their face, as a witnesse: for it shall not be forgotten out of the mouthes of their posterity: for I know their imaginatiō which they go about euen now, before I haue brought them into the land which I sware.

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And God gaue Iosha the son of Nun a charge, and said, * Be strong, and of a good courage: for thou shalt bring the children of Israel into the land which I sware vnto them, and I will be with thee.

24 ¶ And when Moses had made an end of writing the words of this Law in a booke vntill he had finished them,

25 Then Moses commaunded the Leuites, which bare the Arke of the Couenant of the Lord, saying,

26 Take the booke of this Law, and put ye it in the side of the Arke of the Couenant of the Lord your God, that it may bee there for a [m] witnesse against thee.

27 For I know thy rebellion, & thy stiffe necke: beholde, I being yet aliue with you this day, ye are rebellious against the Lord: how much more then after my death?

28 Gather vnto me all the Elders of your tribes, and your [n] officers, that I may speake these wordes in their audience, and call heauen and earth to record against them.

29 For I am sure that after my death ye will vtterly bee corrupt, and turne from the way which I haue commaunded you: therefore euill will come vpon you at the length, because yee will commit euill in the sight of the Lord, by prouoking him to anger thorow the [o] worke of your hands.

30 Thus Moses spake in the audience of all the congregation of Israel the wordes of this song, vntill he had ended them.

d Signifying that man can neuer be of good courage except he be perswaded of Gods fauour and assistance.

Nehem. 8. 2. Chap. 15. 1.

e Before the Arke of the couenant which was the signe of Gods presence, and the figure of Christ.

f Which were not borne when the Law was giuen.

‖ Or, commandement.

g In a cloude that was fashioned like a pillar.

h That is, I will take my fauour from them: as to turne his face toward vs, is to shew vs his fauour.

i To preserue you and your children from idolatrie, by remembring Gods benefits.

k For this is the nature of flesh, no longer to obey God, then it is vnder the rod.

l That these euils are come vpon them because they forsooke mee.

Iosh. 1. 6.

m Of thine infidelitie, when thou shalt turne away from the doctrine contained therein.

n As gouernors, iudges and magistrates.

o By idolatry and worshipping images, which are the worke of your hands.

CHAP. XXXII.

The song of Moses conteining 7 Gods benefits toward the people, 15 and their ingratitude toward him. 20 God menaceth them, 21 and speaketh of the vocation of the Gentiles. 46 Moses commaundeth to teach the Law to the children. 49 God forewarneth Moses of his death.

HEarken ye [a] heauens, and I wil speake: and let the earth heare the words of my mouth.

2 My [b] doctrine shall drop as the raine, and my speach shall fall as the deawe, as the showre vpon the hearbs, & as the great raine vpon the grasse.

3 For I will publish the Name of the Lord: giue ye glory vnto our God.

4 Perfect is the worke of the [c] mightie God, for all his wayes are iudgement: God is true, and without wickednesse: iust, and righteous is he.

5 They haue corrupted themselues toward him by their vice, not being his children, but a froward and crooked generation.

6 Doe ye so reward the Lord, O foolish people

a As witnesses of this peoples ingratitude.

b He desireth that he may speake to Gods glory, and that the people as the green grasse may receiue the dewe of his doctrine.

c The Hebrew word is Rocke: noting that God onely is mighty, faithfull, and constant in his promise.

people and vnwise? is not he thy father, that hath bought thee? hee hath [d] made thee, and proportioned thee.

7 ¶ Remember the dayes of old: consider the yeeres of so many generations: aske thy father, and hee will shew thee: thine Elders, and they will tell thee.

8 When the most hie God diuided to the nations their inheritance, when hee separated the sonnes of Adam, hee appointed the borders of the [e] people, according to the number of the children of Israel.

9 For the Lords portion is his people: Iaakob is the lot of his inheritance.

10 He found him in the land of the wildernesse, in a waste and roaring wildernes: hee led him about, hee taught him, and kept him as the apple of his eye.

11 As an Eagle stireth vp her nest, [f] flottereth ouer her birds, stretcheth out her wings, taketh them, and beareth them on her wings,

12 So the Lord alone led him, and there was no ‖ strange god with him.

13 He carried him vp to the high places of the [g] earth, that hee might eate the fruits of the fields, and hee cauſed him to ſucke [h] honey out of the ſtone, and oyle out of the hard rocke:

14 Butter of kine, and milke of sheepe with fat of the lambes, and rammes fed in Bashan, and goates with the fat of the graines of wheat, and the red ‡ liquor of the grape hast thou drunke.

15 ¶ But hee that should haue beene [i] vpright, when he wared fat, spurned with his heele: thou art fat, thou art grosse, thou art laden with fatnesse: therefore hee forsoke God, that made him, and regarded not the strong God of his saluation.

16 They prouoked him with [k] strange gods: they prouoked him to anger with abominations.

17 They offered vnto deuils, not to God, but to gods whom they knewe not: [l] newe gods: that came newly vp, whom their fathers feared not.

18 Thou hast forgotten the mighty God, that begate thee, and hast forgotten God that formed thee.

19 The Lord then saw it, and was angry for the prouocation of his [m] sonnes and of his daughters.

20 And he said, I will hide my face from them: I will see what their end shall bee: for they are a froward generation, children in whom is no faith.

21 They haue moued me to iealousie with that which is not God: they haue prouoked me to anger with their vanities: * and I will moue them to iealousie with those which are no [n] people: I will prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and shall burne vnto the bottom of hell, and shall consume the earth with her increase, and set on fire the foundations of the mountaines.

23 I will spend plagues vpon them: I will bestow mine arrowes vpon them.

24 They shall be burnt with hunger, and consumed with heat, and with bitter destruction: I will also send the teeth of beasts vpon them, with the venim of serpents creeping in the dust.

25 The sword shall [o] kill them without: and in the chambers feare: both the young man & the young woman, the suckling with the man of gray haire.

26 I haue said, I would scatter them abroad: I would make their remembrance to cease from among men,

27 Saue that I feared the fury of the enemy, least the aduersaries should [p] ware proud, and lest they should say, Our hie hand and not the Lord hath done all this.

28 For they are a nation voide of counsell, neither is there any vnderstanding in them.

29 Oh that they were wise, then they would vnderstand this: they would [q] consider their latter end.

30 Howe should * one chase a thousand, and two put ten thousand to flight, except their strong God had solde them, and the Lord had ‖ shut them vp?

31 For their god is not as our God, euen our enemies being iudges.

32 For their vine is of the vine of Sodom, and of the vines of Gomorrha: their grapes are grapes of gall, their clusters be bitter.

33 Their [r] wine is the poison of dragons, and the cruell gall of aspes.

34 Is not this laid in store with me, and sealed vp among my treasures.

35 * Vengence & recompense are mine: their foote shall slide in due time: for the day of their destruction is at hand, and the things that shall come vpon them, make haste.

36 For the Lord shall iudge his people, and ‖ repent towards his seruants, when he seeth that their power is gone, & none [s] shut vp in hold, nor left abroad.

37 When men shall say, Where are their gods, their mighty God in whom they trusted,

38 Which did eate the fat of their sacrifices, and did drinke the wine of their drinke offring? let them rise vp and helpe you: let him be your refuge?

39 Behold now, for I, I am he, and there is no gods with me: * I kill and giue life: I wound, and I make whole: * neither is there any that can deliuer out of mine hand.

40 For I [t] lift vp mine hand to heauen, and say, I liue for euer.

41 If I whet my glittering sword, and mine hand take holde of iudgement, I will execute vengeance on mine enemies, and wil reward them that hate me.

42 I will make mine arrowes drunke with blood, (and my sword shall eate flesh) for the blood of the slaine, and of the captiues, when I begin to take vengeance of the enemy.

43 * Ye nations, praise his people: for hee will auenge the [u] blood of his seruants, and will execute vengeance vpon his aduersaries, and will be merciful vnto his land, and to his people.

44 ¶ Then

d Not according to the common creation, but hee hath made thee a new creature by his Spirit.

e When God by his prouidence * diuided the world, he lent for a time that portion to the Canaanites, which should after be an inheritance for all his people Israel.

f To teach them to flie.

‖ *Or, god of strange nation.*

g Meaning of the land of Canaan, which was hie in respect of Egypt.

h That is, abundance of all things euen in the very rockes.

‡ *Ebr blood.*

i He sheweth what is the principall end of our vocation.

k By changing his seruice for their superstitions.

l Scripture calleth new, whatsoeuer man inuenteth, be the errour neuer so old.

m Hee calleth them Gods children, not to honour them, but to shew them from what dignitie they are fallen.

Rom.10.19.

n Which I haue not fauoured, nor giuen my lawes vnto them.

o They shalbe slaine both in the field and at home.

p Reioycing to see the godly afflicted, and attributing that to themselues, which is wrought by Gods hand.

q They would consider the felicity that was prepared for them, if they had obeyed God.

Iosh.23.10.

‖ *Or, deliuered them to their enemie.*

r The fruits of the wicked are as poison, detestable to God and dangerous for man.

Ecclus 28.1.

rom. 12.19.

hebr.10.30.

‖ *Or, change his minde.*

s When neither strong nor weake in a maner remaine.

1.Sam. 2.6.

tob.13.2.

Wisd.16.13.

t That is, I sweare, reade Gen.14.22.

Rom.15.10.

u Whether the blood of Gods people be shed for their sinnes, or triall of their faith, he promiseth to reuenge it.

44 ¶ Then Moses came and spake all the wordes of this song in the audience of the people, he and ‖ Hoshea the sonne of Nun.

45 When Moses had made an ende of speaking all these wordes to all Israel,

46 Then he said vnto them, * Set your hearts vnto all the wordes which I testifie against you this day, that ye may commaund them vnto your children, that they may obserue and doe all the wordes of this Law.

47 For it is no x vaine word concerning you, but it is your life, and by this word ye shall prolong your dayes in the land, whither ye goe ouer Iordan to possesse it.

48 ¶ And the Lord spake vnto Moses the selfe same day, saying,

49 Goe vp into this mountaine of Abarim, vnto the mount Nebo, which is in the land of Moab, that is ouer against Iericho: and behold the land of Canaan, which I giue vnto the children of Israel for a possession,

50 And die in the mount which thou goest vp vnto, and thou shalt be * gathered vnto thy people, * as Aaron thy brother died in mount Hor, and was gathered vnto his people,

51 Because ye * trespassed against me among the children of Israel, at the waters ‖ of Meribah, at Kadesh in the wildernesse of Zin: for ye y sanctified me not among the children of Israel.

52 Thou shalt therefore see the land before thee, but shalt not goe thither, I meane, into the land which I giue the children of Israel.

‖ Or, Iosuha.

Chap. 6. 6. and 11. 18.

x For I will performe my promise vnto you, Isa. 55. 10.

Numb. 27. 12.

Gene 25. 8. Num. 20. 25, 28. and 33. 38.

Num. 20 12, 13. and 27. 14.

‖ Or strife.

y Yee were not earnest and constant to maintaine mine honour.

CHAP. XXXIII.

1 Moses before his death blesseth all the tribes of Israel. 26 There is no God like to the God of Israel: 29 Nor any people like vnto his.

NOw this is the a blessing wherewith Moses the man of God blessed the children of Israel before his death, and said,

2 The Lord came from Sinai, and rose vp from Seir vnto them, & appeared clearely from mount Paran, and hee came with ten b thousands of Saints, and at his right hand a fiery Law for them.

3 Though hee loue the people, yet c all thy Saintes are in thine hands: and they are humbled at d thy feete, to receiue thy words.

4 Moses commanded vs a Law for an e inheritance of the Congregation of Iaakob.

5 Then ‖ he was among the ‖ righteous people, as King, when the heads of the people, and the tribes of Israel were assembled.

6 ¶ Let f Reuben liue, & not die, though his men be a small number.

7 ¶ And thus he blessed Iudah, and said, Heare, O Lord, the voyce of Iudah, and bring him vnto his people: his hands shall bee g sufficient for him, if thou helpe him against his enemies.

8 ¶ And of Leui he said, Let thy * Thummim and thine Urim bee with thine Holy one, whom thou didst proue in Massah, and didst cause him to striue at the waters of Meribah.

9 Who sayd vnto his father and to his mother, h I haue not seene him, neither knew hee his brethren, nor knew his owne children: for they obserued thy word, & kept thy couenant.

10 They shall teach Iaakob thy iudgements, and Israel thy Law: they shall put incense before thy face, and the burnt offering vpon thine altar.

11 Blesse, O Lord, his substance, and accept the worke of his hands: i smite thorow the loynes of them that rise against him, and of them that hate him, that they rise not againe.

12 ¶ Of Beniamin he said, The beloued of the Lord shall k dwel in safetie by him: the Lord shall couer him all the day long, and dwell betweene his shoulders.

13 ¶ And of Ioseph hee sayd, Blessed of the Lord is his land, for the sweetenesse of heauen, for the dew and for the ‖ depth lying beneath,

14 And for the sweete increase of ye sunne, and for the sweete increase of the moone,

15 And for the sweetenesse of the top of the ancient mountaines, and for the sweetenesse of the olde hilles,

16 And for the sweetnes of the earth, and aboundance thereof: and the good wil of him that dwelt in the l bush shall come vpon the head of Ioseph, and vpon the top of the head of him that was * separated from his brethren.

17 His beautie shall be like his first borne bullocke, and his ‖ hornes as the hornes of an Unicorne: with them hee shall smite the people together, euen the ends of the world: these are also the ten thousands of Ephraim, and these are the thousands of Manasseh.

18 ¶ And of Zebulun he said, Reioyce, Zebulun, in thy m going out, and thou Issachar, in thy tents.

19 They shall call the people vnto the ‖ mountaine: there they shall offer the sacrifices of righteousnesse: for n they shall sucke of the aboundance of the sea, and of the treasures hid in the sand.

20 ¶ Also of Gad he sayd, Blessed be hee that inlargeth Gad: hee dwelleth as a lion, that catcheth for his pray the arme with the head.

21 And hee looked to himselfe at the beginning, because there was a portion of the o Lawgiuer hidde: yet hee shall come with the heads of the people, to execute the iustice of the Lord, and his iudgements with Israel.

22 ¶ And of Dan he said, Dan is a lions whelpe: he shall leape from Bashan.

23 ¶ Also of Naphtali he said, O Naphtali, satisfied with fauour, and filled with the blessing of the Lord: possesse p the West and the South.

24 ¶ And of Asher he said, Asher shall be blessed with children: he shall be acceptable vnto his brethren, and shall dip his foote in oyle.

25 Thy shoes shall be q yron and brasse, and

a This blessing contcineth not onely a simple prayer, but an assurance of the effect thereof.

b Meaning, infinite Angels.

c Ebr. his saints, that is, the children of Israel.

d As thy disciples.

e To vs, and our successors.

‖ Or, Moses.

‖ Or, Israel.

f Reuben shalbe one of the tribes of Gods people, though for his sinne his honour be diminished, and his familie bee small.

g Signifying that he should hardly obteine Iaakobs promise, Gē 49. 8

Exod. 28. 30.

h He preferred Gods glory to all naturall affection, Exod. 32. 29.

i He declareth that the Ministers of God haue many enemies, and therefore haue neede to be prayed for.

k Because the Temple should be built in Zion, which was in the tribe of Beniamin, he sheweth that God should dwell with him there.

‖ Or, fountaines.

l Which was, God appearing vnto Moses, Exod. 3. 2.

Gene. 49 26.

‖ Or, strength.

m In thy prosperous voyages vpon the sea, Gen. 49. 13.

‖ Or, mount Zion.

n The tribe of Zebulon.

o So that the portion of the Gadites and others on this side Iorden, was Gods, though it was not so knowen.

p Meaning, secre the sea.

q Thou shalt be strong, or thy countrey full of mettall. It seemeth that Simeon is left out, because he was vnder Iudah, and his portion of his inheritance, Iosh. 19. 9.

and thy strength shall continue as long as thou liuest.

26 ¶ There is none like God, O righteous people, which rideth vpon the heauens for thine helpe, & on the cloudes in his glory.

27 The eternall God is thy refuge, and vnder his armes thou art for euer: hee shall cast out the enemie before thee, and will say, Destroy them.

28 Then Israel [r] the fountaine of Iaakob shall dwell alone in safetie in a land of wheate, and wine: also his heauens shall drop the dew.

29 Blessed art thou, O Israel: who is like vnto thee, O people saued by the Lord, the shield of thine helpe, and which is the sword of thy glory? therefore [f] thine enemies shall be in subiection to thee, and thou shalt tread vpon their high places.

r Who was plentifull in issue as a fountaine.

f Thine enemies for feare shall lie and faine to be in subiection.

CHAP. XXXIIII.

1 Moses seeth all the land of Canaan. 5 He dieth. 8 Israel weepeth. 9 Iosvua succeedeth in Moses roome. 10 The praise of Moses.

THen Moses went from the plaine of Moab vp into mount [a] Nebo vnto the top of Pisgah that is ouer against Iericho: and the Lord shewed him * all the land of Gilead, vnto Dan,

2 And all Naphtali and the land of Ephraim and Manasseh, and all the land of Iudah, vnto the vtmost [b] Sea:

3 And the South, and the plaine of the valley of Iericho, the city of palme trees, vnto Zoar.

4 And the Lord said vnto him, * This is the land which I sware vnto Abraham, to Izhak & to Iaakob, saying, I will giue it vnto thy seede: I haue caused thee to see it with thine eyes, but thou shalt not go ouer thither.

5 So Moses the seruant of the Lord died there in the land of Moab, according to the word of the Lord.

6 And [c] he buried him in a valley in the land of Moab ouer against Beth-peor, but no man knoweth of his sepulchre vnto [d] this day.

7 Moses was now an hundreth & twentie yeere olde when he dyed, his eye was not dimme, nor his naturall force abated.

8 And the children of Israel wept for Moses in the plaine of Moab thirtie dayes: so the dayes of weeping and mourning for Moses were ended.

9 And [e] Iosvua the sonne of Nun was full of the spirit of wisedome: for Moses had put his hands vpon him. And the children of Israel were obedient vnto him, and did as the Lord had commanded Moses.

10 But there arose not a Prophet since in Israel like vnto Moses (whom the Lord knew [f] face to face)

11 In all the miracles & wonders which the Lord sent him to doe in the land of Egypt before Pharaoh, and before all his seruants, and before all his land,

12 And in all that mighty [g] hand and all that great feare, which Moses wrought in the sight of all Israel.

a Which was a pare of mount Abarim, Numb. 27.12. *Chap.3,27. 2.mac.2.4.*

b Called Mediterraneum.

Gen.12.7. and 13.15.

c To wit, the Angel of the Lord, Iude 9.

d That the Iewes might not haue occasion thereby to commit Idolatrie.

e Hereby appeareth the fauour of God, that leaueth not his Church destitute of a gouernour.

f Vnto whom the Lord did reueale himselfe so plainely, as Exod. 33.11.

g Meaning, the power of God working by Moses in the wildernesse.

The booke of Iosvua.

THE ARGVMENT.

IN this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, who as hee promised by the mouth of Moses, that a Prophet should be raised vp vnto the people, like vnto him, whom he willeth to obey, Deut 18.15. so he sheweth himselfe here true in his promise, as at all other times, and after the death of Moses his faithfull seruant, he raiseth vp Iosvua to be ruler and gouernour ouer his people, that neither they should be discouraged for lacke of a captaine, nor haue occasion to distrust Gods promises hereafter. And because that Iosvua might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though he were not approued of God: he is adorned with most excellent gifts and graces of God, both to gouerne the people with counsell, and to defend them with strength, that he lacked nothing which either belonged to a valiant captaine or a faithfull minister. So he ouercommeth all difficulties, and bringeth them into the land of Canaan: the which according to Gods ordinance he diuideth among the people, and appointeth their borders: he establisheth lawes and ordinances, and putteth them in remembrance of Gods manifold benefits, assuring them of his grace & fauour, if they obey God, and contrariwise of his plagues and vengeance if they disobey him. This historie doeth represent Iesus Christ the true Iosvua who leadeth vs into eternall felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the end of this booke are contained 2576. yeeres. For frõ Adam vnto the flood are 1656: from the flood vnto the departure of Abraham out of Caldea 423: and from thence to the death of Ioseph 290. So that the Genesis containeth 2369. Exodus 140. the other three bookes of Moses 40. Iosvua 27. So the whole maketh 2576. yeeres.

CHAP. I.

2 The Lord encourageth Iosvua to inuade the land. 4 The borders and limits of the land of the Israelites. 5 The Lord promiseth to assist Iosvua if he obey his word. 11 Iosvua commandeth the people to prepare themselues to passe ouer Iorden, 12 and exhorteth the Reubenites to execute their charge.

NOw after the [a] death of Moses the seruant of the Lord, the Lord spake vnto Iosvua the sonne of Nun, Moses minister, saying,

2 Moses my seruant is dead: now therefore arise, goe ouer this Iorden, thou, and all this people vnto the lande which I giue them, that is, to the children of Israel.

3 * Euery place that the sole of your foote shall tread vpon, haue I giuen you, as I said vnto Moses.

4 * From the [b] wilderness, and this Lebanon euen vnto the great riuer the riuer ‖ Perah: all the lande of the [c] Hittites, euen vnto the great [d] Sea toward the

a The beginning of this booke dependeth on the last cha. of Deut. which was written by Iosvua as a preparation to his history.

Chap.14 9. Deut.11.24.

b Of Zin, called Kadesh & Paran.

‖ *Or, Euphrates.*

c Meaning, the whole land of Canaan.

d Called Mediterraneum.

the going downe of the sunne, shall be your coast.

5 There shall not a man be able to withstand thee all the dayes of thy life: as I was with Moses, so will I be with thee: * I will not leaue thee, nor forsake thee.

6 * Be strong and of a good courage: for vnto this people shalt thou diuide the land for an inheritance, which I sware vnto their Fathers to giue them.

7 Onely be thou strong, ‖ and of a most valiant courage, that thou mayest obserue and doe according to all the Lawe which Moses my seruant hath commanded thee: * thou shalt not turne away from it to the right hand, nor to the left, that thou mayest e prosper whithersoeuer thou goest.

8 Let not this booke of the Lawe depart out of thy mouth, but meditate therein day and f night, that thou mayest obserue and do according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou ‖ haue good successe.

9 Haue not I commaunded thee, saying, Be strong, and of a good courage, feare not, nor be discouraged? for I the Lord thy God will be with thee whithersoeuer thou goest.

10 ¶ Then Ioshua commanded the officers of the people, saying,

11 Passe thorow the hoste, and command the people, saying, Prepare you vitrailes: for g after three dayes ye shal passe ouer this Iorden, to goe in to possesse the land, which the Lord your God giueth you to possesse it.

12 ¶ And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manasseh spake Ioshua, saying,

13 * Remember the word, which Moses the seruant of the Lord commaunded you, saying, The Lord your God hath giuen you rest, and hath giuen you this h land.

14 ¶ Your wiues, your children, and your cattell shall remaine in the lande which Moses gaue you on ‖ this side Iorden: but yee shall goe ouer before your brethren armed, all that be men of warre, and shall helpe them,

15 Untill the Lord haue giuen your brethren rest, as well as to you, & vntill they also shal possesse the land, which the Lord your God giueth them: then shall ye returne vnto the land of your possession, and shall possesse it, which land Moses the Lords seruaunt i gaue you on this side Iorden, toward the sunne rising.

16 Then they answered Ioshua, saying, All that thou hast commanded vs, wee will doe, and whithersoeuer thou sendest vs, wee will goe.

17 As we obeyed Moses in all things, k so will we obey thee: only the Lord thy God be with thee, as he was with Moses.

18 Whosoeuer shall rebell against thy commandement, and wil not obey thy words in all that thou commandest him, let him be put to death: onely bee strong, and of good courage.

Hebr. 13.5.

Deut. 31.23.

‖ Or, grow stronger and stronger.

Deut. 5.32. and 28.14.

e He sheweth wherein consisteth true prosperitie, euen to obey the word of God.

f Shewing that it was not possible to gouerne well without continuall study of Gods word.

‖ Or, gouerne wisely.

g Meaning, from the day that this was proclaimed, Chap. 3.2.

Num. 32.20.

h Which belonged to Sihon the king of the Amorites, and Og king of Bashan

‖ Or, beyond Iorden from Iericho.

i By your request, but yet by Gods secret appointment, Deut. 33.21.

k They doe not onely promise to obey him so long as God is with him: but to helpe to punish all that rebel against him.

CHAP. II.

1 Ioshua sendeth men to spie Iericho, whom Rahab hideth. 11 She confesseth the God of Israel. 12 She requireth a signe for her deliuerance. 21 The spies returne to Ioshua with comfortable tidings.

Then Ioshua the sonne of Nun sent out of a Shittim two men to spie secretly, saying, Goe view the land, and also Iericho: and they went, and * came into an ‖ harlots house named Rahab, and lodged there.

2 Then report was made to the king of Iericho, saying, Behold, there came men hither to night of the children of Israel, to spie out the country.

3 And the king of Iericho sent vnto Rahab, saying, b Bring forth the men that are come to thee, and which are entred into thine house: for they bee come to search out all the land.

4 (But the woman had taken the two men, and hid them) therefore said shee thus, There came men vnto mee, but I wist not whence they were.

5 And when they shut the gate in the darke, the men went out, whither the men went I wote not: follow yee after them quickly, for ye shall ouertake them.

6 (But shee had brought them vp to the c roofe of the house, and hid them with the stalkes of flaxe which she had spread abroad vpon the roofe.)

7 And certaine men pursued after them, the way to Iorden, vnto the foordes, and as soone as they which pursued after them, were gone out, they shut the gate.

8 ¶ And before they were asleepe, shee came vp vnto them vpon the roofe,

9 And said vnto the men, I know that the Lord hath giuen you the land, and that the d feare of you is fallen vpon vs, and that all the inhabitants of the land faint because of you.

10 For wee haue heard, how the Lord * dryed vp the water of the red Sea, * before you, when you came out of Egypt, and what you did vnto the two kings of the Amorites, that were on ẏ other side Iorden, vnto * Sihon and to Og whom ye vtterly destroyed.

11 And when we heard it, our hearts ‖ did faint, and there remained no more ‖ courage in any because of you: for e the Lord your God he is the God in heauen aboue, and in earth beneath.

12 Now therefore, I pray you, sweare vnto me by the Lord, that as I haue shewed you mercy, yee will also shew mercy vnto my fathers house, and giue me a true token,

13 And that ye will saue aliue my father and my mother, and my brethren, and my sisters, and all that they haue: and that yee will deliuer our ‖ soules from death.

14 And the men answered her, f Our life for you to die, if ye vtter not this our businesse: and when the Lord hath giuen vs the land, wee will deale mercifully and truely with thee.

15 Then shee let them downe by a coard thorow the window: for her house was vpon the towne wall, and shee dwelt vpon the wall.

16 And she said vnto them, Goe you into the g mountaine, lest the pursuers meete with you, and hide your selues there three dayes,

a Which place was in the plaine of Moab neere vnto Iorden. Hebr. 11.31. Iames 2.25.

‖ Or, tauerners house or hostesse.

b Though the wicked see the hand of God vpon them, yet they repent not, but seeke how they may by their power and policie resist his working.

c Meaning, vpon the house: for then their houses were flat aboue, so that they might doe their businesse thereupon.

d For so God promised, Deut. 28.7. chap. 5.1.

Exod. 14.21, 22. Chap. 4.23.

Numb. 21.24.

‖ Or, melted.

‖ Or, spirit.

e Herein appeareth the great mercy of God, that in this common destruction he would draw a most miserable sinner to repent, and confesse his Name.

‖ Or, liues.

f Wee warrant you on paine of our liues.

g Which was neere vnto the citie.

dayes, vntill the pursuers be returned: then afterward may ye goe your way.

17 And the men said vnto her, [h] We will be blamelesse of this thine oath, which thou hast made vs sweare.

18 Behold, when we come into the land, thou shalt bind this cord of red threed in the window, whereby thou letest vs down, and thou shalt bring thy father and thy mother, and thy brethren, and all thy fathers household home to thee.

19 And whosoeuer then doeth goe out at the doores of thine house into the street, [i] his blood shall be vpon his head, and we will be guiltlesse: but whosoeuer shall be with thee in the house, his blood shall be on our head, if any hand touch him.

20 And if thou vtter this our [k] matter, we will bee quit of thine oath, which thou hast made vs sweare.

21 And shee answered, According vnto your words so be it: then shee sent them away, and they departed, and shee bound the || red cord in the window.

22 ¶ And they departed, and came into the mountaine, and there abode three dayes, vntill the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed [l] ouer, and came to Iosh the sonne of Nun, and told him all things that came vnto them.

24 Also they sayd vnto Iosh, Surely the Lord hath deliuered into our hands all the land: for euen all the inhabitants of the countrey faint because of vs.

h We shall be discharged of our oath, if thou doest performe this condition that followeth: for so shalt thou and thine be deliuered.

i He shall be guilty of his owne death.

k So that others should thinke to escape by the same meanes.

|| Or, scarlet coloured.

l To wit, the riuer Iorden.

CHAP. III.

3 Iosh commandeth them to depart when the Arke remoueth. 7 The Lord promiseth to exalt Iosh before the people. 9 Iosh exhortation to the people. 16 The waters part asunder whiles the people passe.

THen Iosh rose very early, and they remoued from Shittim, and came to [a] Iorden, hee and all the children of Israel, and lodged there, before they went ouer.

2 And after [b] three dayes, the officers went throughout the hoste,

3 And commaunded the people, saying, When ye see the Arke of the couenant of the Lord your God, & the Priests of the Leuites, bearing it, yee shall depart from your place, and goe after it.

4 Yet there shall be a space betweene you and it, about || two thousand cubits by measure: ye shall not come nere vnto it, that yee may knowe the way, by the which yee shall goe: for ye haue not gone this way in times past.

5 (Now Iosh had said vnto the people, * Sanctifie your selues: for to morrow the Lord will doe wonders among you)

6 Also Iosh spake vnto the Priests, saying, Take vp the Arke of the Couenant, and goe ouer before the people: so they toke vp the Arke of the Couenant, and went before the people.

7 ¶ Then the Lord sayd vnto Iosh, This day will I begin to magnifie thee in the sight of all Israel, which shall know, that * as I was with Moses, so will I be with thee.

8 Thou shalt therefore commaund the Priests that beare the Arke of the couenant, saying, When yee are come to the brinke of the waters of Iorden, ye shall stand still [c] in Iorden.

9 ¶ Then Iosh said vnto the children of Israel, Come hither, and heare the words of the Lord your God.

10 And Iosh said, [d] Hereby yee shall know that the liuing God is among you, and that he will certainly cast out before you the Canaanites, & the Hittites, and the Hiuites, and the Perizzites, & the Girgashites, and the Amorites, and the Iebusites.

11 Behold, the Arke of the Couenant of the Lord of all the world passeth before you into Iorden.

12 Now therefore take from among you [e] twelue men out of the tribes of Israel, out of euery tribe a man.

13 And assoone as the soles of the feete of the Priests (that beare the Arke of the Lord God the Lord of all ye world) shall stay in the waters of Iorden, the waters of Iorden shal be cut off: for the waters that come from aboue, * shall stand still vpon an heape.

14 ¶ Then when the people were departed from their tents to goe ouer Iorden, the Priests bearing the * Arke of the Couenant went before the people.

15 And as they that bare the Arke came vnto Iorden, and the feet of the Priests that bare the Arke were dipped in the brinke of the water, (* for Iorden vseth to fill all his [f] banks all the time of harueſt)

16 Then the waters that came downe from aboue, stayed and rose vp on an heape, and departed farre from the citie of Adam, that was beside Zaretan: but the waters that came downe toward the Sea of the wildernesse, euen the salt Sea, failed, and were cut off: so the people went right ouer against Iericho.

17 But the Priests that bare the Arke of the Couenant of the Lord, stood drie within Iorden, [g] ready prepared, and all the Israelites went ouer drie, vntill all the people were gone cleane ouer throw Iorden.

a Which according to the Hebrewes, was in March, & about 40 dayes after Moses death.

b Which time was giuen for to prepare them vitailes, Chap 1.11

|| Or, a mile.

Leuit. 20.7. num. 11.18. chap 7.13. 1. sam. 16.5.

Chap. 1.5.

c Euen in the chanel where the streame had run, as verse 17.

d By this miracle in diuiding the water.

e Which should set vp twelue stones in remembrance of the benefit.

Psal. 114.3.

Acts 7.45.

1. Chron. 12.15. ecclus. 24.30.

f Because the riuer was accustomed at this time to be full, the miracle is so much the greater.

g Either tarying till the people were past, or as some reade, sure, as though they had bene vpon the drie land.

CHAP. IIII.

2 God commanded Iosh to set vp twelue stones in Iorden. 18 The waters returne to their old course. 20 Other twelue stones are set vp in Gilgal. 21 This miracle must be declared to the posterity.

AND when all the people were wholly gone * ouer Iorden (after the Lord had spoken vnto Iosh, saying,

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the mids of Iorden, out of the place where the Priests stood in a [a] readinesse, twelue stones which ye shall take away with you, and leaue them in the [b] lodging, where you shall lodge this night.)

4 Then Iosh called the twelue men, whome hee had prepared of the children of

Deut. 27.2.

a As chap. 3.17.

b Meaning, the place where they should campe.

of Israel, out of euery tribe a man.

5 And Iosh̃ua sayd vnto them, Goe ouer before the Arke of the Lord your God, euen through the middes of Iorden, and take vp euery man of you a stone vpon his shoulder, according vnto the number of the tribes of the children of Israel,

6 That this may be a signe among you, that when your [c] children shall aske their fathers in time to come, saying, What meane you by these stones?

7 Then ye may answere them, That the waters of Iorden were cut off before the Arke of the couenant of the Lord: for when it passed through Iorden, the waters of Iorden were cut off: therefore these stones are a memoriall vnto the children of Israel for euer.

8 Then the children of Israel did euen so as Iosh̃ua had commaunded, and tooke vp twelue stones out of the middes of Iorden, as the Lord had said vnto Iosh̃ua, according to the number of the tribes of the children of Israel, and caried them away with them vnto the lodging, and layd them downe there.

9 And Iosh̃ua set vp [d] twelue stones in the middes of Iorden, in the place where the feete of the Priests, which bare the Arke of the Couenant, stood, and there haue they continued vnto this day.

10 ¶ So the Priestes which bare the Arke, stood in the middes of Iorden, vntill euery thing was finished that the Lord had commaunded Iosh̃ua to say vnto the people, according to all that Moses charged Iosh̃ua: then the people hasted and went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests [e] before the people.

12 * And the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of Manasseh went ouer before the children of Israel armed, as Moses had charged them.

13 Euen fortie thousand prepared for warre, went before the [f] Lord vnto battell, vnto the plaine of Iericho.

14 That day the Lord magnified Iosh̃ua in the sight of all Israel, and they ‖ feared him, as they feared Moses all dayes of his life.

15 And the Lord spake vnto Iosh̃ua, saying,

16 Command the Priests that beare the [g] Arke of the Testimonie, to come vp out of Iorden.

17 Iosh̃ua therefore commaunded the Priests, saying, Come yee vp out of Iorden.

18 And when the Priests that bare the Arke of the couenant of the Lord, were come vp out of the mids of Iorden, and assone as the soles of the Priests feete were set on the dry land, the waters of Iorden returned vnto their place, and flowed ouer all the banks thereof, as they did before.

19 ¶ So the people came vp out of Iorden the tenth day of the [h] first moneth, and pitched in Gilgal, in the East side of Iericho.

20 Also the twelue stones, which they tooke out of Iorden, did Iosh̃ua pitch in Gilgal.

21 And hee spake vnto the children of Israel, saying, When your children shall aske their fathers in time to come, and say, What meane these stones?

22 Then ye shall shew your children, and say, Israel came ouer this Iorden on drie land:

23 For the Lord your God dryed vp the waters of Iorden before you, vntill yee were gone ouer, as the Lord your God did the red sea, * which hee dryed vp before vs, till wee were gone ouer,

24 That all the people of the [i] world may know that the hand of the Lord is mightie, that ye might feare the Lord your God continually.

c God commandeth, that not onely we our selues profit by his wonderfull workes, but that our posteritie may know the cause thereof, and glorifie his Name.

d Besides the twelue stones which were caried by the tribes and set vp in Gilgal.

e Meaning, in the presence or sight of the people. Num. 32.27,29.

f That is, before the Arke.

‖ Or, reuerenced him.

g Because the Arke testified Gods presence, and the tables of the Law conteined therein, signified Gods will toward his people.

h Called Abib or Nisan, conteining part of March, and part of April.

Exod. 14.21,22.

i Gods benefits serue for a further condemnation to the wicked, and stirre vp his to reuerence him, and obey him.

CHAP. V.

1 The Canaanites are afraid of the Israelites. 2 Circumcision is commaunded the second time. 10 The Passeouer is kept. 12 Manna ceaseth. 13 The Angel appeareth vnto Iosh̃ua.

NOW when all the Kings of the [a] Amorites, which were beyond Iorden Westward, and all the Kings of the Canaanites, which were by the Sea, heard that the Lord had dryed vp the waters of Iorden before the children of Israel vntill they were gone ouer, their heart fainted, and there was no courage in them any more, because of the children of Israel.

2 ¶ That same time the Lord sayd vnto Iosh̃ua, * Make thee sharpe knives, [b] and returne, and circumcise the sonnes of Israel the second time.

3 Then Iosh̃ua made him sharpe knives, and circumcised the sonnes of Israel in [c] the hill of the foreskins.

4 And this is the cause why Iosh̃ua circumcised all the people, euen the males that came out of Egypt, because all the men of warre were dead in the wildernesse by the way after they came out of Egypt.

5 For all the people that came out, were circumcised: but all the people that were borne in the wildernesse by the way after they came out of Egypt, were not [d] circumcised.

6 For the children of Israel walked fortie yeere in the wildernesse, till all the people of the men of warre that came out of Egypt were consumed, breause they obeyed not the voyce of the Lorde: vnto whom the Lord sware, that hee would not shew them the land, * which the Lord had sworne vnto their fathers, that hee would giue vs, euen a land that floweth with milke and honie.

7 So their sonnes whom hee rayled vp in their stead, Iosh̃ua circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an ende of circumcising all the people, they abode in the places in the campe till they [e] were whole.

9 After, the Lord said vnto Iosh̃ua, This day

a The Amorites were on both sides Iorden, whereof two kings were slaine already on the side toward Moab.

Exod. 4.25.

b For now they had left it off about 40. yeeres.

c Gilgal was so called, because they were there circumcised.

d For they looked dayly to remoue at the Lords commandement: which thing they that were new circumcised could not doe without great danger. Numb. 14.23.

e For their sore was so grieuous that they were not able to remoue.

day haue I taken awa y the [f] shame of Egypt from you: wherefore hee called the name of that place Gilgal, vnto this day.

10 ¶ So the children of Israel abode in Gilgal, and kept the feast of the Passeouer, the fourteenth day of the moneth at euen in the plaine of Iericho.

11 And they did eate of the corne of the land, on the morrow after the Passeouer, vnleauened bread, and parched corne in the same day.

12 And the MAN ceased on the morrow after they had eaten of the corne of the land, neither had the children of Israel MAN any more, but did eate of the fruite of the land of Canaan that yeere.

13 ¶ And when Iosh ua was by Iericho, hee lift vp his eyes and looked: and behold, there stood a * man against him, hauing a sworde drawen in his hand: and Iosh ua went vnto him, and said vnto him, Art thou on our side, or on our aduersaries?

14 And he sayd, Nay, but as a captaine of the hoste of the Lord am I now come: then Iosh ua fell on his face to the earth, and [g] did worship, and sayd vnto him, What saith my Lord vnto his seruant?

15 And the captaine of the Lords hoste sayd vnto Iosh ua, * Loose thy shooe off thy foote: for the place whereon thou standest, is holy: and Iosh ua did so.

f By bringing you into this promised land contrary to the wicked opinion of the Egyptians: or the foreskin, whereby you were like to the Egyptians.

Exod. 23.23.

g In that that Iosh ua worshippeth him, he acknowledgeth him to be God: and in that that he calleth himselfe the Lords captaine, he declareth himselfe to be Christ.

Exod. 3.5.

ruth 4.7.

actes 7.33.

CHAP. VI.

3 The Lord instructeth Iosh ua what hee should doe, as touching Iericho. 6 Iosh ua commaundeth the Priestes and warriours what to doe. 20 The walles fall. 22 Rahab is saued. 24 All is burnt saue golde and mettall. 26 The curse of him that buildeth the citie.

NDw Iericho was [a] shut vp, and [b] closed, [c] because of the children of Israel: none might goe out nor enter in.

2 And the Lord sayd vnto Iosh ua, Behold, I haue giuen into thy hand Iericho and the king thereof, and the strong men of warre.

3 All yee therefore that be men of warre, shall compasse the citie, in going round about the citie [d] once: thus shall you doe sixe dayes.

4 And seuen Priestes shall beare seuen trumpets of [e] rammes hornes before the Arke: and the seuenth day ye shall compasse the citie seuen times, and the Priestes shall blow with the trumpets.

5 And when they make a long blast with the rammes horne, and yee heare the sound of the trumpet, all the people shall shoute with a great shout: then shall the wall of the citie fall downe flat, and the people shall ascend vp euery man straight before him.

6 ¶ Then Iosh ua the sonne of Nun, called the Priests and sayd vnto them, Take vp the Arke of the Couenant, and let seuen Priests beare seuen trumpets of rammes hornes before the Arke of the Lord.

7 But he said vnto the people, [f] Goe and compasse the city: and let him that is armed goe forth before the Arke of the Lord.

8 ¶ And when Iosh ua had spoken vnto the people, the seuen Priests bare the seuen trumpets of rammes hornes, and went forth before the Arke of the Lord, and blew with the trumpets, and the Arke of the Couenant of the Lord followed them.

9 ¶ And the men of armes went before the Priests that blew the trumpets: then the [g] gathering hoste came after the Arke, as they went and blew the trumpets.

10 (Now Iosh ua had commaunded the people, saying, Yee shall not shoute, neither make any noyse with your voyce, neither shall a word proceede out of your mouth, vntill the day that I say vnto you, Shout, then shall ye shout.)

11 So the Arke of the Lord compassed the city, & went about it [h] once: then they returned into the hoste, and lodged in the campe.

12 And Iosh ua rose early in the morning, and the Priests bare the Arke of the Lord:

13 And seuen Priests bare seuen trumpets of rammes hornes, and went before the Arke of the Lord, and going, blew with the trumpets: and the men of armes went before them, but the [i] gathering hoste came after the Arke of the Lord, as they went and blew the trumpets.

14 And the second day they compassed the citie once, and returned into the hoste: thus they did sixe dayes.

15 And when the seuenth day came they rose early, euen with the dawning of the day, and compassed the citie after the same maner [k] seuen times: onely that day they compassed the city seuen times.

16 And when the Priests had blowen the trumpets the seuenth time, Iosh ua said vnto the people, Shout: for the Lord hath giuen you the city.

17 And the citie shall bee [l] an execrable thing, both it, and all that are therein, vnto the Lord: onely Rahab the harlot shal liue, she, and all that are with her in the house: for * she hid the messengers that we sent.

18 Notwithstanding, be ye ware of the execrable thing, lest ye make your selues execrable, and in taking of the execrable thing make also the hoste of Israel * execrable, and trouble it.

19 But all siluer and golde, and vessels of brasse, and yron, shall be [m] consecrate vnto the Lord, and shal come into the Lords treasury.

20 So the people shouted, when they had blowen trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shoute: and * the wall fell downe flat: so the people went vp into the citie, euery man straight before him: * and they tooke the city.

21 And they vtterly destroyed all that was in the city, both man and woman, yong and olde, and oxe, and sheepe, and asse, with the edge of the sword.

22 But Iosh ua had sayd vnto the two men that had spied out the countrey, Goe into the harlots house, and bring out thence the woman, and all that shee hath, * as yee sware to her.

23 So the yong men that were spies, went in, and brought out Rahab, and her father,

a That none could goe out.

b That none could come in.

c For feare of the Israelites.

d Euery day once.

e That the conquest might not be assigned to mans power, but to the mercy of God, which with most weake things can ouercome that which seemeth most strong.

f This is chiefly meant by the Reubenites, Gadites, and halfe the tribe of Manasseh.

g Meaning the rereward, wherein was the standard of the tribe of Dan, Numb. 10.25.

h For that day.

i The tribe of Dan was so called, because it marched last, and gathered vp whatsoeuer was left of others.

k Besides euery day once for the space of sixe dayes.

l That is, appointed wholy to be destroyed.

Chap. 2.4.

Leuit. 27.21.

numb 21.2.

deut. 13.15,17.

m And therefore cannot be put to any priuate vse, but must be first molten, and then serue for the Tabernacle.

Hebr. 11.30.

2.*Mac.* 12.15,16.

Chap. 2.14.

hebr. 11.31.

ther, and her mother, and her brethren, and all that she had: also they brought out all her family, and put them [n] without the hoste of Israel.

24 After, they burnt the citie with fire, and all that was therein: onely the siluer and the gold, and the vessels of brasse, and yron, they put vnto the treasure of the [o] house of the Lord.

25 So Ioshua saued Rahab the harlot, and her fathers houshold, & all that shee had, and she [p] dwelt in Israel euen vnto this day, because shee had hid the messengers, which Ioshua sent to spie out Iericho.

26 ¶ And Ioshua sware at that time, saying, Cursed be the man before the Lord, that riseth vp, and buildeth this citie Iericho: [q] hee shall lay the foundation thereof in his eldest sonne, and in his youngest sonne shall he set vp the gates of it.

27 So the Lord was with Ioshua, and he was famous through all the world.

n For it was not lawfull for strangers to dwell among the Israelites, till they were purged.

o Meaning, the Tabernacle.

p For she was married to Salmon prince of the tribe of Iudah, Matt. 1.5.

q He shall build it to the destruction of all his stocke, which thing was fulfilled in Hiel of Bethel, 1. King. 16.34.

CHAP. VII.

1 The Lord is angry with Achan. 4 They of Ai put the Israelites to flight. 6 Ioshua prayeth to the Lord. 16 Ioshua enquireth out him that sinned, and stoneth him and all his.

BUt the children of Israel committed a trespasse in the [a] excommunicate thing: for [*] Achan the sonne of Carmi, the sonne of Zabdi, the son of Zerah of the tribe of Iudah, tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Ioshua sent men from Iericho to [b] Ai, which is beside Beth-auen, on the East side of Beth-el, and spake vnto them, saying, Goe vp, and view the countrey. And the men went vp, and viewed Ai.

3 And returned to Ioshua, and said vnto him, Let not all the people go vp, but let as it were two or three thousand men goe vp, and smite Ai, and make not all the people to labour thither, for they are few.

4 So there went vp thither of the people about three thousand men, and they fled before the men of Ai.

5 And the [c] men of Ai smote of them vpon a thirtie & six men: for they chased them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the hearts of the people melted away like water.

6 ¶ Then Ioshua rent his clothes, and fel to the earth vpon his face before the Arke of the Lord, vntill the eventide, hee, and the Elders of Israel, and put duist vpon their heads.

7 And Ioshua said, Alas O Lord God, wherefore hast thou brought this people ouer Iorden, to deliuer vs into the hand of the Amorites, and to destroy vs? would God we had bene content to dwell on the [d] other side Iorden.

8 O Lord, what shall I say, when Israel turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shall compasse vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mighty [e] Name?

a In taking that which was commanded to bee destroyed. *Chap. 22.20. 1 chron. 2.7.*

b This was a city of the Amorites: for there was another so called among the Ammonites, Ier. 49.3. The first Ai is called Aiath, Isa. 10.28.

c God would by this ouerthrow make them more earnest to search out & punish the sinne commited

d This infirmity of his faith shewed how wee are inclined of nature to distrust.

e When thine enemies shall blasphemie thee, and say that thou wilt not able to defend vs from them.

10 ¶ And the Lord said vnto Ioshua, Get thee vp: wherefore liest thou thus vpon thy face?

11 Israel hath sinned, & they haue transgressed my Couenant, which I commanded them: for they haue euen taken of the excommunicate thing, and haue also stollen, and dissembled also, and haue put it euen with their owne stuffe.

12 Therefore the children of Israel cannot stand before their enemies, but haue turned their backs before their enemies, because they be execrable: neither will I be with you any more, except ye [f] destroy the excommunicate from among you.

13 Vp therefore, sanctifie the people, and say, Sanctifie your selues against to morow: for thus saith the Lord God of Israel, There is an execrable thing among you, O Israel; therefore yee cannot stand against your enemies, vntill ye haue put the [g] execrable thing from among you.

14 In the morning therefore ye shall come according to your tribes, and the tribe which the Lord taketh, shall come according to the families: and the familie which the Lord shall take, shall come by the housholdes: and the houshold which the Lord shall take, shall come man by man.

15 And he that is [h] taken with the excommunicate thing, shall be burnt with fire, he, and all that he hath, because hee hath transgressed the couenant of the Lord, & because he hath wrought follie in Israel

16 ¶ So Ioshua rose vp early in the morning, and brought Israel by their tribes, and the tribe of Iudah was taken.

17 And hee brought the families of Iudah, and tooke the familie of the Zarhites, and he brought the familie of the Zarhites, man by man, and Zabdi was taken.

18 And hee brought his houshold, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah was taken.

19 Then Ioshua sayd vnto Achan, My sonne, I beseech thee giue glory to the Lord God of Israel, and make [i] confession vnto him, and shew me now what thou hast done: hide it not from me.

20 And Achan answered Ioshua, and said, Indeed I haue sinned against the Lord God of Israel, and thus and thus haue I done.

21 I saw among the spoyle a goodly [k] Babylonish garment, and two hundred shekels of siluer, and a wedge of golde of fiftie shekels weight, and I coueted them, and tooke them: and behold, they lie hid in the earth, in the mids of my tent, and the siluer vnder it.

22 ¶ Then Ioshua sent messengers, which ran vnto the tent, and behold, it was hid in his tent, and the siluer vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Ioshua, and vnto all the children of Israel, and laid them before the Lord.

24 Then Ioshua tooke Achan the [l] sonne of Zerah, and the siluer, and the garment, and the [l] wedge of gold, & his [m] sonnes, and his

f Then to suffer wickednesse vnpunished, is to refuse God willingly.

g Meaning, the man that tooke of the thing forbidden.

h That is found guiltie, either by lots, or by the iudgement of Vrim, Num. 27.21.

i By declaring the trueth: for God is glorified when the trueth is confessed.

k Such a rich garment as the States of Babylon did weare.

l Or, Nephew.

l Some reade a plate: others a rod, and some a tongue.

m This iudgement onely appertaineth to God, and to whom he wil reueile it: to man he hath commanded not to punish the chide for the fathers fault, Deu. 24.16.

his daughters, and his oxen, and his asses, and his sheepe, and his tent, and all that hee had: and all Israel with him brought them vnto the valley of Achor.

n He declareth that this is Gods iudgement, because he had offended, and caused others to be slaine.

25 And Iosh ua sayd, n In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones.

26 And they cast vpon him a great heape of stones vnto this day: and so the Lord turned from his fierce wrath: therefore hee called the name of that place, the valley of Achor, vnto this day.

CHAP. VIII.

3 The siege, 19 and winning of Ai. 29 The king thereof is hanged. 30 Iosh ua setteth vp an altar. 32 Hee writeth the Law vpon stones, 35 and readeth it to all the people.

Deut. 1. 21. & 29. and 7. 18.

AFter, the Lord said vnto Iosh ua, * Feare not, neither be thou faint hearted: take all the men of warre with thee, & arise, goe vp to Ai: behold, I haue giuen into thine hand the king of Ai, and his people, and his citie, and his land.

Chap. 6. 21.

2 And thou shalt doe to Ai & to the king thereof, as thou didst vnto * Iericho and to the king thereof: neuertheless, the spoyle thereof and the * cattell thereof shall ye take vnto you for a pray: thou shalt lie in waite against the city on the a backside thereof.

Deut. 20. 14.

a Meaning, on the Westside, as Verse 9.

3 ¶ Then Iosh ua arose, and all the men of warre, to goe vp against Ai: and Iosh ua chose out thirty thousand strong men, and valiant, and sent them away by night.

4 And he commanded them, saying, Behold, b yee shall lie in waite against the citie on the backside of the citie: goe not very farre from the citie, but be yee all in a readinesse.

b God would not destroy Ai by miracle, as Iericho, to the intent that other nations might feare the power and policie of his people.

5 And I and all the people that are with mee, will approch vnto the citie: and when they shall come out against vs, as they did at the first time, then will wee flee before them.

6 For they will come out after vs, till we haue brought them out of the citie: for they will say, They flee before vs as at the first time: so we will flee before them.

7 Then you shall rise vp from lying in waite, and || destroy the city: for the Lord your God will deliuer it into your hand.

|| Or, drive out (the inhabitants) of the citie.

8 And when yee haue taken the city, yee shall set it on fire: according to the commandement of the Lord shall yee doe: behold, I haue charged you.

9 ¶ Iosh ua then sent them forth, and they went to lie in waite, and abode betweene Beth-el and Ai, on the West side of Ai: but Iosh ua lodged that night c among the people.

c With the rest of the armie.

10 And Iosh ua rose vp early in the morning, and d numbred the people: and hee and the Elders of Israel went vp before the people against Ai.

d That is, viewed or mustered them, and set them in aray.

11 Also all the men of warre that were with him, went vp and drew neere, and came against the citie, and pitched on the North side of Ai: and there was a valley betweene them and Ai.

12 And he tooke about fiue thousand men e and set them to lie in wait betweene Beth-el, and Ai, on the West side of the city.

e He sent these few, that the other which lay in ambush, might not be discouered.

13 And the people set all the host that was on the North side against the citie, and the lyers in wait on the West against the citie: and Iosh ua went the same night into the f mids of the valley.

f To the intent that they in the city might the better discouer his army.

14 ¶ And when the king of Ai sawe it, then the men of the city hasted, and rose vp early, and went out against Israel to battel, hee and all his people at the time appointed, before the plaine: for hee knew not that any lay in waite against him on the backside of the city.

15 Then Iosh ua and all Israel g as beaten before them, fled by the way of the wilderness.

g As they which fained to flee for feare.

16 And all the people of the city were called together to pursue after them: and they pursued after Iosh ua, & were drawen away out of the city,

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel,

18 Then the Lord sayd vnto Iosh ua, h Stretch out the speare that is in thine hand, toward Ai: for I will giue it into thine hand: and Iosh ua stretched out the speare that he had in his hand, toward the citie.

h Or lift vp the banner, to signifie when they shall inuade the citie.

19 And they that lay in wait, arose quickly out of their place, and ranne assoone as he had stretched out his hand, and they entred into the citie, and tooke it, and hasted, and set the citie on fire.

20 And the men of Ai looked behinde them, and saw it: for loe, the smoke of the citie ascended vp || to heauen: and they had no || power to flee this way or that way: for the people that fled to the wilderness, turned backe vpon the pursuers.

|| Or, toward the heauen.

|| Or, place.

21 When Iosh ua and all Israel saw that they that lay in waite, had taken the citie, and that the smoke of the citie mounted vp, then they turned againe, and slew the men of Ai.

22 Also the i other issued out of the citie against them: so were they in the midde of Israel, these being on the one side, and the rest on the other side: and they slew them, so that they let none of them * remaine nor escape.

i Which came out of the ambush.

Deut. 7. 2.

23 And the King of Ai they tooke aliue, and brought him to Iosh ua.

24 And when Israel had made an ende of slaying all the inhabitants of Ai in the field, that is, in the wilderness where they chased them, and when they were all fallen on the edge of the sword, vntill they were consumed, all the Israelites returned vnto Ai, and k smote it with the edge of the sword.

k For the fire which they had before set in the citie, was not to consume it, but to signifie vnto Iosh ua that they were entred.

25 And all that fell that day, both of men and women, were twelue thousand, euen all the men of Ai.

26 For Iosh ua drew not his hand backe againe, which he had stretched out with the speare, vntill he had vtterly destroyed all the inhabitants of Ai.

27 * Only the cattel and the spoyle of this citie, Israel tooke for a praye vnto themselues,

Num. 31. 22, 26. verse 2.

selues according vnto the word of the Lord, which he commanded Ioshua.

28 And Ioshua burnt Ai, and made it an heape for l euer, and a wildernesse vnto this day.

29 And the king of Ai he hanged on a tree vnto the euening. And assoone as the sunne was downe, Ioshua commanded m that they should take his carkeis downe from the tree, and cast it at the entring of the gate of the city, and * lay thereon a great heape of stones that remaineth vnto this day.

30 ¶ Then Ioshua built an altar vnto the Lord God of Israel, in mount Ebal,

31 As Moses the seruant of the Lord had commaunded the children of Israel, as it is written in the * booke of the Law of Moses, an altar of whole stone, ouer which no man had lift an yron: and they offered thereon burnt offrings vnto the Lord, and sacrificed peace offrings.

32 Also hee wrote there vpon the stones, a n rehearsall of the Lawe of Moses, which hee wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers and their Iudges stood on this side of the Arke, & on that side, before the Priests of the Leuites, which bare the Arke of the Couenant of the Lord) as well the stranger, as he that is borne in the countrey: halfe of them were ouer against mount Gerizim, and halfe of them ouer against mount Ebal, * as Moses the seruant of the Lord had commanded before, that they should blesse the children of Israel.

34 Then afterward he read all the words of the Law, the blessings and cursings, according to all that is written in the booke of the Law.

35 There was not a word of all that Moses had commanded, which Ioshua read not before all the congregation of Israel, * aswell before the o women and the children, as the stranger that was conuersant among them.

l That it could neuer be built againe.

m According as it was commanded, Deut. 21.23 Chap. 7.25, 26.

Exod. 20.25. deut. 27.5.

n Meaning the ten commandements, which are the summe of the whole Law.

Deut. 11.29. and 27.12, 13.

Deut. 31.12.

o So neither yong nor old, man nor woman were exempted from hearing the word of the Lord.

CHAP. IX.

1 Diuers kings assemble themselues against Ioshua. 3 The craft of the Gibeonites. 15 Ioshua maketh a league with them. 23 For their craft they are condemned to perpetuall slauery.

AND when all the kings that were a beyond Iorden, in the mountaines and in the valleys, & by all the coasts of b the great sea ouer against Lebanon (as the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hiuites, & the Iebusites) heard thereof,

2 They gathered themselues together to fight against Ioshua, and against Israel with one ‡ accord.

3 ¶ * But the inhabitants of Gibeon heard what Ioshua had done vnto Iericho and to Ai.

4 And therefore they wrought craftily: for they went and fained themselues embassadours, and tooke olde sackes vpon their asses, and olde bottels for wine, both rent and c bound vp.

5 And old shoes and clouted vpon their feet: also the raiment vpon them was old, and all their prouision of bread was dried, and mouled.

6 So they came vnto Ioshua into the hoste to Gilgal, and said vnto him, and vnto the men of Israel, Wee be come from a farre countrey: now therefore make a league with vs.

7 Then the men of Israel said vnto the d Hiuites, It may bee that thou dwellest among vs, how then can I make a league with thee?

8 And they said vnto Ioshua, We are thy seruants. Then Ioshua said vnto them, Who are ye? and whence come ye?

9 And they answered him, From a very farre countrey thy seruants are come for e the Name of the Lord thy God: for wee haue heard his fame and all that hee hath done in Egypt,

10 And all that he hath done to the two kings of the Amorites that were beyond Iorden, to Sihon king of Heshbon, and to Og king of Bashan, which were at Ashtaroth.

11 Wherefore our Elders, & all the inhabitants of our countrey spake to vs, saying, Take victuals ‡ with you for the iourney, and go to meet them, and say vnto them, We are your seruants: now therefore make yee a league with vs.

12 This our f bread we toke it hot with vs for victuals out of our houses the day we departed to come vnto you: but now behold, it is dried, and it is mouled.

13 Also these bottels of wine which wee filled, were new, and lo, they be rent, and these our garments and our shoes are old, by reason of the exceeding great iourney.

14 ¶ And the g men accepted their tale concerning their victuals, and counselled not with the mouth of the Lord.

15 So Ioshua made peace with them, and made a league with them, that he would suffer them to liue: also the princes of the Congregation sware vnto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel tooke their h iourney, & came vnto their cities the third day, and their cities were Gibeon, and Chephirah, and Beeroth, and Kiriath-iearim.

18 And the children of Israel slew them not, because the princes of the Congregation had sworne vnto them by the Lord God of Israel: wherefore all the congregation murmured against the princes.

19 Then all the princes said vnto all the Congregation, We haue sworne vnto them by the Lord God of Israel: now therefore we may not touch them.

20 But this we will do to them, & let them liue, lest the wrath be vpon vs, because of the k oath which we sware vnto them.

21 And the princes said vnto them again, Let them liue, but they shall hew wood, and draw water vnto all the Congregation, as the princes appoint them.

22 Ioshua then called them, and talked with them, and sayde, Wherefore haue yee

a In respect of the plaine of Moab.

b The maine sea called Mediterraneum.

‡ Ebr. one mouth.

2. Sam. 21.1.

c Because they were all worne.

d For the Gibeonites and the Hiuites were all one people.

e Been the idolaters for feare of death wil pretend to honour the true God, and receiue his religion.

‡ Ebr. in your hand.

f The wicked lacke no arte nor spare no lies to set forth their policie, when they wil deceiue the seruants of God.

g Some thinke that the Israelites ate of their victuals, and so made a league with them.

h From Gilgal.

i Fearing lest for their fault the plague of God should haue light vpon them all.

k This doth not establish rash othes, but sheweth Gods mercy toward his, which would not punish them for this fault.

beguiled vs, saying, We are very farre from you, when ye dwell among vs?

23 Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood, & drawers of water for [l] the house of my God.

24 And they answered Iosshua, and said, Because it was tolde thy seruants, that the Lord thy God had *commanded his seruant Moses to giue you all the land, & to destroy all the inhabitants of the land out of your sight, therfore we were exceeding sore afraid for our liues at the presence of you, and haue done this thing:

25 And behold now, we are in thine hand: do as it seemeth good and right in thine eyes to doe vnto vs.

26 Euen so did he vnto them, and deliuered them out of the [m] hand of the children of Israel, that they slew them not.

27 And Iosshua appointed them that same day to bee hewers of wood, & drawers of water for the Congregation, and for the [n] altar of the Lord vnto this day, in the place which he should chuse.

l For the vses of the Tabernacle, and of the Temple when it shall be built.

Deut.7.1.

m Who were minded to put them to death for feare of Gods wrath.

n That is, for the sacrifices of the Temple, as verse 23.

CHAP. X.

1 Fiue kings make war against Gibeon, whom Iosshua discomfiteth. 11 The Lord rained hailestones, and slewe many. 12 The Sunne standeth at Iosshua prayer. 26 The fiue kings are hanged. 29 Many moe cities and kings are destroyed.

NOw when Adoni-zedek king of Ierusalem had heard how Iosshua had taken Ai, and had destroyed it, (* for as hee had done to Iericho, and to the king thereof, so he had done to * Ai and to the king thereof) and how the inhabitants of Gibeon had made peace with Israel, and were among them,

Chap.6.15,21.

Chap.8.3,28,29.

2 Then they feared exceedingly: for Gibeon was a great city, as one of the royall cities: for it was greater then Ai, and all the men thereof were mighty.

3 Wherefore [a] Adoni-zedek king of Ierusalem sent vnto Hoham king of Hebron, and vnto Piram king of Iarmuth, and vnto Iapia king of Lachish, and vnto Debir king of Eglon, saying,

4 Come vp vnto me, and helpe me, that wee may smite Gibeon: for they haue made peace with Iosshua and with the children of Israel.

5 Therefore the fiue kings of the Amorites, the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, and the king of Eglon gathered themselues together, and went vp, they with all their hostes, and besieged Gibeon, and made [b] warre against it.

6 And the men of Gibeon sent vnto Iosshua, euen to the hoste to Gilgal, saying, Withdraw not thine hand frō thy seruants: come vp to vs quickly, and saue vs, and helpe vs: for all the kings of the Amorites which dwell in the mountaines, are gathered together against vs.

7 So Iosshua ascended from Gilgal, hee and all the people of warre with him, and all the men of might.

8 ¶ And the Lord sayde vnto Iosshua, [c] Feare them not: for I haue giuen them into thine hand: none of them shall stand against thee.

a That is, Lord of iustice, so tyrants take to themselues glorious names, when indeed they be very enemies against God and all iustice.

b So enuious the wicked are, when any depart from their hand.

c Lest Iosshua should haue thought that God had sent this great power against him for his vnlawfull league with the Gibeonites, the Lord heere strengtheneth him.

9 Iosshua therefore came vnto them suddenly: for hee went vp from Gilgal all the night.

10 And the Lord discomfited them before Israel, & slew them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Beth-horon, and smote them to Azekah, and to Makkedah.

11 And as they fled from before Israel, and were in the going downe to Beth-horon, the Lord cast downe great stones from heauen vpon them, vntil Azekah, and they died: they were moe that died with the [d] hailestones then they whom the children of Israel slew with the sword.

12 ¶ Then spake Iosshua to the Lord in the day when the Lord gaue the Amorites before the children of Israel, and hee sayde in the sight of Israel, * Sunne, stay thou in Gibeon, and thou Moone, in the valley of Aialon.

13 And the Sunne abode, and the Moone stood still, vntill the people auenged themselues vpon their enemies: (is not this written in the booke of [e] Iasher?) so the Sunne abode in the mids of the heauen, and hasted not to goe downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lord heard the voyce of a man: for the Lord [f] fought for Israel.

15 ¶ After, Iosshua returned, and all Israel with him vnto the campe to Gilgal.

16 But the fiue kings fled and were hid in a caue at Makkedah.

17 And it was told Iosshua, saying, The fiue kings are found hid in a caue at Makkedah.

18 Then Iosshua said, Roule great stones vpon the mouth of the caue, and set men by it for to keepe them.

19 But stand yee not still: follow after your enemies, and ‡ smite all the hindmost, suffer them not to enter into their cities: for the Lorde your God hath giuen them into your hand.

20 And when Iosshua and the children of Israel had made an ende of slaying them with an exceeding great slaughter, till they were consumed, and the rest that remained of them, were entred into walled cities.

21 Then all the people returned to the campe, to Iosshua at Makkedah in [g] peace: no man moued his tongue against the children of Israel.

22 After, Iosshua said, Open the mouth of the caue, and bring out these fiue kings vnto me forth of the caue.

23 And they did so, and brought out those fiue kings vnto him forth of the caue, euen the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, and the king of Eglon,

24 And when they had brought out those kings vnto Iosshua, Iosshua called for all the men of Israel, and said vnto the chiefe of the men of warre, which went with him, Come neere, set your feete vpon the [h] necks of these kings: and they came neere and set their feet vpon their necks,

d So we see that all things serue to execute Gods vengeance against the wicked.

Isai.28.21.

ecclus.46.4,5.

e Some reade the booke of the righteous: meaning Moses: the Chalde text readeth in the booke of the Law: but it is like that it was a booke thus named, which is now lost.

f By taking away the enemies hearts, & destroying them with hailestones.

‡ *Ebr. cut off all their traine, or taile.*

g Or, in safetie, so that none gaue them so much as an euill word.

h Signifying, what should become of the rest of Gods enemies, seeing that kings themselues were not spared.

25 And

25 And Ioshua saide vnto them, Feare not, nor be faint hearted, but bee strong, and of a good courage: for thus will the Lord do to all your enemies, against whom yee fight.

26 So then Ioshua smote them, and slew them, and hanged them on fiue trees, and they hanged still vpon the trees vntill the euening.

27 And at the going downe of the sunne, Ioshua gaue commaundement, that they should *take them downe off the trees, and cast them into the caue (wherein they had beene hid) and they laide great stones vpon the caues mouth, which remaine vntill this day.

*Deut. 21. 23. chap. 8. 29.

28 ¶ And that same day Ioshua toke † Makkedah and smote it with the edge of the sword, and the king thereof destroyed he with them, & ‖ all the soules that were therein, he let none remaine: for he did to the king of Makkedah, * as he had done vnto the king of Iericho.

† Ioshua taketh Makkedah.
‖ Or, euery person.
* Chap. 6. 21.

29 Then Ioshua went from Makkedah and all Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gaue † it also and the king thereof into the hand of Israel: and he smote it with the edge of the sword, and all the ‖ soules that were therein: hee let none remaine in it: for he did vnto the king thereof, as he had done vnto the king of Iericho.

† Libnah is taken.
‖ Or, persons.

31 ¶ And Ioshua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

32 And the Lord gaue † Lachish into the hand of Israel, which took it the second day, and smote it with the edge of the sword, and all the soules that were therein: according to all as he had done to Libnah.

† Lachish is taken.

33 ¶ Then Horam, king of † Gezer came vp to helpe Lachish: but Ioshua smote him and his people, vntill none of his remayned.

† The king of Gezer is slaine.

34 ¶ And from Lachish Ioshua departed vnto † Eglon, and all Israel with him, and they besieged it, and assaulted it.

† Eglon is taken.

35 And they toke it the same day, and smote it with the edge of the sword, and all the soules that were therein, he vtterly destroyed the same day, according to all that he had done to Lachish.

36 Then Ioshua went vp from Eglon, and all Israel with him vnto Hebron, and they fought against it.

† Hebron is taken.

37 And when they had taken † it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the soules that were therein: he left none remaining, according to all as he had done to Eglon: for he destroyed it vtterly, and all the soules that were therein.

38 ¶ So Ioshua returned, and all Israel with him to Debir, and fought against it.

* † Debir is taken.

39 And when he had taken † it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and vtterly destroyed all the soules that were therein, hee let none remaine: as he did to Hebron, so he did to Debir, and to the king thereof: as he had also done to Libnah, and to the king thereof.

40 ¶ So Ioshua smote all the hil countreys, and the South countreys, and the valleyes, and the [i] hill sides, and all their kings, and let none remaine, but vtterly destroyed euery soule, as the Lord God of Israel had commanded.

i Some reade Ashdoth, which signifieth the descents of the hils

41 And Ioshua smote them from Kadesh-barnea euen vnto Azzah, and all the countrey of Goshen euen vnto Gibeon.

42 And all these kings and their land did Ioshua take at [k] one time, because the Lord God of Israel fought for Israel.

k In one battel.

43 Afterward Ioshua and all Israel with him returned vnto the campe in [l] Gilgal.

l Where the Arke was, there to giue thankes for their victories.

CHAP. XI.

1 Diuers kings and cities, and countreys ouercome by Ioshua. 15 Ioshua did all that Moses had commaunded him. 20 God hardeneth the enemies hearts that they might be destroyed.

AND when Iabin king of Hazor had heard this, then he [a] sent to Iobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

a The more that Gods power appeareth, the more the wicked rage against it.

2 And vnto the kings that were by the North in the mountaines and plaines toward the South side of [b] Cinneroth, and in the valleys, & in the borders of Dor Westward,

b Which the Euangelists call the lake of Gennezereth, or Tiberias.

3 And vnto the Canaanites, both by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hiuites vnder [c] Hermon in the land of Mizpeh.

c Which was mount Sihon, as Deut. 4. 48.

4 And they came out and all their hosts with them, many people as the sand that is on the sea shore for multitude, with horses and charets exceeding many.

5 So all these kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lord said vnto Ioshua, Be not afraid for them: for to morrow about this time, will I deliuer them all slaine before Israel: thou shalt [d] hough their horses, and burne their charets with fire.

d That neither they should serue to the vse of war nor the Israelites should put their trust in them.

7 Then came Ioshua and all the men of warre with him against them by the waters of Merom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, and chased them vnto great Zidon, and vnto [e] Misrephothmaim, and vnto the valley of Mispeh Eastward, and smote them vntil they had none remaining of them.

e Which signifieth hot waters, or according to some, brine pits.

9 And Ioshua did vnto them as the Lord bade him: he houghed their horses, and burnt their charets with fire.

10 ¶ At that time also Ioshua turned backe, and toke Hazor, and smote the king thereof with the sword: for Hazor before time was the head of all those kingdomes.

11 Moreouer they smote all the [f] persons that were therein with the edge of the sword, vtterly destroying all, leauing none aliue, and he burnt Hazor with fire.

f Both men, women, and children.

12 So all the cities of those kings, and all the kings of them did Ioshua take, and smote them with the edge of the sword, and vtterly destroyed them, * as Moses the seruant of the Lord had commaunded.

* Num. 33. 53. deut. 7. 2.

13 But Israel burnt none of these cities that stood still in their g strength, saue Hazor onely, that Iosh. burnt.

14 And all the spoile of these cities, and the cattell, the children of Israel tooke for their pray, but they smote euery h man with the edge of the sword, vntil they had destroyed them, not leauing one aliue.

15 ¶ As the Lord * had commanded Moses his seruant, so did Moses * command Iosh. and so did Iosh: hee left nothing vndone of all that the Lord had commaunded Moses.

16 So Iosh. tooke all this land of the mountaines, and all the South, and all the land of Goshen, and the low countrey, and the plaine, and the i mountaine of Israel, and the low countrey of the same.

17 From the mount k Halak, that goeth vp to Seir, euen vnto || Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their kings he tooke, and smote them, and slew them.

18 Iosh. made warre long time with all those kings.

19 Neither was there any city that made peace with the children of Israel, * saue those Hiuites that inhabited Gibeon: all other they tooke by battell.

20 For it came of the Lord to l harden their hearts that they should come against Israel in battel, to the intent that they should destroy them vtterly, and shew them no mercy but that they should bring them to naught: as the Lord had commanded Moses.

21 ¶ And that same season came Iosh. & destroyed the Anakims out of the mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel: Iosh. destroyed them vtterly with their cities.

22 There was no Anakim left in the land of the children of Israel: onely in Azzah, m in Gath, and in Ashdod were they left.

23 So Iosh. tooke the whole land, according to all that the Lord had sayde vnto Moses: and Iosh. gaue it for an inheritance vnto Israel * according to their portions through their tribes: then the land was at rest without warre.

g Which were strong by situation and not hurt by warre.
h All mankind.
Exod. 34.11. Deut. 7.2.
i That is, Samaria.
k So called because it was bare and without trees.
[Or, the valley of Gad.
Chap. 9.3.
l That is, to giue them ouer to themselues: and therefore they could not but rebel against God, and seeke their own destruction.
m Out of the which came Goliah, 1. Sam. 17.4
Num. 26.53.55.

CHAP. XII.

1 What kings Iosh. and the children of Israel killed on both sides of Iorden, 24 Which were in number thirtie and one.

AND these are the kings of the land, which the children of Israel smote and possessed their land, on the a other side Iorden toward the rising of the Sunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eastward.

2 * Sihon king of the Amorites, that dwelt in Heshbon, hauing dominion from Aroer, which is beside the riuer of Arnon and from the middle of the riuer, and from halfe Gilead, vnto the riuer Iabbok, in the border of the children of Ammon.

3 And from the plaine vnto the Sea of Cinneroth Eastward, and vnto the Sea of the || plaine, euen the salt sea, Eastward, the way to Beth-iesimoth, and from the south vnder the || springs of * Pisgah.

4 ¶ They conquered also the coast of Og king of Bashan of the * remnant of the Giants, which dwelt at Ashtaroth, and at Edrei.

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the border of the Geshurites, and the Maachathites, and halfe Gilead, euen the border of Sihon king of Heshbon.

6 Moses the seruant of the Lord, and the children of Israel smote them: * Moses also the seruant of the Lord gaue their land for a possession vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manasseth.

7 ¶ These also are the kings of the countrey, which Iosh. and the children of Israel smote on this side Iorden Westward, from Baal-gad in the valley of Lebanon, euen vnto the mount b Halak that goeth vp to Seir, and Iosh. gaue it vnto the tribes of Israel for a possession, according to their portions.

8 In the mountaines and in the valleys and in the plaines, and in the || hill sides, and in the wildernesse, and in the South, where were the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hiuites, and the Iebusites.

9 ¶ * The king of Iericho was one: * the king of Ai, which is beside Beth-el, one:

10 The * king of Ierusalem, one: the king of Hebron one:

11 The king of Iarmuth, one: the king of Lachish, one:

12 The king of Eglon, one: the * king of Gezer, one:

13 The * king of Debir, one: the king of Geder, one:

14 The king of Hormah, one: the king of Arad, one:

15 The * king of Libnah, one: the king of Adullam, one:

16 The * king of Makkedah, one: the king of Beth-el, one:

17 The king of Tappuah, one: the king of Hepher, one:

18 The king of Aphek, one: the king of Lasharon, one:

19 The king of Madon, one: the * king of Hazor, one:

20 The king of Shimron-meron, one: the king of Achshaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Iokneam || of Carmel, one:

23 The king of Dor, in the countrey of Dor, one: the king of the * nations of Gilgal, one:

24 The king of Tirzah, one: all the kings were thirtie and one.

a From Gilgal where Iosh. camped.
Num. 21.24. deut 3.6.
[Or, wildernesse.
[Or, hill sides.
Deut. 3.17. and 4.49.
Deut. 3.11. chap. 13.12.
Numb. 32.29. deut. 3.12. chap. 13.8.
b Reade Chap. 11. verse. 17.
[Or, in Ashdoth.
Chap. 6.2.
Chap. 8.29.
Chap. 10.23.
Chap. 10.33.
Chap. 10.39.
Chap. 10.29.30.
Chap. 10.28.
Chap. 11.10.
[Or, neere vnto Carmel.
Gen. 14.1.

CHAP. XIII.

3 The borders and coasts of the land of Canaan. 8 The possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh. 14 The Lord is the inheritance of Leui. 22 Balaam was slaine.

NOW when Iosh. was olde, and a stricken in yeeres, The Lord sayde vnto him, Thou art olde, and † growen in age, and

a Being almost an hundred and ten yere old.
†Eb. commen into yeeres.

and there remaineth exceeding much land to be [b] possessed:

2 This is the land that remaineth, all the ‖ regions of the Philistims, and, all Geshuri,

3 From ‡ Nilus which is ‡ in Egypt, euen vnto the borders of Ekron Northward: this is counted of the Canaanites, euen fiue lordships of the Philistims, the Azzithites, and the Ashdodites, the Eshkelonites, the Gittites, and the Ekronites, and the Anites:

4 From the South, all the land of the Canaanites, and the ‡ caue that is beside the Sidonians vnto Aphek, and to the borders of the Amorites,

5 And the land of the Giblites, and all Lebanon towarde the Sunne rising from ‖ Bahal-gad vnder mount Hermon, vntill one come to Hamath.

6 All the inhabitants of the mountaines from Lebanon vnto [c] Misrephothmaim, and all the Sidonians, I wil cast them out from before the children of Israel: onely diuide thou it by lot vnto the Israelites, to inherite, as I haue commanded thee.

7 Now therefore diuide this land to inherite vnto the nine tribes, and to the halfe tribe of Manasseh.

8 For with halfe thereof, the Reubenites, and the Gadites haue receiued their inheritance, * which Moses gaue them beyond Jorden Eastward, euen as Moses the seruant of the Lord had giuen them,

9 From Aroer that is on the brinke of the riuer Arnon, and from the citie that is in the mids of the ‖ riuer, and all the plaine of Medeba, vnto Dibon,

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, vnto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geshurites, and of the Maachathites, and all mount Hermon, with all Bashan vnto Salcah:

12 All the kingdome of Og in Bashan, which reigned in Ashtaroth and in Edrei: (who remained of the * rest of the giants) for these did Moses smite, and cast them out.

13 But the children of Israel [d] expelled not the Geshurites, nor the Maachathites, but the Geshurites and the Maachathites dwell among the Israelites euen vnto this day.

14 Onely vnto the tribe of Leui he gaue none inheritance, but the sacrifices of the Lord God of Israel are [e] his inheritance, as he said vnto him.

15 ¶ Moses then gaue vnto the tribe of the children of Reuben inheritance, according to their families.

16 And their coast was from Aroer, that is on the brinke of the riuer Arnon, and from the city that is in the mids of the riuer, and all the plaine which is by Medeba:

17 Heshbon with all the cities therof that are in the plain: Dibon and ‖ Bamoth-baal, and Beth-baal-meon:

18 And Jahazah, and Kedemoth, & Mephaath:

19 Kiriathaim also, and Sibmah, and Zerethshahar in the mount of ‖ Emek:

20 And Beth-peor, and * Ashdoth pisgah, and Beth-ieshimoth:

21 And all the cities of the plaine: and all the kingdome of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote * with the princes of Midian, Eui, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling in the countrey.

22 And [f] Balaam the sonne of Beor the sowthsayer, did the children of Israel slay with the sworde, among them that were slaine.

23 And the border of the children of Reuben was Jorden with the coasts. This was the inheritance of the children of Reuben, according to their families, with the cities and their villages.

24 ¶ Also Moses gaue inheritance vnto the tribe of Gad, euen vnto the children of Gad, according to their families.

25 And their coastes were Jazer, and all the cities of Gilead, and halfe the land of the children of Ammon vnto Aroer, which is before Rabbah:

26 And from Heshbon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir:

27 And in the valley of Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdome of Sihon king of Heshbon, vnto Jorden and the borders euen vnto the Sea coast of Cinnereth, [g] beyond Jorden Eastward.

28 This is the inheritance of the children of Gad, after their families, with the cities and their villages.

29 ¶ Also Moses gaue inheritance vnto the halfe tribe of Manasseh: and this belonged to the halfe tribe of the children of Manasseh, according to their families.

30 And their border was from Mahanaim, euen all Bashan, to wit, all the kingdome of Og king of Bashan, and all the townes of Jair which are in Bashan, threescore cities,

31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdome of Og in Bashan, * were giuen vnto the [h] children of Machir the sonne of Manasseh, to halfe of the children of Machir after their families.

32 These are the heritages, which Moses did distribute in the plaine of Moab beyond Jorden toward Jericho Eastward.

33 * But vnto the tribe of Leui Moses gaue none inheritance: for the Lord God of Israel is their inheritance, * as he said vnto them.

b After that the enemies are ouercome.
‖ Or, borders.
‡ Ebr. Shihor.
‡ Ebr vpon the face of Egypt.
‡ Ebr. Mearah.
‖ Or, the plaine of Gad.
c Reade Chap. 11.8.
Numb. 32.33. deut. 3.13. chap. 22.4.
‖ Or, valley.
Deut. 3.11. chap. 12.4.
d Because they destroied not all as God had commanded, they that remained, were snares and pricks to hurt them, Num. 33.55. chap. 23.13. iudg. 2.3.
e Leui shall liue by the sacrifices, Num. 18.21.
‖ Or, hie places of Baal.
‖ Or, the valley. Deut. 3.17.
Num. 31.8.
f So that both they which obeyed wicked counsell, and the wicked counseller perished by the iust iudgement of God.
g That is, in the land of Moab.
Numb. 32.39.
h Meaning, his nephewes, and posterity.
Chap. 18.7.
Numb. 18.20.

CHAP. XIIII.

2 The lande of Canaan was diuided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promised him. 13 Hebron was giuen him.

THese also are the places which the children of Israel inherited in the land of Canaan, * which Eleazar the Priest, and Iosuah the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel distribu-

Numb. 34.17.

distributed to them.

2 *By the lot of their inheritance, as the Lord had commanded by the hand of Moses, to giue to the nine tribes, and the halfe tribe.

3 For Moses had giuen inheritance vnto [a] two tribes and an halfe tribe beyond Iorden: but vnto the Leuites he gaue none inheritance among them.

4 For the children of Ioseph were [b] two tribes, Manasseh and Ephraim: therefore they gaue no part vnto the Leuites in the land, saue cities to dwell in, with the suburbes of the same for their beastes and their substance.

5 *As the Lord had commanded Moses, so the children of Israel did when they diuided the land.

6 ¶ Then the children of Iudah came vnto Iosh̃ua in Gilgal: and Caleb the sonne of Iephunneh the Kenezite sayd vnto him, Thou knowest what the Lord sayde vnto Moses the man of God, concerning [c] me and thee in Kadesh barnea.

7 Fourtie yeere old was I, when Moses the seruaunt of the Lord sent mee from Kadesh-barnea to espie the land, and I brought him worde againe as I thought in mine heart.

8 But my [d] brethren that went vp with mee, discouraged the heart of the people: yet I followed still the Lord my God.

9 Wherefore Moses sware the same day, saying, Certainely the land whereon thy feet haue troden, shall bee thine inheritance, and thy childrens for euer, because thou hast followed constantly the Lord my God.

10 Therefore behold now, the Lord hath kept mee aliue, as hee promised, this is the fourtie and fifth yeere since the Lord spake this thing vnto Moses, while the children of Israel wandered in the wildernesse: and now loe, I am this day fourescore and foure yeere old:

11 And yet am as *strong at this time, as I was when Moses sent me: as strong as I was then, so strong am I now, either for warre or ‡ for gouernment.

12 Now therefore giue mee this mountaine whereof the Lord spake in that day (for thou heardest in that day, how the ‖ Anakims were there, and the cities great and walled) [e] if so bee the Lord will bee with mee that I may driue them out, as the Lord said.

13 Then Iosh̃ua blessed him, and gaue vnto Caleb the sonne of Iephunneh, Hebron for an inheritance.

14 *Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenezite vnto this day: because he followed constantly the Lord God of Israel.

15 And the name of *Hebron was before time, Kiriath-arba: which Arba was a [f] great man among the Anakims: thus the lande ceased from warre.

*Numb 26.55. and 33.54.

a As Reuben and Gad, and half the tribe of Manasseh, Numb. 32.33.

b So though Leui lacked, yet were there still twelue tribes by this meanes. *Numb.* 35.2. *chap.* 21.2.3.

c Which was, that they two onely should enter into the land, Numb. 14.24.

d Which were the ten other spies.

Eccl. 46.9.

‡ *Ebr. to goe out and come in.*

‖ *Or, giants.*

e This he spake of modesty and not of doubting.

Chap. 21.12. 1.*mac.* 2.56.

*Chap. 15.13.

f Either for his power or persons.

CHAP. XV.

1 The lot of the children of Iudah, and the names of the cities and villages of the same. 13 Calebs portion. 18 The request of Achsah.

THis then was the lot of the tribe of the children of Iudah by their families: euen * to the border of Edom and the wildernesse of * Zin, Southward on the South coast.

2 And their South border was the salt Sea coast, from [a] the point that looketh Southward.

3 And it went out on the Southside toward Maaleth-akrabbim, and went along to Zin, and ascended vpon the Southside vnto Kadesh-barnea, and went along to Hezron, and went vp to Adar, and fet a compasse to Karkaa.

4 From thence went it along to Azmon, and reached vnto the riuer of Egypt, and the end of that coast was on the West side: this shalbe your South coast.

5 Also the East border shall bee the salt Sea, vnto the [b] end of Iorden: and the border on the North quarter from the point of the Sea, and from the end of Iorden.

6 And this border goeth vp to Bethhogla, and goeth along by the Northside of Beth-arabah: so the border from thence goeth vp to the [c] stone of Bohan the sonne of Reuben.

7 Againe this border goeth vp to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lieth before the going vp to Adummim, which is on the Southside of the riuer: also this border goeth vp to the waters of ‖ En-shemesh, and endeth at * En rogel.

8 Then this border goeth vp to the valley of the sonne of Hinnom, on the Southside of the Iebusites: the same is Ierusalem: also this border goeth vp to the toppe of the mountaine that lyeth before the valley of Hinnom Westward, which is by the ende of the valley of the ‡ gyants Northward.

9 So this border compasseth from the top of the mountaine vnto the fountaine of the water of Nephtoah, and goeth out to the cities of mount Ephron: & this border draweth to Baalah, which is ‖ Kiriath-iearim.

10 Then this border compasseth from Baalah Westward vnto mount Seir, and goeth along vnto the side of mount Iearim, which is Chesalon on the Northside: so it commeth downe to Beth-shemesh, and goeth to Timnah.

11 Also this border goeth out vnto the side of Ekron Northward: and this border draweth to Shicron, and goeth along to mount Baalah, and stretcheth vnto Iabneel: and the endes of this coast are to the [d] Sea.

12 And the West border is to the great Sea: so this border shall bee the bounds of the children of Iudah round about, according to their families.

13 ¶ And vnto Caleb the sonne of Iephunneh did Iosh̃ua giue a part among the children of Iudah as the Lord commanded him, euen * Kiriath-arba of the father of Anak, which is in Hebron.

14 And Caleb [e] drone thence three sonnes of Anak, Sheshai, and Ahiman, and Talmai, the sonnes of Anak.

15 And

*Numb. 34.3. Num. 33.36.

a The Hebrew word signifieth tongue, whereby is meant, either the arme of the Sea that commeth into the land, or a rocke or cape that goeth in the Sea.

b Meaning, the mouth of the riuer where it runneth into the salt sea.

c Which was a marke to part their countreys.

‖ *Or, the fountaine of the Sunne.* 1.*King.* 1.9.

‡ *Ebr. Rephaim.*

‖ *Or, the citie of woods.*

d Meaning, towards Syria.

*Chap. 14.15.

e This was done after the death of Iosh̃ua, Iudg. 1.10,20.

15 And he went vp thence to the inhabitants of Debir: and the name of Debir beforetime was Kiriath-sepher.
16 Then Caleb said, He that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.
17 And Othniel the sonne of Kenaz, the || brother of Caleb tooke it: and he gaue him Achsah his daughter to wife.
18 And as she went in to him, she moued him to aske of her father a field: and [f] shee lighted off her asse, and Caleb said vnto her, What wilt thou?
19 Then she answered, || Gine me a blessing: for thou hast giuen mee the South countrey: [g] gine mee also springs of water. And hee gaue her the springs aboue, and the springs beneath.
20 This shall bee the inheritance of the tribe of the children of Iudah according to their families.
21 And the vtmost cities of the tribe of the children of Iudah, toward the coasts of Edom Southward, were Kabzeel, and Eder, and Iagur,
22 And Kinah, and Dimonah, & Adadah,
23 And Kedesh, and Hazor, and Ithnan,
24 Ziph, and Telem, and Bealoth,
25 And Hazor, Hadattah, and Kerioth, Hezron, (which is Hazor)
26 Amam and Shema, and Moladah,
27 And Hazar, Gaddah, and Heshmon, and Beth-palet,
28 And Hazar-shual, and Beer-sheba, and Biziothiah,
29 Baalah, and Iim, and Azem,
30 And Eltolad, & Chesil, [h] and Hormah,
31 And Ziklag, and Madmanna, and Sansannah,
32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all these cities are twenty and nine with their villages.
33 ¶ In the low countrey were Eshtaol and Zoreah, and Ashnah,
34 And Zanoah, and En-gannim, Tappuah, and Enam,
35 Iarmuth, and Adullam, Socoh, and Azekah,
36 And Sharaim, & Adithaim, and Gederah, and Gederothaim: foureteene cities with their villages.
37 Zenam, & Hadashah, & Migdal-gad,
38 And Dileam, & Mizpeh, & Iokthel,
39 Lachish, and Bozkath, and Eglon,
40 And Cabbon, & Lahmam, & Kithlish,
41 And Gederoth, Beth-dagon, & Naamah, and Makkedah: sixteene cities with their villages.
42 Lebnah, and Ether, and Ashan,
43 And Iiphtah, and Ashnah, & Nezib,
44 And Keilah, and Aczib, & Mareshah: nine cities with their villages.
45 Ekron with her ‡ townes and her villages.
46 From Ekron euen vnto the sea, all that lyeth about Ashdod with their villages,
47 Ashdod with her townes and her villages: Azzah with her townes and her villages, vnto the [i] riuer of Egypt, & the great sea was their coast.
48 ¶ And in the mountaines were Shamir, and Iattir, and Socoh,
49 And Dannah, and [k] Kiriath sannah (which is Debir)
50 And Anab, and Ashtemoh, and Anim,
51 And Goshen, and Holon, and Giloh: eleuen cities with their villages.
52 Arab, and Dumah, and Eshean,
53 And Ianum, and Beth-tappuah, and Aphekah,
54 And Humtah, & * Kiriath arba (which is Hebron) and Zior: nine cities with their villages.
55 Maon, Carmel, & Ziph, and Iuttah,
56 And Iezreel, & Iokdeam, and Zanoah,
57 Kain, Gibeah, and Timnah: ten cities with their villages.
58 Halhul, Beth-zur, and Gedor,
59 And Maarah, and Beth-anoth, and Eltekon: sixe cities with their villages.
60 Kiriath-baal, which is Kiriath iearim, and Rabbah: two cities with their villages.
61 ¶ In the wildernesse were Beth-arabah, Middin, and Secacah,
62 And Nibshan, & [l] the citie of salt, and En-gedi: sixe cities with their villages.
63 Neuertheles, the Iebusites that were the inhabitants of Ierusalem, could not the children of Iudah cast [m] out, but the Iebusites dwell with the children of Iudah at Ierusalem vnto this day.

CHAP. XVI.

1 *The lot or part of Ephraim.* 10 *The Canaanite dwelled among them.*

AND the lot fel to the [a] children of Ioseph from Iorden by Iericho vnto the water of Iericho Eastward, and to the wildernesse that goeth vp from Iericho by the mount Beth-el:
2 And goeth out from Beth-el to * Luz, and runneth along vnto the borders of Archiataroth,
3 And goeth downe Westward to the coast of Iaphleti, vnto the coast of Beth-horon the nether, and to Gezer: and the ends [b] thereof are at the Sea.
4 So the children of Ioseph, Manasseh and Ephraim [c] tooke their inheritance.
5 ¶ Also the borders of the children of Ephraim according to their families, euen the borders of their inheritance on the East side, were Atroth-addar, vnto Beth-horon the vpper.
6 And this border goeth out to the Sea vnto Michmethah on the North side, & this border returneth Eastward vnto Taanath-shiloh, and passeth it on the East side vnto Ianohah,
7 And goeth downe from Ianohah to Ataroth, and Naarath, and commeth to Iericho, [d] and goeth out at Iorden,
8 And this border goeth from Tappuah Westward vnto the riuer Kanah, and the ends thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.
9 And the [e] separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.
10 And they cast not out the Canaanite that

‖ Or, cousin.
f Because her husband taried too long.
‖ Or, grant me this petition.
g Because her countrey was barren, shee desired of her father a field that had springs, Iudg. 1. 14, 15.
h Which before was called Zephath, Iudg. 1. 17
‡ Ebr. daughters.
i Meaning, Nilus, as Cha. 13. 3.
k Which is also called Kiriath-sepher, verse 15.
* Chap. 14. 15.
l Of this citie the salt Sea hath his name.
m That is, vtterly, though they slew the most part and burnt their citie, Iudg. 1. 8.
a That is, to Ephraim and his children: for Manasshes portion followeth.
* Iudg. 1. 26.
b Of their inheritance.
c Seuerally, first Ephraim, and then Manasseh.
d For so farre the coasts reach.
e Because Ephraims tribe was far greater then Manasseh, therefore he had mo cities.

that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and serued vnder tribute.

CHAP. XVII.

1 The portion of the halfe tribe of Manasseh. 3 The daughters of Zelophehad. 13 The Canaanites are become tributaries. 14 Manasseh and Ephraim require a greater portion of heritage.

Gen.41.51. and 46.20 & 50.23 numb.32.39.

THis was also the lot of the tribe of Manasseh: for he was the * first borne of Ioseph, to wit, of Machir the first borne of Manasseh, and the father of Gilead: now because he was a man of warre, hee had Gilead and Bashan.

Numb.26.29.

2 And also * of the a rest of the sonnes of Manasseh by their families, euen of the sons of Abiezer, and of the sonnes of Helek, and of the sonnes of Asriel, and of the sonnes of Shechem, and of the sonnes of Hepher, and of the sonnes of Shemida: these were the males of Manasseh, the sonne of Ioseph according to their families.

a For the other halfe tribe had their portion beyond Iorden.

Num.26.33. and 27.1. & 36.2,11

3 ¶ * But Zelophehad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah:

4 Which came before Eleazar the Priest, and before Iosh ua the sonne of Nun, and before the Princes, saying, The Lord commanded Moses to giue vs an inheritance among our b brethren: therefore according to the commandement of the Lord, hee gaue them an inheritance among the brethren of their father.

b Among them of our tribe.

5 And there fell ten portions to c Manasseh, beside the land of Gilead & Bashan, which is on the other side of Iorden,

c In the land of Canaan: fiue to the males, and other fiue to the daughters of Zelophehad.

6 Because the daughters of Manasseh did inherite among his sonnes: and Manasseh s other sonnes had the land of Gilead.

7 ¶ So the borders of Manasseh were from Asher to Michmethah that lyeth before Shechem, and this border goeth on the right hand, euen vnto the inhabitants of En-tappuah.

8 The land of Tappuah belonged to Manasseh, but d Tappuah beside the border of Manasseh belongeth to the sonnes of Ephraim.

d Meaning, the citie it selfe.

9 Also this border goeth downe vnto the riuer Kanah Southward to the riuer: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the North side of the riuer, and the endes of it are at the e Sea.

‖ Or, the brooke of reedes.

e That is, toward the maine sea.

10 The South pertaineth to Ephraim, and the North to Manasseh, and the Sea is his border: and they met together in f Asher Northward, and in Issachar Eastward.

f In the tribe of Asher, and tribe of Issachar.

11 And Manasseh had in Issachar and in Asher, Beth-shean, and her townes, and Ibleam, and her townes, and the inhabitants of Dor with the townes thereof, and the inhabitants of En-dor with the towns thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the townes of the same, euen three countreyes.

12 Yet the children of Manasseh s could not destroy those cities, but the Canaanites dwelled still in that land.

13 Neuertheles, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholly.

g For at the first they lacked courage, and after agreed with them on condition contrary to Gods commandement.

14 Then the children of Ioseph spake vnto Iosh ua, saying, Why hast thou giuen mee but one lot and one portion to inherite, seeing I am a great people, forasmuch as the Lord hath h blessed mee hitherto?

h According to my father Iaakobs prophecie, Gen 48.19.

15 Iosh ua then answered them, If thou bee much people, get thee vp to the wood, and cut trees for thy selfe there in the land of the Perizzites, and of the Giants, i if mount Ephraim be too narrow for thee.

i If this mount bee not large enough, why doest not thou get more by destroying Gods enemies, as he hath commanded?

16 Then the children of Ioseph said, The mountaine will not be enough for vs: and all the Canaanites that dwell in the low countrey haue charets of yron, as well they in Beth-shean, and in the townes of the same, as they in the valley of Iezreel.

17 And Iosh ua spake vnto the house of Ioseph, to Ephraim, and to Manasseh, saying, Thou art a great people and hast great power, and shalt not haue one lot.

18 Therefore the mountaine shalbe thine: for it is a wood, and thou shalt cut it downe: and the ends of it shall be thine, k and thou shalt cast out the Canaanites, though they haue yron charets and though they bee strong.

k So that thou shalt enlarge thy portion thereby.

CHAP. XVIII.

1 The Tabernacle is set in Shiloh. 4 Certaine are sent to diuide the land to the other seuen tribes. 11 The lot of the children of Beniamin.

AND the whole Congregation of the children of Israel came together at Shiloh: for they set vp the a Tabernacle of the Congregation there, after the land was subiect vnto them.

a For they had now remoued it from Gilgal, and set it vp in Shiloh.

2 Now there remained among the children of Israel seuen tribes, to whom b they had not diuided their inheritance.

b As Eleazar, Iosh ua, and the heads of the tribes had done to Iudah, Ephraim, and halfe of Manasseh.

3 Therefore Iosh ua said vnto the children of Israel, How long are ye so slacke to enter and possesse the land which the Lord God of your fathers hath giuen you?

4 Giue from among you for euery tribe three men, that I may send them, and that they may rise and walke through the land, and distribute it according to c their inheritance, and returne to me.

c That is, into seuen portions, to euery tribe one.

5 And that they may diuide it vnto them into seuen parts, (Iudah shall abide in his coast at the South, and the house of Ioseph shall d stand in their coasts at the North)

d For these had their inheritance alreadie appointed.

6 Ye shall describe the land therefore into seuen parts, and shall bring them hither to mee, and I will cast lots for you here before the e Lord our God.

e Before the Arke of the Lord.

7 But the Leuites shall haue no part among you: for the f Priesthood of the Lord is their inheritance: also Gad and Reuben and halfe the tribe of Manasseh haue receiued their inheritance beyond Iorden Eastward, which Moses the seruant of the Lord gaue them.

f That is, the sacrifices and offerings, Chap. 13.14.

8 ¶ Then the men arose, and went their way: and Iosh ua charged them that went to describe the land, saying, Depart, and

goe throughthe land, and [g] describe it, and returne to me, that I may here cast lots for you before the Lord in Shiloh.

9 So the men departed, & passed through the land, and described it by cities into seuen parts in a booke, and returned to Ioshua into the campe at Shiloh.

10 ¶ Then Ioshua [h] cast lots for them in Shiloh before the Lord, and there Ioshua diuided the land vnto the children of Israel, according to their portions:

11 ¶ And the lot of the tribe of the children of Beniamin came forth according to their families, and the coast of their lot lay [i] betweene the children of Iudah, and the children of Ioseph.

12 And their coast on the Northside was from Iorden, and the border went vp to the side of Iericho on the North part, and went vp through the mountaines Westward, and the endes thereof are in the wildernesse of Beth auen:

13 And this border goeth along from thence to Luz, euen to the South side of Luz (the same is [k] Beth el) and this border descendeth to Atroth addar, neere the mount, that lieth on the South side of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the sea Southward, from the mount that lyeth before Beth-horon Southward: and the endes thereof are at Kiriath-baal (which is Kiriath-iearim) a citie of the children of Iudah: this is the West quarter.

15 And the South quarter is from the end of Kiriath iearim, and this border goeth out ‖ Westward, and commeth to the fountaine of waters of Nephtoah.

16 And this border descendeth at the end of the mountaine, that lyeth before the valley of Ben-hinnom, which is in the valley of the ‖ Giants Northward, and descendeth into the valley of Hinnom by the side of ‖ Iebusi Southward, and goeth downe to Enrogel,

17 And compasseth from the North, and goeth forth to [l] En-shemesh, and stretcheth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the * stone of Bohan the sonne of Reuben.

18 So it goeth along to the side ouer against the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward: and the endes thereof, that is, of the border, reach to the point of the salt Sea Northward, and to the [m] end of Iorden Southward, this is the South coast.

20 Also Iorden is the border of it on the East side: this is the inheritance of the children of Beniamin by the coastes thereof round about according to their families.

21 Now the cities of the tribe of the children of Beniamin according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Auim, and Parah, and Ophrah,

24 And Chephar-Ammonai, and Ophni, and Gaba: twelue cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, & Chephirah, & Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, Eleph, and Iebusi (which is [n] Ierusalem) Gibeath, and Kiriath: foureteene cities with their villages: this is the inheritance of the children of Beniamin according to their families.

CHAP. XIX.

1 *The portion of Simeon,* 10 *Of Zebulun,* 17 *Of Issachar,* 24 *Of Asher,* 32 *Of Naphtali,* 40 *Of Dan.* 49 *The possession of Ioshua.*

AGAIN the second lot come out to Simeon, euen for the tribe of the children of Simeon according to their families: and their inheritance was in the [a] mids of the inheritance of the children of Iudah.

2 Now they had in their inheritance, Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, & Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhen: thirteene cities with their villages.

7 Ain, Remmon, and Ether, and Ashan: foure cities with their villages.

8 And all the villages that were round about these cities, vnto Baalathbeer, and ‖ Ramath Southward: this is the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Iudah came the inheritance of the children of Simeon: for the part of the children of Iudah was too [b] much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Also the third lot arose for the children of Zebulun according to their families: and the coasts of their inheritance came to Sarid,

11 And their border goeth vp [c] Westward, euen to Marealah, and reacheth to Dabbasheth, and meeteth with the riuer that lyeth before Iokneam,

12 And turneth from Sarid Eastward toward the sunne rising vnto the border of Chisloth-tabor, and goeth out to Daberah, and ascendeth to Iaphia,

13 And from thence goeth along Eastward toward the sunne rising to Gittah-hepher, to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compasseth it on the North side to Hannathon, and the endes thereof are in the valley of Iiphtah-el,

15 And Kattah, and Nahallal, & Shimron, and Idalah, and [d] Beth-lehem: twelue cities with their villages.

16 This is the inheritance of the children of Zebulun according to their families: that is, these cities and their villages.

17 ¶ The fourth lot came out to Issachar, euen for the children of Issachar according to their families.

18 And their coast was Iezreelah, & Chesulloth,

[g] By writing the names of euery countrey and citie.

[h] That euery one should be content with Gods appointment.

[i] Their inheritance bordered vpon Iudah and Ioseph.

[k] Which was in the tribe of Ephraim: another Beth el was in the tribe of Beniamin.

‖ Or, to the Sea.

‖ Or, Rephaim.

‖ Or, Ierusalem.

[l] Which is in the tribe of Ephraim.

* Chap. 15. 6.

[m] To the very strait, where the riuer runneth into the salt Sea.

[n] Which was not wholy in the tribe of Beniamin, but part of it was also in the tribe of Iudah.

[a] According to Iaakobs prophesie, that he should be scattered among the other tribes, Gen. 49. 7.

‖ Or, Ramath-negeb.

[b] But this large portion was giuen them by Gods prouidence to declare their increase in time to come.

[c] Meaning, toward the great Sea.

[d] There was another Beth-lehem in the tribe of Iudah.

sulloth, and Shunem,
19 And Haphraim, and Shion, and Anaharath,
20 And Harabbith, and Kishion, & Abez,
21 And Remeth, and [e] En-gannim, and En-haddah, and Beth-pazzez.
22 And this coast reacheth to Tabor, and Shahazimath, and Beth-shemesh, and the ends of their coast reach to Iorden: sixteene cities with their villages.
23 This is the inheritance of the tribe of the children of Issachar, according to their families: that is, the cities and their villages.
24 ¶ Also the fift lot came out for the tribe of the children of Asher, according to their families.
25 And their coast was Helcath, and Hali, and Beten, and Achshaph,
26 And Alammelech, and Amad, & Mishcal, and came to Carmel Westward, and to Shihor Libnath,
27 And turneth toward the sunne rising to Beth dagon, and [f] commeth to Zebulun, and to the valley of Iiphtah-el toward the North side of Beth-emek, and Neiel, and goeth out on the left side of Cabul,
28 And to Ebron, and Rehob, and Hammon, and Kanah, vnto great Zidon.
29 Then the coast turneth to Ramah and to the strong citie of [g] Zor, and this border turneth to Holah, and the endes thereof are at the Sea from Hebel to Achzib,
30 Ummah also and Aphek, and Rehob: two and twentie cities with their villages.
31 This is the inheritance of the tribe of the children of Asher, according to their families: that is, these cities and their villages.
32 ¶ The sixt lot came out to the children of Naphtali, euen to the children of Naphtali according to their families.
33 And their coast was from [h] Heleph, and from Allon in Zaanannim, and Adaminekeb, and Iabneel, euen to Lacum, and the ends thereof are at Iorden.
34 So this coast turneth Westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the South side, and goeth to Asher on the West side, and to Iudah ‖ by Iorden toward the Sunne rising.
35 And the strong cities are Ziddim, Zer, and Hammath, Rakkath, and [i] Cinnereth,
36 And Adamah, & Ramah, and Hazor,
37 And Kedesh, and Edrei, and En-hazor,
38 And Iron, and Migdal-el, Horem, and Beth-anah, and Beth-shemesh: ninetæne cities with their villages.
39 This is the inheritance of the tribe of the children of Naphtali according to their families: that is, the cities and their villages.
40 ¶ The seuenth lot came out for the tribe of the children of Dan according to their families.
41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,
42 And Shaalabbin, and Aialon, and Ithlah,
43 And Elon, and Temnathah, and Ekron,
44 And Eltekeh, and Gibbethon, and Baalah,
45 And Iehud, and Bene-berak, & Gath-rimmon,
46 And Me-iarkon, and Rakkon, with the border that lieth before [k] Iapho.
47 But the coasts of the children of Dan fell out too little for them: therefore the children of Dan went vp to [l] fight against Lesham, and tooke it, & smote it with the edge of the sword, and possessed it, and dwelt therein, and called Lesham, * Dan, after the name of Dan their father.
48 This is the inheritance of the tribe of the children of Dan according to their families: that is, these cities and their villages.
49 ¶ When they had made an end of diuiding the land by the coasts thereof, then the children of Israel gaue an inheritance vnto Ioshua the sonne of Nun among them.
50 According to the worde of the Lord they gaue him the citie which he asked, euen * Timnath-serah in mount Ephraim: and he built the citie and dwelt therein.
51 * These are the heritages which Eleazar the Priest, and Ioshua the sonne of Nun and the chiefe fathers of the tribes of the children of Israel diuided by lot in Shiloh before the Lord at the dore of the Tabernacle of the Congregation: so they made an end of diuiding the countrey.

e There was an other city of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had al one name, and were distinct by the tribe onely.

f Ioyneth to the tribe of Zebulun, which lay more Eastward.

g Which was Tyrus, a strong citie in the sea.

h These cities were in the countrey of Zaanannim.

‖ Or, euen vnto Iorden.

i Of the which the lake of Gennezareth had his name.

k Called Ioppe.

l According as Iaakob had prophesied, Gen. 49. 17.

Indg. 18. 29.

Chap. 24. 30.

Num. 34. 17.

CHAP. XX.

2 The Lord commandeth Ioshua to appoint cities of refuge. 3 The vse thereof, 7 and their names.

THe Lord also spake vnto Ioshua, saying,
2 Speake to the children of Israel, and say, * Appoint you cities of refuge, whereof I spake vnto you by the hand of Moses,
3 That the slayer that killeth any person [a] by ignorance, and vnwittingly, may flee thither, and they shall be your refuge from the auenger of blood.
4 And he that doeth flee vnto one of those cities, shall stand at the entring of the gate of the citie, and shall shew his cause ‡ to the Elders of the citie, and they shal receiue him into the citie vnto them, and giue him a place that he may dwell with them.
5 And if the [b] auenger of blood pursue after him, they shall not deliuer the slayer into his hand, because he smote his neighbour ignorantly, neither hated hee him beforetime:
6 But he shall dwel in that citie vntil he stand before the Congregation in [c] iudgement, * or vntill the death of the hie Priest that shall bee in those dayes: then shall the slayer returne, and come vnto his owne city, and vnto his owne house, euen vnto the city from whence he fled.
7 ¶ Then they appoynted Kedesh in ‖ Galil in mount Naphtali, and Shechem in mount Ephraim, & Kiriath-arba, (which is Hebron) in the mountaine of Iudah.
8 And on the other side Iorden toward Iericho Eastward, they appointed * Bezer in the wildernesse vpon the plaine, out of the tribe of Reuben, and Ramoth in Gilead,

Exod. 21. 13. num. 35. 6, 11, 14 deut. 19. 2.

a At vnwares and bearing him no grudge.

‡ *Ebr. in the eares of the Elders.*

b That is, the neerest kinsman of him that is slaine.

c Till his cause were proued. *Num. 35. 25.*

‖ *Or, Galile.*

Deut. 4. 43. 1. chron. 6. 78.

Gilead out of the tribe of Gad, and Golan in Bashan, out of the [d] tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourned among them, that whosoeuer killed any person ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntill he stood before the [e] Congregation.

d Out of the halfe tribe of Manasseh beyond Iorden.

e Before the Iudges.

CHAP. XXI.

The cities giuen to the Leuites, 41 in number eight and fourtie. 44 The Lord according to his promise gaue the children of Israel rest.

Then came the ‖ principall fathers of the Leuites vnto Eleazar the Priest, and vnto Ioshua the sonne of Nun, and vnto the chiefe fathers of the tribes of the children of Israel,

‖ *Or, the chiefe of the fathers.*

2 And spake vnto them at Shiloh in the land of Canaan, saying, * The Lord commanded [a] by the hand of Moses, to giue vs cities to dwell in, with the suburbes thereof for our cattell.

Numb. 35.2.

a By Moses, by whose ministery God shewed his power.

3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commandement of the Lord these cities with their suburbs.

4 And the lot came out for the families of the [b] Kohathites: and the children of Aaron the Priest, which were of the Leuites, had by lot, out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe of Beniamin [c] thirteene cities.

b He meaneth them that were Priests: for some were but Leuites.

c Euery tribe gaue moe or fewer cities, according as their inheritance was great or little, Num. 35.8.

5 And the rest of the children of Kohath, had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, tenne cities.

6 Also the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Bashan, thirteene cities.

7 The children of Merari according to their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the children of Israel gaue by lot vnto the Leuites these cities with their suburbs, as the Lord had commanded by the hand of Moses.

9 ¶ And they gaue out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the children of [d] Aaron, being of the families of the Kohathites, and of the sonnes of Leui, (for theirs was the first lot.)

d For Aaron came of Kohath and therefore the Priests office remained in that family.

11 So they gaue them Kiriath-arba of the father of Anok (which is Hebron) in the mountain of Iudah, with the suburbs of the same round about it.

12 (But the land of the citie, and the villages thereof, gaue they to * Caleb the sonne of Iephunneh to be his possession)

Chap. 14.14. 1. chron. 6.56.

13 ¶ Thus they gaue to the [e] children of Aaron the Priest, a citie of refuge for the slayer, euen Hebron with her suburbs, and Libnah with her suburbs,

e That is, the Priest of the family of the Kohathites, of whom Aaron was chiefe.

14 And Iattir with her suburbs, and Eshtemoa and her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Iuttah with her suburbs, Beth-shemesh with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Beniamin they gaue Gibeon with her [f] suburbs, Geba with her suburbs,

f The suburbs were a thousand cubits from the wall of the cities round about, Numb. 35.4.

18 Anathoth with her suburbs, and Almon with her suburbs: foure cities.

19 All the cities of the children of Aaron Priests, were thirteene cities with their suburbs.

20 ¶ But to the families of the children of Kohath of the Leuites, [g] which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

g That were not Priests.

21 They gaue them the citie of refuge for the slayer, [h] Shechem with her suburbs in mount Ephraim, and Gezer with her suburbs,

h Hebron and Shechem were the two cities of refuge vnder the Kohathites.

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs: foure cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aiialon with her suburbs, Gath-rimmon with her suburbs: foure cities.

25 And out of the [i] halfe tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

i Which dwelt in Canaan.

26 All the cities for the other families of the children of Kohath were tenne with their suburbs.

27 ¶ Also vnto the children of Gershon of the families of the Leuites they gaue out of the halfe tribe of Manasseh: the city of refuge for the slayer, [k] Golan in Bashan with her suburbs, and Beesthterah with her suburbs: two cities.

k Golan and Kedesh were the cities of refuge vnder the Gershonites.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabereh with her suburbs,

29 Iarmuth with her suburbs, En-gannim with her suburbs: foure cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helcah with her suburbs, and Rehob with her suburbs: foure cities.

32 And out of the tribe of Naphtali, the citie of refuge for the slayer, Kedesh in [l] Galil with her suburbs, ‡ Hammoth-dor with her suburbs, and Kartan with her suburbs: three cities.

[l Or, Galile.

33 All the cites of the Gershonites, according to their families, were thirteene cities with their suburbs.

34 ¶ Also vnto the families of ye children of Merari the [l] rest of the Leuites, they gaue out of the tribe of Zebulun, Iokneam with her suburbs, and Kartah with her suburbs,

l They are here called the rest, because they are last numbred, & Merari was the yongest brother, Gen. 46.11.

35 Dimnah with her suburbs, Nahalal with her suburbs: foure cities.

36 And out of the tribe of Reuben, [m] Bezer with her suburbs, and Iahazah with her suburbs,

m Bezer and Ramoth were the cities of refuge vnder the Merarites and beyond Iorden, Chap. 20.8.

37 Kedemoth with her suburbs, and Mephaath with her suburbs: foure cities.

38 And out of the tribe of Gad they gaue

for

for a citie of refuge for the slayer, Ramoth in Gilead with her suburbes, and Mahanaim with her suburbs,

39 Heshbon with her suburbs, and Iazer with her suburbs: foure cities in all.

40 So all the cities of the children of Merari, according to their families (which were the rest of the families of the Leuites) were by their lot twelue cities.

41 And all the cities of the Leuites [n] within the possession of the children of Israel, were eight and forty with their suburbs.

42 These cities lay euery one seuerally with their suburbs round about them: so were all these cities.

43 ¶ So the Lord gaue vnto Israel all the land, which hee had sworne to giue vnto their fathers, and they possessed it, and dwelt therein.

44 Also the Lord gaue them rest round about, according to all that he had sworne vnto their fathers: and there stood not a man of all their enemies before them: for the Lord deliuered all their enemies into their hand.

45 * There failed nothing of all the good things which the Lord had spoken vnto the house of Israel, but all came to passe.

n Thus according to Iaakobs prophecie, they were scattered thorowout the countrey, which God vsed to this ende, that his people might be instructed in the true religion by them.

Chap. 23. 14, 15.

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possessions. 10 They build an altar for a memoriall. 15 The Israelites reprone them. 21 Their answere for defence of the same.

Then [a] Iosh. called the Reubenites, and the Gadites, and the halfe tribe of Manasseh,

2 And said vnto them, Yee haue kept all that Moses the seruant of the Lord [b] commanded you, and haue obeyed my voyce in all that I commanded you:

3 Yee haue not forsaken your brethren this long season vnto this day, but haue diligently kept the commandement of the Lord your God.

4 And now the Lord hath giuen rest vnto your brethren as he promised them: therefore now returne ye and goe to your tents, to the land of your possession, which Moses the seruant of the Lord * hath giuen you beyond Iorden.

5 But take diligent heed, to doe the commandement and Law, which Moses the seruant of the Lord commanded you: that is, * that ye [c] loue the Lord your God, and walke in all his wayes, and keepe his commandements, and cleaue vnto him, and serue him with all your heart, and with all your soule.

6 So Iosh. [d] blessed them, & sent them away, and they went vnto their tents.

7 ¶ Now vnto one halfe of the tribe of Manasseh Moses had giuen a possession in Bashan: and vnto the other halfe thereof gaue Iosh. among their brethren on this side Iorden Westward: therefore when Iosh. sent them away to their tents, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tents, and with a great multitude of cattel, with siluer and with gold, with brasse, and with yron, and with great abundance of rayment: diuide the spoyle of your enemies with your [e] brethren.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to goe vnto the countrey of Gilead to the land of their possession, which they had obtained, according to the word of the Lord by the hand of Moses.

10 ¶ And when they came vnto the borders of Iorden (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, built [f] there an altar by Iorden, a great altar to see to.

11 ¶ When the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, haue built an altar in the forefront of the land of Canaan vpon the borders of Iorden at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh, to goe vp to [g] warre against them.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, into the land of Gilead, Phinehas the sonne of Eleazar the Priest,

14 And with him tenne princes, of euery chiefe house a prince, according to all the tribes of Israel: for euery one was chiefe of their fathers houshold among the ‖ thousands of Israel.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them, saying,

16 Thus saith [h] the whole Congregation of the Lord, What transgression is this that yee haue transgressed against the God of Israel, to turne away this day from the Lord, in that yee haue built you an altar for to rebell this day against the Lord?

17 Haue we too little for the wickednesse * of Peor, whereof we are not [i] cleansed vnto this day, though a plague came vpon the Congregation of the Lord?

18 Ye also are turned away this day from the Lord, and seeing ye rebell to day against the Lord, euen to morrow he will bee wroth with all the Congregation of Israel.

19 Notwithstanding, if the land of your possession be [k] vncleane, come ye ouer vnto the land of the possession of the Lord, wherein the Lords Tabernacle dwelleth, and take possession among vs: but [l] rebell not against the Lord, nor rebell not against vs in building you an altar, beside the altar of the Lord our God.

20 Did not Achan the sonne of Zerah trespasse grieuously in the execrable thing, and wrath fell on * all the Congregation of Israel? and this man alone [m] perished not in his wickednesse.

21 ¶ Then the children of Reuben, & the children

a After that the Israelites enioyed the land of Canaan.

b Which was to go armed before their brethren, Numb. 32. 29.

Numb. 32. 33. chap. 13. 8.

Deut. 10. 12.

c Hee sheweth wherein consisteth the fulfilling of the Law.

d He commended them to God, and prayed for them.

e Which remained at home, and went not to the warre, Num. 31. 27. 1. Sam. 30. 24.

‡ *Ebr. Geliloth, which countrey also was called Canaan, because the Amorites dwelling there, were called Canaanites.*

f That is beyond Iorden: for sometime the whole country on both sides of Iorden is meant by Canaan.

g Such now was their zeale, that they would rather lose their liues, then suffer the true religion to be changed or corrupted.

‖ *Or, multitude.*

h Not onely of the princes, but also of the common people.

Numb. 25. 4.

i Meaning, God is not fully pacified, forasmuch as no punishment can be sufficient for such wickednesse and idolatry.

k In your iudgement.

l To vse any other seruice then God hath appointed is to rebell against God, 1. Sam. 15. 23.

Chap. 7. 1, 5.

m Signifying, that if many suffred for one mans fault, for the fault of many all should suffer.

children of Gad and halfe the tribe of Manasseh answered, and sayd vnto the heads ouer the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, hee knoweth, and Israel himselfe shall know: if by rebellion, or by transgression against the Lord wee haue done it, saue thou vs not this day.

23 If wee haue built vs an Altar to returne away from the Lord, either to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord [n] himselfe require it:

n Let him punish vs.

24 And if wee haue not rather done it for feare of this thing, saying, In time to come your children might say vnto our children, What haue yee to doe with the Lord God of Israel?

25 For the Lord hath made Iorden a border betweene vs and you, yee children of Reuben, and of Gad: therefore yee haue no part in the Lord: so shall your children make our children [o] cease from fearing the Lord.

o Or, to turne backe from the true God.

26 Therefore we said, We will now goe about to make vs an altar, not for burnt offering, nor for sacrifice,

27 But it shall bee a * witnesse betweene vs and you, and betweene our generations after vs, to execute the seruice of the Lord before him in our burnt offrings, and in our sacrifices, and in our peace offerings, and that your children should not say to our children in time to come, Ye haue no part in the Lord.

Gen. 31.48. chap. 24.27. verse 34.

28 Therefore said we, If so be that they should so say to vs or to our [p] generations in time to come, then will we answere, Behold the fashion of the altar of the Lord, which our fathers made, not for burnt offering nor for sacrifice, but it is a witnesse betweene vs and you.

p They signifie a wonderfull care that they bare toward their posteritie, that they might liue in the true seruice of God.

29 God forbid, that wee should rebell against the Lord, and turne this day away from the Lord to build an altar for burnt offering, or for meate offering, or for sacrifice, saue the Altar of the Lord our God, that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the Princes of the Congregation, and heads ouer the thousands of Israel, which were with him, heard the wordes that the children of Reuben, and children of Gad, and the children of Manasseh spake, ‡ they were well content.

‡ Ebr. it was good in their eyes.

31 And Phinehas the sonne of Eleazar the Priest said vnto the children of Reuben and to the children of Gad, and to the children of Manasseh, This day wee perceiue that the Lord is [q] among vs, because ye haue not done this trespasse against the Lord: now yee [r] haue deliuered the children of Israel out of the hand of the Lord.

q By preseruing vs and gouerning vs.
r Whom if ye had offended, he would haue punished with you.

32 ¶ Then Phinehas the sonne of Eleazar the Priest with the Princes returned from the children of Reuben, and from the children of Gad, out of the lande of Gilead, vnto the land of Canaan to the children of Israel, and brought them answere.

33 And the saying pleased the children of Israel: and the children of Israel ‖ blessed God, and ‡ minded not to goe against them in battel, for to destroy the land wherein the children of Reuben and Gad dwelt.

‖ Or, praysed. ‡ Ebr. said.

34 Then the children of Reuben, and the children of Gad called the altar ‖ Ed: for it shalbe a witnesse betweene vs, that the Lord is God.

‖ Or, witnesse.

CHAP. XXIII.

2 Iosuha exhorteth the people, that they ioyne not themselues to the Gentiles, 7 That they name not their idoles. 14 The promise, if they feare God, 15 And threatnings if they forsake him.

AND a long season after that the Lord had giuen rest vnto Israel from all their enemies round about, and Iosuha was olde and ‡ stricken in age,

‡ Ebr. commen into yeeres.

2 Then Iosuha called all Israel, & their Elders, and their heads, and their Iudges, and their officers, and said vnto them, I am olde, and stricken in age.

3 Also yee haue seene all that the Lord your God hath done vnto all these nations [a] before you, how the Lord your God himselfe hath fought for you.

a Your eyes bearing witnesse.

4 Behold, I haue ‖ diuided vnto you by lot, these nations that remaine, to bee an inheritance according to your tribes, from Iorden, with all the nations that I haue destroyed, euen vnto the great Sea ‡ Westward.

‖ Or, ouerthrowen these nations.
‡ Ebr. at the sunne set.

5 And the Lord your God shall expell [b] them before you, and cast them out of your sight, and yee shall possesse their land as the Lord your God hath said vnto you.

b Which yet remaine and are not ouercome, as Chap. 13.2.

6 Be yee therefore of a valiant courage, to obserue and doe all that is written in the booke of the Law of Moses, * that yee turne not therefrom to the right hand nor to the left,

Deut. 5.32. and 28.14.

7 Neither company with these nations: that is, with them which are [c] left with you, neither * make mention of the name of their gods, [d] nor cause to sweare by them, neither serue them nor bow vnto them:

c And not yet subdued.
Psal. 16.4.
d Let not the iudges admit an othe which any shall sweare by their idoles.

8 But sticke fast vnto the Lord your God, as ye haue done vnto this day.

9 For the Lord hath cast out before you great nations and mighty, and no man hath stood before your face hitherto.

10 * One man of you shall chase a thousand: for the Lord your God he fighteth for you as he hath promised you.

Leuit. 26.8. deut. 32.30.

11 Take good heede therefore vnto your ‡ selues, that ye loue the Lord your God.

‡ Ebr. soules.

12 Els, if yee goe backe, and cleaue vnto the rest of these nations: that is, of them that remaine with you, and shall ‖ make marriages with them, and ‖ goe vnto them, and they to you,

‖ Or, be of their affinitie.
‖ Or, haue conuersation with them.
Exod. 23.33. numb. 33.55. deut. 7.16.

13 Know yee for certaine, that the Lord your God will cast out no more of these nations from before you: * but they shall bee a snare and destruction vnto you, and a whip on your sides, and thornes in your [e] eyes, vntill ye perish out of this good land, which the Lord your God hath giuen you.

e Meaning, they shall be a continuall griefe vnto you, and so the cause of your destruction.

14 And behold, this day doe I [f] enter into the way of all the world, and ye know in

f I die according to the course of nature.

all

Gods benefits on the Israelites. Iosh. Iosh. Iosh

Behold, this stone shalbe a witnesse vnto vs: for it [m] hath heard all the words of the Lord which he spake with vs, it shall bee there for a witnesse against you, lest ye denie your God.

28 Then Ioshua let the people depart euery man vnto his inheritance.

29 And after these things, Ioshua the son of Nun, the seruant of the Lord died, being an hundred and ten yeeres old.

30 And they buried him in the border of his inheritance in * Timnath serah, which is in mount Ephraim, on the North side of mount Gaash.

31 And Israel [n] serued the Lord all the dayes of Ioshua, and all the dayes of the Elders that ouerliued Ioshua, and which had knowen all the workes of the Lord that hee had done for Israel.

32 And the * bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem, in a parcell of ground which Iaakob bought of * the sonnes of Hamor the father of Shechem, for an hundreth pieces of siluer, and the children of Ioseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron died, whom they buried in the ‡ hill of Phinehas his sonne, which was giuen him in mount Ephraim.

m Rather then mans dissimulation should not be punished, the dumbe creatures shal cry for vengeance.

Gen. 49.50. *Iudges* 2.9.

n Such are the people commonly as their rulers are.

Gen. 50.25. *exod.* 13.19.

Gen. 33.19.

‡ *Ebr. Gibeath Phinehas.*

The booke of Iudges.

THE ARGVMENT.

ALbeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet there is nothing so displeasant & hainous that can turne backe Gods loue from his Church. For now when the Israelites were entred into the land of Canaan, and saw the trueth of Gods promise performed, in stead of acknowledging his great benefits, and giuing thanks for the same, they fel to most horrible oblivion of Gods graces, contrary to their solemne promise made vnto Ioshua, and so prouoked his vengeance (as much as in them stood) to their vtter destruction. Whereof as they had most euident signes by the mutability of their state: (for he suffered them to be most cruelly vexed and tormented by tyrants: he pulled them from liberty, & cast them into slauery, to the intent they might feel their owne miseries, and so call vnto him and be deliuered) so to shew that his mercies indure for euer, hee raised vp from time to time such as should deliuer them and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executers of Gods iudgments, not chosen of the people, nor by succession, but raised vp as it seemed best to God for the gouernance of his people. They were fourteen in number besides Ioshua, and gouerned from Ioshua to Saul the first king of Israel. Ioshua and these vnto the time of Saul, ruled 377. yeeres. In this booke are many notable points declared, but two especially: first, the battell that the Church of God hath for the maintenance of true Religion against idolatry and superstition, next, what great danger that common wealth is in, when as God giueth not a magistrate to retaine his people in the pureness of Religion, and his true seruice.

CHAP. I.

1 *After Ioshua was dead, Iudah was constituted captaine.* 6 *Adoni bezek is taken.* 14 *The request of Achsah.* 16 *The children of Keni.* 28 *The Canaanites are made tributaries, but not destroyed.*

AFter that Ioshua was dead, the children of Israel [a] asked the Lord, saying, [b] Who shall goe vp for vs against the Canaanites, to fight first against them?

2 And the Lord saide, Iudah shall goe vp: beholde, I haue giuen the land into his hand.

3 And Iudah saide vnto Simeon his [c] brother, Come vp with me into my lot, that we may fight against the Canaanites, and I likewise wil go with thee into thy lot: so Simeon went with him.

4 Then Iudah went vp, and the Lord deliuered the Canaanites, & the Perizzites into their hands, and they slew of them in Bezek ten thousand men.

5 And they found ‖ Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and [d] cut off the thumbes of his handes and of his feete.

7 And Adoni-bezek said, Seuenty kings hauing the thumbes of their hands and of their feete cut off, gathered bread vnder my table: as I haue done, so God hath rewarded me. so they brought him to Ierusalem, and there he died.

8 (Now ye children of Iudah had fought against Ierusalem, and had taken it, & smitten it with the edge of the sword, and had set the [e] citie on fire)

9 ¶ Afterward also the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the low countrey.

10 And Iudah went against the Canaanites that dwelt in Hebron, which Hebron beforetime was called * Kiriath-arba: and they slew [f] Sheshai, and Ahiman, and Talmai.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in old time was Kiriath-sepher.

12 And Caleb said, He that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

13 And Othniel the sonne of Kenaz, Calebs younger brother tooke it, to whom hee gaue Achsah his daughter to wife.

14 And when she came to him, she moued him to aske of her father a field, [g] and shee lighted off her asse, and Caleb said vnto her, What wilt thou?

15 And

a By the iudgement of Vrim: reade Exod. 28. 30. num. 27. 21. 1. sam. 28. 6.

b Who shalbe our captaine?

c For the tribe of Simeon had their inheritance within the tribe of Iudah, Iosh. 19. 1.

‖ *Or, the lord of Bezek.*

d This was Gods iust iudgement, as the tyrant himselfe confesseth, that as he had done, so did he receiue, Leuit. 24. 19, 20.

e Which was afterward buile againe and possessed by the Iebusites, 2. Sam. 5. 6.

Iosh. 15. 14.

f These three were giants, and the children of Anak.

g Reade Iosh. 15. 18.

15 And shee answered him, Giue mee a blessing: for thou hast giuen mee a South countrey, giue me also springs of water: and Caleb gaue her the springs aboue, and the springs beneath.

16 ¶ And the children of [h] Keni Moses father in law went vp out of the city of the palme trees with the children of Iudah, into the wilderness of Iudah, that lieth in the South of Arad, and went and dwelt among the people.

17 But Iudah went with Simeon his brother, and they slew the Canaanites that inhabited Zephah, and vtterly destroyed it, and called the name of the citie * Hormah.

18 Also Iudah tooke [i] Azzah with the coastes thereof, and Ekron with the coastes thereof, and Ekron with the coastes thereof.

19 And the Lord was with Iudah, and he possessed the mountaines: for he could not driue out the inhabitants of the valleys, because they had chariots of yron.

20 And they gaue Hebron vnto Caleb, as * Moses had said, and he expelled thence the three sonnes of Anak.

21 But the children of Beniamin did not cast out the Iebusites, that [k] inhabited Ierusalem: therefore the Iebusites dwell with the children of Beniamin in Ierusalem vnto this day.

22 ¶ They also that were of the house of Ioseph, went vp to Beth-el, and the Lord was with them.

23 And the house of Ioseph caused to view Beth-el (and the name of the city beforetime was * Luz)

24 And the spies saw a man come out of the citie, and they sayd vnto him, Shew vs we pray thee, the way into the citie, * and we will shew thee mercy.

25 And when hee had shewed them the way into the city, they smote the city with the edge of the sword, but they let the man and all his houshold depart.

26 Then the man went into the land of the Hittites, and built a city, and called the name thereof Luz, which is the name therof vnto this day.

27 ¶ * Neither did Manasseh destroy Beth-shean with her towns, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam with her townes, neither the inhabitants of Megiddo with her townes: [l] but the Canaanites dwelled still in that land.

28 Neuertheles, when Israel was strong they put the Canaanites to tribute, and expelled them not wholy.

29 ¶ * Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did [m] Zebulun expel the inhabitants of Kitron, nor the inhabitantes of Nahalol, but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher cast out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwelt among the Canaanites the inhabitants of the land: for they did not driue them [n] out.

33 ¶ Neither did Naphtali driue out the inhabitants of Beth-shemesh, nor the inhabitants of Beth anath, but dwelt among the Canaanites the inhabitants of the land: neuertheless the inhabitants of Beth-shemesh, and of Beth-anath became tributaries vnto them.

34 And the Amorites ‖ driue the children of Dan into the mountaine: so that they suffered them not to come downe to the valley.

35 And the Amorites ‖ dwelt still in mount Heres in Aialon, ‡ in Shaalbim, and when the [o] hand of Ioseph's family preuailed, they became tributaries:

36 And the coast of the Amorites was from Maaleh-akrabbim, euen from [p] Selah and vpward.

CHAP. II.

1 The Angel rebuketh the people, because they had made peace with the Canaanites. 11 The Israelites fall to idolatry after Iosuahs death. 14 They are deliuered into the enemies hands. 16 God deliuereth them by Iudges. 22 Why God suffred idolaters to remaine among them.

AND an [a] Angel of the Lord came vp from Gilgal to Bochim, and said, I made you to goe vp out of Egypt, and haue brought you vnto the land which I had sworne vnto your fathers, and said, I will neuer breake my couenant with you.

2 * Ye also shall make no couenant with the inhabitants of this land, * but shal breake downe their altars: but ye haue not obeyed my voyce. Why haue ye done this?

3 Wherefore, I said also, I will not cast them out before you, but they shall bee * as thornes vnto your sides, and their gods shall be your ‖ destruction.

4 And when the Angel of the Lord spake these words vnto all the children of Israel, the people lift vp their voyce, and wept.

5 Therefore they called the name of that place ‖ Bochim, and offered sacrifices there vnto the Lord.

6 ¶ Now when Iosuha had [b] sent the people away, the children of Israel went euery man into his inheritãce to possesse the land.

7 And the people had serued the Lord all the dayes of Iosuha, and all the dayes of the Elders that outliued Iosuha, which had seene all the great [c] workes of the Lord that he did for Israel.

8 But Iosuha the sonne of Nun the seruant of the Lord died when he was an hundred and ten yeeres old.

9 And they buried him in the coastes of his inheritance, in [d] Timnath-heres in mount Ephraim, on the Northside of mount Gaash.

10 And so all that generation was gathered vnto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes which hee had done for Israel.

11 ¶ Then the children of Israel did wickedly in the sight of the Lord, and serued [e] Baalim.

12 And

h This was one of the names of Moses father in law, reade Num. 10.29.

Numb. 21.3.

i These cities and others were afterward possessed of the Philistims, 1.Sam. 6.17.

Numb. 14.24. *Iosh.* 14.13. *and* 15.14.

k For after that the tribe of Iudah had burnt it, they built it againe.

Gene. 28.19.

Iosh. 2.14.

Iosh. 17.11.

l Wherfore God permitted the Canaanites to dwell still in the land, read chap. 3.4.

Iosh. 16.10.

m That is, the tribe of Zebulun as is also to be vnderstood of the rest.

n But made them pay tribute as the others did.

‖ *Or, afflicted them*

‡ *Or, would dwell.*

o Meaning, when he was stronger then they.

p Which was a city in Arabia, or as some read, from the rocke,

a That is, messenger or Prophet, as some thinke Phinehas.

Deut 7.2.

Deut. 12.3.

Iosh. 23.13.

‖ *Or, snare.*

‖ *Or, weeping.*

b After that he had diuided to euery man his portion by lot, Iosh. 24.28.

c Meaning, the wonders and miracles.

d Heres by turning the letters backward, is Sereh, as Iosh. 24.30.

e That is, all maner of idoles.

12 And forsoke the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, euen the gods of the people that were round about them, and bowed vnto them, and prouoked the Lord to anger.

13 So they forsoke the Lord, and serued *Baal, and [f] Ashtaroth.

14 And the wrath of the Lord was hote against Israel, and hee deliuered them into the hands of spoilers, that spoiled them, and hee * sold them into the handes of their enemies round about them, so that they could no longer stand before their enemies.

15 [g] Whithersoeuer they went out, the [h] hand of the Lord was sore against them, as the Lord had said, & as the Lord had sworne vnto them: so he punished them sore.

16 ¶ Notwithstanding, the Lord raised vp || Iudges, which ‡ deliuered them out of the hands of their oppressors.

17 But yet they would not obey their Iudges: for they went a whoring after other gods, and worshipped them, and turned quickely out of the [i] way, wherein their fathers walked, obeying the commandements of the Lord: they did not so.

18 And when the Lord had raised them vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of their enemies all the dayes of the Iudge, (for the Lord ‡ had compassion of their groanings, [k] because of them that oppressed them and tormented them.)

19 Yet * when the Iudge was dead, they returned, and ‡ did worse then their fathers, in following other gods, to serue them, and worship them: they ceased not from their owne inuentions, nor from their rebellious way.

20 Wherefore the wrath of the Lord was kindled against Israel, and he said, Because this people hath transgressed my couenant, which I commanded their fathers, and hath not obeyed my voyce,

21 Therefore will I no more cast out before them any of the [l] nations, which Iosha left when he died,

22 That through them I may [m] prooue Israel, whether they will keepe the way of the Lord to walke therein, as their fathers kept it, or not.

23 So the Lord left those nations, and droue them not out immediatly, neither deliuered them into the hand of Iosha.

Chap. 10.6.
f These were idoles, which had the forme of an ewe or sheepe among the Sidonians.
Psal. 44.12. Isa. 50.1.
g In all their enterprises.
h The vengeance.
||Or, Magistrates.
‡ Ebr. saued.
i Meaning, from the true religion.
‡ Ebr. repented.
k Seeing their cruelty.
Chap 3.12.
‡ Ebr. corrupt themselues.
l As the Hiuites, Iebusites, Amorites, &c.
m So that both outward enemies and false prophets are but a trial to prooue our faith, Deut. 13.3. and chap. 3.1.

CHAP. III.

1 The Canaanites were left to trie Israel. 9 Othniel deliuereth Israel 21 Ehud killeth king Eglon. 31 Shamgar killeth the Philistims.

THese now are the nations which the Lord left, that he might prooue Israel by them, (euen as many of Israel as had not knowen all the [a] warres of Canaan.

2 Onely to make the generations of the children of Israel to knowe, and to teach them warre, which doubtlesse their predecessors knew [b] not)

3 Fiue princes of the Philistims, and all the Canaanites, and the Sidonians, and the Hiuites that dwelt in mount Lebanon, from mount Baal-hermon, vntill one come to Hamath.

4 And these remained to prooue Israel by them, to wit, whether they would obey the commandements of the Lord, which hee commaunded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites.

6 And they tooke [c] their daughters to be their wiues, and gaue their daughters to their sonnes, and serued their gods.

7 ¶ So the children of Israel did wickedly in the sight of the Lord, and forgat the Lord their God, and serued Balaam, and [d] Ashteroth

8 Therefore the wrath of the Lord was kindled against Israel, and hee sold them into the hand of Cushan-rishathaim king of || Aram-naharaim, and the children of Israel serued Cushan-rishathaim eight yeeres.

9 ¶ And when the children of Israel cried vnto the Lord, the Lord stirred vp a sauiour to the children of Israel, and hee saued them, euen Othniel the sonne of Kenaz, Calebs ponger brother.

10 And the [e] spirit of the Lord came vpon him, and he iudged Israel, and went out to warre, and the Lord deliuered Cushan-rishathaim king of || Aram into his hand, and his hand preuailed against Cushan-rishathaim.

11 So the land had rest [f] fourtie yeeres, and Othniel the sonne of Kenaz died.

12 ¶ Then the children of Israel againe committed wickednesse in the sight of the Lord: and the Lord [g] strengthened Eglon king of Moab against Israel, because they had committed wickednesse before the Lord.

13 And hee gathered vnto him the children of Ammon and Amalek, and went and smote Israel, and they possessed the citie of palme trees.

14 So the children of Israel serued Eglon king of Moab eighteene yeeres.

15 But when the children of Israel cried vnto the Lord, the Lord stirred them vp a sauiour, Ehud the sonne of Gera, the sonne of || Iemini a man || lame of his right hand: and the children of Israel sent a[illegible]sent by him vnto Eglon king of Moab.

16 And Ehud || made him a dagger with two edges, of a cubit length, and he did gird it vnder his raiment vpon his right thigh.

17 And he presented the gift vnto Eglon king of Moab (and Eglon was a very fat man.)

18 And when hee had now presented the present, hee sent away the people that bare the present.

19 But he turned again from the [h] quarries that were by Gilgal, and said, I haue a secret errand vnto thee, O king, Who sayd, Keepe [i] silence: and all that stood about him, went out from him.

20 Then Ehud came vnto him, (and hee sate alone in a summer parler, which he had) and Ehud said, I haue a message vnto thee

a Which were atchieued by the hand of God, and not by the power of man.
b For they trusted in God, and he fought for them.
c Contrary to Gods commandement, Deut. 7.3
d Trees, or woods erected for idolatry.
|| Or, Mesopotamia.
e He was stirred vp by the Spirit of the Lord.
|| Or, Syria.
f That is, 32. vnder Iosha, and eight vnder Othniel.
g So that the enemies of Gods people haue no power ouer them, but by Gods appointment.
|| Or, Beniamin.
|| Or, left handed.
|| Or, caused a dagger to be made.
h Or as some reade, from the places of idoles.
i Till all be departed.

from God. Then he arose out of his throne.
21 And Ehud put forth his left hand, and tooke the dagger from his right thigh, and thrust it into his belly,
22 So that the haft went in after the blade, and the fat closed about the blade, so that he could not draw the dagger out of his belly, but the dirt came out.
23 Then Ehud gate him out into the ‖porch, and shut the doores of the parlour vpon him, and locked them.
24 And when hee was gone out, his seruants came: who seeing that the doores of the parlour were locked, they said, Surely ‡ hee doeth his easement in his Summer chamber.
25 And they taried till they were ashamed: and seeing he opened not the doores of the parlour, they tooke the key, and opened them, and behold, their lord was fallen dead on the earth.
26 So Ehud escaped, while they taried, and was passed the quarries, and escaped vnto Seirath.
27 And when hee came home, hee ‖ blew a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.
28 Then said he vnto them, Follow me: for the Lord hath deliuered your enemies, euen Moab into your hand. So they went downe after him, and tooke the passages of Iorden toward Moab, and suffered not a man to passe ouer.
29 And they slewe of the Moabites the same time about ten thousand men, all ‖ fat men, and all were warriours, and there escaped not a man.
30 So Moab was ‡ subdued that day vnder the hand of Israel: and the [k] land had rest fourescore yeeres.
31 ¶ And after him was Shamgar the sonne of Anath, which slewe of the Philistims sixe hundreth men with an oxe [l] goad, and he also deliuered Israel.

‖ Or, hall.
‡ Ebr. he couereth his feete.
‖ Or, caused the trumpet to be blowen Num. 10.2,3.
‖ Or, strong and bigge bodied.
‡ Ebr. humbled.
k Meaning, the Israelites.
l So that it is not the number, not the meanes that God regardeth, when he will get the victory.

CHAP. IIII.

Israel sinne, and are giuen into the hands of Iabin. 4 Deborah iudgeth Israel, and exhorteth Barak to deliuer the people. 15 Sisera fleeth, 17 and is killed by Iael.

‡ Ebr. added, or continued to doe euill.

AND the children of Israel ‡ began againe to [illegible] wickedly in the sight of the Lord when [illegible] was dead.
2 And the Lord sold them into the hand of [a] Iabin king of Canaan, that reigned in Hazor, whose chiefe captaine was called Sisera, which dwelt in [b] Harosheth of the Gentiles.
3 Then the children of Israel cried vnto the Lord: (for he had nine hundred charets of yron, and twentie yeeres he had vexed the children of Israel very sore)
4 ¶ And at that time Deborah a Prophetesse, the wife of Lapidoth [c] iudged Israel.
5 And this Deborah dwelt vnder a palme tree, betweene Ramah & Beth-el in mount Ephraim, and the children of Israel came vp to her for iudgement.
6 Then shee sent and called Barak the sonne of Abinoam out of Kedesh of Naphtali, and said vnto him, Hath not the Lord God of Israel [d] commanded, saying, Goe and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun?
7 And I wil draw vnto thee to the * ‖ riuer Kishon, Sisera the captaine of Iabins armie with his charets, and his multitude, and will deliuer him into thine hand.
8 And Barak said vnto her, [e] If thou wilt goe with me, I will go: but if thou wilt not goe with me, I will not goe.
9 Then she answered, I will surely goe with thee, but this iourney that thou takest, shall not bee for thine honour: for the Lord shall sell Sisera into the hand of a woman. And Deborah arose and went with Barak to Kedesh.
10 ¶ And Barak called Zebulun and Naphtali to Kedesh, and ‖ he went vpon his feete with ten thousand men, and Deborah went vp with him.
11 (Now Heber the Kenite, which was of the ‖ children of * Hobab the father in law of Moses, was departed from the ‡ Kenites, and pitched his tent [f] vntil the plaine of Zaanaim, which is by Kedesh.)
12 Then they shewed Sisera that Barak the sonne of Abinoam was gone vp to mount Tabor.
13 And Sisera called for all his charets, euen nine hundred charets of yron, and all the people that were with him from Harosheth of the Gentiles vnto the riuer Kishon.
14 Then Deborah sayd vnto Barak, [g] Vp: for this is the day that the Lord hath deliuered Sisera into thine hand. Is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.
15 And the Lord destroyed Sisera and all his charets, and all his host with the edge of the sword before Barak, so that Sisera lighted downe off his charet, and fled away on his feet.
16 But * Barak pursued after the charets, and after the hoste vnto Harosheth of the Gentiles: and all the host of Sisera fell vpon the edge of the sword: there was not a man left.
17 Howbeit Sisera fled away on his feet to the tent of Iael the wife of [h] Heber the Kenite: (for peace was betweene Iabin the king of Hazor, and between the house of Heber the Kenite.)
18 And Iael went out to meete Sisera, and said vnto him, Turne in, my lord, turne in to me: feare not. And when he had turned in vnto her into her tent, shee couered him with a ‖ mantle.
19 And he said vnto her, Giue me, I pray thee, a little water to drinke: for I am thirsty. And she opened * a bottle of milke, and gaue him drinke, and couered him.
20 Againe, he said vnto her, Stand in the doore of the tent, and when any man doeth come and enquire of thee, saying, Is [i] any man here? thou shalt say, Nay.
21 Then Iael Hebers wife tooke a [k] nayle of the tent, and tooke an hammer in her hand, and went softly vnto him, and smote the

a There was another Iabin, whom Ioshua killed, and burnt his city Hazor, Iosh. 11.13.
b That is, in a wood or strong place.
c By the spirit of prophecie, resoluing of controuersies, and declaring the will of God.
d And reuealed vnto me by the spirit of prophecie. Psal. 83.9,10.
‖ Or, valley.
e Fearing his owne weaknesse and his enemies power, he desireth the Prophetesse to goe with him to assure him of Gods wil from time time.
‖ Or, he led after him 10000. men.
‖ Or, posteritie. Num. 10.29.
‡ Ebr. from Kain.
f Meaning, that he possessed a great part of that countrey.
g She still encourageth him to this enterprise by assuring him of Gods fauour and aide.
Psal. 83.10.
h Whose ancesters were strangers, but worshipped the true God, and therefore were ioyned with Israel.
‖ Or, blanket.
Chap. 5.25.
i To wit, Sisera.
k That is, the pinne or stake, whereby it was fastened to the ground.

the naile into his temples, and fastened it into the ground, (for he was fast asleepe, and weary) and so he died.

22 And behold, as Barak pursued after Sisera, Iael came out to meete him, and said vnto him, Come, and I will shew thee the man whom thou seekest: and when hee came into her tent, behold, Sisera lay [l] dead, and the naile in his temples.

23 So God brought downe Iabin the king of Canaan that day before the children of Israel.

24 And the hand of the children of Israel ‡ prospered, and prevailed against Iabin the king of Canaan, vntill they had destroyed Iabin king of Canaan.

l So he saw that a woman had the honour, as Deborah prophesied.

‡ Ebr. went and was strong.

CHAP. V.

1 *The song and thanksgiuing of Deborah and Barak, after the victory.*

THen sang Deborah, and Barak the son of Abinoam the same day, saying,

2 Prayse ye the Lord for the auenging of Israel, and for the [a] people that offered themselues willingly.

3 Heare, ye kings, hearken ye princes: I, euen I will sing vnto the Lord: I will sing prayse vnto the Lord God of Israel.

4 Lord, *when thou wentest out of Seir, when thou departedst out of the field of *Edom, the earth trembled, and the heauens rained, the clouds also dropped water.

5 *The mountaines melted before the Lord, *as did that Sinai before the Lord God of Israel.

6 In the dayes of *Shamgar the sonne of Anath, in the dayes of *Iael the high wayes were [b] vnoccupied, and the travellers walked thorow by-wayes.

7 The townes were not inhabited: they decayed, I say, in Israel, vntill I Deborah came vp, which rose vp a [c] mother in Israel.

8 They chose new gods: then was warre in the gates. Was there a [d] shield or speare seene among fourty thousand of Israel?

9 Mine heart is set on the gouernours of Israel, and on them that are willing among the people: prayse ye the Lord.

10 Speake [e] yee that ride on white asses, ye that dwell [f] by Middin, and that walke by the way.

11 For the noise of the archers appaised among the [g] drawers of water: there shall they rehearse the righteousnesse of the Lord, his righteousnesse of his townes in Israel: then did the people of the Lord goe downe to the gates.

12 Vp Deborah, vp, arise, & sing a song: arise Barak, and leade [h] thy captiuities captiue, thou sonne of Abinoam.

13 For they that remaine, haue dominion ouer the mightie of the people: the Lord hath giuen me dominion ouer the strong.

14 Of Ephraim [i] their root arose against Amalek: and after thee, Beniamin shal fight against thy people, O Amalek: of Machir came rulers, and of Zebulun they that handle the pen of the [k] writer.

15 And the Princes of Issachar were with Deborah: and [l] Issachar, and also Barak: he was set on his feete in the valley: for the diuisions of Reuben were [m] great thoghts of heart.

16 Why abodest thou among the sheepefoldes, to heare the bleatings of the flockes? for the diuisions of Reuben were great thoughts of heart.

17 *Gilead abode beyond Iorden: and why doth Dan remaine in ships? Asher sate on the sea shore, and taryed in his [o] decayed places.

18 But the people of Zebulun and Naphtali haue ieoparded their liues vnto the death in the high places of the field.

19 The Kings came and fought: then fought the Kings of Canaan in Taanach by the water of Megiddo: they receiued no gaine of [p] money.

20 They fought from heauen, euen the stars in their courses fought against Sisera.

21 The riuer Kishon [q] swept them away, that ancient riuer the riuer Kishon, O my soule, thou hast marched valiantly.

22 Then were the horse hoofes broken with the oft beating together of their mightie men.

23 Curse yee [r] Meroz: (said the Angel of the Lord) curse the inhabitants thereof, because they came not to helpe ye Lord, to helpe the Lord against the mightie.

24 Iael the wife of Heber the Kenite shal be blessed aboue other women: blessed shall she be aboue women dwelling in tents.

25 He asked water, & she gaue him milke: she brought forth [s] butter in a lordly dish.

26 She put her hand to the naile, and her right hand to the workemans hammer: with the hammer smote she Sisera: she smote off his head, after she had wounded and pierced his temples.

27 Hee bowed him downe at her feet, hee fell downe, and lay still: at her feet he bowed him downe, and fell: and when he had sunke downe, he lay there ‡ dead.

28 The mother of Sisera looked out at a window, & cryed thorow the latteesse, Why is his chariot so long a comming? why tary the || wheeles of his chariots?

29 Her wise ladies answered her: Yea, [t] shee answered her selfe with her owne words,

30 Haue they not gotten, and they diuide the spoyle? Euery man hath a maide or two, Sisera hath a pray of diuers coloured garments, a pray of sundry colours made of needle worke: of diuers colours of needle worke on both sides, [u] for the chiefe of the spoyle.

31 So let all thine enemies perish, O Lord: but they that loue him, shall be as the [x] sunne when he riseth in his might. And the land had rest fourty yeeres.

a To wit, the two tribes of Zebulun and Naphtali.

Deut. 4. 11.
Deut. 2. 1.

Psal. 97. 5.
Exod. 19. 18.

Chap. 3. 31.
Chap. 4. 18.

b For feare of the enemies.

c Miraculously stirred vp of God to pitie them, and deliuer them.

d They had no heart to resist their enemies.

e Ye Gouernors.

f As in danger of your enemies.

g For now you may draw water, without feare of your enemies.

h To wit, them that kept thy people in captiuitie.

i Iosh. first fought against Amalek, & Saul destroyed him.

k Euen the learned did helpe to fight.

l Euen the whole tribe.

m They marueiled that they came not ouer Iorden to helpe them.

n She reproueth all them that came not to help their brethren in their necessitie.

o Either by beating of the sea, or by mining.

p They wanne nothing, but lost all.

q As a besome doth the filth of the house.

r It was a citie neere Tabor where they fought.

s Some read, churned milke in a great cup.

‡ Ebr. destroyed.

|| Or, feete.

t That is, shee comforted her selfe.

u Because hee was chiefe of the armie.

x Shall growe daily more and more in Gods fauour.

CHAP. VI.

1 *Israel is oppressed of the Midianites for their wickednesse.* 24 *Gideon is sent to bee their deliuerer.* 37 *He asketh a signe.*

AFterward the children of Israel committed wickednesse in the sight of the Lord, & the Lord gaue them into the hands of Midian seuen yeeres.

2 And the hand of Midian prevailed

against Israel, [a] and because of the Midianites, the children of Israel made them dens in the mountaines, and caues, and strong holds.

3 When Israel had sowen, then came vp the Midianites, the Amalekites, and they of the ‖ East, and came vpon them,

4 And camped by them, and destroyed the fruit of the earth, euen till thou come vnto [b] Azzah, and left no foode for Israel, neither sheepe, nor oxe, nor asse.

5 For they went vp, and their cattel, and came with their tents as grashoppers in multitude: so that they and their camels were without number: and they came into the land to destroy it.

6 So was Israel exceedingly impouerished by the Midianites: therefore the [c] children of Israel cried vnto the Lord.

7 ¶ And when the children of Israel cried vnto the Lord because of the Midianites,

8 The Lord sent vnto the children of Israel a Prophet, who said vnto them, Thus saith the Lord God of Israel, I haue brought you vp from Egypt, and haue brought you out of the house of bondage,

9 And I haue deliuered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you, and giuen you their land.

10 And I sayd vnto you, I am the Lord your God: * feare not the gods of the Amorites in whose land yee dwell: but you haue not obeyed my voyce.

11 ¶ And the Angel of the Lord came, and sate vnder the oke which was in Ophrah, that perteined vnto Ioash the father of the Ezrites, and his sonne Gideon threshed wheate by the wineyresse, ‖ to hide it from the Midianites.

12 Then the Angel of the Lord appeared vnto him, and said vnto him, The Lord is with thee, thou valiant man.

13 To whom Gideon answered, [d] Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? and where be all his miracles which our fathers told vs of, & saide, Did not the Lord bring vs out of Egypt? but now the Lord hath forsaken vs, and deliuered vs into the hand of the Midianites.

14 And the [e] Lord looked vpon him, and said, Goe in this thy [f] might, and thou shalt saue Israel out of the hands of the Midianites: haue not I sent thee?

15 And he answered him, Ah, my Lord, whereby shall I saue Israel, beholde, my ‖ father is poore in Manasseh, and I am the least in my fathers house.

16 Then the Lord sayd vnto him, I will therefore bee with thee, and thou shalt smite the Midianites, as one man.

17 And hee answered him, I pray thee, if I haue found fauour in thy sight, then shew me [g] a signe, that thou talkest with me.

18 Depart not hence, I pray thee, vntill I come vnto thee, and bring mine offering, and lay it before thee. And he said, I wil tary vntill thou come againe.

19 ¶ Then Gideon went in, and made ready a kidde, and vnleauened bread of an [h] Ephah of flowre, and put the flesh in a basket, and put the broth in a pot, and brought it out vnto him vnder the oake, and presented it.

20 And the Angel of God said vnto him, Take the flesh & the vnleauened bread, and lay them vpon this stone, and powre out the broth: and he did so.

21 ¶ Then the Angel of the Lord put forth the ende of the staffe that hee held in his hand, and touched the flesh and the vnleauened bread: and there arose vp fire [i] out of the stone, and consumed the flesh and the vnleauened bread: so the Angel of the Lord departed out of his sight.

22 And when Gideon perceiued that it was an Angel of the Lord, Gideon then said, Alas, my Lord God: * for because I haue seene an Angel of the Lord face to face, I shall die.

23 And the Lord sayd vnto him, Peace be vnto thee: feare not, thou shalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, ‖ Iehouah-shalom: vnto this day it is in Ophrah, of the father of the Ezrites.

25 ¶ And the same night the Lord sayd vnto him, Take thy fathers yong bullocke, and another bullocke [k] of seuen yeeres olde, and destroy the altar of Baal that thy father hath, and cut downe the groue that is by it,

26 And build an altar vnto the Lord thy God vpon the top of this rocke, in a plaine place: and take the second bullocke, and offer a burnt offering with the wood of the [l] groue, which thou shalt cut downe.

27 Then Gideon tooke tenne men of his seruants, and did as the Lord bade him: but because he feared to doe it by day for his Fathers household, and the men of the citie, he did it by night.

28 ¶ And when the men of the city arose, earely in the morning, behold, the altar of Baal was broken, and the groue cut downe that was by it, and the second [m] bullocke offered vpon the Altar that was made.

29 Therefore they sayd one to another, Who hath done this thing? And when they enquired and asked, they sayd, Gideon the sonne of Ioash hath done this thing.

30 Then the men of the citie said vnto Ioash, Bring out thy sonne, that hee may die: for he hath destroyed the altar of Baal, and hath also cut downe the groue that was by it.

31 And Ioash sayd vnto all that stood by him, Will ye plead Baals cause? or will yee saue him? [n] he that will contend for him, let him die yet the morning. If he be God, let him plead for himselfe against him that hath cast downe his altar.

32 And in that day was Gideon called Ierubbaal, that is, Let Baal pleade for himselfe, because he hath broken downe his altar.

33 Then all the Midianites and the Amalekites, and they of the East were gathered together, and went and pitched in the valley of Izreel.

34 But the spirit of the Lord ‡came vpon Gideon,

a For feare of the Midianites, they fled into the dennes of the mountaines.

‖ Or, of Kedem.

b Euen almost the whole countrey.

c This is the end of Gods punishments, to cal his to repentance that they may seeke for helpe of him.

2. King. 17. 35, 38. ier. 10. 2.

‖ Or, to prepare his flight.

d This came not of distrust, but of weakenesse of faith, which is in the most perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith, wherby they be iustified.

e That is, Christ appearing in visible forme.

f Which I haue giuen thee.

‖ Or, familie.

g So that we see how the flesh is enemie vnto Gods vocation, which cannot be perswaded without signes.

h Of Ephah, reade Exod. 16. 36.

i By the power of God onely, as in the sacrifice of Elias, 1. King. 18. 38.

Exod. 33. 20. chap. 13. 22.

‖ Or, the Lord of peace.

k That is, as the Calde text writeth, fed seuen yeeres.

l Which growed about Baals altar.

m Meaning, the fat bull, which was kept to be offered vnto Baal.

n Thus we ought to iustifie them that are zealous of Gods cause, though all the multitude bee against vs.

‡ Ebr. clad Gideon.

Gideon, * and he blew a trumpet, and ° Abiezer was ioyned with him.

35 And he sent messengers throughout all Manasseh, which also was ioined with him, and hee sent messengers vnto Asher, and to Zebulun, and to Naphtali, and they came vp to meet them.

36 Then Gideon said vnto God, p If thou wilt saue Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of woll in the threshing place: if the dewe come on the fleece onely, and it be dry vpon all the earth, then shall I be sure, that thou wilt saue Israel by mine hand, as thou hast said.

38 And so it was: for he rose vp early on the morrow, and thrust the fleece together, and wringed the dewe out of the fleece, and filled a bowle of water.

39 Againe Gideon said vnto God, Bee not angry with me, that * I may speake once more: let me prowe once againe, I pray thee, with the fleece: let it now be dry onely vpon the fleece, & let dewe be vpon all the ground.

40 And God did so that same night: for it was q dry vpon the fleece onely, and there was dewe on all the ground.

Num.10.3.
chap.3.27.
o The family of Abiezer, whereof he was.
p This request proceeded not of infidelity, but that he might be confirmed in his vocation.
Gene.18.32.
q Whereby he was assured that it was a miracle of God.

CHAP. VII.

2 The Lord commandeth Gideon to send away a great part of his company. 22 The Midianites are discomfited by a wondrous sort. 25 Oreb and Zeeb are slaine.

THen * Ierubbaal (who is Gideon) rose vp early, and all the people that were with him; and pitched beside ‡ the well of Harod, so that the hoste of the Midianites was on the North side of them in the valley by the hill of ‡ Moreh.

2 And the Lord said vnto Gideon, The people that are with thee, are too many for me to giue the Midianites into their hands, lest Israel make their a vaunt against mee, and say, Mine hand hath saued me.

3 Now therefore proclaime in the audience of the people, and say, * Who so is timorous or fearefull, let him returne, and depart early from mount Gilead. And there returned of the people which were at mount Gilead, two and twenty thousand: so ten thousand remained.

4 And the Lord said vnto Gideon, The people are yet too many: bring them downe vnto the water, and I wil b try them for thee there: and of whom I say vnto thee, This man shall goe with thee, the same shall goe with thee: and of whomsoeuer I say vnto thee, This man shall not goe with thee, the same shall not goe.

5 So he brought downe the people vnto the water. And the Lord said vnto Gideon, As many as lappe the water with their tongues, as a dog lappeth, them put by themselues, and euery one that shall bow downe his knees to c drinke, put apart.

6 And the number of them that lapped by putting their hands to their mouthes, were three hundreth men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

Chap.8.35.
‡ *Ebr. En-harod.*
‡ *Ebr. Hammoreh.*
a God will not that any creature depriue him of his glory.
Deut.20.8.
1.mac.3.56.
b I wil giue thee a proofe to know them, that shall goe with thee.
c Let them depart as vnmeet for this enterprise.

7 ¶ Then the Lord saide vnto Gideon, By these three hundred men that lapped, wil I saue you, and deliuer the Midianites into thine hand: and let all the other d people goe euery man vnto his place.

8 ¶ So the people tooke vitailes ‡ with them, and their trumpets: and hee sent all the rest of Israel euery man vnto his tent, || and reteined the three hundred men: and the hoste of Midian was beneath him in a valley.

9 ¶ And the same night the Lord saide vnto him, Arise, e get thee downe vnto the host: for I haue deliuered it into thine hand.

10 But if thou feare to goe downe, then goe thou, and Phurah thy seruant downe to the hoste.

11 And thou shalt hearken what they say, and so shall thine hands bee strong to goe downe vnto the hoste. Then went he downe and Phurah his seruant vnto the out side of the souldiers that were in the hoste.

12 ¶ And the Midianites, and the Amalekites, and all * they of the East, lay in the valley like grashoppers in multitude, & their camels were without number, as the sand which is by the sea side for multitude.

13 And when Gideon was come, behold, a man tolde a dreame vnto his neighbour, and said, Behold, I dreamed a dreame, and loe, a f cake of barley bread tumbled from aboue into the hoste of Midian, and came vnto a tent, and smote it that it fell, and ouerturned it, that the tent fell downe.

14 And his fellow answered, & said, This is nothing else saue the sword of Gideon the sonne of Ioash a man of Israel: for into his hand hath God deliuered Midian and all the hoste.

15 ¶ When Gideon heard the dreame told, and the interpretation of the same, hee g worshipped and returned vnto the hoste of Israel, and said, Up: for the Lord hath deliuered into your hand the hoste of Midian.

16 And he diuided the three hundred men into three bands, & gaue euery man a trumpet in his hand with emptie pitchers, and || lampes h within the pitchers.

17 And he said vnto them, Looke on me, and doe likewise, when I come to the side of the hoste, euen as I doe, so doe you.

18 When I blow with a trumpet, and all that are with me, blow ye with trumpets also on euery side of the hoste, and say, i For the Lord, and for Gideon.

19 ¶ So Gideon & the hundred men that were with him, came vnto the outside of the hoste, in the beginning of the middle watch, and they raised vp the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blewe with trumpets, and brake the pitchers, and held the lampes in their left hands, and the trumpets in their right hands to blowe withall: and they cried, The k sword of the Lord, and of Gideon.

21 And they stood, euery man in his place round about the host: and all the host || ran, and cried, and fled,

d That is, the one and thirty thousand, and seuen hundred, looke verse 3. and 6.
‡ *Ebr. in their hands.*
|| *Or, encouraged.*
e Thus the Lord by diuers meanes doeth strengthen him that he faint not in so great an enterprise.
Chap.6.33.
f Some reade, a trembling noise of barley bread, meaning that one of no reputation should make their great army to tremble.
g Or, gaue God thanks as it is in the Chalde text.
|| *Or, firebrands.*
h These weake meanes God vsed, to signifie that the whole victorie came of him.
i That is, the victorie shalbe the Lords, and Gideons his seruant.
k Shall destroy the enemies.
|| *Or, brake their aray.*

22 And the three hundreth blewe with trumpets, and the *Lord set euery mans swoord vpon his [l] neighbor, and vpon all the hoste: so the hoste fled to Beth-hashittah in Zererah, and to the border of Abel-meholah, vnto Tabbath.

23 Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Manasseh, pursued after the Midianites.

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come downe against the Midianites, and take before them the [m] waters vnto Beth-barah, and Iorden. Then all the men of Ephraim gathered together, and tooke the waters vnto Beth-barah and Iorden.

25 And they tooke two *princes of the Midianites, Oreb and Zeeb, and slew Oreb vpon the rocke Oreb, and slew Zeeb at [n] the winepresse of Zeeb, and pursued the Midianites, and brought the heads of Oreb and Zeeb to Gideon beyond Iorden.

*Isai.9.4.

l The Lord caused the Midianites to kill one another.

m Meaning, the passages or the foords, that they should not escape.

*Psal.83.11. Isa.10.26.

n These places had their names of the actes that were done there.

CHAP. VIII.

1 Ephraim murmureth against Gideon, 2 Who appeaseth them. 4 He passeth the Iorden. 16 Hee reuengeth himselfe on them of Succoth and Penuel. 27 He maketh an Ephod, which was the cause of idolatrie. 30 Of Gideons sonnes and of his death.

THen the men of Ephraim said vnto him, [a] Why hast thou serued vs thus, that thou calledst vs not, when thou wentest to fight with the Midianites? and they chode with him sharply.

2 To whom he said, What haue I now done in comparison of [b] you? Is not [c] the gleaning of grapes of Ephraim better then the vintage of Abiezer?

3 God hath deliuered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to doe in comparison of you? and when hee had thus spoken, their spirits abated toward him.

4 ¶ And Gideon came to Iorden to passe ouer, hee, and the three hundreth men that were with him, weary, yet pursuing them.

5 And he said vnto the men of Succoth, Giue, I pray you, [d] morsels of bread vnto the people ‡ that follow mee (for they be wearie) that I may follow after Zebah and Zalmunna kings of Midian.

6 And the princes of Succoth said, Are the [e] hands of Zebah and Zalmunna now in thine hands, that we should giue bread vnto thine armie?

7 Gideon then said, Therefore when the Lord hath deliuered Zebah and Zalmunna into mine hand, I will ‡ teare your flesh with thornes of the wildernesse and with briers.

8 ¶ And hee went vp thence to Penuel, and spake vnto them likewise, and the men of Penuel answered him as the men of Succoth answered.

9 And hee said also vnto the men of Penuel, When I come againe [f] in peace, I will breake downe this towre.

10 ¶ Now Zebah and Zalmunna were [g] in Karkor, and their hostes with them, about fifteene thousand, all that were left of all the hostes of them of the East: for there was slaine an hundred and twenty thousand men that drew swords.

a They began to cauil, because he had the glory of the victory.

b Which haue slaine two princes, Oreb and Zeeb.

c The last act of the whole tribe is more famous, then the whole enterprise of one man of one family.

d Or, some small portion.

‡ *Ebr. that are at my feete.*

e Because thou hast ouercome an handful, thinkest thou to haue ouercome the whole?

‡ *Ebr. beate in pieces.*

f Having gotten the victorie.

g A citie Eastward beyond Iorden.

11 ¶ And Gideon went thorow them that dwelt in [h] Tabernacles on the East side of Nobah and Iogbehah, and smote the hoste: for the hoste was carelesse.

12 And when Zebah and Zalmunna fled, he followed after them, and tooke the two Kings of Midian, Zebah and Zalmunna, and discomfited all the hoste.

13 ¶ So Gideon the sonne of Ioash returned from batell [i] the Sunne being yet hie,

14 And tooke a seruant of the men of Succoth, and enquired of him: and he ‖ wrote to him the princes of Succoth, and the Elders thereof, euen seuentie and seuen men.

15 And hee came vnto the men of Succoth, and said, Behold Zebah and Zalmunna, by whom ye vpbraided mee, saying, Are the hands of Zebah and Zalmunna already in thine hands, that wee should giue bread vnto thy wearie men?

16 Then he tooke the Elders of the citie, and thornes of the wildernesse, and briers, and ‡ did teare the men of Succoth with them.

17 Also hee brake downe the towre of *Penuel, and slew the men of the citie.

18 ¶ Then said hee vnto Zebah and Zalmunna, What manner of men were they, whom ye slew at Tabor? and they answered, ‖ As thou art, so were they, euery one was like the children of a king.

19 And he said, They were my brethren, euen my [k] mothers children: as the Lord liueth, if ye had saued their liues, I would not slay you.

20 Then hee said vnto Iether his first borne sonne, Up, and slay them: but the boy drew not his sword: for he feared, because he was yet yong.

21 Then Zebah and Zalmunna said, Rise thou, and fall vpon vs: for [l] as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and tooke away the ‖ ornaments, that were on their camels necks.

22 ¶ Then the men of Israel said vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, and thy [m] sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

23 And Gideon said vnto them, I will not reigne ouer you, neither shall my childe reigne ouer you, but the Lord shall reigne ouer you.

24 Againe Gideon said vnto them, [n] I would desire a request of you, that you would giue me euery man the earerings of his pray (for they had golden earerings, because they were Ismaelites)

25 And they answered, Wee will giue them. And they spread a garment, and did cast therein euery man the earerings of his pray.

26 And the weight of the golden earerings that he required, was a thousand and seuen hundred shekels of gold, beside collars ‖ and iewels, and purple raiment that was on the Kings of Midian, and beside the chaines that were about their camels necks.

h He went by the wildernesse where the Arabians dwelt in tents.

i Some reade, before the sunne rose vp.

‖ *Or, described.*

‡ *Ebr. brake in pieces, as one thresheth corne.*

1.King.12.25.

‖ *Or, they were like vnto thee.*

k We came all out of one belly: therefore I will be reuenged.

l Meaning, that they would be rid out of their paine at once, or els to haue a valiant man to put them to death.

‖ *Or, collars.*

m That is, thy posteritie.

n His intent was to shew himselfe thankful for this victory by restoring of religion, which, because it was not according as God had commanded, turned to their destruction.

‖ *Or, sweet balls.*

27 And

27 And Gideon made a [o] Ephod thereof, and put it in Ophrah his citie: and al Israel went a whoring there after it, which was the destruction of Gideon and his house.

28 Thus was Midian brought low before the children of Israel, so that they lift vp their heads no more: and the countrey was in quietnesse forty yeres in the dayes of Gideon.

29 ¶ Then Ierubbaal the sonne of Ioash went, and dwelt in his owne house.

30 And Gideon had seuenty sonnes ‡ begotten of his body: for he had many wiues.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Ioash died in a good age, and was buried in the sepulchre of Ioash his father in Ophrah, of the father of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away, [q] went a whoring after Baalim, and made [q] Baal-berith their god:

34 And the children of Israel remembred not the Lord their God, which had deliuered them out of the hands of all their enemies on euery side.

35 Neither [r] shewed they mercy on the house of Ierubbaal, or Gideon, according to all the goodnesse which he had shewed vnto Israel.

o That is, such things as perteined to the vse of the Tabernacle. Of Ephod, looke more, Exod. 28. 4, 6. and 1. Sam. 2. 18. and 2. Sam. 6. 14. and chap. 17. 6.

‡ Ebr. which came out of his thigh.

p Which citie belonged to the family of the Ezrites.

q That is, Baal, to whom they had bound themselues by couenant.

r They were vnmindfull of God, and vnkind toward him, by whom they had receiued so great a benefit.

CHAP. IX.

1 Abimelech vsurpeth the kingdome, and putteth his brethren to death. 7 Iotham proposeth a parable. 23 Hatred betweene Abimelech and the Shechemites. 26 Gaal conspireth against him, and is ouercome. 53 Abimelech is wounded to death by a woman.

THen Abimelech the sonne of Ierubbaal went to Shechem vnto his [a] mothers brethren, and communed with them, and with all the family, and house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the sonnes of Ierubbaal, which are seuentie persons, reigne ouer you, either that one reigne ouer you? Remember also, that I am your [b] bone, and your flesh.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these words: and their hearts were mooued to follow Abimelech: for sayd they, He is our brother.

4 And they gaue him seuenty pieces of siluer out of the house of Baal-berith, wherewith Abimelech hired || vaine and light fellowes, which followed him.

5 And he went vnto his fathers house at Ophrah, and [c] slew his brethren the sonnes of Ierubbaal, about seuentie persons vpon one stone: yet Iotham the youngest sonne of Ierubbaal was left: for hee hid himselfe.

6 ¶ And all the men of Shechem gathered together with all the house of [d] Millo, and came and made Abimelech king in the plaine, where the stone was erected in Shechem.

7 And when they tolde it to Iotham, he went and stood in the top of mount Gerizim, and lift vp his voice, and cryed, and sayd vnto them, Hearken vnto me, you men of Shechem, that God may hearken vnto you.

8 [e] The trees went forth to anoynt a king ouer them, and said vnto the oliue tree, Reigne thou ouer vs.

9 But the oliue tree sayd vnto them, Should I leaue my fatnesse, wherewith by me they honour God and man, and go to aduance me aboue the trees?

10 Then the trees sayd to the figge tree, Come thou, and be king ouer vs.

11 But the figge tree answered them, Should I forsake my sweetnesse, and my good fruit, and goe to aduance me aboue the trees?

12 Then said the trees vnto the Vine, Come thou, and be king ouer vs.

13 But the Vine said vnto them, Should I leaue my wine, wherby I cheare God and man, and goe to aduance me aboue the trees?

14 Then saide all the trees vnto the || bramble, Come thou and reigne ouer vs?

15 And the bramble said vnto the trees, If ye will indeed anoint me king ouer you, come, and put your trust vnder my shadow: and if not, the [f] fire shall come out of the bramble, and consume the cedars of Lebanon.

16 Now therefore, if yee doe truely and vncorruptly to make Abimelech king, and if ye haue dealt well with Ierubbaal, and with his house, and haue done vnto him according to the deseruing of his hands,

17 (For my father fought for you, and ‡ aduentured his life, and deliuerd you out of the hands of Midian.

18 And yee are risen vp against my fathers house this day, and haue slain his children about seuentie persons vpon one stone, and haue made Abimelech the sonne of his maide-seruant, King ouer the men of Shechem, because he is your brother)

19 If ye then haue dealt truely and purely with Ierubbaal, and with his house this day, then [g] reioyce yee with Abimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come forth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Iotham ran away, and fled, and went vnto Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere ouer Israel.

23 But God [h] sent an euil spirit between Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech,

24 That the crueltie toward the seuenty sonnes of Ierubbaal and their blood might come and be laid vpon Abimelech their brother, which had slaine them, and vpon the men of Shechem, which had aided him to kill his brethren.

a To practise with his kinsefolkes for the atteining of the kingdome.

b Of your kinred by my mothers side.

|| Or, idle fellowes and vagabonds.

c Thus tyrants to establish their vsurped power, spare not the innocent blood, 2. King. 10. 7. 2. Chron. 21. 4.

d Which was as the towne house or common hall which he calleth the towre of Shechem, vers. 49.

e By this parable he declareth, that those that are not ambitious, are most worthy of honour, and that the ambitious abuse their honour both to their owne destruction and others.

|| Or, thistle or brier.

f Abimelech shall destroy the nobles of Shechem.

‡ Ebr. he cast his life far from him.

g That hee is your king, and you his subiects.

h Because the people consented with the king in shedding innocent blood, therefore God destroyeth both the one and the other.

25 So the men of Shechem set men in wait for him in the tops of the mountaines, who robbed al that passed that way by them: and it was told Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they [i] went out into the field, and gathered in their grapes, & trode them, and made merie, and went into the house of their gods, and did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed sayd, Who is Abimelech? and who is Shechem, that wee should serue him? Is hee not the sonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why should we serue him?

29 Now would God this people were vnder mine hand: then would I put away Abimelech. And he said to [k] Abimelech, Increase thine armie, and come out.

30 ¶ And when Zebul the ruler of the citie heard the wordes of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore hee sent messengers vnto Abimelech ‡priuily, saying, Behold, Gaal the sonne of Ebed and his brethren be come to Shechem, and beholde, they fortifie the citie against thee.

32 Now therfore arise by night, thou and the people that is with thee, and lie in waite in the field.

33 And rise early in the morning assoone as the sunne is vp, and assault the citie: and when hee and the people that is with him, shall come out against thee, do to him ‡what thou canst.

34 ¶ So Abimelech rose vp, and all the people that were with him by night: and they lay in wait against Shechem in foure bands.

35 Then Gaal the sonne of Ebed went out and stood in the entring of the gate of the citie: and Abimelech rose vp, and the folke that were with him, from lying in waite.

36 And when Gaal saw the people, hee sayd to Zebul, Beholde, there come people downe from the tops of the mountaines: and Zebul sayd vnto him, The [l] shadow of the mountaines seeme men vnto thee.

37 And Gaal spake againe, & sayd, See, there come folke downe ‡by the middle of the land, and another band commeth by the way of the plaine of ‖Meonenim.

38 Then said Zebul vnto him, Where is now thy mouth, that said, Who is Abimelech, that we should serue him? Is not this the people that thou hast despised? Goe out now, I pray thee, and fight with them.

39 And Gaal [m] went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and hee fled before him, and many were ouerthrowen and wounded, euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren that they should not dwell in Shechem.

42 ¶ And on the morow the people went out into the field: which was tolde Abimelech.

43 And he tooke the [n] people, and diuided them into three bands, and layd wait in the fields, and looked, and behold, the people were come out of the citie, and he rose vp against them, and smote them.

44 And Abimelech, and the bands that were with him, rushed forward, and stood in the entring of the gate of the citie: and the two other bands ran vpon al the people that were in the field, and slew them.

45 And when Abimelech had fought against the citie all that day, he tooke the city, and slew the people that was therein, and destroyed the citie, and sowed [o] salt in it.

46 ¶ And when all the men of the towre of Shechem heard it, they entred into an hold of the house of the god [p] Berith.

47 And it was told Abimelech, that all the men of the towre of Shechem were gathered together.

48 And Abimelech gate him vp to mount Zalmon, hee and all the people that were with him: and Abimelech tooke axes with him, and cut downe boughes of trees, and tooke them and bare them on his shoulder and said vnto the folke that were with him, What ye haue seene me doe, make haste, and doe like me.

49 Then all the people also cut downe euery man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire with them: so all the men of the towre of Shechem [q] died also, about a thousand men and women.

50 ¶ Then went Abimelech to Tebez, and besieged Tebez, and tooke it.

51 But there was a strong towre within the citie, and thither fled all the men and women, and all the chiefe of the citie, and shut it to them, and went vp to the top of the towre.

52 And Abimelech came vnto the towre and fought against it, and went hard vnto the doore of the towre, to set it on fire.

53 But a certaine woman [*] cast a piece of a millstone vpon Abimelechs head, and brake his braine pan.

54 Then Abimelech called hastily his page that bare his harnesse, and said vnto him, Draw thy sword and slay me, that men say not of me, A woman slew him. And his page [r] thrust him thorow, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednesse of Abimelech, which he did vnto his father, in slaying his seuentie brethren.

57 Also all the wickednesse of the men of Shechem did God bring vpon their heads. So vpon them came the [s] curse of Iotham the sonne of Ierubbaal.

i Before they were afraid of Abimelechs power, and durst not goe out of the citie.

k Braggingly, as though hee had beene present, or to his captaine Zebul.

‡Ebr. craftily.

‡Ebr. what thine hand can finde.

l Thou art afraid of a shadow.

‡Ebr. by the nauil.

‖Or, charmers.

m As their captaine.

n Which were of his company.

o That it should be vnfruitfull and neuer serue to any vse.

p That is, of Baal-berith, as Chap. 8. 33.

q Meaning, that all were destroyed, aswell they in the tower, as the other.

*2. Sam. 11. 21.

r Thus God by such miserable death taketh vengeance on tyrants, euen in this life.

s For making a tyrant their king.

CHAP. X.

2 Tola dieth. 5 Iair also dieth. 7 The Israelites are punished for their sinnes. 10 They cry vnto God, 16 and he hath pitie on them.

After

AFter Abimelech there arose to defend Israel, Tola, the sonne of Puah, the sonne of ‖ Dodo, a man of Issachar, which dwelt in Shamir in mount Ephraim.

‖ Or, his vncle.

2 And he ‖ iudged Israel three & twentie yeere, and died, and was buried in Shamir.

‖ Or, gouerned.

3 ¶ And after him arose Iair a Gileadite, and iudged Israel two and twentie yeeres.

4 And hee had thirtie sonnes that [a] rode on thirtie asse colts, and they had thirtie cities, which are called ‖ Hauoth-iair vnto this day, and are in the land of Gilead.

a Signifying they were men of authoritie.
‖ Or, the townes of Iair, as Deut. 3. 14

5 And Iair died, and was buried in Kamon.

6 ¶ * And the children of Israel wrought wickednesse againe in the sight of the Lord, and serued Baalim and [a] Ashtaroth, and the gods of ‖ Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsoke the Lord, and serued not him.

Chap. 2. 11. and 3. 7. and 4. 1. and 6. 1. and 13. 1.
Chap. 2. 13.
‖ Or, Syria.

7 Therefore the wrath of the Lord was kindled against Israel, and hee ‖ solde them into the hands of the Philistims, and into the hands of the children of Ammon:

‖ Or, deliuered.

8 Who from that yeere vexed and oppressed the children of Israel eighteen yeeres, [b] euen all the children of Israel that were beyond Iorden, in the land of the Amorites, which is in Gilead.

b As the Reubenites, Gadites, and halfe the tribe of Manasseh.

9 Moreouer, the children of Ammon went ouer Iorden to fight against Iudah, and against Beniamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel [c] cried vnto the Lord, saying, We haue sinned against thee, euen because we haue forsaken our own God, and haue serued Baalim.

c They prayed to the Lord, and confessed their sinnes.

11 And the Lord [d] said vnto the children of Israel, Did not I deliuer you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistims?

d By stirring them vp some Prophet, as Chap. 6. 8.

12 The Zidonians also, and the Amalekites, and the Maonites did oppresse you, and ye cried to mee, and I saued you out of their hands.

13 Yet ye * haue forsaken me, and serued other gods: wherefore I will deliuer you no more.

Deut. 32. 15.
Ierem. 2. 13.

14 Goe, and crie vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel sayd vnto the Lord, We haue sinned: doe thou vnto vs whatsoeuer please thee: onely we pray thee to deliuer vs [e] this day.

e That is, from this present danger.

16 Then they put away the strange gods from among them, and [f] serued the Lord: and ‖ his soule was grieued for the misery of Israel.

f That is true repentance, to put away the euill, and to serue God aright.
‖ Or, he pitied.

17 Then the children of Ammon gathered themselues together, and pitched in Gilead: and the children of Israel assembled themselues, and pitched in Mizpeh.

18 And the people and princes of Gilead said one to another, Whosoeuer will begin the battell against the children of Ammon, the same shall bee * head ouer all the inhabitants of Gilead.

Chap. 11. 6.

CHAP. XI.

2 Iphtah, being chased away by his brethren, was after made captaine ouer Israel. 30 He maketh a rash vow. 32 He vanquisheth the Ammonites, 39 and sacrificeth his daughter according to his vow.

THen Gilead begat Iphtah, and Iphtah the Gileadite was ‡ a valiant man, but the sonne of an ‖ harlot.

‡ Ebr. a man of mightie force.
‖ Or, vitailer.

2 And Gileads wife bare him sonnes, and when the womans children were come to age, they thrust out Iphtah, and said vnto him, Thou shalt not inherite in our fathers house: for thou art the sonne of a [a] strange woman.

a That is, of an harlot, as vers. 1.

3 Then Iphtah fled from his brethren, and dwelt in the land of [b] Tob: and there gathered idle fellowes to Iphtah, and [c] went out with him.

b Where the gouernour of the country was called Tob.
c Ioyned with him, as some thinke, against his brethren.

4 ¶ And in processe of time the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, [d] the Elders of Gilead went to fet Iphtah out of the land of Tob.

d Or, ambassadours, sent for that purpose.

6 And they said vnto Iphtah, [e] Come and bee our Captaine, that wee may fight with the children of Ammon.

e Men oft times are constrained to desire helpe of them, whom before they haue refused.

7 Iphtah then answered the Elders of Gilead, Did not ye hate me, and [f] expell me out of my fathers house? how then come you vnto mee now in time of your tribulation?

f Oft times those things which men reiect, God chuseth to doe great enterprises by.

8 Then the Elders of Gilead said vnto Iphtah, Therefore wee turne againe to thee now, that thou mayest goe with vs, and fight against the children of Ammon, and bee our head ouer all the inhabitants of Gilead.

9 And Iphtah sayd vnto the Elders of Gilead, If ye bring me home againe to fight against the children of Ammon, if the Lord giue them before me, shall I be your head?

10 And the Elders of Gilead said to Iphtah, The Lord ‡ be witnesse betweene vs, if we doe not according to thy words.

‡ Eb. be the hearer.

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphtah rehearsed all his words before the Lord in Mizpeh.

12 ¶ Then Iphtah sent messengers vnto the king of the children of Ammon, saying, What hast thou to doe with mee, that thou art come against me, to fight in my land?

13 And the King of the children of Ammon answered vnto the messengers of Iphtah, * Because Israel tooke my land, when they came vp from Egypt, from Arnon vnto Iabbok, and vnto Iorden: now therefore restore those lands ‡ quietly.

Num. 21. 13.
‡ Ebr. in peace.

14 Yet Iphtah sent messengers againe vnto the King of the children of Ammon,

15 And said vnto him, Thus saith Iphtah, * Israel tooke not the land of Moab, nor the land of the children of Ammon.

Deut. 2. 9.

16 But when Israel came vp from Egypt, and walked through the wilderness vnto the red Sea, then they came to Kadesh.

17 * And Israel sent messengers vnto the King

Num. 20. 14, 20.

King of Edom, saying, Let me, I pray thee, goe thorow thy land: but the king of Edom would not consent: and also they sent vnto the king of Moab, but he would not: therefore Israel abode in Kadesh.

18 Then they went thorow the wilderness, and compassed the land of Edom, and the land of Moab, and came by the East side of the land of Moab, and pitched on the other side of Arnon, [*] and came not within the coast of Moab: for Arnon was the border of Moab.

Numb 21.13. and 22.24.

19 Also Israel [*] sent messengers vnto Sihon King of the Amorites, the King of Heshbon, and Israel sayd vnto him, Let vs passe, we pray thee, by thy land vnto our ‖ place.

Deut.2.26.

‖ *Or, countrey.*

20 But Sihon [g] consented not to Israel that he should goe thorow his coast: but Sihon gathered all his people together, and pitched in Iahaz, and fought with Israel.

g Hee trusted them not to goe thorow his countrey.

21 And the Lord God of Israel gaue Sihon and all his folke into the hands of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that countrey:

22 And they possessed [*] all the coast of the Amorites, from Arnon vnto Iabbok, and from the wilderness euen vnto Iorden.

Deut.2.36.

23 Now therefore the Lord God of Israel hath cast out the Amorites before his people Israel, and shouldest thou possesse it?

24 Wouldest not thou possesse that which Chemosh thy god giueth thee to possesse? So whomsoeuer the Lord our [h] God driueth out before vs, them will we possesse.

h For we ought more to beleeue and obey God, then thou thine idoles.

25 [*] And art thou now farre better then Balak the sonne of Zippor king of Moab? did not hee striue with Israel, and fight against them,

Numb 22.2. deut.23.4. iosh.24.9.

26 When Israel dwelt in Heshbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coastes of Arnon, three hundreth yeeres: why did yee not then recouer [i] them in that space?

i Meaning, their townes.

27 Wherefore I haue not offended thee: but thou doest mee wrong to warre against me. The Lord the Iudge [k] be iudge this day betweene the children of Israel, and the children of Ammon.

k To punish the offender.

28 Howbeit the king of the children of Ammon hearkened not vnto the words of Iphtah, which he had sent him.

29 ¶ Then the [l] Spirit of the Lord came vpon Iphtah, and hee passed ouer to Gilead and to Manasseh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead hee went vnto the children of Ammon.

l That is, the spirit of strength and zeale.

30 And Iphtah [m] vowed a vow vnto the Lord, and said, If thou shalt deliuer the children of Ammon into mine hands,

m As the Apostle commendeth Iphtah for his worthy enterprise in deliuering the people, Heb. 11.32. so by his rash vow and wicked performance of the same, his victorie was defaced: and here we see that the sinnes of the godly doe not vtterly extinguish their faith.

31 Then that thing that commeth out of the doores of mine house to meete me, when I come home in peace from the children of Ammon, shall be the Lords, and I will offer it for a burnt offering.

32 And so Iphtah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his hands.

33 And hee smote them from Aroer, euen till thou come to Minnith, twentie cities, and so forth to ‖ Abel of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

‖ *Or, the plaine.*

34 ¶ Now when Iphtah came to Mizpeh vnto his house, behold, his daughter came out to meete him with [n] timbrels and daunces, which was his onely childe: he had none other sonne, nor daughter.

n According to the maner after the victorie.

35 And when he saw her, hee [o] rent his clothes, and sayd, Alas my daughter, thou hast brought mee low, and art of them that trouble mee: for I haue opened my mouth vnto the Lord, and cannot goe backe.

o Being ouercome with blind zeale, and not considering whether the vow was lawfull or no.

36 And she said vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with mee as thou hast promised, seeing that the Lord hath auenged thee of thine enemies the children of Ammon.

37 Also she said vnto her father, Doe thus much for me: suffer me two moneths, that I may goe to the mountaines, and [p] bewaile my virginitie, I and my fellowes.

p For it was counted as a shame in Israel to die without children, and therefore they reioyced to be married.

38 And he said, Goe: and he sent her away two moneths: so shee went with her companions, and lamented her virginitie vpon the mountaines.

39 And after the end of two moneths, she turned againe vnto her father, who did with her according to his vow which he had vowed, and she had knowen no man. And it was a custome in Israel:

40 The daughters of Israel went yeere by yeere to lament the daughter of Iphtah the Gileaditie, foure dayes in a yeere.

CHAP. XII.

6 Iphtah killeth two and fortie thousand Ephraimites. 8 After Iphtah succeedeth Ibzan, 11 Elon, 13 and Abdon.

AND the men of Ephraim gathered themselues together, and went [a] Northward, and said to Iphtah, Wherefore wentest thou to fight against the children of Ammon, and diddest not call vs [b] to goe with thee? wee will therefore burne thine house vpon thee with fire.

a After they had passed Iorden.

b Thus ambition enuieth Gods worke in others, as they did also against Gideon, Chap.8.1.

2 And Iphtah said vnto them, I and my people were at great strife with the children of Ammon, and when I called you, you deliuered me not out of their hands.

3 So when I saw that ye deliuered me not, [c] I put my life in mine hands, and went vpon the children of Ammon: so the Lord deliuered them into mine hands. Wherefore then are yee come vpon me now to fight against me?

c That is, I ventured my life, and when mans helpe failed, I put my trust onely in God.

4 Then Iphtah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Yee Gileadites are runnagates of Ephraim [d] among the Ephraimites, and among the Manassites.

d Yeran from vs, and chose Gilead, and now in respect of vs, ye are nothing.

5 Also the Gileadites tooke the passages of Iorden before the Ephraimites, and when the Ephraimites that were escaped, sayd, Let mee passe, then the men of Gilead said vnto him, Art thou an Ephraimite?

mite? if hee said, Nay,

6 Then said they vnto him, Say now [e] Shibboleth: and he said Sibboleth, for he could not so pronounce: then they tooke him, and slew him at the passages of Iordan: and there fell at that time of the Ephraimites two and forty thousand.

7 And Iphtah iudged Israel sixe yeere: then died Iphtah the Gileadite, and was buried in one of the cities of Gilead.

8 ¶ After him [f] Ibzan of Beth-lehem iudged Israel,

9 Who had thirtie sonnes, and thirtie daughters, which hee sent out, and tooke in thirtie daughters from abroad for his sons, and he iudged Israel seuen yeeres.

10 Then Ibzan died, and was buried at Beth-lehem.

11 ¶ And after him iudged Israel Elon, a Zebulonite, and he iudged Israel ten yeere.

12 Then Elon the Zebulonite died, and was buried in Aialon in the countrey of Zebulun.

13 ¶ And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

14 And hee had fortie sonnes and thirtie ‡nephewes that rode on seuenty ‖ asse colts: and he iudged Israel eight yeeres.

15 Then died Abdon the sonne of Hillel the Pirathonite, & was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

e Which signifieth the fall of waters, or an eare of corne.

f Some thinke that this was Boaz the husband of Ruth.

‡ Hebr. sonnes sonnes.

‖ horse colts.

CHAP. XIII.

1 Israel for their wickednesse is oppressed of the Philistims. 3 The Angel appeareth to Manoahs wife. 16 The Angel commandeth him to sacrifice vnto the Lord. 24 The birth of Samson.

BUt the children of Israel continued to commit * wickednesse in the sight of the Lord, and the Lord deliuered them into the hands of the Philistims fortie yeere.

2 ¶ Then there was a man in Zorah of the family of the Danites, named Manoah, whose wife was [a] barren, and bare not.

3 And the Angel of the Lord appeared vnto the woman, and said vnto her, Behold now, thou art barren, and bearest not: but thou shalt conceiue, and beare a sonne.

4 And now therefore beware * that thou drinke no wine nor strong drinke, neither eate any vncleane thing.

5 For loe, Thou shalt conceiue and beare a sonne, and no razour shall * come on his head: for the childe shall be a [b] Nazarite vnto God from his birth: and hee shall begin to saue Israel out of the hands of the Philistims.

6 ¶ Then the wife came, and told her husband, saying, A man of God came vnto me, and the fashion of him was like the fashion of the Angel of God: exceeding [c] fearefull, but I asked him not whence hee was, neither told he me his name.

7 But he said vnto me, Behold, thou shalt conceiue and beare a sonne, and now thou shalt drinke no wine nor strong drinke, neither eate any vncleane thing: for the childe shall be a Nazarite to God from his birth to the day of his death.

8 Then Manoah [d] prayed to the Lord, and said, I pray thee, my Lord, let the man of God, whom thou sentest, come againe now vnto vs, and teach vs what we shall do vnto the child when he is borne.

9 And God heard the voice of Manoah, and the Angel of God came againe vnto the wife, as she sate in the field: but Manoah her husband was not with her.

10 ¶ And the wife made haste, and ran, and shewed her husband, and said vnto him, Behold, the man hath appeared vnto mee, that came vnto me [e] to day.

11 And Manoah arose, and went after his wife, and came to the [f] man, and said vnto him, Art thou the man that spakest vnto the woman? and he said, Yea.

12 Then Manoah said, Now let thy saying come to passe: but how shall wee order the child, and doe vnto him?

13 And the Angel of the Lord sayd vnto Manoah, The woman must beware of all that I sayd vnto her.

14 Shee may eate of nothing that commeth of the vine tree: shee shall not drinke wine nor strong drinke, nor eate any [g] vncleane thing: let her obserue all that I haue commanded her.

15 Manoah then sayd vnto the Angel of the Lorde, I pray thee, let vs retaine thee, vntill we haue made ready a kidde for thee.

16 And the Angel of the Lord said vnto Manoah, Though thou make me abide, I will not eate of thy bread, and if thou wilt make a burnt offering, offer it vnto [h] the Lord: for Manoah knew not that it was an Angel of the Lord.

17 Againe Manoah said vnto the Angel of the Lord, What is thy name, that when thy saying is come to passe, wee may honour thee?

18 And the Angel of the Lord said vnto him, Why askest thou thus after my name, which is ‖ secret?

19 Then Manoah tooke a kidde with a meate offering, & offered it vpon a stone vnto the Lord: and the Angel did [i] wonderously whiles Manoah and his wife looked on.

20 For when the flame came vp toward heauen from the altar, the Angel of the Lord ascended vp in the flame of the Altar, and Manoah and his wife beheld it, and fell on their faces vnto the ground.

21 (So the Angel of the Lord did no more appeare vnto Manoah and his wife.) Then Manoah knew that it was an Angel of the Lord.

22 And Manoah sayd vnto his wife, * We shall surely die, because we haue seene God.

23 But his wife sayd vnto him, If the Lord would kill vs, he would not haue received a [k] burnt offering, and a meate offering of our hands, neither would he haue shewed vs all these things, nor would haue now told vs any such.

24 ¶ And the wife bare a sonne, and called his name Samson: and the child grew, and the Lord blessed him.

25 And the Spirit of the Lord began to ‖ strengthen him in the hoste of Dan, betweene Zorah and Eshtaol.

Chap. 2. 11 & 3. 7 and 4. 1. and 15. 1. and 10. 6.

a Signifying, that their deliuerance came only of God, and not by mans power, *Numb. 6. 2, 3.*

1. Sam. 1. 11.

b Meaning, he should be separated from the world, and dedicated to God.

c If flesh be not able to abide the sight of an Angel, how much lesse the presence of God?

d Hee sheweth himselfe ready to obey Gods will, and therefore desireth to know further.

Exod. 33. 20. chap. 6. 22.

e It seemeth that the Angel appeared vnto her twise in one day

f He calleth him man, because hee so seemed, but he was Christ the eternall word, which at his time appointed became man.

g Any thing forbidden by the Law.

h Shewing that he sought not his owne honour, but Gods whose messenger hee was.

‖ *Or, marueilous?*

i God sent fire from heauen to consume their sacrifice, to confirme their faith in his promise.

k These graces that we haue receiued of God, and his accepting of our obedience, are sure tokens of his loue toward vs, so that nothing can hurt vs.

‖ *Or, to come vpon him at diuers times.*

CHAP.

CHAP. XIIII.

2 Samson desireth to haue a wife of the Philistims. 6 He kill-th a lion. 12 Hee propoundeth a riddle. 19 He killeth thirtie. 20 His wife forsaketh him, and taketh another.

NOw Samson went downe to Timnath, and sawe a woman in Timnath of the daughters of the Philistims.

2 And he came vp and told his father and his mother, and said, I haue seene a woman in Timnath of the daughters of the Philistims: now therefore ‡ giue me her to wife.

3 Then his father and his mother said vnto him, Is there [a] neuer a wife among the daughters of thy brethren, and among all my people, that thou must goe to take a wife of the vncircumcised Philistims? And Samson said vnto his father, Giue me her, for she pleaseth me well.

4 But his father and his mother knew not that it came of the Lord, that he should seeke an occasion against the [b] Philistims: for at that time the Philistims reigned ouer Israel.

5 ¶ Then went Samson and his father and his mother downe to Timnath, & came to the vineyards at Timnath: and behold, a yong lion roared vpon him.

6 And the Spirit of the Lord [c] came vpon him, and he tare him, as one should haue rent a kid, and had nothing in his hand, neither told he his father nor his mother what he had done.

7 And he went downe, and talked with the woman, which was beautiful in the eyes of Samson.

8 ¶ And within a few dayes, when he returned ‖ to receiue her, hee went aside to see the carkeis of the lyon: and behold, there was a swarme of bees, and hony, in the body of the lyon.

9 And he tooke thereof in his hands, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eate: but hee told not them, that hee had taken the hony out of the body of the lyon.

10 So his father went downe vnto the woman, and Samson made there a [d] feast: for so vsed the yong men to doe.

11 And when [e] they saw him, they brought thirtie companions to be with him.

12 Then Samson said vnto them, I will now put forth a riddle vnto you: and if you can declare it me within seuen dayes of the feast, and finde it out, I will giue you thirty sheetes, and thirtie [f] change of garments:

13 But if ye cannot declare it mee, then shall yee giue mee thirty sheetes, and thirtie change of garments. And they answered him, Put forth thy riddle, that we may heare it.

14 And he said vnto them, Out of the eater came meate, and out of the strong came sweetnesse: and they could not in three daies expound the riddle.

15 And when the seuenth day was come, they said vnto Samsons wife, Entise thine husband, that he may declare vs the riddle, least wee burne thee and thy fathers house with fire. Haue ye called vs, to ‖ possesse vs? is it not so?

16 And Samsons wife wept before him, and sayd, Surely thou hatest me, and loueest me not: for thou hast put forth a riddle vnto the [h] children of my people, and hast not told it me. And he sayd vnto her, Behold, I haue not told it my father, nor my mother, and shall I tell it thee?

17 Then Samsons wife wept before him [i] seuen dayes, while their feast lasted: and when the seuenth day came, hee told her, because shee was importunate vpon him: so she told the riddle to the children of her people.

18 And the men of the citie said vnto him the seuenth day before the sun went downe, What is sweeter then hony? and what is stronger then a lion? Then sayd hee vnto them, [k] If yee had not plowed with my heifer, ye had not found out my riddle.

19 And the Spirit of the Lord came vpon him, and he went downe [l] to Ashkelon, & slew thirtie men of them, and spoiled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and he went vp to his fathers house.

20 Then Samsons wife was giuen to his companion, whom hee had vsed as his friend.

‡ Ebr. take her for me to wife.

a Though his parents did iustly reproue him, yet it appeareth that this was the secret worke of the Lord, vers. 4.

b To fight against them for the deliuerance of Israel.

c Whereby he had strength and boldnesse.

‖ Or, to take her to his wife.

d Meaning, when he was maried.

e That is, her parents or friends.

f To weare at feasts, or solemne dayes.

g Or, drew nere, for it was the fourth day.

‖ Or, to impouerish vs.

h Vnto them which are of my nation.

i Or, to the seuenth day, beginning at the fourth.

k If yee had not vsed the helpe of my wife.

l Which was one of the fiue chiefe cities of the Philistims.

CHAP. XV.

4 Samson tyeth firebrands to the foxes tailes. 6 The Philistims burnt his father in law and his wife. 15 With the iaw-bone of an asse hee killeth a thousand men. 19 One of a great tooth in the iaw God gaue him water.

BUt within a while after, in the time of wheate harnest, Samson visited his wife with a kid, saying, I will [a] goe in to my wife into the chamber: but her father would not suffer him to goe in.

2 And her father sayd, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her yonger sister fairer then she? take her, I pray thee, in stead of the other.

3 Then Samson said vnto them, Now am I more [b] blameless then the Philistims: therefore will I doe them displeasure.

4 ¶ And Samson went out, and tooke three hundred foxes, and tooke firebrands, and turned them taile to taile, and put a firebrand in the mids betweene two tailes.

5 And when hee had set the brands on fire, he sent them out into the standing corne of the Philistims, and burnt vp both the [c] rickes and the standing corne, with the vineyards and oliues.

6 Then the Philistims said, Who hath done this? And they answered, Samson the sonne in law of the [d] Timnite, because he had taken his wife, and giuen her to his companion. Then the Philistims came vp, and [e] burnt her and her father with fire.

7 And Samson said vnto them, Though ye haue done this, yet will I be auenged of you, and then I will cease.

8 So he smote them ‖ hip and thigh with a mighty

a That is, I will vse her as my wife.

b For through his father in lawes occasion, he was mooued againe to take vengeance of the Philistims.

c Or, that which was reaped and gathered.

d Or, the citizen of Timnath.

e So the wicked punish not vice for loue of Iustice, but for feare of danger, which els might come to them.

‖ Or, horsemen and footemen.

a mighty plague: then hee went and dwelt in the top of the rocke Etam.

9 ¶ Then the Philistims came vp, and pitched in Iudah, and || were spread abroad in Lehi.

10 And the men of Iudah said, Why are yee come vp vnto vs? And they answered, To [f] binde Samson are we come vp, and to doe to him, as he hath done to vs.

11 Then three thousand men of Iudah went to the top of the rocke Etam, and said to Samson, Knowest thou not that the Philistims are rulers ouer vs? [g] Wherefore then hast thou done thus vnto vs? And hee answered them, As they did vnto me, so haue I done vnto them.

12 Againe they sayd vnto him, Wee are come to binde thee, and to deliuer thee into the hand of the Philistims. And Samson said vnto them, Sweare vnto mee that yee will not fall vpon me your selues.

13 And they answered him, saying, No, but we wil bind thee, and [h] deliuer thee vnto their hand, but we will not kill thee. And they bound him with two new cordes, and brought him from the rocke.

14 When he came to Lehi, the Philistims shouted against him, and the Spirit of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire: for the bandes loosed from his hands.

15 And he found a [i] new iaw bone of an asse, and put foorth his hand, and caught it, and slew a thousand men therewith.

16 Then Samson said, With the iaw of an asse are heapes vpon heapes: with the iaw of an asse haue I slaine a thousand men.

17 And when he had left speaking, he cast away the iaw bone out of his hand, and called that place, || Ramath-Lehi.

18 And he was sore athirst, and [k] called on the Lord, and said, Thou hast giuen this great deliuerance into the hand of thy seruant: and now shall I die for thirst, and fall into the hands of the vncircumcised?

19 Then God brake the cheeke tooth, that was in the iaw, and water came thereout: and when he had drunke, his spirit came againe, and hee was reuiued: wherefore the name thereof is called || En-hakkore, which is in Lehi vnto this day,

20 And he iudged Israel in the dayes of the Philistims twentie yeeres.

|| Or, camped.

f And so being our prisoner, to punish him.

g Such was their grosse ignorance that they iudged Gods great benefit to be a plague vnto them.

h Thus they had rather betray their brother, then vse the meanes that God had giuen for their deliuerance.

i That is, of an asse lately slaine.

|| Or, the lifting vp of the iaw.

k Whereby appeareth that hee did these things in faith, and so with a true zeale to glorifie God and deliuer his countrey.

|| Or, the fountaine of him that prayed.

CHAP. XVI.

3 Samson carieth away the gates of Azzah. 18 Hee was deceiued by Delilah. 30 Hee pulleth downe the house vpon the Philistims, and dyeth with them.

THen went Samson to [a] Azzah, and saw there || an harlot, and [b] went in vnto her.

2 And it was tolde to the Azzahites, Samson is come hither. And they went about, and layd wait for him all night in the gate of the city, and were quiet all the night, saying, Abide || till the morning early, and we shall kill him.

3 And Samson slept till midnight, and arose at midnight, and tooke the doores of the gates of the citie, and the two postes, and lift them away with the barres, and put them vpon his shoulders, and caried them vp to the top of the mountaine that is before Hebron.

4 ¶ And after this hee loued a woman by the || riuer of Sorek, whose name was Delilah:

5 Unto whom came the Princes of the Philistims, and sayd vnto her, Entise him, and see wherein his great strength lieth, and by what meane wee may ouercome him, that we may binde him, and punish him, and euery one of vs shall giue thee eleuen hundreth [c] shekels of siluer.

6 ¶ And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, & wherewith thou mightest be bound to doe thee hurt.

7 Samson then answered vnto her, If they bind me with seuen || greene cords, that were neuer dried, then shall I be weake, and be as another man.

8 And the Princes of the Philistims brought her seuen green cords that were not drie, and she bound him therewith.

9 (And she had [d] men lying in waite with her in the chamber) Then she said vnto him, The Philistims bee vpon thee, Samson. And he brake the cords, as a threed of towe is broken, when [e] it toucheth fire: so his strength was not knowen.

10 ¶ After, Delilah sayd vnto Samson, See, thou hast mocked me, and told me lies. I pray thee now, [f] tell me wherewith thou mightest be bound.

11 Then he answered her, If they binde me with new ropes that neuer were occupied, then shall I be weake, and be as another man.

12 Delilah therefore tooke new ropes, and bound him therewith, and sayd vnto him, The Philistims bee vpon thee, Samson: (and men lay in waite in the chamber, and her brake them from his armes, as a threede.

13 ¶ Afterward Delilah sayd to Samson, Hitherto thou hast beguiled mee, and tolde me lies: tell me, how thou mightest be bound. [g] And he said vnto her, If thou plattedst seuen lockes of mine head with the threeds of the woofe.

14 And she fastened it with a pinne, and sayd vnto him, The Philistims bee vpon thee, Samson. And hee awoke out of his sleepe, and went away with the || pin of the webbe, and the woofe.

15 Againe she said vnto him, How canst thou say, [h] I loue thee, when thine heart is not with mee? Thou hast mocked me these three times, and hast not tolde me wherein thy great strength lieth.

16 And because shee was importunate vpon him with her words continually, and vexed him, his soule was pained vnto the death.

17 Therefore hee told her all his [i] heart, and sayd vnto her, There neuer came rasor vpon mine head: for I am a Nazarite vnto GOD from my mothers wombe: there-

a One of the fiue chiefe cities of the Philistims.

|| Or, victualler.

b That is, hee lodged with her.

|| Or, to the light of the morning.

|| Or, plaine.

c Of the value of a shekel, reade Gen. 23. 16.

|| Or, new withs.

d Certaine Philistims in a secret chamber.

e When fire commeth neere it.

f Though her falshood tended to make him lose his life, yet his affection so blinded him that he could not beware.

g It is impossible if we giue place to our wicked affections, but at length we shalbe destroyed.

|| Or, beame.

h For this Samson vsed to say, I loue thee.

i Thus his immoderate affections toward a wicked woman caused him to lose Gods excellent gifts, and become slaue vnto them, whom he should haue ruled.

therefore if I be shauen, my strength wil goe from me, and I shalbe weake, and be like all other men.

18 And when Delilah saw that hee had told her all his heart, she sent and called for the Princes of the Philistims, saying, Come vp once againe: for hee hath shewed mee all his heart. Then the Princes of the Philistims came vp vnto her, and brought the money in their hands.

19 And shee made him sleepe vpon her knees, and she called a man, and made him to shaue off the seuen lockes of his head, and she began to vexe him, and his strength was [k] gone from him.

20 Then she said, The Philistims be vpon thee, Samson. And he awoke out of his sleepe, and thought, I will goe out now as at other times, and shake my selfe, but hee knew not that the Lord was departed from him.

21 Therefore the Philistims tooke him, and put out his eyes, & brought him downe to Azzah, and bound him with fetters: and he did grinde in the prison house.

22 And the haire of his head began to [l] grow againe after that it was shauen.

23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they said, Our god hath deliuered Samson our enemie into our hands.

24 Also when the people saw him, they prayled their god: for they sayd, Our god hath deliuered into our hands our enemie and destroyer of our countrey, which hath slaine many of vs.

25 And when their hearts were merrie, they said, Call Samson, that he may make vs pastime. So they called Samson out of the prison house, and hee [m] was a laughing stocke vnto them, and they set him betweene the pillars.

26 Then Samson said vnto the seruant that led him by the hand, Leade me, that I may touch the pillars that the house standeth vpon, and that I may leane to them.

27 (Now the house was full of men and women, and there were all the princes of the Philistims: also vpon the rooke were about three thousand men and women that beheld while Samson ‖ played)

28 Then Samson called vnto the Lord, and said, O Lord God, I pray thee, thinke vpon me: O God, I beseech thee, strengthen mee at this time onely, that I may bee ‡ at once [n] auenged of the Philistims for my two eyes.

29 And Samson laide holde on the two middle pillars whereupon the house stood, and on which it was borne vp, on the one with his right hand, and on the other with his left.

30 Then said Samson, [o] Let me lose my life with the Philistims: and he bowed him with all his might, and the house fell vpon the Princes, and vpon all the people that were therein. So the dead which he slew at his death, were moe then they which he had slaine in his life.

31 Then his brethren, and all the house of his father came downe and tooke him and brought him vp, & buried him betweene Zorah and Eshtaol, in the sepulchre of Manoah his father: now he had iudged Israel twentie yeeres.

k Not for the losse of his haire, but for the contempt of the ordinance of God, which was the cause that God departed from him.

l Yet had he not his strength againe till he had called vpon God, and reconciled himselfe.

m Thus by Gods iust iudgements they are made slaues to infidels which neglect their vocation, in defending the faithfull.

‖ Or, was mocked.

‡ Hebr. take one vengeance.

n According to my vocation, which is to execute Gods iudgements vpon the wicked.

o He speaketh not this of despaire, but humbling himselfe for neglecting his office, and the offence thereby giuen.

CHAP. XVII.

3 Michahs mother according to her vow made her sonne two idols. 5 He made his sonne a Priest for his idols, 10 And after he hired a Leuite.

THere [a] was a man of mount Ephraim, whose name was Michah,

2 And he said vnto his mother, The eleuen hundreth shekels of siluer that were taken from thee, for the which thou cursedst and spakest it, euen in mine hearing, behold, the siluer is with me, I tooke it. Then his mother said, Blessed be my sonne of the Lord.

3 And when hee had restored the eleuen hundreth shekels of siluer to his mother, his mother said, I had dedicate the siluer to the Lord of mine hand for my sonne, to make [b] a grauen and molten image. Now therefore I will giue it thee againe.

4 And when hee had restored the money vnto his mother, his mother tooke two hundreth shekels of siluer, and gaue them to the founder, which made thereof a grauen and molten image, and it was in the house of Michah.

5 And this man Michah had an house of gods, and made an * [c] Ephod, and * [d] Teraphim, and ‡ consecrated one of his sonnes, who was his Priest.

6 * In those dayes there was no [e] King in Israel, but euery man did that which was good in his owne eyes.

7 ¶ There was also a young man out of Beth-lehem Iudah, [f] of the familie of Iudah, who was a Leuite, and sojourned there.

8 And the man departed out of the citie, euen out of Beth-lehem Iudah, to dwell where he could finde a place: and as he iourneyed, hee came to mount Ephraim to the house of Michah.

9 And Michah said vnto him, Whence commest thou? And the Leuite answered him, [g] I come from Beth-lehem Iudah, and goe to dwell where I may finde a place.

10 Then Michah said vnto him, Dwell with mee, and bee vnto mee a father and a Priest, and I will giue thee tenne shekels of siluer by yeere, and a suite of apparell, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was [h] content to dwel with the man, and the yong man was vnto him as one of his owne sonnes.

12 And Michah consecrated the Leuite, and the yong man was his Priest, and was in the house of Michah.

13 Then said Michah, Now I know that the Lord will bee [i] good vnto mee, seeing I haue a Leuite to my Priest.

a Some thinke this history was in the time of Othniel, or as Iosephus writeth, immediatly after Iosua.

b Contrary to the commandement of God, & true religion practised vnder Iosua, they forsooke the Lord and fell to idolatry. *Chap. 8. 27.*

c He would seruе both God and idoles. *Gen. 31. 19. hose. 3. 4.*

d By Teraphim some vnderstand certaine idoles, hauing the likenesse of a man, but others vnderstand thereby all manner of things and instruments belonging vnto those who fought for any answere at Gods hands, as Chap. 18. 5, 6.

‡ *Ebr. filled the hand of one. Chap 21. 25.*

e For where there is no Magistrate fearing God, there can be no true religion nor order.

f Which Beth-lehem was in the tribe of Iudah.

g For in those dayes the seruice of God was corrupt in all estates, and the Leuites were not looked vnto.

h Not considering that hee forsooke the true worshipping of God to maintaine his owne belly.

i Thus the idolaters perswade themselues of Gods fauour, when in deede hee doeth detest them.

CHAP. XVIII.

2 The children of Dan send men to search the land. 11 Then come the sixe hundreth and take the gods and the Priest of Michah away. 27 They destroy Laish. 28 They build it againe, 30 and set vp idolatrie.

IN those dayes there was no [a] king in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for vnto that time all their inheritance had not fallen vnto them among the tribes of Israel.

2 Therefore the children of Dan sent of their family, fiue men out of their coastes, euen men expert in warre, out of Zorah and Eshtaol, to view the land, and search it out, and said vnto them, [b] Goe, and search out the land. Then they came to mount Ephraim, to the house of Michah, and lodged there.

3 When they were in the house of Michah, they knew the [c] voyce of the yong man the Leuite: and being turned in thither, they said vnto him, Who brought thee hither? or what makest thou in this place? and what hast thou to doe here?

4 And hee answered them, Thus and thus dealeth Michah with me, and hath hired me, and I am his Priest.

5 Againe they said vnto him, Aske counsell now of God, that we may know whether the way which wee goe, shall be prosperous.

6 And the Priest said vnto them, [d] Goe in peace: for the Lord guideth your way which ye goe.

7 Then the fiue men departed and came to Laish, and saw the people that were therein, which dwelt carelesse, after the manner of the Zidonians, quiet and sure, because no man ‡ made any trouble in the land, or vsurped any dominion: also they were farre from the Zidonians, and had no businesse with other men.

8 ¶ So they came againe vnto their brethren, to Zorah and Eshtaol: and their brethren sayd vnto them, What haue yee done?

9 And they answered, Arise, that wee may goe vp against them: for we haue seene the land, and surely it is very good, and [e] doe ye sit still? be not slothfull to goe and enter to possesse the land:

10 (If yee will goe, yee shall come vnto a carelesse people, and the countrey is large) for God hath giuen it into your hand. It is a place that doeth lacke nothing that is in the world.

11 ¶ Then there departed thence of the familie of the Danites, from Zorah and from Eshtaol, sixe hundreth men appointed with instruments of warre.

12 And they went vp, and pitched in Kiriath iearim in Iudah: wherefore they called that place, ‖ Mahaneh-Dan vnto this day: and it is behinde Kiriath-iearim.

13 And they went thence vnto mount Ephraim, and came to the house of Michah.

14 Then answered the fiue men, that went to spie out the countrey of Laish, and sayde vnto their brethren, [f] Know yee not, that there is in these houses an Ephod, and Teraphim, and a grauen and a molten Image? Now therefore consider what ye haue to doe.

15 And they turned thitherward, and came to the house of the young man the Leuite, euen vnto the house of Michah, and saluted him peaceably.

16 And the sixe hundred men appointed with their weapons of warre, which were of the children of Dan, stood by the entring of the gate.

17 Then the fiue men that went to spie out the land, went in thither, and tooke the [g] grauen image and the Ephod, and the Teraphim, and the molten image: & the Priest stood in the entring of the gate with the sixe hundreth men that were appointed with weapons of warre.

18 And the other went into Michahs house, and fet the grauen image, the Ephod and the Teraphim, and the molten image. Then said the Priest vnto them, What doe yee?

19 And they answered him, Holde thy peace: lay thine hand vpon thy mouth, and come with vs to bee our father and Priest: Whether is it better that thou shouldest be a Priest vnto the house of one man, or that thou shouldest be a Priest vnto a tribe and to a family in Israel?

20 And the Priests heart was glad, and hee tooke the Ephod and the Teraphim, and the grauen image, and went among the [h] people.

21 And they turned and departed, and put the children, and the cattel, and the substance [i] before them.

22 ¶ When they were farre off from the house of Michah, the men that were in the houses neere to Michahs house, gathered together, & pursued after the children of Dan,

23 And cryed vnto the children of Dan: who turned their faces, and said vnto Michah, What aileth thee, that thou makest an outcry?

24 And he said, Ye haue taken away my [k] gods, which I made, and the Priest, & goe your wayes: and what haue I more? how then say ye vnto me? What aileth thee?

25 And the children of Dan sayd vnto him, Let not thy voice be heard among vs, lest ‡ angry fellowes runne vpon thee, and thou lose thy life with the liues of thine houshold.

26 So the children of Dan went their wayes: and when Michah saw that they were too strong for him, he turned and went backe vnto his house.

27 And they tooke the [l] things which Michah had made, and the Priest which hee had, and came vnto Laish, vnto a quiet people and without mistrust, and smote them with the edge of the sword, and burnt the citie with fire:

28 And there was none to ‖ helpe, because [m] Laish was farre from Zidon, and they had no businesse with other men: also it was in the valley that lieth by Beth-rehob. After, they built the city, and dwelt therein,

29 * And called the name of the city Dan, after the name of Dan their father, which was

a Meaning, no ordinary magistrate to punish vice according to Gods word.

b For the portion which Iosheua gaue them, was not sufficient for all their tribe.

c They knew him by his speach that he was a stranger there.

d Thus God granteth the idolaters sometime their requests to their destruction that delight in errours.

‡ *Ebr. made them ashamed.*

e Lose ye this good occasion through your slothfulnesse?

‖ *Or, the tents of Dan*

f Because they before had had good successe, they would that their brethren should be encouraged by hearing the same tidings.

g So superstition blinded them, that they thoght Gods power was in these idoles, and that they should haue good successe by them, though by violence and robberie they did take them away.

h With the sixe hundred men.

i Suspecting them that did pursue them.

k This declareth what opinion the idolaters haue of their idoles.

‡ *Ebr. who haue their heart bitter.*

l Meaning the idols, as vers. 18.

‖ *Or, deliuer them.*

m Which after was called Cesarea Philippi.

Iosh. 19. 47.

was borne vnto Israel: howbeit the name of the citie was Laish at the beginning.

30 Then the children of Dan set them vp the [n] grauen image: and Ionathan the sonne of Gershom, the sonne of Manasseh, and his sonnes were the Priests in the tribe of the Danites vnto the day of the [o] captiuitie of the land.

31 So they set them vp the grauen image, which Michah had made, all the while the house of God was in Shiloh.

n Thus in stead of giuing glory to God, they attributed the victory to their idoles, and honoured them therefore.

o That is, till the arke was taken, 1. Sam. 5. 1.

CHAP. XIX.

2 A Leuites wife being an harlot, forsooke her husband, and hee tooke her againe. 25 At Gibeah shee was most villenously abused to the death. 29 The Leuite cutteth her in pieces, and sendeth her to the twelue tribes.

Chap. 17. 6. and 18. 1.

ALso in those dayes, * when there was no King in Israel, a certaine Leuite dwelt on the side of mount Ephraim, and tooke to wife a * concubine out of Beth-lehem Iudah,

Gene. 25. 6.

2 And his concubine played the whore ‡ there, and went away from him vnto her fathers house to Beth lehem Iudah, & there continued the space of foure moneths.

‡ Ebr. besides him: to wit, with others.

3 And her husband arose and went after her to speake ‡ friendly vnto her, and to bring her againe: hee had also his seruant with him, and a couple of asses: and shee brought him vnto her fathers house: and when the young womans father saw him, he reioyced ‖ at his comming.

‡ Ebr. to her heart.

‖ Or, at his meeting.

4 And his father in law the young womans father retained him, and hee abode with him three dayes: so they did eate and drinke, and lodged there.

5 ¶ And when the fourth day came, they arose early in the morning, and he ‡ prepared to depart: then the young womans father said vnto his sonne in law, ‖ Comfort thine heart with a morsell of bread, and then goe your way.

‡ Ebr. rose vp.

Or, strengthen

6 So they sate downe, and did eate and drink both of them together. And the [a] yong womans father said vnto the man, Be content I pray thee, and tary all night, and let thine heart be merrie.

a That is, his concubines father.

7 And when the man rose vp to depart, his father in law ‖ was earnest: therefore he returned and lodged there.

‖ Or, compelled him.

8 And he rose vp earely the fift day to depart, and the young womans father said, [b] Comfort thine heart, I pray thee: and they tarieд vntill after midday, and they both did eate.

b Meaning, that he should refresh himselfe with meat, as vers. 5.

9 Afterward when the man arose to depart with his concubine and his seruant, his father in law the young womans father said vnto him, Behold now, the day ‡ draweth toward euen: I pray you, tary all night: behold, ‖ the Sunne goeth to rest; lodge here, that thine heart may be merrie: and to morrow get you early vpon your way, and goe to thy [c] tent.

‡ Ebr. is weake.

‖ Or, the day lodgeth.

c To wit, to the towne or citie where he dwelt.

10 But the man would not tary, but arose and departed, and came ouer against Iebus, (which is Ierusalem) and his two asses laden and his concubine were with him.

11 When they were neere to Iebus, the day ‖ was sore spent, and the seruant sayd vnto his master, Come, I pray thee, and let vs turne into this citie of the Iebusites, and lodge all night there.

‖ Or, went downe.

12 And his master answered him, [d] Wee will not turne into the city of strangers that are not of the children of Israel, but we will goe forth to Gibeah.

d Though in these dayes there were most horrible corruptions, yet very necessity could not compel them to haue to do with them that professe not the true God.

13 And he said vnto his seruant, Come and let vs draw neere to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the sunne went downe vpon them neere to Gibeah, which is in Beniamin.

15 ¶ Then they turned thither to go in, and lodge in Gibeah: and when he came, he sate him downe in a streete of the citie: for there was no man that ‖ tooke them into his house to lodging.

‖ Or, gathered them.

16 And behold, there came an olde man from his worke out of the field at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of [e] Iemini.

e That is, of the tribe of Beniamin.

17 And when he had lift vp his eyes, hee saw a ‖ wayfaring man in the streetes of the city: then this old man said, Whither goest thou, and whence camest thou?

‖ Or, a man walking.

18 And he answered him, We came from Beth-lehem Iudah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Iudah, and goe now to the [f] house of the Lord: and no man receiueth me to house,

f To Shiloh, or Mizpeh, where the arke was.

19 Although we haue straw and prouender for our asses, and also bread and wine for mee and thine handmaid, and for the boy that is with thy seruant: wee lacke nothing.

20 And the olde man sayd, ‖ Peace bee with thee: as for all that thou lackest, shall thou finde with mee: onely abide not in the streete all night.

‖ Or, bee of good comfort.

21 ¶ So hee brought him into his house, and gaue fodder vnto the asses: and they washed their feete, and did eate and drinke.

22 And as they were making their hearts merrie, behold, the men of the city, ‡ wicked men, beset the house round about, & smote at the doore, and spake to this olde man, the master of the house, saying, Bring forth the man that came into thy house, that wee may know him.

‡ Ebr. men of Belial: that is, giuen to all wickednesse.

23 And * this man the master of the house went out vnto them, and sayd vnto them, Nay, my brethren, doe not so wickedly, I pray you: seeing that this man is come into mine house, doe not this villenie.

g To the intent they might breake it.

Gen. 19. 6.

24 Behold, here is my daughter a virgin, and his concubine: them will I bring out now, [h] and humble them, and doe with them what seemeth you good: but to this man doe not this villenie.

h That is, abuse them, as Gen. 19. 8.

25 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out vnto them: & they knew her, and abused her all the night vnto the morning: and when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and [i] fell downe at the doore of the mans house where her lorde was, till the

i She fell downe dead, as verse 27.

the light day.

27 And her ‖ lord arose in the morning and opened the doores of the house, & went out to goe his way, and beholde, the woman his concubine was ‖ dead at the doore of the house, and her handes lay vpon the threshold.

28 And he said vnto her, Vp, and let vs go: but she answered not. Then he toke her vp vpon the asse, and the man rose vp and went vnto his [k] place.

29 And when he was come to his house, hee tooke a knife, and layd hand on his concubine, and diuided her in pieces with her bones into twelue parts, and sent her thorow all quarters of Israel.

30 And all that saw it, said, There was no [l] such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult, and giue sentence.

[Or, husband.

‖ Or, fallen.

k Meaning home vnto mount Ephraim.

l For this was like the sinne of Sodome, for the which God rained downe fire and brimstone from heauen.

CHAP. XX.

1 The Israelites assemble in Mizpeh, to whom the Leuite declareth his wrong. 13 They send for them that did the villeny. 25 The Israelites are twise ouercome, 46 and at length get the victory.

Then [a] all the children of Israel went out, and the congregaition was gathered together as [a] one man, from Dan to Beersheba, with the land of Gilead, vnto the [b] Lord in Mizpeh.

2 And the ‡ chiefe of all the people, and all the tribes of Israel assembled in the congregation of the people of God, foure hundreth thousand footmen that [c] drew sword.

3 (Now the children of Beniamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel [d] said, How is this wickednes committed?

4 And the same Leuite, the womans husband that was slaine, answered and said, I came vnto Gibeah that is in Beniamin with my concubine to lodge,

5 And the ‖ men of Gibeah arose against me, and beset the house round about vpon me by night, thinking to haue slaine me, & haue forced my concubine that she is dead.

6 Then I toke my concubine, and cut her in pieces, and sent [e] her thorowout all the countrey of the inheritance of Israel: for they haue committed abomination and villenie in Israel.

7 Behold, yee are all children of Israel: giue your aduice and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs go to his tent, neither any turne into his [f] house.

9 But now this is that thing which we will doe to Gibeah: wee will goe vp by lot against it,

10 And we will take ten men of the hundreth throughout all the tribes of Israel, and an hundreth of the thousand, and a thousand of tenne thousand to bring [g] vitaile for the people, that they may doe (when they come to Gibeah of Beniamin) according to all the villenie, that it hath done in Israel.

11 ¶ So all the men of Israel were gathered against the city, knit together as one man.

12 And the tribes of Israel sent men thorow all the [h] tribe of Beniamin, saying, What wickednesse is this that is committed among you?

13 Now therefore deliuer vs those wicked men which are in Gibeah, that we may put them to death, and put away euill from Israel: but the children of Beniamin would not obey the voyce of their brethren the children of Israel.

14 But the children of Beniamin gathered themselues together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Beniamin were numbred at that time out of the cities sixe and twentie thousande men that drewe sword, beside the inhabitants of Gibeah, which were numbred seuen hundred chosen men.

16 Of all this people were seuen hundred chosen men, being * left handed: all these could sling stones at an haire breadth, and not faile.

17 ¶ Also the men of Israel, beside Beniamin, were numbred foure hundred thousand men that drew sword, euen all men of warre.

18 And the children of Israel arose, and went vp [k] to the house of God, and asked of God, saying, Which of vs shall goe vp first to fight against the children of Beniamin? And the Lord said, Iudah shalbe first.

19 Then the children of Israel arose vp early, and camped against Gibeah.

20 And the men of Israel went out to battel against Beniamin, and the men of Israel put themselues in aray to fight against them beside Gibeah.

21 And the children of Beniamin came out of Gibeah, and slew down to the ground of the Israelites that day [l] two and twenty thousand men.

22 And the people, the men of Israel plucked vp their hearts, and set their battell againe in aray in the place where they put them in aray the first day.

23 (For the children of Israel had gone vp & wept before the Lord vnto the euening, and had asked of the Lord, saying, Shall I goe againe to battell against the children of Beniamin my brethren? and the Lord said, Goe vp against them.)

24 ¶ Then the children of Israel came neere against the children of Beniamin the second day.

25 Also the second day Beniamin came forth to meet them out of Gibeah, and slew down to the ground of the children of Israel againe eighteene thousand men: ‡ all they could handle the sword.

26 Then all the children of Israel went vp, and all the people came also vnto the house of God, and wept and sate there before the Lord, and fasted that day vnto the euening, and offered burnt offrings and peace offrings before the Lord.

27 And the children of Israel asked the Lord (for [m] there was the Arke of the couenant of God in those dayes,

28 And Phinehas the sonne of Eleazar,

h That is, euery family of the tribe.

i Because they would not suffer the wicked to be punished, they declared themselues to maintaine them in their euill, and therefore were all iustly punished.

Chap. 3.15.

k That is, to the Arke, which was in Shiloh: some thinke, in Mizpeh, as verse 1.

l This God permitted, because the Israelites partly trusted too much in their strength, and partly God would by this meanes punish their sinnes.

‡ Eb. all they drawing the sword.

m To wit, in Shiloh.

Hose. 10.9.

a That is, all with one consent.

b To aske counsell.

‡ Ebr. corners.

c Meaning, men able to handle their weapon.

d To the Leuite.

‖ Or, chiefe, or, lords.

e That is, her pieces, to euery tribe a piece, Chap. 19.29.

f Before we haue reuenged this wickednesse.

g These onely should haue the charge to prouide for vitaile for the rest.

the son of Aaron stood before it at that time) saying, Shal I yet goe any more to battel against the children of Beniamin my brethren, or shall I cease? And the Lord said, Go vp: for to morrow I will deliuer them into your hand.

29 And Israel set men to lie in wait round about Gibeah.

30 And the children of Israel went vp against the children of Beniamin the third day, and put themselues in aray against Gibeah, as at other times.

31 Then the children of Beniamin comming out against the people, were [o] drawen from the city: and they began to smite of the people and kill as at other times, euen by the wayes in the field (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirty men of Israel.

32 (For the children of Beniamin said, They are fallen before vs, as at the first. But the children of Israel said, Let vs flee and plucke them away from the city vnto the hie [p] wayes.)

33 And all the men of Israel rose vp out of their place, and put themselues in aray at Baal tamar: and the men that lay in wait of the Israelites came forth of their place, euen out of the medowes of Gibeah,

34 And they came ouer against Gibeah, ten thousand chosen men of all Israel, and the battell was sore: for they knew not that the [q] euill was neere them.

35 ¶ And the Lord smote Beniamin before Israel, and the children of Israel destroyed of the Beniamites the same day fiue and twenty thousand and an hundred men: all they could handle the sword.

36 So the children of Beniamin saw that they were stricken downe: for the men of Israel [r] gaue place to the Beniamites, because they trusted to the men that lay in waite, which they had layd beside Gibeah.

37 And they that lay in wait hasted, and brake forth toward Gibeah, and the ambushment ‖ drew themselues along, and smote all the city with the edge of the sword.

38 Also the men of Israel had appointed a certaine time with the ambushments, that they should make a great flame, and smoke rise vp out of the city.

39 And when the men of Israel retired in the battel, Beniamin began to [s] smite and kill of the men of Israel about thirty persons: for they said, Surely they are stricken downe before vs, as in the first battell.

40 But when the flame began to arise out of the city as a pillar of smoke, the Beniamites looked backe, and behold, the flame of the city began to ascend vp to heauen.

41 Then the men of Israel turned [t] againe, and the men of Beniamin were astonied: for they saw that euill was neere vnto them.

42 Therefore they fled before the men of Israel vnto the way of the wildernesse, but the battell ouertooke them: also they which came out of the cities, slewe them [u] among them.

43 Thus they compassed the Beniamites about, and ‖ chased them at ease, and ouerran them, euen ouer against Gibeah on the East side.

44 And there were slaine of Beniamin eighteene thousand men, which were all men of warre.

45 And they turned and fled to the wildernesse vnto the rocke of Rimmon: and the Israelites [x] glained of them by the way fiue thousand men, and pursued after them vnto Gidom, and slewe two thousand men of them.

46 So that all that were slaine that day of Beniamin were [y] fiue and twentie thousand men that drew sword, which were all men of warre:

47 * But six hundred men turned and fled to the wildernes vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

48 Then the men of Israel returned vnto the children of Beniamin, and smote them with the edge of the sword from the men of the city vnto the beasts, and all that came to hand: also they set on fire all the [z] cities that they could come by.

n Or, serued in the Priests office at those dayes: for the Iewes write, that he liued three hundred yeeres.

o By the policy of the children of Israel.

p Meaning, crosse wayes or pathes to diuers places.

q Meaning, crosse wayes or pathes to diuers places.

r Retired to draw them after.

‖ Or, made a long sound with a trumpet.

s For they were waxen hardy by the two former victories.

t And withstood their enemies.

u For they were compassed in on euery side.

‖ Or, droue them from their rest.

x They slewe them by one and one, as they were scattered abroad.

y Besides eleuen hundred that had bene slaine in the former battell. *Chap. 21. 13.*

z If they belonged to the Beniamites.

CHAP. XXI.

1 The Israelites sweare that they will not marrie their daughters to the Beniamites. 10 They slay them of Iabesh Gilead, and giue their virgins to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

MOreouer, the men of Israel [a] sware in Mizpeh, saying, None of vs shal giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the house of God, and abode there till euen before God, and lift vp their voices, and wept with great lamentation,

3 And said, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 ¶ And on the morrow the people rose vp and made there [b] an altar, and offered burnt offrings and peace offrings.

5 Then the children of Israel said, Who is hee among all the tribes of Israel, that came not vp with the Congregation vnto the Lord? for they had made a great oath concerning him that came not vp to the Lord to Mizpeh, saying, Let him die the death.

6 And the children of Israel were [c] sorry for Beniamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we do for wiues to them that remaine, seeing we haue sworne by the Lord, that we will not giue them of our daughters to wiues?

8 Also they sayd, Is there any of the tribes of Israel that [d] came not vp to Mizpeh to the Lord? and behold, there came none of Iabesh Gilead vnto the hoste and to the Congregation.

9 For when the people were viewed, behold, none of the inhabitants of Iabesh Gilead were there.

‡ 10 Therefore the Congregation sent thither twelue thousand men of the ‡ most valiant, and commaunded them, saying, Goe and smite the inhabitants of Iabesh Gilead with the edge of the sword, both women and children.

a This other came of rashnes, & not of iudgment: for after they brake it, in shewing secretly the meanes to marrie with certaine of their daughters.

b According to their custome, when they would consult with the Lord.

c Or, repented that they had destroyed their brethren, as appeareth, vers. 15.

d Condemning them to be sautous of vice, which would not put their hand to punish it.

‡ *Heb. children of strength.*

11 * And

Numb. 31.17.

11 *And this is it that ye shall do: ye shall vtterly destroy all the males and all the women that haue lien by men.

12 And they found among the inhabitants of Iabesh Gilead foure hundreth maides, virgins that had knowen no man by lying with any male: and they brought them vnto the hoste to Shiloh, which is in the land of Canaan.

e To wit, about foure moneths after the discomfiture, Chap 20. 47.

13 ¶ Then the whole congregation e sent and spake with the children of Beniamin that were in the rocke of Rimmon, and called || peaceably vnto them:

|| Or, friendly.

14 And Beniamin came againe at that time, and they gaue them wiues, which they had saued alive of the women of Iabesh Gilead: but they had not f so ynough for them.

f For there lacked two hundreth.

15 And the people were sory for Beniamin, because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation said, How shall we doe for wiues to the remnant? for the women of Beniamin are destroyed.

17 And they said, There must be a g inheritance for them ‡ be escaped of Beniamin, that a tribe be not destroyed out of Israel.

g Beniamin must be reserued to haue the twelfth portion in the inheritance of Iaakob.

18 Howbeit wee must not giue them wiues of our daughters: for the children of Israel had sworne, saying, Cursed be he, that giueth a wife to Beniamin.

19 Therefore they sayd, Behold, there is a feast of the Lord euery yeere in Shiloh in a place, which is on the h Northside of Bethel, and on the Eastside of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

h Hee describeth the place where the maides vsed yerely to dance, as the manner then was, and to sing Psalmes and songs of Gods workes among them.

20 Therefore they commanded the children of Beniamin, saying, Goe and lie in wait in the vineyards.

21 And when yee see that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you euery man a wife of the daughters of Shiloh, and goe into the land of Beniamin.

22 And i when their fathers or their brethren come vnto vs to complaine, wee will say vnto them, Haue pity on them for our sakes, because wee reserued not each man his wife in the warre, and because yee haue not giuen vnto them hitherto, yee haue sinned.

i Though they thought hereby to perswade men that they kept their othe, yet before God it was broken.

23 And the children of Beniamin did so, and tooke wiues of them that danced according to their k number: which they tooke and went away, & returned to their inheritance, and repaired the cities, and dwelt in them.

k Meaning, two hundreth.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his family, and went out from thence euery man to his inheritance.

25 * In those dayes there was no king in Israel, but euery man did that which was good in his eyes.

Chap. 17 6. and 18.1. and 19.1.

The booke of Ruth.

THE ARGVMENT.

THis booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, and yet God at length giueth good and ioyfull issue: teaching vs to abide with patience, till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding shee was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby, that the Gentiles should bee sanctified by him, and ioyned with his people, and that there should be but one sheepefold, and one Shepheard. And it seemeth that this historie appertaineth to the time of the Iudges.

CHAP. I.

Elimelech goeth with his wife and children into the land of Moab. 3 He and his sonnes die. 19 Naomi and Ruth come to Beth-lehem.

IN the time that the Iudges ‡ ruled, there was a dearth in the a land, and a man of Beth-lehem b Iudah went for to sojourne in the countrey of Moab, hee and his wife, and his two sonnes.

‡ Ebr. iudged.

a In the land of Canaan.

b In the tribe of Iudah, which was also called Beth-lehem Ephrathath, because there was another citie so called in ‡ tribe of Zebulon.

2 And the name of the man was Elimelech, and the name of his wife Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephrathites of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, and shee remained with her two sonnes,

4 Which tooke them wiues of the c Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

c By this wonderfull prouidence of God, Ruth became one of Gods houshold, of whom Christ came.

5 And Mahlon & Chilion died also both twaine: so the woman was left destitute of her two sonnes, and of her husband.

6 ¶ Then she arose with her daughters in law, and returned from the countrey of Moab: for she had heard say in the countrey of Moab, that the Lord had d visited his people, and giuen them bread.

d By sending them plenty againe.

7 Wherefore shee departed out of the place where she was, and her two daughters in law with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi said vnto her two daughters in law, Goe, returne each of you vnto her owne mothers house: the Lord shew fauour vnto you, as yee haue done with the dead, and with me.

9 The Lord graunt you that you may finde e rest, either of you in the house of her husband. And when shee kissed them, they lift vp their voice and wept.

e Hereby it appeareth that Naomi by dwelling among idolaters was waxen colde in the true zeale of God, which rather hath respect to the ease of the body, then to the comfort of the soule.

10 And they said vnto her, Surely wee will returne with thee vnto thy people.

11 But Naomi said, Turne againe, my daughters: for what cause will yee goe with mee? are there any moe sonnes in my

my wombe, that they may bee your husbands.

12 Turne againe my daughters: goe your way: for I am too olde to haue an husband. If I should say, I haue hope, and if I had an husband this night: yea, if I had borne sonnes,

13 Would ye tary for them, til they were of age? would ye be deferred for them from taking of husbands? nay my daughters: for it grieueth mee || much for your sakes that the hand of the Lord is gone out against mee.

14 Then they lift vp their voyce & wept againe, and Orpah [f] kissed her mother in law, but Ruth abode still with her.

15 And Naomi said, Behold, thy sister in law is gone backe vnto her people and vnto her gods, [g] returne thou after thy sister in law.

16 And Ruth answered. Intreat me not to leaue thee, nor to depart from thee: for whither thou goest, I will goe: and where thou dwellest, I will dwell: thy people shall be my people, and thy God my God.

17 Where thou diest, wil I die, and there will I be buried, the Lord do so to mee and more also, if ought but death depart thee and mee.

18 ¶ When she saw that she was stedfastly minded to goe with her, shee left speaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was [h] noysed of them through all the citie, and they sayd, Is not this Naomi?

20 And she answered them, Call me not || Naomi, but call mee || Mara: for the Almightie hath giuen me much bitternesse.

21 I went out full, and the Lord hath caused me to returne empty: why call ye me Naomi, seeing the Lord hath humbled mee, and the Almightie hath brought mee vnto aduersitie?

22 So Naomi returned and Ruth the Moabitesse her daughter in law with her, when she came out of the countrey of Moab: and they came to Beth-lehem in the beginning of [i] barley harueſt.

|| Or, more then you.

f When shee tooke leaue and departed.

g No perswasions can preuaile to turne them backe from God, whom he hath chosen to be his.

h Whereby appeareth that shee was of a great family and of good reputation.

|| Or, beautifull.

|| Or, bitter.

i Which was in the moneth Nisan that conteineth part of March and part of Aprill.

CHAP. II.

1 Ruth gathereth corne in the fields of Boaz. 8 The gentlenesse of Boaz toward her.

THen Naomis husband had a kinsman, one of great [a] power of the family of Elimelech, and his name was Boaz.

2 And Ruth the Moabitesse said vnto Naomi, I pray thee, let mee goe to the field, and [b] gather eares of corne after him, in whose sight I find fauour. And she said vnto her, Goe my daughter.

3 ¶ And she went, and came and gleaned in the field after the reapers, and it came to passe, that shee met with the portion of the field of Boaz, who was of the family of Elimelech.

4 And behold, Boaz came from Beth-lehem, and said vnto the reapers, The Lord be with you: and they answered him, The Lord bless thee.

a Both for vertue, authoritie and riches.

b This her humilitie declareth her great affection toward her mother in law, forasmuch as she spareth no painefull diligence to get both their liuings.

5 Then said Boaz vnto his seruant that was appointed ouer the reapers, Whose maid is this?

6 And the seruant that was appointed ouer the reapers, answered and said, It is the Moabitish maid, that came with Naomi out of the countrey of Moab:

7 And she said vnto vs, I pray you, let me gleane and gather after the reapers || among the sheaues: so she came, and hath continued from that time in the morning vnto now, saue that she tarried a little in the house.

8 ¶ Then said Boaz vnto Ruth, Hearest thou, my daughter? goe to none other fielde to gather, neither goe from hence: but abide here by my maidens.

9 [c] Let thine eies be on the field that they doe reape, and goe thou after the maidens. Haue I not charged the seruants, that they touch thee not? Moreouer, when thou art a thirst, goe vnto the vessels, and drinke of that which the seruants haue drawen.

10 Then she fell on her face, and bowed her selfe to the ground, and sayd vnto him, How haue I found fauour in thine eyes, that thou shouldest know mee, seeing I am [d] a stranger?

11 And Boaz answered, and said vnto her, All is tolde and shewed mee that thou hast done vnto thy mother in law, since the death of thine husband, and how thou hast left thy father and thy mother, and the land where thou wast borne, and art come vnto a people which thou knewest not in time past.

12 The Lord recompense thy worke, and a full reward be giuen thee of the Lord God of Israel, vnder whose [e] wings thou art come to trust.

13 Then she sayd, Let me finde fauour in thy sight, my lord: for thou hast comforted me, and spoken comfortably vnto thy maid, though I be not like to one of thy maides.

14 And Boaz said vnto her, At the meale time come thou hither, and eat of the bread, and dip thy morsell in the vineger. And shee sate beside the reapers, and hee reached her parched corne: and she did eat, and was sufficed, and [f] left thereof.

15 ¶ And when she arose to gleane, Boaz commanded his seruants, saying, Let her gather among the sheaues, and doe not rebuke her.

16 And let fall some of the sheaues for her, and let it lie, that she may gather it vp, and rebuke her not.

17 So she gleaned in the field vntill euening, and she threshed that she had gathered, and it was about an * Ephah of barley.

18 ¶ And shee tooke it vp, and went into the city, and her mother in law saw what she had gathered: Also shee [g] tooke forth, and gaue to her that which shee had reserued, when she was sufficed.

19 Then her mother in law said vnto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be hee, that knew thee. And shee shewed her mother in law, with whom she had wrought, and sayd, The mans name with whom I wrought to day, is Boaz.

20 And Naomi said vnto her daughter in law,

|| Or, certaine handfuls.

c That is, take heede in what field they doe reape.

d Euen of the Moabites, which are enemies to Gods people.

e Signifying, that she shall neuer want any thing if she put her trust in God, and liue vnder his protection.

f Which shee brought home to her mother in law.

* Exod. 16. 36.

g To wit, of her bagge, as is in the Chalde text.

law, Blessed be hee of the Lord: for hee ceaseth not to doe good to the liuing and to the [h] dead. Againe Naomi said vnto her, The man is neere vnto vs, and of our affinitie.

21 And Ruth the Moabitesse said, Hee said also certainely vnto mee, Thou shalt be with my seruants, vntill they haue ended all mine haruest.

22 And Naomi answered vnto Ruth her daughter in lawe, It is best, my daughter, that thou goe out with his maids, that they ‖ meet thee not in another field.

23 Then shee kept her by the maides of Boaz, to gather vnto the end of barley haruest, and of wheate haruest, and ‖ dwelt with her mother in law.

h To my husband and children when they were aliue, and now to vs.

‖ Or, fall vpon thee.

‖ Or, returned to her mother in law.

CHAP. III.

1 Naomi giueth Ruth counsell. 8 She sleepeth at Boaz feete. 12 He acknowledgeth himselfe to be her kinseman.

Afterward Naomi her mother in lawe said vnto her, My daughter, shall not I seeke [a] rest for thee, that thou mayest prosper?

2 Now also is not Boaz our kinseman, with whose maides thou wast? behold, hee winnoweth barley to night in the ‖ floore.

3 Wash thy selfe therefore, and anoynt thee, and put thy raiment vpon thee, and get thee down to the floore: let not the [b] man know of thee, vntill hee haue left eating and drinking.

4 And when hee shall sleepe, marke the place where he layeth him downe, and goe and vncouer the place of his feete, and lay thee downe, and he shall tell thee what thou shalt doe.

5 And shee answered her, All that thou biddest me, I will doe.

6 ¶ So she went downe vnto the floore, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunken, and [c] cheered his heart, hee went to lie downe at the end of the heape of corne, and shee came softly, and vncouered the place of his feet, and lay downe.

8 And at midnight the man was afraid ‖ and caught hold: and loe, a woman lay at his feet.

9 Then he said, Who art thou? And she answered, I am Ruth thine handmaide: spread therefore the wing of thy garment ouer thine handmaid: for thou art the kinseman.

10 Then said hee, Blessed bee thou of the Lord, my daughter: thou hast [d] shewed more goodnesse in the latter ende, then at the beginning, in as much as thou followedst not yong men, were they poore or rich.

11 And now, my daughter feare not: I will doe to thee all that thou requirest: for all the citie of my people doeth knowe, that thou art a vertuous woman.

12 And now, it is true, that I am thy kinseman, howbeit there is a kinseman neerer then I.

13 Tary to night, and when morning is come, if hee [e] will doe the duetie of a kinseman vnto thee, well, let him doe the kinsemans duety: but if he will not doe the kinsemans part, then will I doe the duetie of a kinseman, as the Lord liueth: sleepe vntill the morning.

a Meaning, that she would prouide her of an husband, with whom she might liue quietly.

‖ Or, in the barne.

b Boaz, nor yet any other.

c That is, had refreshed himselfe among his seruants.

‖ Or, turned himselfe from one side to another.

d Thou shewest thy selfe from time to time more vertuous.

e If he wil take thee to be his wife by the title of affinitie, according to Gods law, Deut. 25.5.

14 ¶ And shee lay at his feete vntill the morning: & she arose before one could know another: for he said, Let no man know, that a woman came into the floore.

15 Also hee said, Bring the ‖ sheete that thou hast vpon thee, and hold it. And when she held it, he measured sixe measures of barley, and layd them on her, and she went into the citie.

16 And when she came to her mother in law, shee said, [f] Who art thou, my daughter? And shee told her all that the man had done to her,

17 And said, These sixe measures of barley gaue he mee: for he said to mee, Thou shalt not come emptie vnto thy mother in law.

18 Then said she, My daughter, sit still, vntill thou know how the thing wil fall: for the man will not be in rest, vntill he haue finished the matter this same day.

‖ Or, mantle.

f Perceiuing by her comming home, that he had not taken her to his wife, she was astonied.

CHAP. IIII.

1 Boaz speaketh to Ruths next kinseman touching her marriage. 7 The ancient custome in Israel. 10 Boaz marrieth Ruth, of whom hee begetteth Obed. 18 The generation of Pharez.

Then went Boaz vp to the [a] gate, and sate there, and behold, the kinseman of whom Boaz had spoken, came by: and hee said, [b] Ho, such one, come, sit downe here. And he turned and sate downe.

2 Then hee tooke ten men of the Elders of the citie, and said, Sit ye downe here. And they sate downe.

3 And he said vnto the kinseman, Naomi, that is come againe out of the countrey of Moab, will sell a parcell of land, which was our brother Elimelechs.

4 And I thought to aduertise thee, saying, Buy it before the ‖ assistants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell mee: for I know that there is none [c] beside thee to redeeme it, and I am after thee. Then hee answered, I will redeeme it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must also buy it of Ruth the Moabitesse the wife of the dead, to stirre vp the name of the dead vpon his [d] inheritance.

6 And the kinseman answered. I cannot redeeme it, lest I destroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now this was the manner beforetime in Israel concerning redeeming and changing for to establish all things: a man did plucke off his shoe, and gaue it his neighbor, and this was a sure [e] witnesse in Israel.

8 Therefore the kinsman said to Boaz, Buy it for thee: and he drew off his shoe.

9 And Boaz sayd vnto the Elders, and vnto all the people, Yee are witnesses this day, that I haue bought all that was Elimelechs, and all that was Chilions and Mahlons of the hand of Naomi.

10 And moreouer, Ruth the Moabitesse

a Which was the place of iudgement.

b The Ebrewes here vse two words which haue no proper signification, but serue to note a certaine person: as wee say, Ho syrra, or, ho, such a one.

‖ Or, inhabitants.

c For thou art the next of the kinne.

d That his inheritance might beare his name that is dead.

e That he had resigned his right, Deut. 25.9

the wife of Mahlon, haue I bought to bee my wife, to stirre vp the name of the dead vpon his inheritance, and that the name of the dead bee not put out from among his brethren, and from the gate of his [f] place: ye are witnesses this day.

11 And all the people that were in the gate, and the Elders said, We are witnesses: the Lord make the wife that commeth into thine house, like Rahel and like Leah, which twaine did build the house of Israel: and that thou maiest do worthily in Ephrathah, and be famous in Beth-lehem,

12 And that thine house be like the house of Pharez (*whom Thamar bare vnto Iudah) of the seede which the Lord shall giue thee of this young woman.

13 ¶ So Boaz tooke Ruth, & she was his wife, and when he went in vnto her, the Lord gaue, that she conceiued, and bare a sonne.

14 And the women saide vnto Naomi, Blessed be the Lord which hath not left thee this day without a kinsman, and [h] his name shall be continued in Israel.

15 And this shal bring thy life againe, and cherish thine olde age: for thy daughter in lawe which loueth thee, hath borne vnto him, and shee is better to thee then [i] seuen sonnes.

16 And Naomi tooke the child, and layd it in her lap, and became nurse vnto it.

17 And the women her neighbours gaue it a name, saying, There is a childe borne to Naomi, and called the name thereof Obed: the same was the father of Ishai, the father of Dauid.

18 ¶ These now are the generations of *[k] Pharez: Pharez begate Hezron,

19 And Hezron begate Ram, and Ram begate Amminadab,

20 And Amminadab begate Nahshon, and Nahshon begate Salmah,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Ishai, and Ishai begate Dauid.

f Or, of the citie where he remained.

g Ephrathah and Beth-lehem are both one. *Gen.* 38. 29.

h He shall leaue a continuall posterity.

i Meaning, many sonnes.

1. *Chron.* 2. 4. *matth.* 1. 3.

k This genealogie is brought in, to proue that Dauid by succession came of the house of Iudah.

The first booke of Samuel.

THE ARGVMENT.

ACcording as God had ordeined, Deut. 17. 14. that when the Israelites should be in the land of Canaan, he would appoint them a King: so here in this first booke of Samuel is declared the state of this people vnder their first king Saul, who not content with that order which God had for a time appointed for the gouernment of his Church, demanded a King, to the intent they might be as other nations, and in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safegard of him, which did represent Iesus Christ the true deliuerer: therfore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the person of a King is not sufficient to defend them, except God by his power preserue and keepe them. And therefore hee punisheth the ingratitude of his people, and sendeth them continuall warres both at home and abroad. And because Saul, whom of nothing God had preferred to the honour of a King, did not acknowledge Gods mercie toward him, but rather disobeyed the word of God, and was not zealous of his glory, he was by the voice of God put downe from his state, and Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained friends, and dissembling flatterers, are left to the Church and to euery member of the same, as a paterne and example to behold their state and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wiues. 5 Hannah was barren and prayed to the Lord. 15 Her answere to Eli. 20 Samuel is borne. 24 She doeth dedicate him to the Lord.

THere was a man of one of the two [a] Ramathaim Zophim, of mount Ephraim, whose name was Elkanah, the sonne of Ieroham, the sonne of Elihu, the sonne of Tohu, the sonne of Zuph, an Ephrathite:

2 And hee had two wiues: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 *And this man went vp out of his city euery yeere, to worship and to sacrifice vnto the Lord of hostes in [b] Shiloh. where were the two sonnes of Eli, Hophni and Phinehas Priests of the Lord.

4 And on a day when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions,

5 But vnto Hannah hee gaue a worthy [c] portion: for hee loued Hannah, and the Lord had made her barren.

6 ¶ And her aduersarie vexed her sore, forasmuch as she vpbraided her, because the Lord had made her barren.

7 (And so did he yeere by yeere) and as oft as she went vp to the house of the Lord, thus shee vexed her, that shee wept, and did not eate.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? Am not I better to thee then tenne [d] sonnes?

9 So Hannah rose vp after that they had eaten and drunke in Shiloh (and Eli the Priest sate vpon a stole by one of the posts of the [e] Temple of the Lord.)

10 And shee was troubled in her minde and prayed vnto the Lord, and wept sore:

11 Also shee vowed a vow, and sayd, O Lord of hosts, if thou wilt looke on the trouble of thine handmaide, and remember mee, and not forget thine handmayde, but giue vnto thine handmayd a man child, then I will giue him vnto the Lord, all the dayes of his life, *and there shall no razor come vpon his head.

12 And

a There were two Ramaths, so that in this citie in mount Ephraim were Zophim: that is, the learned men and Prophets.

Deut 16. 16.

b For the Arke was there at that time.

c Some reade, a portion with an heauie cheere.

d Let this suffice thee, that I loue thee no lesse, then if thou hadst many children.

e That is, of the house where the Arke was.

Numb 6. 5. *iudg.* 13. 5.

12 And as she continued praying before the Lord, Eli marked her mouth.
13 For Hannah, spake in her heart: her lips did moue onely, but her voyce was not heard: therefore Eli thought she had beene drunken.
14 And Eli said vnto her, how long wilt thou be drunken? Put away ‡ thy drunkennesse from thee.
15 Then Hannah answered & said, Nay, my lord, but I am a woman ‡troubled in spirit: I haue drunke neither wine nor strong drinke, but haue *powred out my soule before the Lord,
16 Count not thy handmaid ‡ for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.
17 Then Eli answered and said, Goe in peace, and the God of Israel grant thy petition that thou hast asked of him.
18 She said againe, Let thine handmaid finde [f] grace in thy sight: so the woman went her way, and did eate, and looked no more sad.
19 ¶ Then they rose vp earely and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lord [g] remembred her.
20 For in processe of time Hannah conceiued and bare a sonne, and shee called his name Samuel, Because said she, I haue asked him of the Lord.
21 ¶ So the man [h] Elkanah and all his house went vp to offer vnto the Lord the yearely sacrifice, and his vow.
22 But Hannah went not vp: for she said vnto her husband, I will tarry vntill the child be wained, then I wil bring him that he may appeare before the Lord, and there abide for euer.
23 And Elkanah her husband said vnto her, Doe what seemeth thee best: tarry vntil thou hast wained him: onely the Lord accomplish his [i] word. So the woman abode, and gaue her sonne sucke vntill she wayned him.
24 ¶ And when she had wayned him, shee tooke him with her with three bullocks, and an * Ephah of floure, and a bottell of wine, and brought him vnto the house of the Lord in Shiloh, and the child was ‡ yong.
25 And they slew a bullocke, and brought the child to Eli.
26 And she saide, Oh my Lord, as thy [k] soule liueth, my lord, I am the woman that stood with thee heere praying vnto the Lord,
27 I prayed for this child, & the Lord hath giuen me my desire which I asked of him.
28 Therefore also I haue ‡ giuen him vnto the Lord: as long as he liueth, he shall be giuen vnto the Lord: and he [l] worshipped the Lord there.

‡ Ebr. thy wine.
‡ Ebr. of an hard spirit. Psal. 42. 5.
‡ Ebr. for a daughter of Belial.
f That is, pray vnto the Lord for me.
g According to her petition.
h This Elkanah was a Leuite, 1. Chr. 6. 27. and as some write, once a yeere they accustomed to appeare before the Lord with their families.
i Because her prayer tooke effect, therefore it was called the Lords promise Exod. 16. 36.
‡ Ebr. a childe.
k That is, most certainely.
‡ Ebr: lent.
l Meaning, Eli gaue thanks to God for her.

CHAP. II.

1 The song of Hannah. 12 The sonnes of Eli wicked. 13 The new custome of the Priests. 18 Samuel ministreth before the Lord. 20 Eli blesseth Elkanah and his wife. 23 Eli reproueth his sonnes. 27 God sendeth a Prophet to Eli. 31 Eli is menaced for not chastising his children.

AND Hannah [a] prayed, and saide, Mine heart reioyceth in the Lord, mine [b] horne is exalted in the Lord: my mouth is [c] enlarged ouer mine enemies, because I reioyce in thy saluation.
2 There is none holie as the Lord: yea, there is none besides thee, and there is no god like our God.
3 Speake [d] no more presumptuously: let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him enterprises are established.
4 The bow and the mighty men are broken, and the weake haue girded themselues with strength.
5 They that were full, are hired forth for [e] bread, and the hungry are no more hired, so that the barren hath borne ‖ seuen: and shee that had many children, is feeble.
6 * The Lord killeth and maketh aliue: bringeth downe to the graue and raiseth vp.
7 The Lord maketh poore and maketh rich: bringeth low, and exalteth.
8 * He raiseth vp the poore out of the dust, and lifteth vp the begger from the dunghill to set them among [f] Princes, and to make them inherit the seate of glory: for the pillars of the earth are the [g] Lords, and he hath set the world vpon them.
9 He will keepe the feete of his Saints, and the wicked shall keepe silence in darkenesse: for in his owne might shall no man be strong.
10 The Lords aduersaries shall be destroyed, and out of heauen shall he * thunder vpon them: the Lord shall iudge the endes of the world, and shall giue power vnto his [h] King, and exalt the horne of his anointed.
11 And Elkanah went to Ramah to his house, and the child did minister vnto the Lord [i] before Eli the Priest.
12 ¶ Now the sonnes of Eli were wicked men, and [k] knew not the Lord.
13 For the Priests custome toward the people was this: when any man offered sacrifice, the Priests ‖ boy came, while the flesh was seething, and a flesh hooke with three teeth in his hand.
14 And thrust it into the kettle, or into the caldron, or into the pan, or into the pot: [l] all that the flesh hooke brought vp, the Priest tooke for himselfe: thus they did vnto all the Israelites, that came thether to Shiloh.
15 Yea, before they burnt the [m] fatte, the Priests boy came and saide to the man that offered, Giue me flesh to roste for the Priest: for he will not haue sodden flesh of thee, but rawe.
16 And if any man saide vnto him, Let them burne the fatte according to the ‖ custome, then take as much as thine heart [n] desireth: then he would answere, No, but thou shalt giue it now: and if thou wilt not, I wil take it by force.
17 Therefore the sinne of the yong men was very great before the Lord: for men [o] abhorred the offering of the Lord.
18 ¶ Now Samuel being a yong childe ministred before the Lord, girded with a linnen * Ephod.
19 And his mother made him a little coat

a After that shee had obtained a sonne by prayer, she gaue thanks.
b I haue recouered strength and glory by the benefite of the Lord.
c I can answere them that reproue my barrennesse.
d In that ye condemne my barrennesse, ye shew your pride against God.
e They sell their labours for necessary foode.
‖ Or, many. Deut. 32. 39. wisd. 16. 13. tob. 13. 2. Psal. 113. 7.
f He preferreth to honour, and putteth downe according to his own wil, though mans iudgement be contrary.
g Therefore he may dispose all things according to his will. Chap. 7. 10.
h She grounded her prayer on Iesus Christ which was to come.
i In all that Eli cõmanded him.
k That is, they neglected his ordinance.
‖ Or, sonne.
l Transgressing the order appointed in the Law, Leuit. 7. 31. for their bellies sake.
m Which was commanded first to haue beene offered to God.
‖ Or, Law.
n Not passing for their owne profit, so that God might be serued aright.
o Seeing the horrible abuse thereof.
Exod. 28. 4.

and brought it to him from yeere to yeere, when she came vp with her husband, to offer the yeerely sacrifice.

20 And Eli blessed Elkanah and his wife, and saide, the Lord giue thee seede of this woman, for || the petition that she asked of the Lord: and they departed vnto their place.

21 And the Lord visited Hannah, so that she conceiued, and bare three sonnes, and two daughters. And the child Samuel grew before the Lord.

22 ¶ So Eli was very olde, and heard all that his sonnes did vnto all Israel, and how they lay with the woman that p assembled at the dore of the Tabernacle of the Congregation.

23 And he saide vnto them, Why doe yee such things? for of all this people I heare euill reports of you.

24 Doe no more my sonnes: for it is no good report that I heare, which is, that ye make the Lords people to q trespasse.

25 If one man sinne against another, the Iudge shall iudge it: but if a man sinne against the Lord, who will plead for him? Notwithstanding they obeyed not the voice of their father, because the Lord r would slay them.

26 ¶ (Now the child Samuel profited and grew, and was in fauour both with the Lord, and also with men)

27 And there came a man of God vnto Eli, and said vnto him, Thus saith the Lord, Did not I plainly appeare vnto the house of thy s father, when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Israel to be my Priest, to offer vpon mine altar, and to burne incense, and to weare an Ephod before me, and * I gaue vnto the house of thy father all the offerings made by fire of the children of Israel.

29 Wherefore haue you t kicked against my sacrifice and mine offring, which I commanded in my Tabernacle, and honourest thy children aboue mee, to make your selues fat of the first fruits of all the offerings of Israel my people?

30 Wherefore the Lord God of Israel saith, I sayd that thine house and the house of thy father should walke before me for euer: but now the Lord saith, u It shal not bee so: for them that honour mee, I will honour, and they that despise me, shall be despised.

31 Beholde the dayes come, that I will cut of thine x arme, and the arme of thy fathers house, that there shall not bee an olde man in thine house.

32 And thou y shalt see thine enemie in the habitation of the Lord in all things wherewith God shall blesse Israel, and there shal not be an olde man in thine house for euer.

33 Neuertheleſſe, I wil not destroy euery one of thine from mine altar, to make thine eyes to faile, and to make thine heart sorowfull: and all the multitude of thine house shall die || when they be men.

34 And this shall be a signe vnto thee, that shall come vpon thy two sonnes Hophni and Phinehas: in one day they shall die both.

35 And I will stirre me vp a z faithfull Priest that shall doe according to my heart, and according to my mind: and I will build him a sure house, and he shall walke before mine anointed for euer.

36 And al that are left in thine house, shal come, and a bow downe to him for a peece of siluer, and a morsell of bread, and shall say, Appoint me, I pray thee, to one of the Priests offices, that I may eate a morsell of bread.

|| Or, for the thing that she hath lent to the Lord: to wit, Samuel.

p Which was (as the Ebrewes write) after their trauel, when they came to be purified, reade Exod. 38.8. Leuit. 12.6.

q Because they contemne their duety to God, verse 17.

r So that to obey good admonitions is Gods mercie, and to disobey them, is his iust iudgement for sinne.

s To wit, Aaron.

Leuit. 10.14.

t Why haue you contemned my sacrifices, and as it were, trode them vnder foote?

u Gods promises are onely effectuall to such as hee giueth constancie vnto, to feare and to obey him.

x Thy power and authoritie.

y Thy posterity shall see the glory of the chiefe Priest translated to another whō they shall enuie, 1. King. 2.27.

|| Or, when they come to manhood.

z Meaning, Zadok, who succeeded Abiathar, and was the figure of Christ.

a That is, shalbe inferiour vnto him.

CHAP. III.

1 There was no manifest vision in the time of Eli, 4 The Lord calleth Samuel three times, 11 And sheweth what shal come vpon Eli and his house. 18 The same declareth Samuel to Eli.

NOw the childe Samuel ministred vnto the Lord a before Eli: and the worde of the Lord was b precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli lay in his c place, his eyes began to waxe dimme, that he could not see.

3 And yet the d light of God went out, Samuel slept in the Temple of the Lord, where the Arke of God was.

4 Then the Lord e called Samuel: and he saide, Here I am.

5 And he ranne vnto Eli, and said, Here am I, for thou calledst me. But he saide, I called thee not: goe againe and sleepe. And he went and slept.

6 And the Lord called once againe, Samuel. And Samuel arose, and went to Eli, and said, I am here: for thou diddest cal me. And hee answered, I called thee not, my sonne: goe againe and sleepe

7 Thus did Samuel, before hee knewe f the Lord, and before the word of the Lord was reuealed vnto him.

8 And the Lord called Samuel againe the third time: and he arose, and went to Eli, & said, I am here: for thou hast called me. Then Eli perceiued that the Lord had called the childe.

9 Therefore Eli said vnto Samuel, Goe and sleepe: and if hee call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went and slept in his place.

10 ¶ And the Lord came and stood, and called as at other times, Samuel, Samuel, Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Lord said vnto Samuel, Behold I will doe a thing in Israel, wherof whosoever shall heare, his two * eares shall h tingle.

12 In that day I wil raise vp against Eli all things which I haue spoken concerning his house: when I begin, I will also make an end.

13 And I haue told him that I wil iudge his house for euer, for the iniquitie which hee knoweth, because his sonnes ran into a slander, and he stayed them not.

14 Now therefore I haue sworne vnto the house of Eli, that the wicked nesse of Elies house, shall not be purged with sacrifice nor

a The Chalde text readeth, whiles Eli liued.

b Because there were very few Prophets to declare it.

c In the Court next to the Tabernacle.

d That is, the lamps, which burnt in the night.

e Iosephus writeth that Samuel was twelue yeere olde, when the Lord appeared to him.

f By vision.

g Such was the corruption of those times, that the cheife Priest was become dull and negligent to vnderstand the Lords appearing

2. King. 21.12.

h God declareth what sudden feare shall come vpon men when they shall heare that the Arke is taken, and also see Elies house destroyed.

no offering [i] for euer.

15 Afterward Samuel slept vntill the morning, and opened the doores of the house of the Lord, and Samuel feared to shew Eli the vision.

16 ¶ Then Eli called Samuel, and said, Samuel my sonne. And he answered, Here I am.

17 Then hee said, What is it, that the Lord said vnto thee? I pray thee, hide it not from me. God [k] doe so to thee, and more also, if thou hide any thing from mee, of all that he said vnto thee.

18 So Samuel told him euery whit, and hid nothing from him. Then he said, It is the Lord: let him do what seemeth him good.

19 ¶ And Samuel grew, and the Lord was with him, and let none of his wordes [l] fall to the ground.

20 And all Israel from Dan to Beersheba knew ‖ that faithfull Samuel was the Lords Prophet.

21 And the Lorde appeared againe in Shiloh: for the Lord reuealed himselfe to Samuel in Shiloh by ‡ his word.

i Meaning, that his posteritie should neuer enioy the chiefe Priests office.

k God punish thee after this and that sort, except thou tell me trueth, Ruth 1. 17.

l The Lord accomplished whatsoeuer he had sayd.

‖ *Or, that Samuel was the faithfull Prophet of the Lord.*

‡ *Ebr. by the word of the Lord.*

CHAP. IIII.

1 Israel is ouercome by the Philistims. 4 They doe fet the Arke, wherefore the Philistims doe feare. 10 The Arke of the Lord is taken. 11 Eli and his childrendie. 16 The death of the wife of Phinehas the sonne of Eli.

AND Samuel spake vnto all Israel: † And Israel went out against the Philistims to battell, & pitched beside ‖ Eben-ezer: and the Philistims pitched in Aphek.

2 And the Philistims put themselues in aray against Israel: and when they joyned the battell, Israel was smitten downe before the Philistims: who slew of the armie in the field about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel sayde, [a] Wherefore hath the Lord smitten vs this day before the Philistims? let vs bring the Arke of the Couenant of the Lord out of Shiloh vnto vs, that when it commeth among vs, it may saue vs out of the hand of our enemies.

4 Then the people sent to Shiloh and brought from thence the Arke of the Couenant of the Lord of hostes, who [b] dwelleth betweene the Cherubims: and there were the two sonnes of Eli, Hophni and Phinehas, with the Arke of the Couenant of God.

5 And when the Arke of the Couenant of the Lord came into the hoste, all Israel shouted a mightie shoute, so that the earth rang againe.

6 And when the Philistims heard the noyse of the shout, they sayd, What meaneth the sound of this mighty shoute in the hoste of the Ebrewes? And they vnderstood, that the Arke of the Lorde was come into the hoste.

7 And the Philistims were afraid, and said, God is come into the hoste: therefore sayd they, [c] Woe vnto vs: for it hath not bene so heretofore.

8 Woe vnto vs, who shall deliuer vs out of the hand of these mightie Gods? these are the Gods that smote the Egyptians with all the plagues in the [d] wildernesse.

9 Be strong and play the men, O Philistims, that ye be not seruants vnto the Ebrewes, * as they haue serued you: be valiant therefore, and fight.

10 And the Philistims fought, and Israel was smitten downe, and fled euery man into his tent: and there was an exceeding great slaughter: for there fel of Israel [e] thirtie thousand footemen.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas died.

12 And there ranne a man of Beniamin out of the armie, and came to Shiloh the same day with his clothes [f] rent, and earth vpon his head.

13 And when he came, loe, Eli sate vpon a seate by the way side, wayting: for his heart [g] feared for the Arke of God: and when the man came into the citie to tell it, all the citie cryed out.

14 And when Eli heard the noyse of the crying, he said, What meaneth this noyse of the tumult? And the man came in hastily and told Eli.

15 (Now Eli was fourescore and eighteene yeere olde, and * his eyes were dimme that he could not see)

16 And the man said vnto Eli, I came from the armie, and I fled this day out of the hoste: and he said, What thing is done, my sonne?

17 Then the messenger answered, and said, Israel is fled before the Philistims, and there hath bin also a great slaughter among the people: and moreouer thy two sonnes Hophni and Phinehas [h] are dead, and the Arke of God is taken.

18 ¶ And when he had made mention of the Arke of God, Eli fell from his seate backward by the side of the gate, and his necke was broken, and he died: for he was an olde man and heauie: and he had ‖ iudged Israel fortie yeeres.

19 And his daughter in law Phinehas wife was with childe neere ‖ her trauell, and when she heard the report that the Arke of God was taken, and that her father in law and her husband were dead, she [i] bowed her selfe, and trauailed: for her paines came vpon her.

20 And about the time of her death, the women that stood about her, sayd vnto her, Feare not: for thou hast borne a sonne: but she answered not nor regarded it.

21 And she named the childe ‖ Ichabod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in law, and her husband.

22 She said againe, [k] The glory is departed from Israel: for the Arke of God is taken.

† From the departure of the Israelites out of Egypt vnto the time of Samuel, are about 397. yeeres.

‖ *Or, stone of helpe, chap 7.12.*

a For it may seeme that this warre was vndertaken by Samuels commandement.

b For he vsed to appeare to the Israelites, betweene the Cherubims ouer the Arke of the couenant, Exod. 25. verse 17.

c Before, wee fought against men, and now God is come to fight against vs.

d For in the red Sea in the wildern s the Egyptians were destroyed, which was the last of all his plagues. *Iudg. 13.1.*

e Dauid alluding to this place, Psal 78.63. saith they were consumed with fire: meaning, they were suddenly destroyed.

f In token of sorow and mourning.

g Lest it shou'd be taken of the enemies.

Chap. 3. 2.

h According as God had aforesaid.

‖ *Or, gouerned.*

‖ *Or, to cry out.*

i And setled her body toward her trauell.

‖ *Or, no glory, or where is the glory?*

k She vttered her great sorow by repeating her wordes.

CHAP. V.

2 The Philistims bring the Arke into the house of Dagon, which idole fell downe before it. 6 The men of Ashdod are plagued. 8 The Arke is caried into Gath, and after to Ekron.

Then

THen the Philistims tooke the Arke of God, and carried it from Eben-ezer vnto [a] Ashdod,

2 Euen the Philistims tooke the Arke of God, and brought it into the house of [b] Dagon, and set it by Dagon.

3 And when they of Ashdod rose the next day in the morning, behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they toke vp Dagon, and set him in his place againe.

4 Also they rose vp early in the morning the next day, and behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon and the two palmes of his hands were cut off vpon the threshold: onely the stumpe of Dagon was left to him.

5 Therefore the priests of Dagon, and all that come into Dagons house [c] tread not on the threshold of Dagon in Ashdod, vnto this day.

6 But the hand of the Lord was heauie vpon them of Ashdod, and destroyed them, and smote them with [d] emerods, both Ashdod, and the coastes thereof.

7 And when the men of Ashdod saw this, they said, Let not the Arke of the God of Israel abide with vs: for his hand is sore vpon vs, and vpon Dagon our god.

8 They sent therefore & gathered all the princes of the Philistims vnto them, and said, [d] What shall we doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel bee carried about vnto Gath: and they carried the Arke of the God of Israel about.

9 And when they had caried it about, the hand of the Lord was against the citie with a very great destruction, and he smote the men of the citie both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the Arke of God to Ekron: and assoone as the Arke of God came to Ekron, the Ekronites cryed out, saying, They haue brought the Arke of the God of Israel to vs to slay vs and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims, and said, Send [e] away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction and death throughout all the citie, and the hand of God was very sore there.

12 And the men that died not, were smitten with the emerods: and the cry of the citie went vp to heauen.

a Which was one of the fiue principall cities of the Philistims.

b Which was their chiefe idole, and as some write, from the nauell downward, was like a fish, and vpward like a man.

c Thus in stead of acknowledging the true God by this miracle, they fall to a further superstition. *Psal. 78. 66.*

d Though they had felt Gods power and were afraid thereof, yet they would farther try him, which thing God turned to their destruction, and his glory.

e The wicked, when they feele the hand of God, grudge & reiect him, where the godly humble themselues and cry for mercy.

CHAP. VI.

1 The time that the Arke was with the Philistims which they sent againe with a gift. 12 It commeth to Beth-shemesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shamesh are striken for looking into the Arke.

SO the Arke of the Lord was in the countrey of the Philistims [a] seuen moneths.

2 And the Philistims called the priests and the soothsayers, saying, What shall wee doe with the Arke of the Lord? tell vs wherewith we shall send it home againe.

3 And they said, If you send away the Arke of the God of Israel, send it not away emptie, but giue vnto it a [b] sinne offering: then shall ye be healed, and it shall be known to you, why his hand departeth not from you.

4 Then said they, What shalbe the sinne offering, which wee shall giue vnto it? And they answered, Fiue golden emerods and fiue golden mise, according to the number of the princes of the Philistims: for one plague was on you all, and on your princes.

5 Wherefore ye shal make the similitudes of your emerods, and the similitudes of your mise that destroy the land: so yee shall giue glory vnto the God of Israel, that hee may take his hand from you, & from your [c] gods, and from your land.

6 Wherefore then should ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he wrought wonderfully among them, did they not let them goe, and they departed?

7 Now therefore make a new cart, and take two milch kine, on whom there hath come no yoke: and tie the kine to the cart, and bring the calues home from them.

8 Then take the Arke of the Lord, and set it vpon the cart, and put the [d] iewels of gold which ye giue it for a sinne offering, in a coffer by the side thereof, and send it away, that it may goe.

9 And take heede, if it goe vp by the way of his owne coast to Beth-shemesh, it is [e] he that did vs this great euill: but if not, wee shall know then, that it is not his hand that smote vs, but it was a [f] chance that happened vs.

10 And the men did so: for they tooke two kine that gaue milke, and tyed them to the cart, and shut the calues at home.

11 So they set the Arke of the Lord vpon the cart, and the coffer with the mise of golde, and with the similitudes of their emerods.

12 And the kine went the straight way to Beth-shemesh, & kept one path, and lowed as they went, and turned neither to the right hand nor to the left: also the princes of the Philistims went after [g] them, vnto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheate harueſt in the valley, and they lift vp their eyes, and spied the Arke, and reioyced when they saw it.

14 ¶ And the cart came into the field of Ioshua a Beth-shemite, and stood stil there. There was also a great stone, and [h] they claue the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15 And the Leuites tooke down the Arke of the Lord, and the coffer that was with it, wherein the iewels of gold were, & put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the fiue princes of the Philistims had seene it, they returned to Ekron the same day.

17 ¶ So

a They thought by continuance of time, plague would haue ceased, and so would haue kept the Arke still.

b The idolaters confesse there is a true God, who punisheth sinne iustly.

c This is Gods iudgement vpon the idolaters, that knowing the true God, they worship him not aright. *Exod. 12. 31.*

d Meaning, the golden emerods, and the golden mise.

e The God of Israel.

f The wicked attribute almost all things to fortune and chance, whereas indeede there is nothing done without Gods prouidence and decree.

g For the triall of the matter.

h To wit, the men of Beth-shemesh, which were Israelites.

17 ¶ So these are the golden emerods, which the Philistims gaue for a sinne offering to the Lord: for [i] Ashdod one, for Gaza one, for Ashelon one, for Gath one, and for Ekron one,

18 And golden mise, according to the number of all the cities of the Philistims, belonging to the fiue princes, both of walled townes, and of townes vnwalled, vnto the great stone of ‖ Abel, whereon they set the Arke of the Lord: which stone remaineth vnto this day in the field of Ioshua the Bethshemite.

19 And he smote of the men of Beth shemesh, because they [k] had looked in the Arke of the Lord: he slew euen among the people fiftie thousand men, and threescore and ten men: and the people lamented, because the Lord had slaine the people with so great a slaughter.

20 ¶ Wherefore the men of Beth-shemesh saide, Who is able to stand before this holy Lord God? & to whom shall he goe from vs?

21 And they sent messengers to the inhabitants of Kiriath-iearim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe and take it vp to you.

i These were the fiue principall cities of the Philistims which were not all conquered vnto the time of Dauid.

‖ Or, the plaint, or lamentation.

k For it was not lawfull to any, either to touch or to see it, saue onely to Aaron and his sonnes, Num. 4.15, 20.

CHAP. VII.

1 The Arke is brought to Kiriath-iearim. 3 Samuel exhorteth the people to forsake their sinnes, and turne to the Lord. 10 The Philistims fight against Israel and are ouercome. 16 Samuel iudgeth Israel.

Then the men of [a] Kiriath-iearim came and tooke vp the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

2 (For while the Arke abode in Kiriath-iearim, the time was long, for it was twenty yeeres) and all the house of Israel lamented [b] after the Lord.

3 ¶ Then Samuel spake vnto all the house of Israel, saying, If yee be come againe vnto the Lord with all your heart, * put away the strange gods from among you, and * Ashtaroth, and direct your hearts vnto the Lord, and serue him * onely, and he shall deliuer you out of the hand of the Philistims.

4 Then the children of Israel did put away * Baalim and Ashtaroth, and serued the Lord onely.

5 And Samuel said, Gather all Israel to [c] Mizpeh, and I will pray for you vnto the Lord.

6 And they gathered together to Mizpeh, and [d] drew water, and powred it out before the Lord, and fasted the same day, and said there, We haue sinned against the Lord. And Samuel iudged the children of Israel in Mizpeh.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the Princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afraide of the Philistims.

8 And the children of Israel said to Samuel, Cease not to [e] cry vnto the Lord our God for vs, that he may saue vs out of the hand of the Philistims.

9 Then Samuel tooke a sucking lambe, and offered it altogether for a burnt offering vnto the Lord, and Samuel cryed vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord [f] thundred with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel.

11 And the men of Israel went from Mizpeh, and pursued the Philistims, and smote them vntill they came vnder Beth-car.

12 Then Samuel tooke a stone and pitched it betweene Mizpeh and [g] Shen, and called the name thereof, Eben-ezer, and hee said, Hitherto hath the Lord holpen vs.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coasts of Israel, and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen vnto Gath: and Israel deliuered the coasts of the same out of the hands of the Philistims: and there was peace betweene Israel and the [h] Amorites.

15 And Samuel iudged Israel all the dayes of his life,

16 And went about yeere by yeere to Bethel, and Gilgal, and Mizpeh, and iudged Israel in all those places.

17 Afterward hee returned to Ramah: for there was his house, and there he iudged Israel: also he built an [i] altar there vnto the Lord.

a A citie in the tribe of Iudah, called also Kiriath-baal, Iosh. 15.60.

b Lamented for their sinnes, and followed the Lord. *Iosh. 24.15.23. Iudg. 2.13. Deut. 6.4. matth. 4.10.*

Iudg. 2.12, 13.

c For Shiloh was now desolate, because the Philistims had taken thence the arke.

d The Chalde text hath, that they drew water out of their heart: that is, wept abundantly for their sinnes.

e Signifying, that in the prayers of the godly there ought to be a vehement zeale.

f According to the prophesie of Hannah, Samuels mother, Chap. 2.10.

g Which was a great rocke ouer against Mizpeh.

h Meaning, the Philistims.

i Which was not contrary to the Law: for as yet a certaine place was not appointed.

CHAP. VIII.

1 Samuel maketh his sonnes Iudges ouer Israel, who follow not his steppes. 5 The Israelites aske a King. 11 Samuel declareth in what state they should be vnder the King. 19 Notwithstanding they aske one still, and the Lord willeth Samuel to graunt vnto them.

When Samuel was now become olde, hee [a] made his sonnes Iudges ouer Israel.

2 (And the name of his eldest sonne was [b] Ioel, and the name of the second Abiah) euen iudges in Beer-sheba.

3 And his sonnes walked not in his wayes, but turned aside after lucre, & * tooke rewards, and peruerted the iudgement.

4 ¶ Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto [c] Ramah,

5 And sayd vnto him, Behold, thou art old, and thy sonnes walke not in thy wayes: * make vs now a King to iudge vs like all nations.

6 But the thing [d] displeased Samuel, when they said, Giue vs a king to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lord sayde vnto Samuel, Heare the voice of the people in all that they shall say vnto thee: for they haue not cast

a Because he was not able to beare the charge.

b Who was also called Vashni. 1. Chron. 6.28.

Deut. 16.19.

c For there his house was, Chap. 7.17.

Hos. 13.10. Acts 13.21.

d Because they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.

thee away, but they haue cast mee away, that I should not not reigne ouer them.

8 As they haue euer done since I brought them out of Egypt euen vnto this day, (and haue forsaken mee, and serued other gods) euen so doe they vnto thee.

9 Now therefore hearken vnto their voice: howbeit yet [e] testifie vnto them, and shewe them the maner of the King that shall reigne ouer them.

10 ¶ So Samuel tolde all the words of the Lord vnto the people that asked a King of him.

11 And he said, This shalbe the [f] maner of the King that shall reigne ouer you: hee will take your sonnes, and appoint them to his charets, and to be his horsemen, and some shall runne before his charet.

12 Also he will make them his captaines ouer thousands, and captaines ouer fifties, and to eare his ground, and to reape his haruest, and to make instruments of warre, and the things that serue for his charets.

13 He will also take your daughters and make them Apothecaries, and Cookes, and Bakers.

14 And he will take your fields and your vineyards, and your best Oliue trees, and giue them to his seruants.

15 And he wil take the tenth of your seed, and of your vineyardes, and giue it to his || Eunuches, and to his seruants.

16 And hee will take your men seruants, and your maydes seruants, and the chiefe of your yong men, and your asses, and put them to his worke.

17 Hee will take the tenth of your sheepe, and ye shall be his seruants.

18 And ye shal cry out at that day, because of your King, whom ye haue chosen you, and the Lord will not [g] heare you at that day.

19 But the people would not heare the voyce of Samuel, but did say, Nay, but there shall be a King ouer vs.

20 And we also will be like all other nations, and our King shall iudge vs, and go out before vs, and fight our battels.

21 Therefore when Samuel heard all the words of the people, he rehearsed them in the eares of the Lord.

22 And the Lord said to Samuel, || Hearken vnto their voice: and make them a King. And Samuel said vnto the men of Israel, Goe euery man vnto his citie.

e To prooue if they wil forsake their wicked purpose.

f Not that kings haue this authoritie by their office, but that such as reign in Gods wrath, should vsurpe this ouer their brethren, contrary to the law, Deut. 17.20.

|| Or, chiefe officers.

g Because ye repent not for your sinnes, but because ye smart for your afflictions, whereinto ye cast your selues willingly.

|| Or, grant their request.

CHAP. IX.

3 Saul seeking his fathers asses, by the counsell of his seruant goeth to Samuel. 9 The Prophets called Seers. 15 The Lord reuealeth to Samuel Sauls comming, commanding him to anoint him King. 22 Samuel bringeth Saul to the feast.

THere was nowe a man of Beniamin, [a] mighty in power named * Kish, the sonne of Abiel, the sone of Zeror, the sonne of Bechorath, the sonne of Aphiah, the sonne of a man of Iemini.

2 And he had a sonne called Saul, a [b] godly young man and a faire: so that among the children of Israel there was none godlier then he: from the shoulders vpward he was higher then any of the people.

3 And the asses of Kish Sauls father were lost: therefore Kish saide to Saul his sonne, Take now one of the seruants with thee, and arise, goe, and [c] seeke the asses.

4 So he passed through mount Ephraim, & went through the land of Shalishah, but they found them not. Then they went thorow the land of Shalim, and there they were not: he went also thorough the land of Iemini, but they found them not.

5 When they came to the land of [d] Zuph, Saul saide vnto his seruant that was with him, Come, and let vs returne, least my father leaue the care of asses, and take thought for vs.

6 And he saide vnto him, Behold now, in this citie is a man of God, and hee is an honourable man: all that he saith, commeth to passe: let vs now goe thither, if so bee that he can shew vs what way wee may goe.

7 Then saide Saul to his seruant, Well then, let vs goe: but what shall we bring vnto the man? For the || bread is spent in our vessels, & there is no present to bring to the man of God: what haue we?

8 And the seruant answered Saul againe, and sayd, Behold, I haue found about mee the fourth part of a [e] shekel of siluer: that will I giue the man of God, to tell vs our way.

9 (Beforetime in Israel when a man went to seeke an answere of God, thus hee spake, Come, and let vs goe to the [f] Seer: for hee that is called now a Prophet, was in the old time called a Seer)

10 Then sayd Saul to his seruant, Well said, come, let vs goe: so they went into the citie where the man of God was.

11 ¶ And as they were going vp the hie way to the citie, they found maydes that came out to draw water, and sayde vnto them, Is there here a Seer?

12 And they answered them, and sayd, Yea: loe, hee is before you: make haste now, for he came this day to the citie: for there is an [g] offering of the people this day in the hie place.

13 When yee shall come into the citie, yee shall finde him straightway yer hee come vp to the hie place to eate: for the people will not eate vntil he come, because he will [h] blesse the sacrifice: and then eate they that be bidden to the feast: now therefore goe vp: for euen now shall ye finde him.

14 Then they went vp into the citie, and when they were come into the middes of the citie, Samuel came out against them, to goe vp to the hie place.

15 ¶ But ♀ Lord had reuealed to Samuel ‡ secretly (a day before Saul came) saying,

16 To morrow about this time I will send thee a man out of the land of Beniamin: him shalt thou anoynt to be gouernour ouer my people Israel, that he may [i] saue my people out of the hands of the Philistims: for I haue loked vpon my people, and their cry is come vnto me.

17 When Samuel therefore saw Saul, the Lord answered him, See, this is the man whom I spake to thee of, hee shall rule my people.

a That is, both valiant and rich. *Chap.* 14.51. 1.*Chron.* 8.33.

b So ♀ it might seeme that God approued their request in appointing out such a person.

c All these circumstances were meanes to serue vnto Gods prouidence, wherby Saul (though not approoued of God) was made King.

d Where was Ramath Zophim the citie of Samuel.

|| Or, vitailes.

e Which is about fiue pence, reade Gen. 23.15

f So called, because he foresaw things to come.

g That is, a feast after the offring, which should be kept in an high place of the citie appointed for that vse.

h That is, giue thanks, and distribute the meat according to their custome.

Chap. 15.1. *acts* 13.21.

‡ *Ebr. in his eare.*

i Notwithstanding their wickednes, yet God was euer mindfull of his inheritance.

18 Then went Saul to Samuel in the mids of the gate, and said, Tell me, I pray thee, where the Seers house is?

19 And Samuel answered Saul, & said, I am the Seer: goe vp before mee vnto the high place: for ye shall eate with me to day: and to morrow I will let thee goe, and will tell thee all that is in thine k heart.

k Meaning, all that thou desirest to know.

20 And as for thine asses that were lost three dayes agoe, care not for them: for they are found, and l on whom is set all the desire of Israel? is it not vpon thee and on all thy fathers house?

l Whom doeth Israel desire to be their king but thee?

21 ¶ But Saul answered and said, Am not I the sonne of Jemini of the smallest tribe of Israel? and my family is the least of all the families of the tribe of Beniamin, Wherefore then speakest thou so to me?

22 And Samuel tooke Saul and his seruant, and brought them into the m chamber, and made them sit in the chiefest place among them that were bidden: which were about thirtie persons.

m Where the feast was.

23 And Samuel sayd vnto the Cooke, Bring forth the portion which I gaue thee, and whereof I said vnto thee, Keepe it with thee.

24 And the Cooke tooke vp the shoulder, and that which was n vpon it, and set it before Saul. And Samuel sayd, Behold, that which is left, set it before thee and eate: for hitherto hath it beene kept for thee, saying, Also I o haue called the people. So Saul did eate with Samuel that day.

n That is, the shoulder with the breast, which the Priest had for his familie in all peace offerings, Leuit. 10 14.

o That both by the assembling of the people, and by the meate prepared for thee, thou mightest vnderstand that I knew of thy comming.

25 And when they were come downe from the high place into the city, hee communed with Saul vpon the top of the house.

26 And when they arose early about the spring of the day, Samuel called Saul to the p top of the house, saying, Vp, that I may send thee away. And Saul arose, and they went out, both he, and Samuel.

p To speak with him secretly: for the houses were flat aboue.

27 And when they were come downe to the end of the citie, Samuel said to Saul, Bid the seruant go before vs, (and he went) but stand thou still now, that I may shew thee q the word of God.

g Gods commandement as concerning thee.

CHAP. X.

1 Saul is anoynted King by Samuel. 9 God changeth Sauls heart, and he prophecieth. 17 Samuel assembleth the people, and sheweth them their sinnes. 21 Saul is chosen king by lot. 25 Samuel writeth the Kings office.

THen Samuel tooke a viole of a oyle, and powred it vpon his head, and kissed him, and said, Hath not the Lord anointed thee to be gouernour ouer his inheritance?

a In the Law this anoynting signified the gifts of the holy Ghost, which were necessary for them that should rule.

2 When thou shalt depart from me this day, thou shalt finde two men by * Rahels sepulchre in the border of Beniamin, euen at Zelzah, and they will say vnto thee, The b asses which thou wentest to seeke, are found: and loe, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I doe for my sonne?

*Gene. 35.20.

b Samuel confirmeth him by these signes, that God hath appointed him king.

3 Then shalt thou goe forth from thence and shalt come vnto the ‖ plaine of Tabor, and there shall meete thee three men going vp to God to Beth-el: one carying three Kiddes, and another carying three loaues of bread, and another carying a bottell of wine:

‖ Or, Oke.

4 And they wil aske thee, ‡ if all be well, and will giue thee the two loaues of bread, which thou shalt receiue of their hands.

‡ Ebr. of peace.

5 After that shalt thou come to the c hill of God, where is the garrisons of the Philistims: and when thou art come thither to the city, thou shalt meete a company of Prophets comming downe from the high place with a viole, and a timbrell, and a pipe, and an harpe before them, and they shall prophecie.

c Which was an high place in the citie Kiriath-iearim, where the Arke was, chap. 7.1.

6 Then the spirit of the Lord will come vpon thee, and thou shalt prophecie with them, and shalt bee turned into another man.

7 Therefore when these signes shal come vnto thee, doe as occasion shall serue: for God is with thee.

8 And thou shalt goe downe before mee to Gilgal: and I also will come downe vnto thee to offer burnt offerings, and to sacrifice sacrifices of peace. * Tary for me seuen dayes, til I come to thee and shew thee what thou shalt doe.

*Chap. 13 8.

9 And when he had turned his ‡ backe to goe from Samuel, God gaue him another d heart: and all those tokens came to passe that same day.

‡ Ebr shoulder.

d He gaue him such vertues as were meete for a King.

10 ¶ And when they came thither to the hill, beholde, the company of Prophets mette him, and the Spirit of God came vpon him, and hee ‖ prophecyed among them.

‖ Or, sang prayses.

11 Therefore, all the people that knew him before, when they saw that he prophecied among the Prophets, sayd each to other, What is come vnto the sonne of Kish? * is Saul also among the Prophets?

*Chap. 19. 14.

12 And one of the same place answered, and sayd, But who is their e father? therefore it was a prouerbe, Is Saul also among the f Prophets?

e Meaning, that prophecie commeth not by succession, but is giuen to whom it pleaseth God.

f Noting thereby him that from low degree commeth suddenly to honour.

13 And when he had made an end of prophecying, he came to the hie place.

14 And Sauls vncle said vnto him, and to his seruant, Whither went ye? And he said, To seeke the asses: and when we saw that they were no where, we came to Samuel.

15 And Sauls vncle said, Tel me, I pray thee, what Samuel said vnto you

16 Then Saul said to his vncle, He told vs plainely that the asses were found: but concerning the kingdome whereof Samuel spake, told he him not.

17 ¶ And Samuel g assembled the people vnto the Lord in Mizpeh,

g Both to declare vnto them their fault in asking a King, and also to shew Gods sentence therein.

18 And he said vnto the children of Israel, Thus sayth the Lord God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the hands of all kingdomes that troubled you.

19 But yee haue this day cast away your God, who onely deliuereth you out of all your aduersities and tribulations: and yee sayd vnto him, No, but appoint a king ouer vs. Now therefore stand yee before the Lord according to your tribes, and according

according to your thousands.

20 And when Samuel had gathered together all the tribes of Israel, the tribe of Beniamin was [h] taken.

21 Afterward he assembled the tribe of Beniamin according to their families, and the family of Matri was taken. So Saul the sonne of Kish was taken, and when they sought him, he could not be found.

22 Therefore they asked the Lord againe, if that man should yet come hither. And the Lord answered, Behold, he [i] hath hid himselfe among the stuffe.

23 And they ranne, and brought him thence: and when hee stood among the people, hee was higher then any of the people from the shoulders vpward.

24 And Samuel sayd to all the people, See ye not him, whom the Lord hath chosen, that there is none like him, among all the people? And all the people shouted and said, ‡ God saue the king.

25 Then Samuel tolde the people [k] the duetie of the kingdome, and wrote it in a booke, and laid it vp before the Lord, and Samuel sent all the people away euery man to his house.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched.

27 But the wicked men said, How shall he saue vs? So they despised him, ‡ brought him no presents: but he [l] held his tongue.

h That is, by casting of lot.

i As though he were vnworthy and vnwilling.

‡ Ebr. let the king liue.

k As it is written in Deut. chap. 17. 15. &c.

l Both to auoide sedition and also to winne them by patience.

CHAP. XI.

1 Nahash the Ammonite warreth against Iabesh Gilead, who asketh helpe of the Israelites. 6 Saul promiseth helpe. 11 The Ammonites are slaine. 14 The kingdome is renewed.

THen Nahash the Ammonite [a] came vp, and besieged Iabesh Gilead, and all the men of Iabesh said vnto Nahash, Make a couenant with vs, and wee will be thy seruants.

2 And Nahash the Ammonite answered them, On this condition will I make a couenant with you, that I may thrust out all your [b] right eyes, and bring that shame vpon all Israel.

3 To whom the Elders of Iabesh said, Giue vs seuen dayes respite, that wee may send messengers vnto all the coasts of Israel: and then if no man deliuer vs, wee will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and tolde these things in the eares of the people: and all the people lift vp their voyces and wept.

5 And behold, Saul came following the cattell out of the field, and Saul said, What ayleth this people, that they weepe? And they told him the tidings of the men of Iabesh.

6 Then the Spirit of God [c] came vpon Saul, when he heard these tidings, and hee was exceeding angry,

7 And tooke a yoke of oxen, and hewed them in pieces, and sent them throughout all the coastes of Israel by the handes of messengers, saying, Whosoeuer commeth not forth after Saul, and after [d] Samuel, so shall his oxen be serued. And the feare of the Lord fell on the people, and they came out ‡ with one consent.

8 And when he numbred them in Bezek, the children of Israel were three hundreth thousand men: and the men of Iudah thirtie thousand.

9 Then [e] they said vnto the messengers that came, So say vnto the men of Iabesh Gilead, To morrow by then the Sunne bee hote, ye shall haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

10 Therefore the men of Iabesh said, To morrow we will come out vnto [f] you, and yee shall doe with vs all that pleaseth you.

11 ¶ And when the morrow was come, Saul put the people in three bandes, and they came in vpon the hoste in the morning watch, and slew the Ammonites vntill the heate of the day: and they that remained, were scattered, so that two of them were not left together.

12 Then the people sayd vnto Samuel, [g] Who is hee that said, Shall Saul reigne ouer vs? bring those men that we may slay them.

13 But Saul sayd, There shall no man [h] die this day: for to day the Lord hath saued Israel.

14 ¶ Then said Samuel vnto the people, Come, that we may goe to Gilgal, and renew the kingdome there.

15 So all the people went to Gilgal, and made Saul king there before the Lord in Gilgal, and there they offered [i] peace offerings before the Lord: and there Saul and all the men of Israel reioyced exceedingly.

a After that Saul was chosen king: for feare of whom they asked a King, as Chap. 12. 12.

b This declareth, that the more neere that tyrants are to their destruction, the more cruell they are.

c God gaue him the spirit of strength and courage to goe against this tyrant.

d He addeth Samuel, because Saul was not yet approued of all.

‡ Ebr. as one man.

e Meaning Saul and Samuel.

f That is, to the Ammonites, dissembling that they had hope of ayde.

g By this victory the Lord wonne the hearts of the people to Saul.

h By shewing mercie, hee thought to ouercome their malice.

i In signe of thankesgiuing for the victory.

CHAP. XII.

1 Samuel declaring to the people his integritie, reproueth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuel exhorteth the people to follow the Lord.

SAmuel then said vnto all Israel, Behold, I haue [a] hearkened vnto your voyce in all that yee said vnto mee, and haue appointed a king ouer you.

2 Now therefore behold, your king walketh [b] before you, and I am olde and gray headed, and behold, my sonnes are with you: and I haue walked before you from my childhood vnto this day.

3 Behold, here I am: * beare record of mee before the Lord and before his Anoynted. [c] Whose Oxe haue I taken? or whose Asse haue I taken? or whom haue I done wrong to? or whom haue I hurt? or of whose hand haue I receiued any bribe, to blinde mine eyes therewith, and I will restore it you?

4 Then they said, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And he sayd vnto them, The Lord is witnesse against you, and his [d] Anoynted is witnesse this day, that ye haue found nought in mine hands. And they answered, Hee is witnesse.

6 Then Samuel said vnto the people, It is the Lord that ‖ made Moses and Aaron, and

a I haue granted your petition.

b To gouerne you in peace and warre.

* Ecclus. 46. 19.

c God would that this confession should be a paterne for all them that haue any charge or office.

d Your King, who is anoynted by the commandement of the Lord.

‖ Or, exalted.

and that brought your fathers out of the land of Egypt.

7 Now therefore stand still that I may reason with you before the Lord, according to all the || righteousnesse of the Lord, which he shewed to you and to your fathers.

8 * After that Iaakob was come into Egypt, and your fathers cryed vnto the Lord, then the Lord * sent Moses and Aaron which brought your fathers out of Egypt, & made them dwell in this place.

9 * And when they forgate the Lord their God, hee sold them into the hand of Sisera [e] captaine of the hoste of Hazor, and into the hand of the Philistims, and into the hand of the king of Moab, and they fought against them.

10 And they cryed vnto the Lorde, and sayd, We haue sinned, because we haue forsaken the Lord, and haue serued Baalim and Ashtaroth. Now therefore deliuer vs out of the hands of our enemies, and we will serue thee.

11 Therefore the Lord sent Ierubbaal, and [f] Bedan, & * Iphtah, and * Samuel, and deliuered you out of the hands of your enemies on euery side, and ye dwelled safe.

12 Notwithstanding when you saw that Nahash the king of the children of Ammon came against you, ye said vnto me, [g] No, but a king shal reigne ouer vs: when yet the Lord your God was your King.

13 Now therefore behold the king whom yee haue chosen, and whom ye haue desired: loe therefore, the Lord hath set a King ouer you.

14 If yee will feare the Lord, and serue him, and heare his voice, and not disobey the word of the Lord, both ye, and the king that reigneth ouer you, shall [h] followe the Lord your God.

15 But if ye wil not obey the voyce of the Lord, but disobey the Lords mouth, then shal the hand of the Lord bee vpon you, and on your [i] fathers.

16 Now also stand & see this great thing which the Lord will doe before your eyes.

17 Is it not now wheat harvest? I will call vnto the Lord, and he shall send thunder and raine, that ye may perceiue and see, how that your wickednesse is [k] great, which yee haue done in the sight of the Lord, in asking you a king.

18 Then Samuel called vnto the Lord, and the Lord sent thunder and raine the same day: and all the people feared the Lord and Samuel exceedingly.

*19 And all the people said vnto Samuel, Pray for thy seruaunts vnto the Lord thy God, that wee die not: for wee haue sinned in asking vs a king, beside [l] all our other sinnes.

20 ¶ And Samuel said vnto the people, Feare not (yee haue in deede done all this wickednesse, [m] yet depart not from following the Lord, but serue the Lord with all your heart,

21 Neither turne ye backe, for that should bee after vaine things which cannot profit you, nor deliuer you, for they are but vanitie)

22 For the Lord will not forsake his people for his great names sake: because it hath pleased the Lord to make you [n] his people.

23 Moreouer, God forbid that I should sinne against the Lord, and cease praying for you, but I will shew you the good and right way.

24 Therefore feare you the Lord, & serue him in the trueth with all your [o] hearts, and consider how great things he hath done for you.

25 But if ye doe wickedly, ye shall perish, both ye and your king.

|| Or, benefits.

Gene. 46. 5, 6.

Exod. 4. 16.

Iudg. 4. 2.

e Captaine of Iabins hoste king of Hazor.

f That is, Samson, Iudg. 13. 25.

Iudg. 11. 1.

Chap. 4. 1.

g Leauing God to seeke helpe of man, Chap. 8. 5.

h Ye shalbe preserued as they that follow the Lords will.

i Meaning, the gouernours.

k In that yee haue forsaken him, who hath all power in his hand, for a mortall man.

l Not only at other times, but now chiefly.

m He sheweth that there is no sinne so great, but it shalbe forgiuen, if the sinner turne againe to God.

n Of his free mercy, and not of your merits, and therefore he will not forsake you.

o Vnfaincedly, and without hypocrisie.

CHAP. XIII.

3 The Philistims are smitten of Saul and Ionathan. 13 Saul being disobedient to Gods commandement, is shewed of Samuel that he shall not reigne. 19 The great slauery wherein the Philistims kept the Israelites.

SAul now had bene king [a] one yere, and he reigned [b] two yeeres ouer Israel.

2 Then Saul chose him three thousand of Israel: & two thousand were with Saul in Michmash, and in mount Beth-el, and a thousand were with Ionathan in Gibeah of Beniamin: and the rest of the people he sent euery one to his tent.

3 And Ionathan smote the garison of the Philistims, that was in the [c] hill: and it came to the Philistims eares: & Saul blew the [d] trumpet throughout all the land, saying, Heare O ye Ebrewes.

4 And all Israel heard say, Saul hath destroyed a garison of the Philistims: wherefore Israel was had in abomination with the Philistims: and the people gathered together after Saul to Gilgal.

5 ¶ The Philistims also gathered themselues together to fight with Israel, thirty thousand charets, and sixe thousand horsemen, for the people was like the sand which is by the seas side in multitude, and came vp and pitched in Michmash Eastward from [e] Beth-auen.

6 And when the men of Israel saw that they were in a strait (for the people were in distresse) the people hidde themselues in caues, and in holdes, and in rockes, and in towers, and in pits.

7 And some of the Ebrewes went ouer Iordeh vnto the land of [f] Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

8 And he tarieд seuen dayes, according vnto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were [g] scattered from him.

9 And Saul said, Bring a burnt offring to me, and peace offrings: and hee offered a burnt offring.

10 And assoone as he had made an end of offering the burnt offering, behold, Samuel came: and Saul went forth to meete him to ‡ salute him.

11 And Samuel sayd, What hast thou done? Then Saul said, Because I saw that the people was [h] scattered from me, and that thou camest not within the dayes appointed, and that the Philistims gathered themselues together to Michmash,

12 Therefore said I, The Philistims will come downe now vpon mee to Gilgal, and

a Whiles these things were done.

b Before he took vpon him the state of a king.

c Of Kiriath-iearim where the Arke was, Chap. 10 5.

d That euery one should prepare themselues to warre.

e Which was also called Beth-el in the tribe of Beniamin.

f Where the two tribes and the halfe remained.

g Thinking that the absence of the Prophet was a signe that they should lose the victory.

‡ Ebr. blesse him.

h Though these causes seeme sufficient in mans iudgement: yet because they had not the word of God, they turned to his destruction.

and I haue not made supplication vnto the Lord. I was bolde therefore and offered a burnt offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commaundement of the Lord thy [i] God, which hee commanded thee: for the Lord had now stablished thy kingdome vpon Israel for euer.

14 But now thy kingdome shal not continue: the Lord hath sought him a [k] man after his owne heart, and the Lord hath commanded him to be gouernour ouer his people, because thou hast not kept that which the Lord had commanded thee.

15 ¶ And Samuel arose, & gate him vp from Gilgal in [l] Gibeah of Beniamin: and Saul numbred the people that were found with him, about sixe hundred men.

16 And Saul and Ionathan his sonne, and the people that were found with them, had their abiding in Gibeah of Beniamin: but the Philistims pitched in Michmash.

17 And there came out of the hoste of the Philistims || three bands to destroy, one band turned vnto the way of Ophrah vnto the land of Shual,

18 And another band turned toward the way to Beth-horon, and the [m] third band turned toward the way of the coast that looketh toward the valley of Zeboim, toward the wildernes.

19 Then there was no smith found throwout all the land of Israel: for the Philistims said, Lest the Ebrewes make them swords or speares.

20 Wherefore all the Israelites went downe to the Philistims, to sharpen euery man his share, his mattock, and his axe, and his weeding hooke.

21 Yet they had a file for the shares, and for the mattocks, and for the pickforks, and for the axes, and for to sharpen the goads.

22 So when the day of battel was come, there was neither [n] sword nor speare found in the hands of any of the people that were with Saul and with Ionathan, but onely with Saul and Ionathan his sonne was there found.

23 And the garison of the Philistims came out to the passage of Michmash.

CHAP. XIIII.

14 Ionathan and his armour bearer put the Philistims to flight. 24 Saul bindeth the people by an oath, not to eate till euening. 32 The people eate with the blood. 38 Saul would put Ionathan to death. 45 The people deliuer him.

Then on a day Ionathan the sonne of Saul sayd vnto the yong man that bare his armour, [a] Come and let vs goe ouer toward the Philistims garrison, that is yonder on the other side, but he tolde not his father.

2 And Saul tarried in the border of Gibeah vnder a Pomegranate tree, which was in Migron, and the people that were with him were about sixe hundred men,

3 And Ahiah the sonne of Ahitub, * Ichabods brother, the sonne of Phinehas, the sonne of Eli, was the Lordes Priest in Shiloh, and ware an Ephod: and the people knew not that Ionathan was gone.

4 ¶ Now in the way wherby Ionathan sought to go ouer to the Philistims garison, there was a || sharp rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozez, and the name of the other Seneh.

5 The one rocke stretched frō the North toward Michmash, and the other was from the South toward Gibeah.

6 And Ionathan said to the yong man that bare his armour, Come, and let vs goe ouer vnto the garison of these [b] vncircumcised: it may be that the Lord will worke with vs: for it is || not hard to the Lord * to saue with many, or with few.

7 And he that bare his armour, said vnto him, Doe all that is in thine heart: goe where it pleaseth thee: behold, [c] I am with thee as thine heart desireth.

8 Then said Ionathan, Behold, we goe ouer vnto those men, and will shewe our selues vnto them

9 [d] If they say on this wise to vs, Tary vntill we come to you, then we wil stand stil in our place, and not goe vp to them.

10 But if they say, Come vp vnto vs, then we will goe vp: for * the Lord hath deliuered them into our hand: and this shal be a signe vnto vs.

11 So they both shewed themselues vnto the garison of the Philistims: and the Philistims sayd, See, the Ebrewes come out of the [e] holes wherein they had hidde themselues.

12 And the men of the garison answered Ionathan and his armour bearer, and sayd, Come vp to vs: for wee will shew you a thing. Then Ionathan sayd vnto his armour bearer, Come vp after mee: for the Lord hath deliuered them into the hand of Israel.

13 So Ionathan went vp vpon [f] his hands and vpon his feete, and his armour bearer after him: and some fell before Ionathan, and his armour bearer slew others after him.

14 So the [g] first slaughter which Ionathan & his armour bearer made, was about twenty men, as it were within halfe an acre of land which two oxen plow.

15 And there was a feare in the hoste, and in the field, and among all the people: the garison also, & they that went out to spoyle, were afraide themselues: and the earth [h] trembled: for it was stricken with feare by God.

16 ¶ Then the watchmen of Saul in Gibea of Beniamin saw: and behold, the multitude was discomfited, and smitten as they went.

17 Therefore said Saul vnto the people that were with him, Search now and see, who is gone from vs. And when they had numbred, behold, Ionathan and his armour bearer were not there.

18 And Saul sayd vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel.)

19 ¶ And while Saul talked vnto ye priest, the

i Who willed thee to obey him, and rest vpon the worde spoken by his Prophet.

k That is, Dauid.

l And went to his Ramah.

|| *Or, the destroyer: to wit, the captaine came out with three bands.*

m So that to mans iudgement these three armies would haue ouerrunne the whole countrey.

n To declare that the victory onely came of God, and not by their force.

a By this example God would declare to Israel that the victory did not consist in multitude or armour, but onely came of his grace.

Chap. 4. 21.

|| *Or, like a tooth.*

b To wit, the Philistims.

|| *Or, none can let the Lord.*

2. Chron. 14. 11.

c I will follow thee whithersoeuer thou goest.

d This he spake by the spirit of prophesie, forasmuch as hereby God gaue him assurance of the victory.

1. Mac. 4. 30.

e Thus they spake contemptuously, and by derision.

f That is, hee crept vp, or went vp with all haste.

g The second was when they slew one another, and the third when the Israelites chased them.

h In that the insensible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance shalbe against his enemies.

the noise that was in the hoste of the Philistims, spread further abroad, and increased: therefore Saul said vnto the Priest, [i] Withdraw thine hand.

20 And Saul was assembled with all the people that were with him, and they came to the battell: and behold, * euery mans sword was against his fellow, and there was a very great discomfiture.

21 Moreouer, the Ebrewes that were with the Philistims beforetime, and were come with them into all parts of the hoste, euen they also turned to bee with the [k] Israelites that were with Saul and Ionathan.

22 Also all the men of Israel which had hidde themselues in mount Ephraim, when they heard that the Philistims were fledde, they followed after them in the battell.

23 And so the Lord saued Israel that day: and the battell continued vnto Beth-auen.

24 ¶ And at that time the men of Israel were pressed with hunger: for Saul charged the people with an oath, saying, [l] Cursed bee the man that eateth ‡ food till night, that I may bee auenged of mine enemies: so none of the people tasted any sustenance.

25 And all they of the lande came to a wood, where hony lay vpon the ground.

26 And the people came into the wood, and behold, the honie dropped, and no man moued his hand to his mouth: for the people feared the [m] oath.

27 But Ionathan heard not when his father charged the people with the oath: wherefore hee put forth the ende of the rod, that was in his hand, and dipt it in an hony combe, and put his hand to his mouth, and his [n] eyes receiued sight.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed bee the man that eateth sustenance this day: and the people were ‖ faint.

29 Then said Ionathan, My father hath [o] troubled the land: see now how mine eyes are made cleare, because I haue tasted a litle of this hony:

30 How much more, if the people had eaten to day of the spoile of their enemies which they found? for had there not beene now a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmash to Aialon, and the people were exceeding faint.

32 So the people turned to the spoile, and tooke sheepe, and oxen, and calues, and slew them on the ground, and the people did eate them * with the blood.

33 Then men told Saul, saying, Behold, the people sinne against the Lord, in that they eate with the blood. And hee said, Yee haue trespassed: [p] roule a great stone vnto me this day.

34 Againe Saul said, Go abroad among the people, and bid them bring me euery man his ox, and euery man his sheepe, and slay them here, and eate, and sinne not against the Lord in eating with the blood. And the people brought euery man his ox in his hand that night, and slew them there.

35 Then Saul made an altar vnto the Lord, and that ‖ was the first altar that hee made vnto the Lord.

36 ¶ And Saul said, Let vs goe downe after the Philistims by night, and spoyle them vntill the morning shine, and let vs not leaue a man of them. And they said, Doe whatsoeuer thou thinkest best. Then said the Priest, Let vs [q] draw neere hither vnto God.

37 So Saul asked of God, saying, Shall I go downe after the Philistims? wilt thou deliuer them into the hands of Israel? But he answered him not at that time.

38 ¶ And Saul said, * All ye ‡ chiefe of the people, Come yee hither, and know, and see by whom this sinne is done this day.

39 For as the Lord liueth, which saueth Israel, though it bee done by Ionathan my sonne, he shall die the death. But none of all the people answered him.

40 Then he said vnto all Israel, Be yee on one side, and I and Ionathan my sonne will be on the other side. And the people said vnto Saul, Doe what thou thinkest best.

41 Then Saul said vnto the Lord God of Israel, Giue [r] a perfect lot. And Ionathan and Saul were taken, but the people escaped.

42 And Saul said, Cast lot betweene me and Ionathan my sonne. And Ionathan was taken.

43 Then Saul said to Ionathan, Tell mee what thou hast done. And Ionathan told him and said, I tasted a little hony with the end of the rod that was in mine hand, and loe, I must die.

44 Againe Saul answered, God doe so and more also, vnlesse thou die the death, Ionathan.

45 And the people said vnto Saul, [s] Shal Ionathan die, who hath so mightily deliuered Israel? God forbid, As the Lord liueth, there shall not one haire of his head fall to the ground: for he hath wrought with God this day. So the people deliuered Ionathan that he died not.

46 Then Saul came vp from the Philistims: and the Philistims went to their owne place.

47 ¶ So Saul held the kingdome ouer Israel, and fought against all his enemies on euery side, against Moab, & against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistims: and whithersoeuer he went, he ‖ handled them as wicked men.

48 He gathered also an hoste, and smote [t] Amalek, and deliuered Israel out of the hands of them that spoiled them.

49 Now the sonnes of Saul were Ionathan, [u] and Ishui, and Malchishua: and the names of his two daughters, the elder was called Merab, and the younger was named [x] Michal.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was [y] Abner the the sonne of Ner, Sauls vncle.

51 And

l Let the Ephod alone, for I haue no leasure now to aske counsell of God, Numb. 27.21. *Iudg.7.21,22. 2.chron.20.23.*

k Though before for feare of the Philistims they declared themselues as enemies to their brethren.

l Such was his hypocrisie and arrogancie, that he thought to attribute to his policie, ‡ which God had giuen by the hand of Ionathan.

‡ *Ebr.bread.*

m That is, the punishment, if they brake their oath.

n Which were dimme before for wearinesse and hunger.

‖ *Or, weary.*

o By making this cruell law.

Leuit.7.26. and 19.26. deut.12.16.

p That the blood of the beasts that shall be slaine, may be pressed out vpon it.

‖ Or, of that stone began he to build an altar.

q To aske counsell of him.

Iudg.20.1.

‡ *Ebr.corners.*

r Cause the lot to fall on him that hath broken the oath: but he doeth not consider his presumption in commanding the same oath.

s The people thought it their duety to rescue him, who of ignorance had but broken a rash lawe, and by whom they had receiued so great a benefite.

‖ *Or, ouercame them.*

t As the Lord had commanded, Deut, 25.17

u Called also Abinadab, Chap. 31.2.

x Which was the wife of Dauid, Chap. 18.27.

y Whom Ioab the captaine of Dauid slew, 2. Sam.3.27.

51 And Kish was Sauls father, and Ner the father of Abner was the sonne of Abiel.

52 And there was sore warre against the Philistims all the dayes of Saul: and z whomsoeuer Saul saw to be a strong man, and meete for the warre, hee tooke him vnto him.

z As Samuel had forewarned, Chap. 8. 11.

CHAP. XV.

3 Saul is commanded to slay Amalek. 9 Hee spareth Agag and the best things. 19 Samuel reproueth him. 28 Saul is reiected of the Lord, and his kingdome giuen to another. 33 Samuel heweth Agag in pieces.

AFterward Samuel saide vnto Saul, *The Lord sent mee to annoynt thee King ouer his people, ouer Israel: now therefore a obey the voice of the words of the Lord.

*Chap. 9. 16.

a Because hee hath preferred thee to this honour, thou art bound to obey him. *Exod. 17. 14. num. 24. 20.*

2 Thus saith the Lord of hostes, I remember what Amalek did to Israel, * how they layd waite for them in the way, as they came vp from Egypt.

3 Now therefore goe, and smite Amalek, and destroy yee all that pertaineth vnto them, and haue no compassion on them, but b slay both man and woman, both infant and suckling, both oxe and sheepe, both camell and asse.

b That this might be an example of Gods vengeance against them that deale cruelly with his people. || *Or, knew their number by the lambes which they brought.*

4 ¶ And Saul assembled the people, and || numbred them in Telaim, two hundreth thousand footmen, and ten thousand men of Iudah.

5 And Saul came to a city of Amalek, and || set watch at the riuer.

|| *Or, fought in the valley.*

6 And Saul said vnto the c Kenites, Go, depart, and get you downe from among the Amalekites, lest I destroy you with them: for yee shewed d mercy to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

c Which were the posterity of Iethro Moses father in law. d For Iethro came to visite them, and gaue them good counsel, Exod. 18. 19.

7 So Saul smote the Amalekites from Hauilah as thou commest to Shur, that is before Egypt,

8 And tooke Agag the king of the Amalekites aliue, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheepe, and the oxen, and the fat beasts, and the lambes, and all that was good, and they would not destroy them: but euery thing that was vile and nought worth, that they destroyed.

e God in his eternall counsel neuer changeth nor repenteth, as verse 29. though he seemeth to vs to repent, when any thing goeth contrary to his temporall election.

10 ¶ Then came the word of the Lord vnto Samuel, saying,

11 It e repenteth mee that I haue made Saul king: for he is turned from mee, and hath not performed my Commandements. And Samuel was mooued, and cryed vnto the Lord all night.

12 And when Samuel arose early to meet Saul in the morning, one told Samuel, saying, Saul is gone to Carmel: and behold, he hath made him there a place, from whence hee returned, and departed, and is gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, and Saul said vnto him, Blessed be thou of the Lord, I haue fulfilled the f commandement of the Lord.

f This is the nature of hypocrites, to be impudent against the truth, to condemne others, and iustifie themselues.

14 But Samuel said, What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the oxen, to sacrifice them vnto the Lord thy God, and the remnant haue we destroyed.

16 Againe Samuel said to Saul, Let me tell thee what the Lord hath said to me this night. And he said vnto him, Say on.

17 Then Samuel said, When thou wast g little in thine owne sight, wast thou not made the head of the tribes of Israel? for the Lord anointed thee king ouer Israel.

g Meaning, of base condition, as Chap. 9. 21.

18 And the Lord sent thee on a iourney, and said, Goe and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Now wherefore hast thou not obeyed the voyce of the Lord, but hast turned to the pray, and hast done wickedly in the sight of the Lord?

20 And Saul saide to Samuel, Yea, I h haue obeyed the voice of the Lord, and haue gone the way which the Lord sent me, and haue brought Agag the king of Amalek, and haue destroyed the Amalekites.

h Hee standeth most impudently in his owne defence both against God and his owne conscience.

21 But the people tooke of the spoyle, sheepe, & oxen, and the chiefest of the things which should haue beene destroyed, to offer vnto the Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voyce of the Lord is obeyed? behold, * to obey is better then sacrifice, and to hearken, is better then the fat of rammes.

Eccles 4. 17 hose. 6. 6, 7. mat. 9. 13. and 12. 7.

23 For i rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolatrie. Because thou hast cast away the word of the Lord, therefore he hath cast away thee from being king.

i God hateth nothing more then the disobedience of his commandement, though the intent seeme neuer so good to man.

24 Then Saul said vnto Samuel, I haue sinned: for I haue transgressed the commandement of the Lord, and thy words, because I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, take away my k sinne, and turne againe with me, that I may worship the Lord.

k This was not true repentance but dissimulation, fearing the losse of his kingdome.

26 But Samuel said vnto Saul, I will not returne with thee: for thou hast cast away the word of the Lord: & the Lord hath cast away thee, that thou shalt not be King ouer Israel.

27 And as Samuel turned himselfe to goe away, he caught the lap of his coat, and it rent.

28 Then Samuel said vnto him, The Lord hath rent the kingdome of Israel from thee this day, & hath giuen it to thy l neighbour, that is better then thou.

l That is, to Dauid

29 For in deede the m strength of Israel will not lie nor repent: for hee is not a man that he should repent.

m Meaning, God, who maintaineth and preserueth his.

30 Then he said, I haue sinned: but honour me, I pray thee, before the elders of my people, and before Israel, and turne againe with me, that I may worship the Lord thy God.

31 ¶ So

31 ¶ So Samuel turned againe, and followed Saul: ‡ Saul worshipped the Lord.

32 Then said Samuel, Bring ye hither to me Agag the king of the Amalekites: and Agag came vnto him ‖ pleasantly, and Agag said, Truely the [n] bitternesse of death is passed.

33 And Samuel said, [a] As thy sword hath made women childlesse, so shall thy mother be childlesse among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 ¶ So Samuel departed to [o] Ramah, and Saul went vp to his house to Gibeah of Saul.

35 And Samuel came no more to [p] see Saul vntil the day of his death: but Samuel mourned for Saul, and the Lord [q] repented that he made Saul king ouer Israel.

‖ Or, in bonds.
n He suspected nothing lesse then death, or as as some write, he passed not for death. Exod. 17. 11. num. 14. 45.
o Where his house was.
p Though Saul came where Samuel was, chap. 19. 22.
q As verse 11.

CHAP. XVI.

1 Samuel is reproued of God, and is sent to anoint Dauid. 7 God regardeth the heart. 13 The spirit of the Lord commeth vpon Dauid. 14 The wicked spirit is sent vpon Saul. 19 Saul sendeth for Dauid.

THe Lord then said vnto Samuel, How long wilt thou mourne for Saul, [a] seeing I haue cast him away from reigning ouer Israel? fill thine horne with oyle, and come, I will send thee to Ishai the Bethlehemite: for I haue prouided me a king among his sonnes.

2 And Samuel said, How can I goe? for if Saul shall heare it, he will kill me. Then the Lord answered, Take an heifer ‡ with thee, and say, I am come [b] to doe sacrifice to the Lord.

3 And call Ishai to the sacrifice, and I will shew thee what thou shalt doe, and thou shalt anoynt vnto me him whom I name vnto thee.

4 So Samuel did that the Lord bad him, and came to Beth-lehem, and the Elders of the towne were [c] astonied at his comming, and said, Commest thou peaceably?

5 And he answered, Yea: I am come to doe sacrifice vnto the Lord: sanctifie your selues, and come with me to the sacrifice. And he sanctified Ishai and his sonnes, and called them to the sacrifice.

6 And when they were come, he looked on Eliab, and saide, Surely the Lords [d] anointed is before him.

7 But the Lord said vnto Samuel, Looke not on his countenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the * heart.

8 Then Ishai called Abinadab, and made him come before Samuel. And he said, Neither hath the Lord chosen this.

9 Then Ishai made Shammah come. And he said, Neither yet hath the Lord chosen him.

10 Againe Ishai made his seuen sonnes of come before Samuel, and Samuel said vnto Ishai, The Lord hath chosen none of these.

11 Finally, Samuel said vnto Ishai, ‡ Are there no more children but these? And hee said, There remaineth yet a little one behind, that keepeth the sheepe. Then Samuel said vnto Ishai, [e] Send and fet him: for we will not sit downe till hee be come hither.

12 And he sent and brought him in: and he was ruddie, and of a good countenance, and comely visage. And the Lord said, Arise, and anoynt him, for this is he.

13 Then Samuel tooke the horne of oyle and anoynted him in the middes of his brethren. And the [f] Spirit of the Lord ‖ came vpon Dauid, from that day forward: then Samuel rose vp, and went to Ramah.

14 ¶ But the spirit of the Lord departed from Saul, and an [e] euill spirit sent of the Lord, vexed him.

15 And Sauls seruants saide vnto him, Behold now, the euill spirit of God vexeth thee.

16 Let our Lord therefore command thy seruants that are before thee, to seeke a man, that is a cunning player vpon the harpe: that when the euill spirit of God commeth vpon thee, he may play with his hand, and thou maist be eased.

17 Saul then saide vnto his seruants, Prouide mee a man, I pray you, that can play well, and bring him to me.

18 Then answered one of his seruants, and said, Behold, I haue seene a [f] sonne of Ishai a Bethlehemite, that can play, and is strong, valiant, and a man of warre, and wise in matters, and a comely person, and the Lord is with him.

19 ¶ Wherefore Saul sent messengers vnto Ishai, and said, Send me Dauid thy sonne, which is with the sheepe.

20 And Ishai tooke an asse laden with bread, and a flagon of wine, and a kid, and sent them by the hand of Dauid his sonne vnto Saul.

21 And Dauid came to Saul, and ‖ stood before him: and he loued him very well, and he was his armor bearer.

22 And Saul sent to Ishai, saying, Let Dauid now remaine with me: for hee hath found fauour in my sight.

23 And so when the euill spirit of God came vpon Saul, Dauid tooke an harpe and played with his hand, and Saul was [g] refreshed, and was eased: for the euill spirit departed from him.

‡ Ebr. are the children ended?

a Signifying, that we ought not to shew our selues more pitifull then God, nor to lament them whom he casteth off.
‡ Ebr. in thine hand.
b That is, to make a peace offering, which might be done though the Ark was not there.
c Fearing lest some grieuous crime had beene committed, because the Prophet was not wont to come thither.
d Thinking that Eliab had beene appointed of God to be made king.
1. Chron. 28. 9. ire. 11. 20 and 17. 10. and 20. 12. psal. 7. 10.

2. Sam. 7. 8 psal. 78. 71. & 89. 21.

Actes 7. 46. and 13. 22.
‖ Or, prospered.
e The wicked spirits are at Gods commandement to execute his will against the wicked.
f Though Dauid was now anointed King by the Prophet, yet God would exercise him in sundry sorts before he did the vse of his kingdome.
‖ Or, serued him.
g God would that Saul should receiue this benefit as at Dauids hand, that his condemnation might be the more euident for his cruel hate toward him.

CHAP. XVII.

1 The Philistims make warre against Israel. 10 Goliath defieth Israel. 17 Dauid is sent to his brethren. 34 The strength and boldnesse of Dauid. 47 The Lord saueth not by sword nor speare. 50 Dauid killeth Goliath, and the Philistims flee.

NOw the Philistims gathered their armies to battell, and came together to Shochoh, which is in Judah: and pitched betweene Shochoh and Azekah, ‖ in the coast of Dammim.

2 And Saul, and the men of Israel assembled, and pitched in the valley of Elah, and put themselues in battell aray to meete the Philistims.

3 And the Philistims stood on a mountaine on the one side, and Israel stood on a mountaine on the other side: so a valley was betweene them.

‖ Or, in Ephesdammim.
‖ Or, of the oke.

4 ¶ Then came a man betweene them [a] both out of the tents of the Philistims, named Goliath of Gath: his height was sixe cubites and an hand breadth.

5 And had an helmet of brasse vpon his head, and a ‖ brigandine vpon him: and the weight of his brigandine was fiue thousand [b] shekels of brasse.

6 And he had ‖ boots of brasse vpon his legges, and a shield of brasse vpon his shoulders.

7 And the shaft of his speare was like a weauers beame: and his speare head weighed sixe hundred shekels of yron: and one bearing a shield went before him.

8 And he stood, and cryed against the host of Israel, and said vnto them, Why are yee come to set your battell in aray? am not I a Philistim, and you seruants to Saul? chuse you a man for you, and let him come downe to me.

9 If he be able to fight with mee, and ‡ kill me, then will we be your seruants: but if I ouercome him, and kill him, then shall yee be our seruants, and serue vs.

10 Also the Philistim said, I defie the host of Israel this day: giue me a man that we may fight ‖ together.

11 When Saul and all Israel heard those words of the Philistim, they were discouraged, and greatly afraid.

12 ¶ Now this Dauid was the * sonne of an Ephrathite of Beth-lehem Iudah, named Ishai, which had eight sonnes: and ‖ this man was taken for an old man in the dayes of Saul.

13 And the three eldest sons of Ishai went and followed Saul to the battell: and the names of his three sonnes that went to battell, were Eliab the eldest, and the next Abinadab, and the third Shammah,

14 So Dauid was the least: and the three eldest went after Saul.

15 Dauid also [c] went, but he returned from Saul to feede his fathers sheepe in Beth-lehem.

16 And the Philistim drew neere in the morning and euening, and continued forty dayes.

17 And Ishai said vnto Dauid his sonne, [d] Take now for thy brethren an Ephah of this parched corne, and these ten cakes, and runne to the hoste to thy brethren.

18 Also carry these ten fresh cheeses vnto the captaine, and looke how thy brethren fare, and receiue their [e] pledge.

19 (Then Saul and they, and all the men of Israel were in the valley of Elah fighting with the Philistims.)

20 ¶ So Dauid rose vp early in the morning, and left the sheepe with a keeper, and tooke and went as Ishai had commaunded him, and came within the compasse of the hoste: and the hoste went out in aray, and shouted in the battell.

21 For Israel and the Philistims had put themselues in aray, armie against armie.

22 And Dauid left the things which hee bare, vnto the hands of the keeper of the ‡ carriage, and ranne into the host, and came and asked his brethren ‡ how they did.

23 And as he talked with them, behold, the man that was betweene the two armies, came vp, (whose name was Goliath the Philistim of Gath) out of the ‖ armie of the Philistims, and spake [f] such words, and Dauid heard them.

24 And all the men of Israel, when they saw the man, ran away from him, and were sore afraid.

25 For euery man of Israel saide, Sawe ye not this man that commeth vp? euen to reuile Israel is he come vp: and to him that killeth him will the king giue great riches, and will giue him his * daughter, yea, and make his fathers house [g] free in Israel.

26 ¶ Then Dauid spake to the men that stood with him, and said, what shall be done to the man that killeth this Philistim, and taketh away the [h] shame from Israel? for who is this vncircumcised Philistim, that he should reuile the host of the liuing God?

27 And the people answered him after this manner, saying, Thus shall it bee done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angry with Dauid, and said, Why camest thou downe hither, and with whom hast thou left those few sheepe in the wildernesse? I know thy pride and the malice of thine heart, that thou art come downe to see the battel.

29 Then Dauid said, What haue I now done? is there not a [i] cause?

30 And he departed from him into the presence of another, and spake of the same maner, and the people answered him according to the former words.

31 ¶ And they that heard the words which Dauid spake, rehearsed them before Saul, which caused him to be brought.

32 So Dauid said to Saul, Let no mans heart faile him, because of him: thy seruant will goe, and fight with this Philistim.

33 And Saul said to Dauid, Thou art not [k] able to goe against this Philistim to fight with him: for thou art a boy, and hee is a man of warre from his youth.

34 And Dauid answered vnto Saul, Thy seruant kept his fathers sheepe, and there came a [l] lion and likewise a beare, and tooke a sheepe out of the flocke,

35 And I went out after him, and smote him, and tooke it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slew him.

36 So thy seruant slew both the lyon, and the beare: therefore this vncircumcised Philistim shall be as one of them, seeing he hath railed on the host of the liuing God.

37 ¶ Moreouer Dauid said, The Lord that deliuered me out of the paw of the lyon, and out of the paw of the beare, he will deliuer me out of the hand of this Philistim. Then Saul said vnto Dauid, [m] Goe, and the Lord be with thee.

38 And Saul put his raiment vpon Dauid, and put an helmet of brasse vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his sword vpon his raiment, and ‖ began to goe: for he neuer proued

a Betweene the two campes.

‖ Or, coat of plate.

b That is, 156. lib. 4. ounces, after halfe an ounce the shekel: and 600. shekels weight amounteth to 18. lib. 3. quarters.

‖ Or, graues.

‡ Ebr. smite me.

‖ Or, hand to hand

Chap. 16. 1.

‖ Or, he was counted among them that bare office.

c To serue Saul, as chap. 16. 19.

d Though Ishai meant onething, yet Gods prouidence directed Dauid to another end.

e If they haue laide any thing to gage for their necessitie, redeeme it out.

‡ Ebr. vessels.

‡ Ebr. of peace.

‖ Or, vallies.

f As are aboue rehearsed, verse 8, 9.

Iosh. 15. 16.

g From taxes and paiments.

h This dishonor that he doeth to Israel.

i For his fathers sending was a iust occasion, and also he felt him selfe inwardly moved by Gods Spirit.

k Here Satan proueth Dauids faith, by the infidelitie of Saul l Dauid by the experience that he hath had in time past of Gods helpe, nothing doubteth to ouercome this danger, seeing he was zealous for Gods honour.

m For by these examples he saw that the power of God was with him.

‖ Or, assaid.

proued it: and Dauid said vnto Saul, I can not goe with these: for I am not accustomed. Wherefore Dauid put them off him.

40 Then tooke he his [n] staffe in his hand, and chose him fiue smoothe stones out of a brooke, and put them in his shepheards bag or scrip, and his sling was in his hand, and he drew neere to the Philistim.

41 ¶ And the Philistim came and drew neere vnto Dauid, and the man that bare the shield went before him.

42 And when the Philistim looked about and saw Dauid, hee disdained him: for he was but young, ruddie, & of a comely face.

43 And the Philistim said vnto Dauid, Am I a dog, that thou commest to mee with staues? And the Philistim [o] cursed Dauid by his gods.

44 And the Philistim saide to Dauid, Come to me, and I will giue thy flesh vnto the foules of the heauen, and to the beasts of the field.

45 ¶ Then said Dauid to the Philistim, Thou commest to mee with a sword, and with a speare, and with a shield, but I come to thee in the Name of the Lord of hosts, the God of the hoste of Israel, whom thou hast railed vpon.

46 This [p] day shal the Lord close thee in mine hand, and I shall smite thee, and take thine head from thee, and I wil giue the carkeises of the hoste of the Philistims this day vnto the foules of the heauen, & to the beasts of the earth, that all the world may know that Israel hath a God,

47 And that all this assembly may know, that the Lord saueth not with sword nor with speare (for the battel is the Lords) and he will giue you into our hands.

48 And when the Philistim arose to come and draw neere vnto Dauid, Dauid [q] hasted and ran to fight against the Philistim.

49 And Dauid put his hand in his bag, and tooke out a stone, and slang it, & smote the Philistim in his forehead, that the stone sticked in his forehead, and he fell groueling to the earth.

50 So Dauid * ouercame the Philistim, with a sling and with a stone, and smote the Philistim, and slewe him, when Dauid had no sword in his hand.

51 Then Dauid ran and stood vpon the Philistim, and tooke his sword, and drew it out of his sheath, and slewe him, and cut off his head therwith. So when the Philistims sawe that their champion was dead, they fled.

52 And the men of Israel & Iudah arose, and shouted, and followed after the Philistims, vntil they came to the ‖ valley, and vnto the gates of Ekron, and the Philistims fell downe wounded by the way of Shaaraim, euen to Gath and to Ekron.

53 And the children of Israel returned from pursuing the Philistims, and spoiled their tents.

54 And Dauid tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his ‖ tent.

55 ¶ When Saul saw Dauid go forth against the Philistim, he said vnto Abner the captaine of his host, Abner, [r] Whose sonne is this young man? And Abner answered, As thy soule liueth, O King, I cannot tell.

56 Then the King said, Enquire thou whose sonne this young man is.

57 And when Dauid was returned from the slaughter of the Philistim, then Abner tooke him, & brought him before Saul with the head of the Philistim in his head.

58 And Saul said to him, Whose sonne art thou, thou young man? And Dauid answered, I am the sonne of thy seruant Ishai the Bethlehemite.

n To the intent that by these weake meanes God might only be knowen to be the authour of this victory.

o He sware by his gods, that he would destroy him.

p Dauid being assured both of his cause and of his calling, prophesieth of the destruction of the Philistims.

q Being moued with a feruent zeale to be reuenged vpon this blasphemer of Gods Name.

Ecclus. 47. 4. 1. macc. 4. 30.

‖ Or, Gai the city.

‖ Or, house at Bethlehem.

r That is, of what family and tribe is he? or els he had forgotten Dauid, albeit he had received so great a benefit by him.

CHAP. XVIII.

1 The amitie of Ionathan and Dauid. 8 Saul enuieth Dauid for the prayse that the women gaue him. 11 Saul would haue slaine Dauid. 17 Hee promiseth him Merab to wife, but giueth him Michal. 27 Dauid deliuereth to Saul two hundreth foreskinnes of the Philistims. 29 Saul feareth Dauid, seeing that the Lord is with him.

AND when hee had made an ende of speaking vnto Saul, the [a] soule of Ionathan was knit with the soule of Dauid, and Ionathan loued him as his owne soule.

2 And Saul tooke him that day, & would not let him returne to his fathers house.

3 Then Ionathan and Dauid made a couenant: for he loued him as his owne soule.

4 And Ionathan put off the robe that was vpon him, and gaue it Dauid, and his garments, euen to his sword, and to his bow and to his girdle.

5 And Dauid went out whithersoeuer Saul sent him, and behaued himselfe [b] wisely: so that Saul set him ouer the men of warre, and hee was accepted in the sight of all the people, and also in the sight of Sauls seruants.

6 ¶ When they came againe, and Dauid returned from the slaughter of the [c] Philistim, the women came out of all cities of Israel, singing and dauncing to meete king Saul, with timbrels, with instruments of ioy, and with rebecks.

7 And the women ‡ sang by course in their play, and saide, * Saul hath slaine his thousand, and Dauid his ten thousand.

8 Therefore Saul was exceeding wroth, and the saying displeased him, and hee said, They haue ascribed vnto Dauid ten thousand, and to mee they haue ascribed but a thousand, and what can he haue more saue the kingdome?

9 Wherefore Saul [d] had an eye on Dauid from that day forward.

10 ¶ And on the morrow the euill spirit of God came vpon Saul, and he [e] prophesied in the mids of the house: and Dauid played with his hand like as at other times, & there was a speare in Sauls hand.

11 And Saul tooke the speare and said, I will smite Dauid thorow to the wall. But Dauid auoyded twise out of his presence.

12 And Saul was afraid of Dauid, because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captaine ouer a thousand,

a His affection was fully bent toward him.

b That is, he prospered in all his doings.

c To wit, Goliath.

‡ Ebr. answered playing.

* Chap. 21. 11. and 29. 5. ecclus. 47. 6, 7.

d Because he bare him enuie and hatred.

e That is, spake as a man beside himselfe: for so the people abused this word, when they could not vnderstand.

and he went [f] out and in before the people.
14 And Dauid behaued himselfe wisely in all his wayes: for the Lord was with him.
15 Wherefore when Saul saw that hee was very wise, he was afraid of him.
16 For all Israel & Iudah loued Dauid, because he went out and in before them.
17 ¶ Then Saul said to Dauid, Behold, mine eldest daughter Merab, her I will giue thee to wife: onely bee a valiant sonne vnto me, and [g] fight the Lords battels: for Saul thought, Mine hand shall not be vpon him, but the hand of the Philistims shall be vpon him.
18 And Dauid answered Saul, What am I? and what is my life, or the family of my father in Israel, that I should be sonne in law to the king?
19 Howbeit when Merab Sauls daughter should haue bin giuen to Dauid, [h] she was giuen to Adziel the Meholathite to wife.
20 ¶ Then Michal Sauls daughter loued Dauid: and they shewed Saul, and the thing pleased him.
21 Therefore Saul said, I will giue him her, that she may be a [i] snare to him, and that the hand of the Philistims may bee against him. Wherefore Saul said to Dauid, Thou shalt this day bee my sonne in law in the one of the twaine.
22 And Saul commanded his seruants, Speake with Dauid secretly, and say, Behold, the king hath a fauour to thee, and all his seruants loue thee: be now therefore the kings sonne in law.
23 And Sauls seruants spake these words in the eares of Dauid. And Dauid saide, [k] Seemeth it to you a light thing to bee a kings sonne in law, seeing that I am a poore man, and of small reputation?
24 And then Sauls seruaunts brought him word againe, saying, Such words spake Dauid.
25 And Saul said, This wise shall ye say to Dauid, The king desireth no dowry, but an hundreth foreskins of the Philistims, to be auenged of the kings enemies: for Saul thought to make Dauid fall into the hands of the Philistims.
26 And when his seruants tolde Dauid these words, it pleased Dauid well to be the [l] kings sonne in law: and the daies were not expired.
27 Afterward Dauid arose with his men, and went and slewe of the Philistims two hundreth men: and Dauid brought their foreskinnes, and [m] they gaue them wholly to the king, that hee might bee the kings sonne in law: therefore Saul gaue him Michal his daughter to wife.
28 Then Saul saw, and vnderstood that the Lord was with Dauid, and that Michal the daughter of Saul loued him.
29 Then Saul was more and more [n] afraide of Dauid, and Saul became alway Dauids enemie.
30 And when the Princes of the Philistims went forth, at their going forth [o] Dauid behaued himselfe more wisely then all the seruants of Saul, so that his name was much set by.

f Meaning, he was captaine ouer the people.
g Fight against them that warre against Gods people.
h By whom he had fiue sonnes, which Dauid put to death at the request of the Gibeonites, 2. Sam. 21. 8.
i So his hypocrisie appeareth: for vnder pretence of fauour he sought his destruction.
k Meaning, that he was not able to endow his wife with riches.
l Because hee thought himselfe able to compasse the kings request.
m Meaning, Dauid and his souldiers.
n To be deprived of his kingdome.
o That is, Dauid had better successe against the Philistims, then Sauls men.

CHAP. XIX.

2 Ionathan declareth to Dauid the wicked purpose of Saul. 11 Michal his wife saueth him. 18 Dauid commeth to Samuel. 23 The spirit of prophecie commeth on Saul.

Then Saul spake to Ionathan his sonne, and to all his seruants, that they should [a] kill Dauid: but Ionathan Sauls sonne had a great fauour to Dauid.
2 And Ionathan tolde Dauid, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heed vnto thy selfe vnto the morning, and abide in a secret place, and hide thy selfe.
3 And I will goe out, and stand by my father in the field where [b] thou art, and will commune with my father of thee, and I will see what he saith, and will tell thee.
4 ¶ And Ionathan spake good of Dauid vnto Saul his father, and saide vnto him, Let not the king sinne against his seruant, against Dauid: for he hath not sinned against thee, but his works haue beene to thee very good.
5 For he ‡ did put his life in danger, and slew the Philistim, and the Lord wrought a great saluation for all Israel: thou sawest it, and thou reioycedst: wherefore then wilt thou sinne against innocent blood, and slay Dauid without a cause?
6 Then Saul hearkened vnto the voyce of Ionathan, and Saul [c] sware, As the Lord liueth, he shall not die.
7 So Ionathan called Dauid, and Ionathan shewed him all those words, and Ionathan brought Dauid to Saul, and he was in his presence as in times past.
8 ¶ Againe the warre began, and Dauid went out, and fought with the Philistims, and slewe them with a great slaughter, and they fled from him.
9 ¶ And the euill spirit of the Lord was vpon Saul, as hee sate in his house, hauing his speare in his hand, and Dauid [d] played with his hand.
10 And Saul intended to smite Dauid to the wall with the speare: but hee turned aside out of Sauls presence, and he smote the speare against the wall: but Dauid fled, and escaped the same night.
11 Saul also sent messengers vnto Dauids house to watch him, and to slay him in the morning: and Michal Dauids wife told it him, saying, If thou saue not thy selfe this night, to morrow thou shalt be slaine.
12 So Michal [e] let Dauid down thorow a window: and hee went, and fled, and escaped.
13 Then Michal tooke an image, & layed it in the bed, and put a pillow stuffed with goats haire vnder the head of it, and couered it with a cloth.
14 And when Saul sent messengers to take Dauid, she said, He is sicke.
15 And Saul sent the messengers againe to see Dauid, saying, Bring him to me in the [f] bed, that I may slay him.
16 And when the messengers were come in, beholde, an image was in the bed, with a pillow of goats haire vnder the head of it.
17 And Saul saide vnto Michal, Why hast

a Before Saul sought Dauids life secretly, but now his hypocrisie bursteth forth to open cruelty.
b That I may giue thee warning what to do.
‡ *Ebr. he put his soule in his hand. Iudg. 12. 3. chap. 28. 21. psal. 119. 109.*
c Whatsoeuer he pretended outwardly, yet his heart was full of malice.
d He played on his harpe to mitigate the rage of the euill spirit, as Chap. 16. 23.
e Thus God moued both the son and daughter of this tyrant to fauour Dauid against their father.
f Behold, how the tyrants to accomplish their rage, neither regard oath, nor friendship, God nor man.

hast thou mocked me so, and sent away mine enemie, that hee is escaped? And Michal answered Saul, Hee sayd vnto mee, Let mee goe, or els I will kill thee.

18 ¶ So Dauid fled, and escaped, and came to Samuel to Ramah, and tolde him all that Saul had done to him: and he and Samuel went and dwelt in [g] Naioth.

19 But one told Saul, saying, Beholde, Dauid is at Naioth in Ramah.

20 And Saul sent messengers to take Dauid: and when they saw a company of Prophets prophecying, and Samuel standing [h] as appointed ouer them, the Spirit of God fell vpon the messengers of Saul, and they also [i] prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise: againe Saul sent the third messengers, and they prophesied also.

22 Then went hee himselfe to Ramah, and came to a great Well that is in Sechu, and he asked, and said, Where are Samuel and Dauid? and one said, Behold, they bee at Naioth in Ramah.

23 And he [k] went thither, euen to Naioth in Ramah, and the Spirit of God came vpon him also, and he went prophecying vntill he came to Naioth in Ramah.

24 And he stript off [l] his clothes, and he prophecyed also before Samuel, and fell [m] downe naked all that day and all that night: therefore they say, * Is Saul also among the Prophets?

g Naioth was a schoole where the word of God was studied, neere to Ramah.

h Being their chiefe instructor.

i Changed their minds, and praised God.

k With a minde to persecute them

l His kingly apparell.

m He humbled himselfe as other did.

Chap. 10. 11.

CHAP. XX.

2 Ionathan comforteth Dauid. 3 They renew their league. 33 Saul would haue killed Ionathan. 38 Ionathan aduertiseth Dauid by three arrowes, of his fathers furie.

AND Dauid [a] fled from Naioth in Ramah, and came and said before Ionathan What haue I done? what is mine iniquitie? and what sinne haue I committed before thy father, that he seeketh my life?

2 And hee sayd vnto him, God forbid, thou shalt not die: behold, my father will do nothing great nor small, but he will ‡ shew it me: and why should my father hide this thing from me? he will not doe it.

3 And Dauid sware againe, & said, Thy father knoweth that I haue found grace in thine eyes: therefore he thinketh, Ionathan shall not know it, lest hee bee sorry: but indeed, as the Lord liueth, and as thy soule liueth, there is but a [b] step betweene mee and death.

4 Then sayd Ionathan vnto Dauid, Whatsoeuer thy soule ‡ requireth, that I will doe vnto thee.

5 And Dauid said vnto Ionathan, Behold, to morrow is the [c] first day of the moneth, & I should sit with the king at meate: but let me goe, that I may hide my selfe in the fields vnto the third day at euen.

6 If thy father make mention of mee, then say, Dauid asked leaue of mee, that hee might goe to Beth-lehem to his owne citie: for there is a [d] yeerely sacrifice for all that familie.

7 And if he say thus, It is well, thy seruant shall haue peace: but if he be angry, be sure that wickednesse is concluded of him.

8 So shalt thou shewe mercie vnto thy seruant: * for thou hast ioyned thy seruaunt into a couenant of the Lord with thee, and if there be in mee iniquitie, slay thou mee: for why shouldest thou bring mee to thy father?

9 ¶ And Ionathan answered, God keepe that from thee: for if I knew that wickednesse were [e] concluded of my father to come vpon thee, would not I tell it thee?

10 Then said Dauid to Ionathan, Who [f] shall tell me? how shall I know, if thy father answere me cruelly?

11 And Ionathan said to Dauid, Come and let vs goe out into the field: and they twaine went out into the field.

12 Then Ionathan sayd to Dauid, O Lord God of Israel, when I haue groped my fathers minde to morrow at this time, or within this three dayes, and if it be wel with Dauid, and I then send not vnto thee, and shew it thee,

13 The Lord [g] doe so and much more vnto Ionathan: but if my father haue mind to doe thee euill, I will shew thee also, and send thee away, that thou mayest go in peace: and the Lord be with thee as hee hath bene with my father.

14 Likewise I require not whiles I liue: for I doubt not but thou wilt shewe me the mercy of the Lord, [h] that I die not.

15 But I require that thou cut not off thy mercy from mine house for euer: no, not when the Lord hath destroyed the enemies of Dauid, euery one from the earth.

16 So Ionathan made a bonde with the house of Dauid, saying, Let the Lord require it at the hands of Dauids enemies.

17 And againe Ionathan sware vnto Dauid, because he loued him (for hee loued him as his owne soule.)

18 Then said Ionathan to him, To morrow is the first day of the moneth, & thou shalt be ‖ looked for: for thy place shalbe empty.

19 Therefore thou shalt hide thy selfe three dayes, then thou shalt go downe quickly and come to the place where thou diddest hide thy selfe, when this matter was in hand, and shalt remaine by the stone ‡ Ezel.

20 And I wil shoote three arrowes on the side thereof, as though I shot at a marke.

21 And after I wil send a boy, saying, Go seeke the arrowes. If I say vnto the boy, See, the arrowes are on this side thee, bring them, and come thou: for it is ‡ well with thee, and no hurt, as the Lord liueth.

22 But if I say thus vnto the boy, Behold, the arrowes are beyond thee, goe thy way: for the [i] Lord hath sent thee away.

23 As touching the thing which thou and I haue spoken of, beholde, the Lord bee betweene thee and me for euer.

24 ¶ So Dauid hid himselfe in the field: and when the first day of the moneth came, the king sate to eate meate.

25 And the king sate, as at other times vpon his seate, euen vpon his seate by the wall: and Ionathan arose, & Abner sate by Sauls side, but Dauids place was empty.

a For Saul was stayed, and prophesied a day & a night by Gods prouidence, that Dauid might haue time to escape.

‡ *Ebr. reueale it in mine eare.*

h I am in great danger of death.

‡ *Ebr. saith.*

c At what time there should be a solemne sacrifice, Num. 28. 11. to the which they added peace offerings and feasts.

d Reade Chap. 1. 21.

Chap. 18. 3. and 23. 18.

e That hee were fully determined.

f If thy father doe fauour me.

g The Lord punish mee most grieuously.

h I know that if thou wereſt now preferred to the kingdom, thou wouldest not destroy me, but shew thy selfe friendly to my posteritie.

‖ *Or, mentioned.*

‡ *Ebr. of the way, because it serued as a signe to shew the way to them that passed by.*

‡ *Ebr. peace.*

i The Lord is the authour of thy departure.

26 And Saul said nothing that day: for he thought, Some thing hath befallen him, though he were [k] cleane, or [l] because he was not purified.

27 But on the morow which was the second day of the moneth, Dauid place was empty againe: and Saul sayd vnto Ionathan his sonne, Wherefore commeth not the sonne of [l] Ishai to meate, neither yesterday nor to day?

28 And Ionathan answered vnto Saul, Dauid required of me, that hee might goe to Beth-lehem.

29 For hee sayd, Let me goe, I pray thee: for our family offereth [m] a sacrifice in the city, and my brother hath sent for me: therefore now, if I haue found fauour in thine eyes, let me go, I pray thee, and see my [n] brethren: this is the cause that he commeth not vnto the Kings table.

30 Then was Saul angry with Ionathan and said vnto him, Thou [o] sonne of the wicked rebellious woman, do not I know, that thou hast chosen the sonne of Ishai to thy confusion, and to the confusion & shame of thy mother?

31 For as long as the sonne of Ishai liueth vpon the earth, thou shalt not bee stablished, nor thy kingdome: wherefore now send and fet him vnto me, for he [‡] shall surely die.

32 And Ionathan answered vnto Saul his father, and sayd vnto him, Wherefore shall he [p] die? what hath he done?

33 And Saul cast a speare at him to hit him, whereby Ionathan knew that it was determined of his father to slay Dauid.

34 ¶ So Ionathan rose from the table in a great anger, and did eate no meat the second day of the moneth: for he was sorie for Dauid, and because his father had reuiled him.

35 On the next morning therefore Ionathan went out into the field, [q] at the time appointed with Dauid, and a little boy with him.

36 And hee sayde vnto his boy, Runne now, seeke the arrowes which I shoote: and as the boy ranne, hee shot an arrow beyond him.

37 And when the boy was come to the place where the arrow was shot, Ionathan cryed after the boy, and said, Is not the arrow beyond thee?

38 And Ionathan cryed after the boy, [r] Make speed, haste, and stand not still: and Ionathans boy gathered vp the arrowes, and came to his master.

39 But the boy knew nothing: onely Ionathan and Dauid knew the matter.

40 Then Ionathan gaue his [‡] bow and arrowes vnto the boy that was with him, and sayd vnto him, Goe, cary them into the citie.

41 ¶ Assoone as the boy was gone, Dauid arose out of a place that was toward the [s] South, and fell on his face to the ground, and bowed himselfe three times: and they kissed one another, and wept both mingled till Dauid exceeded.

42 Therefore Ionathan sayd to Dauid, Goe in peace: that which wee haue [t] sworne both of vs in the Name of the Lord, saying, The Lord be betweene me and thee, and betweene my seed and betweene thy seed, let it stand for euer.

43 And hee arose and departed, and Ionathan went vnto the citie.

k Yet hee might haue some business to let him.

l Thus he speaketh contemptuously of Dauid.

m That is, a peace offering.

n Meaning, all his kinsefolke.

o Thou art euer contrary vnto me as thy mother is.

‡ Ebr sonne of death.

p For it were too great tyranny to put one to death, and not to shew the cause why.

q For this was the third day, as it was agreed vpon, verse 5.

r By these words he admonished Dauid what he ought to doe.

‡ Ebr. Instruments.

s It seemeth that he had shot on the Northside of the stone, lest the boy should haue espied Dauid.

t Which othe he calleth in the eight verse, the couenant of the Lord.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priest. 6 Hee getteth of him the shewbread to satisfie his hunger. 7 Doeg Sauls seruant was present. 10 Dauid fleeth to King Achish. 13 and there faineth himselfe mad.

Then came Dauid to [a] Nob, to Ahimelech the Priest, and Ahimelech was astonied at the meeting of Dauid, and said vnto him, Why art thou alone, and no man with thee?

2 And Dauid sayd to Ahimelech the Priest, The [b] King hath commanded me a certaine thing, and hath said vnto mee, Let no man know wherevnto I send thee, and what I haue commanded thee: and I haue appointed my seruants to such and such places.

3 Now therefore if thou hast ought vnder thine hand, giue me fiue cakes of bread, or what commeth to hand.

4 And the Priest answered Dauid, and sayd, There is no common bread vnder mine hand, but here is [*] hallowed bread, if the young men haue kept themselues, at least from [c] women.

5 Dauid then answered the Priest, and sayde vnto him, Certainely women haue beene separate from vs these two or three dayes since I came out: and the [d] vessels of the young men were holy, though the way were prophane, and how much more then shall euery one [e] bee sanctified this day in the vessell?

6 So the Priest gaue him hallowed bread: for there was no bread there, saue the shewbread that was taken from before the Lord, to put hote bread there, the day that it was taken away.

7 (And there was the same day one of the seruants of Saul [f] abiding before the Lord, named Doeg the Edomite, the ‖ chiefest of Sauls heardmen.)

8 And Dauid said vnto Ahimelech, Is there not here vnder thine hand a speare or a sword? For I haue neither brought my sword nor my harnesse with me, because the Kings business required haste.

9 And the Priest said, The sword of Goliath the Philistim, whom thou slewest in the [*] valley of Elah, behold, it is wrapt in a cloth behind the [g] Ephod: if thou wilt take that to thee, take it: for there is none other saue that here: and Dauid said, There is none to that, giue it me.

10 And Dauid arose, and fled the same day from the [h] presence of Saul, and went to Achish the king of Gath.

11 And the seruants of Achish said vnto him, Is not this Dauid the [*] King of the land? did they not sing vnto him in daunces, saying, [*] Saul hath slaine his thousand,

a Where the Arke then was, to aske counsell of the Lord.

b These infirmities that we see in the Saints of God, teach vs that none hath his iustice in himselfe: but receiueth it of Gods mercy.

Exod. 25. 30. leuit. 24. 5. matth. 12. 3, 4.

c If they haue not companied with their wiues.

d That is, their bodies.

e Shall be more carefull to keepe his vessell holy, when hee shall haue eaten of this holy foode?

f Tarying to worship before the Arke.

‖ *Or, master of them that keepe Sauls cattell.*

Chap. 17. 2.

g Behinde that place, where the hie Priests garment lay.

h That is, out of Sauls dominion.

Chap. 17. 9.

Chap. 18. 7. and 29. 5.

ecclus. 47. 6.

ſand, and Dauid his ten thouſand?

12 And Dauid ‡ conſidered theſe words, and was ſore afraid of Achiſh the King of Gath.

‡ Ebr. put theſe words in his heart.

13 And he changed his behauiour before them, and fained himſelfe madde in their handes, and [i] ſcrabled on the doores of the gate, and let his ſpittle fall downe vpon his beard.

i By making marks & toyes.

14 Then ſaid Achiſh vnto his ſeruants, Loe, ye ſee the man is beſide himſelfe, wherefore haue ye brought him to me?

15 Haue I need of mad men, that ye haue brought this fellow to play the madde man in my preſence? [k] ſhall hee come into mine houſe?

k Is he meete to be in a Kings houſe?

CHAP. XXII.

1 Dauid hideth himſelfe in a caue. 2 Many that were in trouble came vnto him. 9 Doeg accuſeth Ahimelech. 18 Saul cauſeth the Prieſts to be ſlaine. 20 Abiathar eſcapeth.

DAuid therefore departed thence, and ſaued himſelfe in the caue of [a] Adullam: and when his brethren and all his fathers houſe heard it, they went downe thither to him.

a Which was in the tribe of Iudah, and neere to Beth-lehem.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt, & all thoſe that were vexed in mind, and hee was their ‖ prince, and there were with him about foure hundreth men.

‖ Or, captaine.

3 ¶ And Dauid went thence to Mizpeh in [b] Moab, and ſaid vnto the king of Moab, I pray thee, let my father and my mother come and abide with you, till I know what God will doe for me.

b For there was another ſo called in Iudah.

4 And he [c] brought them before the king of Moab, and they dwelt with him all the while that Dauid was in the [d] hold.

c For he feared the rage of Saul againſt his houſe.

d That is, in Mizpeh, which was a ſtrong hold.

5 And the Prophet Gad ſaid vnto Dauid, Abide not in the holde, but depart and goe into the land of Iudah. Then Dauid departed and came into the forreſt of Hareth.

6 ¶ And Saul heard that Dauid was [e] diſcouered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his ſpeare in his hand, and all his ſeruants ſtood about him.

e That a great bruit went on him.

7 And Saul ſaid vnto his ſeruants that ſtood about him, Heare now ye ſonnes [f] of Ieſſini, will the ſonne of Iſhai giue euery one of you fieldes and vineyarde? will hee make you all captaines ouer thouſands, and captaines ouer hundreds:

f Ye that are of my tribe and linage.

8 That all yee haue conſpired againſt mee, and there is none that telleth mee that my ſonne hath made a couenant with the ſonne of Iſhai? and there is none of you that is ſorie for mee, or ſheweth mee, that my [g] ſonne hath ſtirred vp my ſeruant to lie in waite againſt mee, as appeareth this day.

g Hereby hee would perſwade them that this conſpiracie was moſt horrible, where the ſonne conſpired againſt the father, and the ſeruant againſt his maſter.

9 ¶ Then anſwered Doeg the Edomite (who was appointed ouer the ſeruants of Saul) and ſaid, I ſaw the ſonne of Iſhai when hee came to Nob, to Ahimelech the ſonne of Ahitub.

10 Who aſked counſell of the Lord for him, and gaue him victuals, and hee gaue him alſo the ſword of Goliath the Philiſtim.

11 Then the king ſent to call Ahimelech the Prieſt, the ſonne of Ahitub, and all his fathers houſe, to wit, [h] the Prieſts that were in Nob: and they came all to the king.

h Which were the remnant of the houſe of Eli, whoſe houſe God threatned to puniſh.

12 And Saul ſaid, Heare now thou ſonne of Ahitub. And he anſwered, Here I am, my lord.

13 Then Saul ſaid vnto him, Why haue ye conſpired againſt me, thou and the ſonne of Iſhai, in that thou haſt giuen him vitaile, and a ſword, and haſt aſked counſell of God for him, that he ſhould riſe againſt me, and lie in waite as appeareth this day?

14 ¶ And Ahimelech anſwered the king, and ſaid, Who is ſo faithfull among all thy ſeruants as Dauid, being alſo the Kings ſon in law, and goeth at thy commaundement, and is honourable in thine houſe?

15 [i] Haue I this day firſt begun to aſke counſel of God for him? beit farre from me, let not the king impute any thing vnto his ſeruant, nor to all the houſe of my father: for thy ſeruant knew nothing of all this, leſſe nor more.

i Haue I not at other times alſo when hee had great affaires, conſulted with the Lord for him?

16 Then the king ſaid, Thou ſhalt ſurely die, Ahimelech, thou and all thy fathers houſe.

17 And the King ſaid vnto the ‖ ſergeants that ſtood about him, Turne, and ſlay the Prieſts of the Lord, becauſe their hand alſo is with Dauid, and becauſe they knew when he fled, and ſhewed it not to me. But the ſeruants of the King [k] would not moue their hands to fall vpon the Prieſts of the Lord.

‖ Or, footemen.

k For they knew that they ought not to obey the wicked commandement of the king in ſlaying the innocents.

18 Then the king ſaid to Doeg, Turne thou and fall vpon the Prieſts. And Doeg the Edomite turned, and ranne vpon the Prieſts, and ſlew that ſame day foureſcore and fiue perſons that did weare a linnen Ephod.

19 Alſo Nob the citie of the Prieſtes ſmote hee with the edge of the ſword, both man and woman, both childe and ſuckling, both oxe and aſſe, and ſheepe with the edge of the ſword.

20 But one of the ſonnes of Ahimelech the ſonne of Ahitub, (whoſe name was Abiathar) [l] eſcaped and fled after Dauid.

l This was Gods prouidence who according to his promiſe preſerued ſome of the houſe of Eli, Chap.2.33.

21 And Abiathar ſhewed Dauid, that Saul had ſlaine the Lords Prieſts.

22 And Dauid ſaid vnto Abiathar, I knew it the ſame day, when Doeg the Edomite was there, that he would tell Saul. I am the cauſe of the death of all the perſons of thy fathers houſe.

23 Abide thou with me, and feare not: for ‖ he that ſeeketh my life, ſhall ſeeke thy life alſo: for with me thou ſhalt be in ſafegard.

‖ Or, he that taketh thy life ſhall take mine alſo.

CHAP. XXIII.

5 Dauid chaſeth the Philiſtims from Keilah. 13 Dauid departeth from Keilah, and remaineth in the wilderneſſe of Ziph. 16 Ionathan comforteth Dauid. 28 Sauls enterprise is broken in purſuing Dauid.

Then

THen they tolde Dauid, saying, Behold, the Philistims fight against [a] Keilah, and spoile the barnes.

2 Therefore Dauid asked counsell of the Lord, saying, Shall I goe and smite these Philistims? And the Lord answered Dauid, Goe and smite the Philistims, and saue Keilah.

3 And Dauids men said vnto him, See, wee bee afraid here in [b] Iudah, how much more if we come to Keilah against the hoste of the Philistims?

4 Then Dauid asked counsel of the Lord againe. And the Lord answered him, ¶ said, Arise, goe downe to Keilah: for I will deliuer the Philistims into thine hand.

5 ¶ So Dauid and his men went to Keilah, and fought with the Philistims, and brought away their cattell, and smote them with a great slaughter: Thus Dauid saued the inhabitants of Keilah.

6 (And when Abiathar the sonne of Abimelech *fled to Dauid to Keilah, he brought an [c] Ephod ‡ with him.)

7 ¶ And it was tolde Saul that Dauid was come to Keilah, and Saul said, God hath deliuered him into mine hand: for hee is shut in, seeing he is come into a citie that hath gates and barres.

8 Then Saul called all the people together to warre, for to goe downe to Keilah, and to beseege Dauid and his men.

9 ¶ And Dauid hauing knowledge that Saul imagined mischiefe against him, sayd to Abiathar the Priest, [d] Bring the Ephod.

10 Then sayd Dauid, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the citie for my sake.

11 Will the lords of Keilah deliuer me vp into his hand? And will Saul come downe as thy seruant hath heard? O Lord God of Israel, I beseech thee, tell thy seruant. And the Lord sayd, Hee will come downe.

12 Then said Dauid, Wil the ‖ lords of Keilah deliuer mee vp, and the men that are with mee, into the hand of Saul? And the Lord sayd, They will deliuer thee vp.

13 ¶ Then Dauid and his men, which were about sixe hundreth, arose, and departed out of Keilah, and went ‖ whither they could. And it was tolde Saul, that Dauid was fled from Keilah, and hee left off his iourney.

14 And Dauid abode in the wildernesse in ‖ holdes, and remained in a mountaine in the wildernesse of Ziph. And Saul sought him euery day, but God [e] deliuered him not into his hand.

15 And Dauid saw that Saul was come out for to seeke his life: and Dauid was in the wildernesse of Ziph in the wood.

16 ¶ And Ionathan Sauls sonne arose and went to Dauid into the wood, and comforted ‡ him in God,

17 And said vnto him, Feare not: for the hand of Saul my father shall not finde thee, and thou shalt be [f] King ouer Israel, and I shall bee next vnto thee: and also Saul my father knoweth it.

18 So they twaine made a conenant before the Lord: and Dauid did remaine in the wood: but Ionathan went to his house.

19 ¶ Then came vp the Ziphims to Saul to Gibeah, saying, Doeth not Dauid hide himselfe by vs in holdes, in the wood, in the hill of Hachilah which is on the right side ‖ of Iesimon?

20 Now therefore, O King, come downe according to all that thine heart can desire, and our part shall bee to deliuer him into the kings hands.

21 Then Saul said, [g] Be ye blessed of the Lord: for ye haue had compassion on me.

22 Goe, I pray you, and prepare yee better: know and see his place where he ‡ haunteth, and who hath seene him there: for it is said to me, He is subtile and crafty.

23 See therefore, and know all the secret places where he hideth himselfe, and come yee againe to me with the certaintie, and I will goe with you: and if he be in the [h] land, I will search him out throughout all the thousands of Iudah.

24 Then they arose and went to Ziph before Saul, but Dauid and his men were in the wildernesse of Maon, in the plaine on the right hand of Iesimon.

25 Saul also and his men went to seeke him, and they told Dauid: wherefore hee came downe vnto a rocke, and abode in the wildernesse of [i] Maon. And when Saul heard that, he followed after Dauid in the wildernesse of Maon.

26 And Saul and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saul: for Saul and his men compassed Dauid and his men round about to take them.

27 But there came a [k] messenger to Saul, saying, Haste thee, and come: for the Philistims haue inuaded the land.

28 Wherefore Saul returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, [l] Sela-hammahlekoth.

a Which was a citie in the tribe of Iudah, Iosh. 15.44.

b That is, in the mids of Iudah, much more, when we come to the borders against our enemies.

Chap. 22.20.

c By Gods prouidence the Ephod was preserued and kept with Dauid the true King.

‡ *Ebr. in his hand.*

d To consult with the Lord by Vrim and Thummim.

‖ *Or, gouernours.*

‖ *Or, to and fro as hauing no certaine place to goe to.*

‖ *Or, strong places.*

e No power nor policie can preuaile against Gods children, but when he appointeth the time

‡ *Ebr. his hand.*

f Ionathan assureth Dauid, that God wil accomplish his promise, and that his father striueth against his owne conscience.

‖ *Or, of the wildernesse.*

g The Lord recompense this friendship.

‡ *Ebr. where his foote hath bene.*

h In your countrey of Ziph, which is in Iudah.

i Which was also in the tribe of Iudah, Iosh. 15.55.

k Thus the Lord can pull backe the bridle of the tyrants, and deliuer his out of the Lions mouth.

l That is, the stone of diuision, because there they diuided themselues one from another.

CHAP. XXIIII.

1 Dauid hid in a caue spareth Saul. 10 Hee sheweth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 Hee causeth Dauid to sweare vnto him to be fauourable vnto his.

AND Dauid went thence, and dwelt in [a] holds at En-gedi.

2 When Saul was returned from the Philistims, they told him, saying, Behold, Dauid is in the wildernesse of [b] En-gedi.

3 Then Saul tooke three thousand chosen men out of all Israel, and went to seeke Dauid and his men vpon the rockes among the wilde goates.

4 And hee came to the sheepe coates by the way where there was a caue, and Saul went in ‡ to doe his easement: and Dauid and his men sate in the ‡ inwarde parts

a That is, in strong places, which were defenced by nature.

b A citie of Iudah, Iosh. 15.62.

‡ *Ebr. to couer his feete.*

‡ *Ebr. in the sides.*

parts of the caue.

5 And the men of Dauid said vnto him, See, the day is [c] come, whereof the Lord said vnto thee, Behold, I will deliuer thine enemie into thine hand, and thou shalt doe to him as it shall seeme good to thee. Then Dauid arose, and cut off the lap of Sauls garment priuily.

6 And afterward Dauid was [d] touched in his heart, because hee had cut off the lappe which was on Sauls garment.

7 And hee said vnto his men, The Lord keepe mee from doing that thing vnto my master the Lords anoynted, to lay mine hand vpon him: for he is the anointed of the Lord.

8 So Dauid ouercame his seruants with these wordes, and suffered them not to arise against Saul: so Saul rose vp out of the caue, and went away.

9 ¶ Dauid also arose afterward, & went out of the caue, and cried after Saul, saying, O my lord the king. And when Saul looked behinde him, Dauid enclined his face to the earth, and bowed himselfe.

10 And Dauid said to Saul, [e] Wherefore giuest thou an eare to mens words, that say, Behold, Dauid seeketh euill against thee?

11 Behold, this day thine eyes haue seene that the Lord hath deliuered thee this day into mine hand in the caue, and some bade mee kill thee, but I had compassion on thee, and saide, I will not lay mine hand on my master: for he is the Lords anointed.

12 Moreouer my father, behold: behold, I say, the lap of thy garment in mine hand: for when I cut off the lap of thy garment, I killed thee not. Understand and see, that there is neither euill nor wickednesse in mee, neither haue I sinned against thee, yet thou huntest after my soule to take it.

13 The Lord be iudge betweene thee and mee, and the Lord auenge me of thee, and let not mine hand be vpon thee.

14 According as the || old prouerbe saith, Wickednes proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is the King of Israel come out? after whom doest thou pursue? after a dead dog, and after a flea?

16 The Lord therefore be iudge, & iudge betweene thee and me, and see, and plead my cause, and ‡ deliuer mee out of thine hand

17 When Dauid had made an ende of speaking these words to Saul, Saul sayd, [f] Is this thy voyce, my sonne Dauid? and Saul lift vp his voyce and wept,

18 And sayd to Dauid, Thou art more righteous then I: for thou hast rendred me good, and I haue rendred thee euill.

19 And thou hast shewed this day, that thou hast dealt well with me: forasmuch as when the Lord had closed me in thine hands, thou killedst me not.

20 For who shall finde his enemie, and let him depart ‡ free? wherefore the Lord render thee good for that thou hast done vnto me this day.

21 For now behold, I [g] know that thou shalt bee king, and that the kingdome of Israel shalbe stablished in thine hand.

22 Sweare now therefore vnto me by the Lord, that thou wilt not destroy my seed after me, & that thou wilt not abolish my name out of my fathers house.

23 So Dauid sware vnto Saul, & Saul went home: but Dauid and his men went vp vnto the hold.

c Here we see how ready we are to hasten Gods promise, if the occasion serue neuer so little.

d For seeing it was his owne priuate cause, he repented that he had touched his enemie.

e Contrary to the false report of them that said, Dauid was Sauls enemie, he prooueth himselfe to be his friend.

|| Or, the prouerbe of an ancient man.

‡ Ebr. iudge.

f Though hee was a most cruell enemie to Dauid, yet by his great gentlenesse his conscience compelled him to yeeld.

‡ Ebr. a good way.

g Though this tyrant saw and confessed the fauour of God toward Dauid, yet he ceaseth not to persecute him against his owne conscience.

CHAP. XXV.

1 Samuel dieth. 3 Nabal and Abigail. 38 The Lord killeth Nabal. 43 Abigail and Ahinoam Dauids wiues. 44 Michal is giuen to Phalti.

THen * Samuel died, and all Israel assembled, and mourned for him, and buried him in his [a] owne house at Ramah. And Dauid arose and went downe to the wildernesse of Paran.

2 Now in [b] Maon was a man, who had his possession in Carmel, and the man was exceeding mightie, and had three thousand sheepe, and a thousand goates: and he was shearing his sheepe in Carmel.

3 The name also of the man was Nabal, and the name of his wife Abigail, & she was a woman of singular wisedome and beautifull, but the man was churlish and euill conditioned, and was of the family of Caleb.

4 And Dauid heard in the wildernesse, that Nabal did sheare his sheepe.

5 Therefore Dauid sent ten yong men, and Dauid said vnto the yong men, Goe vp to Carmel, and goe to Nabal, and aske him in my name ‡ how he doeth.

6 And thus shal ye say [c] ‡ for salutation, Both thou and thine house, & all that thou hast, be in peace, wealth and prosperity.

7 Behold, I haue heard that thou hast shearers: now thy shepherds were with vs, and we did them no hurt, neither did they misse any thing all the while they were in Carmel.

8 Aske thy seruants, and they will shew thee. Wherefore let these yong men finde fauour in thine eyes: (for we come in a good season) giue, I pray thee, whatsoeuer [d] commeth to thy hand, vnto thy seruants, and to thy sonne Dauid.

9 ¶ And when Dauids yong men came, they told Nabal all those words in the name of Dauid, and held their peace.

10 Then Nabal answered Dauids seruants, and said, Who is Dauid? and who is the [e] sonne of Ishai? there be many seruants now adayes, that breake away euery man from his master.

11 Shall I then take my bread, and my water, and my flesh that I haue killed for my shearers, and giue it vnto men whom I know not whence they be?

12 ¶ So Dauids seruants turned their way, and went againe, and came, and tolde him all those things.

13 And Dauid said vnto his men, Gird euery man his sword about him. And they girded euery man his sword: Dauid also girded his sword. And about foure hundreth men went vp after Dauid, and two hundred abode by the ‡ carriage.

14 Now one of the seruants tolde Abigail Nabals wife, saying, Behold, Dauid sent

Chap. 28. 3. ecclus. 46. 13, 20.

a That is, among his owne kinred.

b Maon and Carmel were cities in the tribe of Iudah, Carmel the mountaine was in Galile.

‡ Ebr. of peace.

c Some reade, So mayest thou liue in prosperity the next yeere, both thou, &c.

‡ Ebr. for life.

d Whatsoeuer thou hast ready for vs.

e Thus the couetous wretches in stead of relieuing the necessitie of Gods children, vse to reuile their persons, and condemne their cause.

‡ Ebr. vessell.

sent messengers out of the wildernesse, to salute our master, and he ‡ railed on them.

‡ Ebr. droue them away.

15 Notwithstanding the men were very good [f] vnto vs, and wee had no displeasure, neither missed wee any thing as long as wee were conuersant with them, when wee were in the fields.

f When we kept our sheepe in the wildernesse of Paran.

16 They were as a wall vnto vs both by night and by day, all the while we were with them keeping sheepe.

17 Now therefore take heed, and see what thou shalt doe: for euill ‡ wil surely come vpon our master, and vpon all his family: for he is so wicked that a man cannot speake to him.

‡ Ebr. is accomplished.

18 ¶ Then Abigail made haste, and toke two hundreth ‡ cakes, and two bottels of wine, and fiue sheepe ready dressed, and fiue measures of parched corne, and an hundred || traies of raisins, and two hundred of figs, and laded them on asses.

‡ Ebr. bread.

|| Or, clusters.

19 Then she said vnto her seruants, Goe ye before me: behold, I will come after you: yet she told [g] not her husband Nabal.

g Because shee knew his crooked nature, that he would rather haue perished then consented to her enterprise.

20 And as she rode on her asse, shee came down by a secret place of the mountaine, and behold, Dauid and his men came downe against her, and she met them.

21 And Dauid said, Indeed I haue kept all in vaine that this fellow had in the wildernesse, so that nothing was missed of all that pertained vnto him: for hee hath requited me euill for good.

22 So and more also doe God vnto the enemies of Dauid: for surely I will not leaue of all that hee hath, by the dawning of the day any that [h] pisseth against the wall.

h Meaning, by this prouerbe, that he would destroy both small and great.

23 And when Abigail saw Dauid, she hasted, and lighted off her asse, and fell before Dauid on her face, and bowed herselfe to the ground.

24 And fell at his feete, and said, Oh my lord, I haue committed the iniquitie, and I pray thee, let thine handmaid speake ‡ to thee, and heare thou the wordes of thine handmaid.

‡ Ebr. in thine eares.

25 Let not my lord, I pray thee, regard this wicked man Nabal: for as his name is, so is he: || Nabal is his name, and folly is with him: but I thine handmaid saw not the yong men of my Lord whom thou sentest.

|| Or, foole.

26 Now therefore my lord, as the Lord liueth, and as thy soule liueth (the Lord, I say, that hath withholden thee from comming to shedde blood, and that [i] thine hand should not saue thee) so now thine enemies shall bee as Nabal, and they that intend to do my lord euill.

i That is, that thou shouldest not be reuenged of thine enemie.

27 And now this || blessing which thine handmaid hath brought vnto my lord, let it be giuen vnto the young men that ‡ follow my lord.

|| Or present.

‡ Ebr. walke at the feete.

28 I pray thee forgiue [y] trespasse of thine handmaid: for the Lord wil make my lord a [k] sure house, because my lord fighteth the battels of the Lord, & none euil hath bene found in thee ‡ in all thy life.

k Confirme his kingdome to his posteritie.

‡ Ebr. from thy dayes.

29 Yet [l] a man hath risen vp to persecute thee, and to seeke thy soule, but the soule of my lord shall be bound in the [m] bundle of life with the Lord thy God: & the soule of thine enemies shal God cast out, as out of the middle of a sling.

l To wit, Saul.

m God shal reserue thee long in his seruice, and destroy thine enemies.

30 And when the Lord shall haue done to my lord all the good that hee hath promised thee, & shal haue made thee ruler ouer Israel,

31 Then shal it be no grieke vnto thee, nor offence of minde vnto my lord, that he hath not shedde blood causelesse, nor that my lord hath [n] not preserued himselfe: and when the Lord shall haue dealt well with my lord, remember thine handmaid.

n That he hath not auenged himselfe, which things would haue tormented his conscience.

32 Then Dauid said to Abigail Blessed be the Lord God of Israel, which sent thee this day to meet me.

33 And blessed be thy counsel, and blessed be thou, which hast kept mee this day from comming to shed blood, [o] and that mine hand hath not saued me.

o Reade vers. 26.

34 For indeed as the Lord God of Israel liueth, [p] who hath kept me backe from hurting thee, except thou hadst hasted and met me, surely there had not bin left vnto Nabal by the dawning of the day, any that pisseth against the wall.

p He attributeth it to the Lords mercy, and not to himselfe that he was staied.

35 Then Dauid receiued of her hand that which she had brought him, and sayd to her, Goe vp in peace to thine house: behold, I haue heard thy voyce, and haue ‡ granted thy petition.

‡ Ebr receiued thy face.

36 ¶ So Abigail came to Nabal, and behold, hee made a feast in his house, like the feast of a king, and Nabals heart was mery within him, for he was very drunken: wherfore she told him [q] nothing, neither lesse nor more, vntill the morning arose.

q For he had no reason, either to consider, or to giue thankes for this great benefit of deliuerance.

37 Then in the morning, when the wine was gone out of Nabal, his wife tolde him those words, and his heart died within him, and he was like a [r] stone.

r For feare of the great danger.

38 And about ten dayes after, the Lord smote Nabal that he died.

39 ¶ Now when Dauid heard that Nabal was dead, he said, Blessed bee the Lord that hath || iudged the cause of my rebuke of the hand of Nabal, & hath kept his seruant from euill: for the Lord hath recompensed the wickednesse of Nabal vpon his owne head. Also Dauid sent to commune with Abigail to [s] take her to his wife.

|| Or, reuenged.

s For he had experience of her great godlinesse, wisedome, and humility.

40 And when the seruants of Dauid were come to Abigail to Carmel, they spake vnto her, saying, Dauid sent vs to thee to take thee to his wife.

41 And she arose, & bowed her selfe on her face to the earth, and said, Behold, let thine handmaid bee a seruant to wash the feete of the seruants of my lord.

42 And Abigail hasted, and arose, & rode vpon an asse, and her fiue maides ‡ followed her, and shee went after the messengers of Dauid, and was his wife.

‡ Ebr. went at her feete.

43 Dauid also toke Ahinoam of * Iezreel, and they were both his wiues.

* Iosh. 15. 56.

44 Now Saul had giuen * Michal his daughter, Dauids wife, to Phalti the sonne of Laish, which was of [t] Gallim.

2. Sam. 3. 14, 15.

t Which was a place bordering on the countrey of the Moabites.

CHAP. XXVI.

1 *Dauid was discouered to Saul by the Ziphims.* 12 *Dauid taketh away Sauls speare, and a pot of water that stood at his head.* 21 *Saul confesseth his sinne.*

Againe

AGaine the Ziphims came vnto Saul to Gibeah, saying, * Doth not Dauid hide himselfe ‖ in the hill of Hachilah before ‖ Ieshimon?

2 Then Saul arose, and went downe to the wilderness of Ziph, hauing three thousand [a] chosen men of Israel with him, for to seeke Dauid in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Ieshimon by the way side. Now Dauid abode in the wilderness, and hee saw that Saul came after him into the wilderness.

4 (For Dauid had sent out spies, and vndestood that Saul was come ‖ in very deede.)

5 Then Dauid arose, and came to the place, where Saul had pitched, and when Dauid beheld the place where Saul lay, and * Abner the son of Ner which was his chiefe captaine (for Saul lay in the fort, and the people pitched round about him.)

6 Then spake Dauid, and said to Ahimelech the [b] Hittite, and to Abishai the sonne of Zeruiah, brother to [c] Ioab, saying, Who will goe downe with me to Saul to the host? Then Abishai said, I will goe downe with thee.

7 So Dauid and Abishai came downe to the people by night: and behold, Saul lay sleeping within the fort, and his speare did sticke in the ground at his ‖ head: and Abner and the people lay round about him.

8 ¶ Then said Abishai to Dauid, God hath closed thine enemy into thine hand this day: now therefore, I pray thee, let me smite him once with a speare to the earth, and I will [d] not smite him againe.

9 And Dauid said to Abishai, Destroy him not: for who can lay his hand [e] on the Lords Anointed, and be guiltlesse?

10 Moreouer Dauid said, As the Lord liueth, either the Lord shall smite him, or his day shall come to die, or he shall descend into battell, and perish.

11 The Lord keepe me from laying mine hand vpon the Lords Annointed: but I pray thee, take now the speare that is at his head, and the pot of water, and let vs goe hence.

12 So Dauid tooke the speare and the pot of water from Sauld head, and they gate them away, and no man saw it, nor marked it, neither did any awake, but they were all asleepe: for ‡ the Lord had sent a dead sleepe vpon them.

13 Then Dauid went into the other side, and stood on the top of an hill a farre off, a great space being betweene them,

14 And Dauid cryed to the people, and to Abner the sonne of Ner, saying, ‡ Hearest thou not Abner? Then Abner answered, and said, Who art thou that criest to the King?

15 ¶ And Dauid said to Abner, Art not thou a [f] man? and who is like thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the folke in to destroy the King thy lord.

16 This is not well done of thee: as the Lord liueth, ye are ‡ worthy to die, because ye haue not kept your master the Lords Anoynted: and now see where the Kings speare is, and the pot of water that was at his head

17 And Saul knew Dauids voice, and said, Is this thy voice, [g] my sonne Dauid? and Dauid said, It is my voice, my lord, O King.

18 And hee sayd, Wherefore doeth my lord thus persecute his seruant? for what haue I done? or what euill is in mine hand?

19 Now therefore, I beseech thee, let my lord the King heare the words of his seruant. If the Lord haue stirred thee vp against me, [h] let him smell the sauour of a sacrifice: but if the children of men haue done it, cursed bee they before the Lord: for they haue cast mee out this day from abiding in the inheritance of the Lord, saying, Go, serue other [i] gods.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seeke a flea, as one would hunt a partridge in the mountaines.

21 Then said Saul, I haue sinned: come againe, my sonne Dauid: for I will doe thee no more harme, because my soule was [k] precious in thine eyes this day: behold, I haue done foolishly, and haue erred exceedingly.

22 Then Dauid answered and said, Behold the Kings speare, let one of the young men come over and fet it.

23 And let the Lord reward euery man according to his [l] righteousnesse and faithfulnesse: for the Lord had deliuered thee into mine hands this day, but I would not lay mine hand vpon the Lords Anoynted.

24 And behold, like as thy life was much set by this day in mine eyes: so let my life be set by in the eyes of the Lord, that he may deliuer me out of all tribulation.

25 Then Saul sayd to Dauid, Blessed art thou my sonne Dauid: for thou shalt doe great things, and also preuaile. So Dauid went his way, and Saul returned to his [m] place.

Chap. 23. 19.
‖ *Or, in Gibeah.*
‖ *Or, the wilderness.*

a That is, of the most skilfull and valiant souldiers.

‖ *Or, to a certaine place.*

Chap. 14. 50. and 17. 55.

b Who was a stranger and not an Israelite.
c Who afterward was Dauids chiefe captaine.

‖ *Or, bolster.*

d Meaning, he would make him sure at one stroke.
e To wit, in his owne priuate cause: for Iehu slew two kings at Gods appointment, 2. King. 9. 24.

‡ *Ebr. the heauie sleepe of the Lord was fallen vpon them.*

‡ *Ebr. Answerest.*

f Esteemed most valiant and meet to saue the king?

‡ *Ebr. sonnes of death.*

g Hereby it appeareth, that the hypocrite persecuted Dauid against his owne conscience, and contrary to his promise.

h Let his anger toward vs, bee pacified by a sacrifice.

i As much as lay in them, they compelled him to idolatrie, because they forced him to flie to the idolaters.

k Because thou sauedst my life this day.

l Thus he protesteth his innocencie towards Saul, not defending his iustice in the sight of God, in whose presence none is righteous, Psal. 14. 3. and 130. 3.

m To Gibeah of Beniamin.

CHAP. XXVII.

2 Dauid fleeth to Achish king of Gath, who giueth him Ziklag. 8 Dauid destroyeth certaine of the Philistims. 10 Achish is deceiued by Dauid.

AND Dauid said in his heart, I shall now [a] perish one day by the hand of Saul: is it not better for me that I saue my selfe in the land of the Philistims, and that Saul may haue no hope of mee to seeke mee any more in all the coasts of Israel, and so escape out of his hand?

2 Dauid therefore arose, and hee, and the sixe hundreth men that were with him, went vnto Achish the sonne of Maoch king of Gath.

3 And Dauid [b] dwelt with Achish at Gath,

a Dauid distrusteth Gods protection, and therefore fleeth vnto the idolaters, who were enemies to Gods people.
b Thus God by his prouidence changeth the enemies hearts, and maketh them to fauour his in their necessitie.

Gath, hee, and his men, euery man with his houshold, Dauid with his two wiues, Ahinoam the Iezreelite, and Abigail Nabals wife the Carmelite.

4 And it was tolde Saul that Dauid was fled to Gath: so hee sought no more for him.

5 And Dauid sayd vnto Achish, If I haue now found grace in thine eyes, [c] let them giue mee a place in some other citie of the countrey, that I may dwell there: for why should thy seruant dwell in the head citie of the kingdome with thee?

c Let thine officers appoint me a place.

6 Then Achish gaue him Ziklag that same day: therefore Ziklag pertaineth vnto the kings of Iudah vnto this day.

7 ¶ And ‡ the time that Dauid dwelt in the countrey of the Philistims, was foure moneths and certaine dayes.

‡ Ebr. the number of the dayes.

8 Then Dauid and his men went vp, and inuaded the [d] Geshurites, and the Girzites, and the Amalekites: for they inhabited the land from the beginning, from the way, as thou goest to Shur, euen vnto the land of Egypt.

d These were the wicked Canaanites, whom God had appointed to be destroyed.

9 And Dauid smote the land, and left neither man nor woman aliue, and tooke sheepe, and oxen, and asses, and camels, and apparell, and returned and came to Achish.

10 And Achish sayd, ‖ Where haue yee beene a roaming this day? And Dauid answered, Against the South of Iudah, and against the South of the [e] Ierahmeelites, and against the South of the Kenites.

‖ Or, against whom.

e Which were a family of the tribe of Iudah, 1. Chron. 2. 9.

11 And Dauid saued neither man nor woman aliue, to bring them to Gath saying, Lest they should tell on vs, and say, So did Dauid, and so will hee his maner all the while that he dwelleth in the countrey of the Philistims.

12 And Achish beleeued Dauid, saying, ‖ hee hath made his people of Israel vtterly to abhorre him: therefore he shall be my seruant for euer.

‖ Or, he doth surely abhorre his people.

CHAP. XXVIII.

2 Dauid hath the chiefe charge promised about Achish. 8 Saul consulteth with a witch, and shee conseth him to speake with Samuel, 18 who declareth his ruine.

NOw at that time the Philistims assembled their bands and armie to fight with Israel: therefore Achish said to Dauid, [a] Be sure, thou shalt goe out with mee to the battell, thou, and thy men.

a Albeit it was a great grief to Dauid to fight against the people of God, yet such was his infirmitie, he durst not denie him. Chap. 25. 1.

2 And Dauid sayd to Achish, Surely thou shalt know what thy seruant can doe. And Achish sayd to Dauid, Surely I will make thee keeper of mine head for euer.

3 (* Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne citie: and Saul had [b] put away the sorcerers, and the soothsayers out of the land.)

b According to the commandement of God, Exod. 22. 18. Deut. 18. 10, 11.

4 Then the Philistims assembled themselues, and came, and pitched in Shunem, and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul saw the hoste of the Philistims, hee was afraid, and his heart was sore astonied.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by [c] Urim, nor yet by Prophets.

c Meaning the hie Priest, Exod. 28. 30.

7 ¶ Then sayd Saul to his seruants, Seeke mee a woman that hath a familiar spirit, that I may goe to her and aske of her. And his seruants said to him, Behold, there is a woman at En-dor that hath a familiar spirit.

8 Then Saul [d] changed himselfe, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and hee said, I pray thee, conjecture vnto mee by the familiar spirit, and bring mee him vp whom I shall name vnto thee.

d Hee seeketh not to God in his miserie, but is led by Satan to vnlawfull meanes, which in his conscience he condemneth.

9 And the woman said vnto him, Behold, thou knowest what Saul hath done, how he hath destroyed the sorcerers, and the soothsayers out of the land: wherefore then seekest thou to take me in a snare to cause me to die?

10 And Saul sware to her by the Lord, saying, As the Lord liueth, no ‖ harme shall come to thee for this thing.

‖ Or, punishment.

11 Then said the woman, Whom shall I bring vp vnto thee? And he answered, Bring me vp [e] Samuel.

12 And when the woman saw Samuel, shee cryed with a lowde voyce, and the woman spake to Saul, saying, Why hast thou deceiued me? for thou art Saul.

e Hee speaketh according to his grosse ignorance, not considering the state of the Saints after this life, and how Satan hath no power ouer them.

13 And the king said vnto her, Bee not afraid: for what sawest thou? And the woman said vnto Saul, I saw ‖ gods ascending vp out of the earth.

‖ Or, an excellent person.

14 Then he said vnto her, What fashion is hee of? And shee answered, An old man commeth vp lapped in a mantle: and Saul knew that it was [f] Samuel, and hee inclined his face to the ground, and bowed himselfe.

f To his imagination, albeit it was Satan, who to blind his eyes tooke vpon him the forme of Samuel, as he can doe of an Angel of light.

15 ¶ And Samuel sayd to Saul, Why hast thou disquieted mee, to bring mee vp? Then Saul answered, I am in great distresse: for the Philistims make warre against mee, and God is departed from mee, and answereth mee no more, neither ‡ by Prophets, neither by dreames: therefore I haue called thee, that thou mayest tell mee what I shall doe.

‡ Ebr. by the hand of Prophets.

16 Then said Samuel, Wherefore then doest thou aske of mee, seeing the Lord is gone from thee, and is thine enemie?

17 Euen the Lord hath done to him, as he spake [g] by mine hand: for the Lord will rent the kingdome out of thine hand, and giue it thy neighbour Dauid.

g That is, to Dauid. Chap. 15. 28.

18 Because thou obeyedst not the voyce of the Lorde, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lorde done this vnto thee this day.

‖ Or, ministerie.

19 Moreouer the Lord will deliuer Israel with thee into the hands of the Philistims: [h] and to morrow shalt thou and thy sonnes bee with mee, and the Lord shall giue

h Yee shall bee dead, chap. 31. 6.

giue the hoste of Israel into the hands of the Philistims.

20 Then Saul fell straightway all along on the earth, and was sore [i] afraid because of the words of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saul, and saw that he was sore troubled, and said vnto him, See, thine handmaid hath obeyed thy voyce, and [k] I haue put my soule in mine hand, and haue obeied the words which thou saidest vnto me.

22 Now therefore, I pray thee, hearken thou also vnto the voyce of thine handmaid, and let me set a morsell of bread before thee, that thou mayest eate, and get thee strength, and goe on thy iourney.

23 But he refused, and said, I wil not eat: but his seruants ‡ the woman together compelled him, and he obeyed their voyce: so hee arose from the earth, and sate on the bed.

24 Now the woman had a fat calfe in the house, and she hasted, and killed it, and tooke floure, and kneaded it, and baked of it [l] vnleauened bread.

25 Then she brought them before Saul, and before his seruants: and when they had eaten, they stood vp, and went away the same night.

i The wicked when they heare Gods iudgments tremble and despaire, but cannot seeke for mercie by repentance.

k I haue ventured my life.

l Because it required haste.

CHAP. XXIX.

4 The Princes of the Philistims cause Dauid to be sent backe from the battell against Israel, because they distrusted him.

SO the Philistims were gathered together with all their armies in Aphek: and the Israelites pitched ‖ by the fountaine, which is in Izreel.

2 And the ‖ princes of ẏ Philistims went forth by [a] hundreds, and thousands, but Dauid and his men came behind with Achish.

3 Then sayd the Princes of the Philistims, What doe these Ebrewes here? And Achish sayd vnto the Princes of the Philistims, Is not this Dauid the seruant of Saul the King of Israel, who hath bin with me these dayes, [b] or these yeeres, and I haue found nothing in him, since he ‡ dwelt with me, vnto this day?

4 But the Princes of the Philistims were wroth with him, and the princes of the Philistims said vnto him, * Send this fellow backe, that he may goe againe to his place which thou hast appointed him, and let him not go downe with vs to battell, lest that in the battell he be an aduersarie to vs: for wherewith should he obtaine the fauour of his master? should it not be with the [c] heads of these men?

5 Is not this Dauid of whom they sang in dances, saying, * Saul slew his thousand, and Dauid his ten thousand?

6 ¶ Then Achish called Dauid, and said vnto him, As the Lord liueth, thou hast been vpright and good in my sight, when thou [d] wentest out and in with me in the hoste, neither haue I found euill with thee since thou camest to me vnto this day, but ‡ the princes doe not fauour thee.

7 Wherefore now returne, and goe in peace, that thou displease not the Princes of the Philistims.

‖ Or, in Ain.

‖ Or, captaines.

a According to their bands or ensignes.

b Meaning, a long time, that is, foure moneths and certaine dayes, Chap. 27.7.

‡ Ebr. fell, as Genes. 25.18. 1. Chro. 12.19.

c Would not Saul receiue him to fauour, if he could betray vs? Chap. 18.7. and 21.11.

d That is, wast conuersant with me.

‡ Ebr. thou art not good in the eyes the princes.

8 ¶ And Dauid saide vnto Achish, But what haue I done? and what hast thou found in thy seruant as long as I haue been with thee vnto this day, that I may [e] not goe and fight against the enemies of my lord the king?

9 Achish then answered, and said to Dauid, I know thou pleasest me, as an Angell of God: but the Princes of the Philistims haue said, Let him not goe vp with vs to battell.

10 Wherefore now rise vp early in the morning with thy [f] masters seruants that are come with thee: and when ye be vp early, as soone as ye haue light, depart.

11 So Dauid and his men rose vp early to depart in the morning, and to returne into the land of the Philistims; and the Philistims went vp to Izreel.

e This dissimulation cannot be excused: for it grieued him to goe against the people of God.

f With them that fled vnto thee from Saul.

CHAP. XXX.

1 The Amalekites burne Ziklag. 5 Dauids two wives are taken prisoners. 6 The people would stone him. 8 He asketh counsell of the Lord, and pursuing his enemies, recouereth the pray. 24 He diuideth it equally. 26 And sendeth part to his friends.

BUt when Dauid and his men were come to Ziklag [a] the third day, the Amalekites had inuaded vpon the South, euen vnto Ziklag, and had [b] smitten Ziklag, and burnt it with fire,

2 And had taken the women that were therein, prisoners, both small and great, and slew not a man, but caried them away, and went their wayes.

3 ¶ So Dauid and his men came to the city, and behold, it was burnt with fire, and their [c] wives, and their sonnes, and their daughters were taken prisoners.

4 Then Dauid and the people that was with him, lift vp their voyces and wept, vntill they could weepe no more.

5 Dauids two wives were taken prisoners also, Ahinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great sorrow: for the people [d] intended to stone him, because the hearts of all the people were vexed euery man for his sonnes and for his daughters: but Dauid comforted himselfe in the Lord his God.

7 ¶ And Dauid sayd to Abiathar the Priest Ahimelechs sonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid asked counsell at the Lord, saying, Shall I follow after this company? shall I ouertake them? And hee answered him, Follow: for thou shalt surely ouertake them, and [e] recouer all.

9 ¶ So Dauid and the fire hundred men that were with him, went, and came to the riuer Besor, where a part of them abode.

10 But Dauid and foure hundred men followed (for two hundred abode behinde, being too weary to goe ouer the riuer Besor)

11 And they found an Egyptian in the field, and brought him to Dauid, and gaue him [f] bread, and he did eate, and they gaue him water to drinke.

12 Also they gaue him a few figges, and two-

a After that he departed from Achish.

b That is, destroyed the city.

c For these only remained in the citie, when the men were gone to warre.

d Thus we see, that in troubles and aduersity we doe not consider Gods prouidence, but like raging beasts forget both our owne duety and contemne Gods appointment ouer vs.

e Though God seeme to leaue vs for a time, yet if we trust in him, we shalbe sure to finde comfort.

f God by his prouidence doth prouide for the necessitie of this poore stranger, and made him a guide to Dauid to accomplish his enterprise.

two clusters of raisins: and when he had eaten, his spirit came againe to him: for he had eaten no bread, nor drunk any water in three dayes, and three nights.

13 ¶ And Dauid sayd vnto him, To whome belongest thou? and whence art thou? And he said, I am a yong man of Egypt, and seruant to an Amalekite: and my master left mee three dayes agoe, because I fell sicke.

14 We roued vpon the South of Chereth, and vpon the coast belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid sayd vnto him, Canst thou bring me to this company? and he sayd, g Sweare vnto mee by God that thou wilt neither kill mee, nor deliuer mee into the hands of my master, and I wil bring thee to this company.

16 ¶ And when he had brought him thither, behold, they lay scattered abroad vpon all the earth, h eating, & drinking, and dancing, because of all the great pray that they had taken out of the land of the Philistims, and out of the land of Iudah.

17 And Dauid smote them from the twilight, euen vnto the euening i of the next morrow, so that there escaped not a man of them, saue foure hundred young men, which rode vpon camels, and fled.

18 And Dauid recouered all that the Amalekites had taken: also Dauid rescued his two wiues.

19 And they lacked nothing, small or great, sonne or daughter, or of the spoile of all that they had taken away: Dauid recouered them all.

20 Dauid also tooke all the sheepe, and the oxen, and they drawe them before his cattell, and said, This is Dauids k pray.

21 ¶ And Dauid came to the two hundred men that were to weare for to follow Dauid: whom they had made also to abide at the riuer Besor: and they came to meete Dauid, and to meete the people that were with him: so when Dauid came neere to the people, he saluted them.

22 Then answered all the euil and wicked of the men that went with Dauid, and saide Because they went not with vs, therefore will we giue them none of the pray that we haue recouered, saue to euery man his l wife and his children: therefore let them carry them away and depart.

23 Then said Dauid, Ye shall not doe so, my brethren, with that which the Lord hath giuen vs, who hath preserued vs, and deliuered the company that came against vs, into our hands.

24 For who will obey you in this matter? but as his part is that goeth downe to the battell, so shall his part be that tarieth by the stuffe: they shall part alike.

25 m So from that day forward he made it a statute & a law in Israel vntill this day.

26 ¶ When Dauid therefore came to Ziklag, he sent of the pray vnto the Elders of Iudah, and to his friends, saying, See there is a blessing for you of the spoyle of the enemies of the Lord.

27 He sent to them of Beth-el, & to them of South Ramoth, and to them of Iattir.

28 And to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa.

29 And to them of Rachal, and to them of the cities of the Ierahmeelites, & to them of the cities of the Kenites.

30 And to them of Hormah, and to them of Chor ashan, and to them of Athach,

31 And to them of Hebron, and n to all the places where Dauid and his men had haunted.

g For o thes were in all ages had in most reuerence euen among the heathen.

h The wicked in their pompe and pleasures consider not the iudgment of God, which is then at hand to smite them.

i Some reade, and vnto the morow of the two euenings: that is, three dayes.

k Which the Amalekites had taken of others, and Dauid from them, besides the goods of Ziklag.

l vnder these are comprehended the cattell & goods, which appertaine to euery man.

m Some referre those words to Dauid, that he alledged an olde custome & Law, as if it were written. It is both now, and hath beene euer.

n Shewing himselfe mindfull of their benefits towards him.

CHAP. XXXI.

4 Saule killeth himselfe. 6 His children are slaine in the battell. 12 The men of Iabesh tooke downe his body which was hanged on the wall.

NOw the * Philistims fought against Israel, and the men of Israel fled away from the Philistims, and they fell downe ‖ wounded in mount Gilboa.

2 And the Philistims pressed sore vpon Saul and his sonnes, & slew Ionathan, and Abinadab, and Malchishua, Sauls sonnes.

3 And when the battel went sore against Saul, the archers and bowmen ‡ hit him, and he was sore ‖ wounded of the archers.

4 Then said Saul vnto his armour bearer, a Draw out thy sword, and thrust mee thorow therewith, lest the vncircumcised come and thrust me thorow and mocke me: but his armour bearer would not, for hee was sore afraid. Therefore Saul tooke a sword, and fell vpon it.

5 And when his armour bearer saw that Saul was dead, hee fell likewise vpon his sword, and died with him.

6 So Saul died, and his three sonnes, and his armour bearer, and all his men, that same day together.

7 ¶ And when the men of Israel that were on the other side of the b valley, and they of the other side c Iorden saw that the men of Israel were put to flight, and that Saul and his sonnes were dead, then they left the cities, and ran away: and the Philistims came and dwelt in them.

8 ¶ And on the morow, when the Philistims were come to spoyle them that were slaine, they found Saul and his three sonnes lying in mount Gilboa.

9 And they cut off his head, and stripped him out of his armour, & sent into the land of the Philistims on euery side, that they should d publish it in the Temple of their idoles, and among the people.

10 And they layd vp his armour in the house of Ashtaroth, but they hanged vp his body on the wall of Beth-shan.

11 ¶ When the inhabitants of e Iabesh Gilead heard what the Philistims had done to Saul.

12 Then they arose (as many as were strong men) and went all night, and tooke the body of Saul, & the bodies of his sonnes from the wall of Beth-shan, and came to Iabesh, and * burnt them there.

13 And tooke their bones, and * buried them vnder a tree at Iabesh, and f fasted seuen dayes.

THE

1. Chron. 10. 1.

‖ Or, slaine.

‡ Ebr. found him.

‖ Or, afraid.

a So we see that his cruell life hath a desperate end, as is commonly seene in them, that persecute the children of God.

b Neere to Gilboa.

c The tribes of Reuben and Gad and halfe the tribe of Manasseh.

d In token of victory and triumph.

e Whom he had deliuered from their enemies, Cha. 11. 11.

Iere. 34. 5.

2. Sam. 2. 4.

f According to the custome of mourners.

¶ The second booke of Samuel.

THE ARGVMENT.

THis booke and the former beare the title of Samuel, becauſe they conteine the conception, nativitie, and the whole courſe of his life, and alſo the liues and actes of two kings, to wit, of Saul, and Dauid, whom he anoynted and conſecrated Kings by the ordinance of God. And as the firſt booke conteineth thoſe things which God brought to paſſe among this people vnder the gouernement of Samuel and Saul: ſo this ſecond booke declareth the noble actes of Dauid after the death of Saul, when he began to reigne, vnto the end of his kingdome: and how the ſame by him was wonderfully augmented: alſo his great troubles and dangers, which he ſuſteined both within his houſe and without: what horrible and dangerous inſurrections, vprores, and treaſons were wrought againſt him, partly by falſe counſellers, fained friends and flatterers, and partly by ſome of his owne children and people, and how by Gods aſſiſtance he ouercame all difficulties, and enioyed his kingdome in reſt and peace. In the perſon of Dauid the Scripture ſetteth foorth Chriſt Ieſus the chiefe King, who came of Dauid according to the fleſh, and was perſecuted on euery ſide with outward and inward enemies, as well in his owne perſon as in his members, but at length he ouercommeth all his enemies, and giueth his Church victory againſt all power both ſpirituall and temporall: and ſo reigneth with them, King for euermore.

CHAP. I.

4 It was told Dauid of Sauls death. 15 He cauſeth him to be ſlaine that brought the tidings. 19 He lamenteth the death of Saul and Ionathan.

AFter the death of Saul, when Dauid was returned from the [a] ſlaughter of the Amalekites, and had beene two dayes in Ziklag,

1.Sam.30.17.

2 Behold, a man came the third day out of the hoſte from Saul with his [a] clothes rent, and earth vpon his head: and when hee came to Dauid, hee fell to the earth, and did obeyſance.

a Seeming to lament the ouerthrow of the people of Iſrael.

3 Then Dauid ſayd vnto him, Whence commeſt thou? And he ſayd vnto him, Out of the hoſte of Iſrael I am eſcaped.

4 And Dauid ſayd vnto him, What is done? I pray thee, tell mee. Then he ſayd, That the people is fled from the battell, and many of the people are ouerthrowen, and dead, and alſo Saul and Ionathan his ſonne are dead.

5 And Dauid ſayd vnto the young man that tolde it him, How knoweſt thou that Saul and Ionathan his ſonne be dead?

6 Then the young man that tolde him, anſwered, [b] As I came to mount Gilboa, behold, Saul leaned vpon his ſpeare, and lo, the charets and ‖ horſemen followed hard after him.

b As I fled in the chaſe.
‖ *Or, captaines.*

7 And when he looked backe, he ſaw me, and called me. And I anſwered, Here am I.

8 And he ſayd vnto me, Who art thou? And I anſwered him, I am an [c] Amalekite.

c He was an Amalekite borne, but renounced his countrey and ioyned with the Iſraelites.

9 Then ſaid hee vnto mee, I pray thee, ‡ come vpon me, and ſlay me: for anguiſh is come vpon me, becauſe my [d] life is yet whole in me.

‡ *Ebr. ſtand vpon.*
d I am ſory, becauſe I am yet aliue.

10 So ‡ I came vpon him, and ſlew him, and becauſe I was ſure that hee could not liue after that hee had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my Lord.

‡ *Ebr. I ſtood vpon him.*

11 Then Dauid tooke hold on his clothes * and rent them, and likewiſe all the men that were with him.

*Chap. 3.31. and 13.31.

12 And they mourned and wept, and faſted vntill euen, for Saul and for Ionathan his ſonne, and for the people of the Lord, and for the houſe of Iſrael, becauſe they were ſlaine with the ſword.

13 ¶ [e] Afterward Dauid ſaide vnto the young man that told it him, Whence art thou? And he anſwered, I am the ſonne of a ſtranger an Amalekite.

e After the lamentation he examined him againe.

14 And Dauid ſaid vnto him, * How waſt thou not afraid to put foorth thine hand to deſtroy the Anointed of the Lord?

*Pſal. 105.15.

15 Then Dauid called one of his young men, and ſaid, Goe neere, and fall vpon him. And he ſmote him that he died.

16 Then ſayd Dauid vnto him, [f] Thy blood bee vpon thine owne head: for thine owne mouth hath teſtified againſt thee, ſaying, I haue ſlaine the Lords Anointed.

f Thou art iuſtly puniſhed for thy fault.

17 ¶ Then Dauid mourned with this lamentation ouer Saul, and ouer Ionathan his ſonne.

18 (Alſo he bade them teach the children of Iudah to [g] ſhoote, as it is written in the booke of * ‖ Iaſher)

g That they might be able to match their enemies the Philiſtims in that art.
Joſh. 10.13.
‖ *Or, righteous.*

19 O noble Iſrael, [h] hee is ſlaine vpon thy high places: how are the mighty ouerthrowen!

h Meaning Saul.
Micah 1.10.

20 * Tell it not in Gath, nor publiſh it in the ſtreets of Aſhkelon, leſt the daughters of the Philiſtims reioyce, leſt the daughters of the vncircumciſed triumph.

21 Ye mountaines of Gilboa, vpon you be neither dew nor raine, nor [i] be there fields of offrings: for there the ſhield of the mighty is caſt downe, the ſhield of Saul, as though he had not bene anoynted with oyle.

i Let their fertile fields be barren, and bring forth no fruit to offer to the Lord.

22 The bowe of Ionathan neuer turned back, neither did the ſword of Saul returne empty from the blood of the ſlaine, and from the fat of the mighty.

23 Saul and Ionathan were louely and pleaſant in their liues, and in their deaths they were not [k] diuided: they were ſwifter then eagles, they were ſtronger then lions.

k They died both together in Gilboa.

24 Ye daughters of Iſrael, weepe for Saul, which clothed you in ſcarlet, [l] with pleaſures, and hanged ornaments of golde vpon your apparell.

l As rich garments, and coſtly iewels.

25 How were the mighty ſlaine in the mids of the battell? O Ionathan, thou waſt ſlaine in thine high places.

26 Woe is mee for thee, my brother Io-

nathan: very kind hast thou bene vnto mee: thy loue to mee was wonderfull, passing the loue of [m] women: how are the mighty ouerthrowen, and the weapons of warre destroyed!

m Either toward their husbands, or their children.

CHAP. II.

4 Dauid is anoynted King in Hebron. 9 Abner maketh Ish-bosheth king ouer Israel. 15 The battell of the seruants of Dauid and Ish-bosheth. 32 The buriall of Asahel.

After this, Dauid [a] asked counsell of the Lord, saying, Shall I goe vp into any of the cities of Iudah? and the Lord sayd vnto him, Goe vp. And Dauid said, Whither shall I goe? He then answered, Vnto [b] Hebron.

a By the meanes of the Priest, as 1. Sam. 23. 2. and 2. Sam. 5. 18.

b Which city was also called Kiriath-arba, Iosh. 14. 15.

2 So Dauid went vp thither & his two wiues also, Ahinoam the Iezreelitesse, and Abigail Nabals wife the Carmelitesse.

3 And Dauid brought vp the men that were with [c] him, euery man w his houshold, and they dwelt in the cities of Hebron.

c In the time of his persecution.

4 ¶ Then the men of Iudah came, and there they anoynted Dauid King ouer the house of Iudah. And they told Dauid, saying, [d] that the men of Iabesh Gilead buried Saul.

1. Sam. 31. 13.

5 And Dauid sent messengers vnto the men of Iabesh Gilead, and sayd vnto them, Blessed are ye of the Lord, that ye haue shewed such kindnesse vnto your lord Saul, that you haue buried him.

6 Therefore now the Lord shew mercy and [d] trueth vnto you: and I will recompense you this benefite, because ye haue done this thing.

d According to his promise, which is to recompense them that are merciful.

7 Therefore now let your hands be strong and be you valiant: albeit your master Saul be dead, yet neuertheless the house of Iudah hath anoynted me [e] king ouer them.

e So that you shall not want a captaine and a defender.

8 ¶ But Abner the sonne of Ner that was captaine of Sauls hoste, tooke Ish-bosheth the sonne of Saul, and brought him to Mahanaim,

9 And made him king ouer Gilead, and ouer the Ashurites, and ouer Iezreel, and ouer Ephraim, and ouer Benjamin, and ouer [f] all Israel.

f Ouer the eleuen tribes.

10 Ish-bosheth Sauls sonne was fourtie yere old, when he began to reigne ouer Israel, and reigned two yeere: but the house of Iudah followed Dauid.

11 (And the time which Dauid reigned in Hebron ouer the house of Iudah, was seuen yeere and sixe moneths.)

g After this time was expired, he reigned ouer all the countrey 33. yeres, Chap. 5. 5.

12 ¶ And Abner the son of Ner, and the seruants of Ish-bosheth the sonne of Saul went out of Mahanaim to Gibeon.

13 And Ioab the sonne of Zeruiah, and the seruants of Dauid went out and met one another by the poole of Gibeon: and they sate downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abner sayd to Ioab, Let the young men now arise and [h] play before vs. And Ioab said, Let them arise.

h Let vs see how they can handle their weapons.

15 Then there arose, & went ouer twelue of Benjamin by number, which pertained to Ish-bosheth the sonne of Saul, and twelue of the seruants of Dauid.

16 And euery one caught [i] his fellow by the head, and thrust his sword in his fellowes side, so they fell downe together: wherefore the place was called ‖ Helkath-hazzurim, which is in Gibeon.

i Meaning, his aduersary.

‖ Or, the field of strong men.

17 And the battell was exceeding sore that same day: for Abner and the men of Israel [k] fell before the seruants of Dauid.

k After that these foure and twenty were slaine.

18 And there were three sonnes of Zeruiah there, Ioab, and Abishai, and Asahel. And Asahel was as light on foot as a wilde roe.

19 And Asahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behind him, and sayd, Art thou Asahel? And he answered, Yea.

21 Then Abner sayd, Turne thee either to the right hand, or to the left, & take one of the yong men, and take thee his ‖ weapons: but Asahel would not depart from him.

‖ Or, spoyle.

22 And Abner sayd to Asahel, Depart from mee; [l] wherefore should I smite thee to the ground? How then should I bee able to hold vp my face to Ioab thy brother?

l Why dost thou prouoke me to kill thee?

23 And when he would not depart, Abner with the hinder end of the speare smote him vnder the [m] fift rib, that the speare came out behind him: and he fel downe there, and died in his place. And as many as came to the place where Asahel fell downe and died, stood still.

m Some reade, in those parts, wheras the liuely parts lie: as the heart, the lungs, the liner, the mile, and the gall.

24 Ioab also and Abishai pursued after Abner: And the sunne went downe, when they were come to the hill Ammah, that lieth before Giah, by the way of the wildernesse of Gibeon.

25 And the children of Benjamin gathered themselues together after Abner, and were on an heape, and stood on the top of an hill.

26 Then Abner called to Ioab, and said, Shall the [n] sword deuoure for euer? knowest thou not that it will be bitternesse in the latter end? how long then shall it be, or thou bid the people returne from following their brethren?

n Shall we not make an end of murthering?

27 And Ioab said, As God liueth, if thou hadst not [o] spoken, surely euen in the morning the people had departed euery one back from his brother.

o If thou hadst not prouoked them to battell, Verse 14.

28 ¶ So Ioab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night thorow the ‖ plaine, & went ouer Iorden, and passed thorow all Bithron till they came ‖ to Mahanaim.

‖ Or, wildernesse.

‖ Or, to the tents.

30 Ioab also returned backe from Abner, and when he had gathered all the people together, there lacked of Dauids seruants, nineteene men and Asahel.

31 But the seruants of Dauid had smitten of Benjamin, and of Abners men, so that three [p] hundred and threescore men died.

p This God would confirme Dauid in his kingdome by the destruction of his aduersaries.

32 And they tooke vp Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Ioab and his men went all night, and when they came to Hebron, the day arose.

CHAP.

CHAP. III.

1 *Long warre between the houses of Saul and Dauid.* 2 *The children of Dauid in Hebron.* 12 *Abner turneth to Dauid.* 27 *Ioab killeth him.*

THere was then [a] long warre betweene the house of Saul and the house of Dauid: but Dauid waxed stronger, and the house of Saul waxed weaker.

2 ¶ And vnto Dauid were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Iezreelite,

3 And his second, was [b] Chileab of Abigail the wife of Nabal the Carmelite: and the third, Absalom the sonne of Maacah, the daughter of Talmai the king of Geshur.

4 And the fourth, Adonijah the sonne of Haggith, and the fifth, Shephatiah the son of Abital.

5 And the sixt, Ithream by Eglah Dauids wife: these were borne to Dauid in [c] Hebron.

6 ¶ Now while there was war between the house of Saul and the house of Dauid, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aiah. And Ish-bosheth sayde to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and sayd, Am I a [d] dogges head, which against Iudah doe shew mercie this day vnto the house of Saul thy father, to his brethren, and to his neighbours, and haue not deliuered thee into the hand of Dauid, that thou chargest me this day with a faule concerning this woman?

9 [e] So do God to Abner, and more also, except, as the Lord hath sworne to Dauid, euen so I doe to him,

10 To remoue the kingdome from the house of Saul, that the throne of Dauid may be established ouer Israel, and ouer Iudah, euen from Dan to Beersheba.

11 And he durst no more answere to Abner: for he feared him.

12 ¶ Then Abner sent messengers to Dauid || on his behalfe, saying, Whose is the land? who should also say, Make couenant with mee, and beholde, mine hand shall be with thee, to bring all Israel vnto thee.

13 Who said, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou see not my face, except thou bring Michal Sauls daughter when thou commest to see mee.

14 ¶ Then Dauid sent messengers to Ish-bosheth Sauls sonne, saying, Deliuer me my wife Mikhal, which I married for [a] an hundreth foreskinnes of the Philistims.

15 And Ish-bosheth sent, & toke her from her husband * Phaltiel the sonne of Laish.

16 And her husband went with her, and came weeping behind her, vnto Bahurim: then said Abner vnto him, Goe, and returne. So he returned.

17 ¶ And Abner had [f] communication with the Elders of Israel, saying, Ye sought for Dauid in times past, that he might bee your king.

18 Now then doe it: for the Lord hath spoken of Dauid, saying, By the hand of my seruant Dauid I will saue my people Israel out of the hands of the Philistims, and out of the hands of all their enemies.

19 Also Abner spake ‡ to Beniamin, and afterward Abner went to speake with Dauid in Hebron, concerning all that Israel was content with, and the whole house of Beniamin.

20 So Abner came to Dauid to Hebron, hauing twentie men with him, and Dauid made a feast vnto Abner, and to the men that were with him.

21 Then Abner sayd vnto Dauid, I will rise vp, and goe gather all Israel vnto my lord the king, that they may make a couenant with thee, and that thou mayest reigne ouer all that thine heart desireth. Then Dauid let Abner depart, who went || in peace.

22 ¶ And behold, the seruants of Dauid and Ioab came [h] from the campe, and brought a great pray with them (but Abner was not with Dauid in Hebron: for hee had sent him away, and hee departed in peace.)

23 When Ioab & all the hoste that was with him were come, men told Ioab, saying, Abner the sonne of Ner came to the King, and hee hath sent him away, and he is gone in peace.

24 Then Ioab came to the King, & sayd, [i] What hast thou done? beholde, Abner came vnto thee, why hast thou sent him away, and he is departed?

25 Thou knowest Abner the son of Ner: for he came to deceiue thee, and to know thy outgoing and ingoing, and to know all that thou doest.

26 ¶ And when Ioab was gone out from Dauid, hee sent messengers after Abner, which brought him againe from the well of Sirjah vnknowing to Dauid.

27 And when Abner was come againe to Hebron, * Ioab toke him aside in the gate to speake with him || peaceably, and smote him vnder the fift rib, that he dyed, for the blood of * Asahel his brother.

28 ¶ And when afterward it came to Dauids eare, hee said, I and my kingdome are [k] guiltlesse before the Lord for euer, concerning the blood of Abner the sonne of Ner.

29 Let the blood fall on the head of Ioab, and on all his fathers house, that the house of Ioab bee neuer without some that haue running issues, or leper, or that leaneth on a staffe, or that doeth fall on the sword, or that lacketh bread.

30 (So Ioab and [l] Abishai his brother slew Abner, because hee had slaine their brother Asahel at Gibeon in battell)

31 And Dauid said to Ioab, and to all the people that were with him, Rent your clothes, and put on sackecloth, and mourne [m] before Abner, and King Dauid himselfe followed the beare.

32 And when they had buried Abner in Hebron, the King lift vp his voice, and wept beside the sepulchre of Abner, and

a That is, without intermission enduring. two yeres, which was the whole reigne of Ish-bosheth.

b Who is called also Daniel, 1. Chron. 3. 1.

c Within seuen yeeres and sixe moneths.

d Doest thou esteeme mee no more then a dog, for all my seruice done to my fathers house?

e We see how the wicked cannot abide to be admonished of their faults, but seeke their displeasure, which goe about to bring them from their wickednes.

|| *Or, secretly.*

1. *Sam.* 18. 25, 27.

1. *Sam.* 25. 44.

f Rather for malice that hee bare toward Ish-bosheth then for loue he bare to Dauid.

‡ *Ebr. in the eares of Beniamin.*

g Who challenged the kingdome, because of their father Saul.

|| *Or, without harme.*

h From warre against the Philistims.

i Here appeareth the malicious minde of Ioab, who would haue had the king to slay Abner for his priuate grudge.

1. *King.* 2. 5.

|| *Or, secretly.*

Chap. 2. 23.

k The Lord knoweth that I did not consent to his death.

l Abishai is said to slay him with Ioab, because he consented to the murther.

m Meaning, before the corps.

all the people wept.

33 And the King lamented ouer Abner, and said, Dieth Abner as a [a] foole dieth?

34 Thine hands were not bound, nor thy feete tied in fetters of brasse: but as a man falleth before wicked men, so didst thou fall. And all the people wept againe for him.

35 Afterward all the people came to cause Dauid eate [o] meat, while it was yet day, but Dauid sware, saying, So doe God to me, and more also, if I taste bread, or ought els, till the sunne be downe.

36 And all the people knewe it, and it [p] pleased them: as whatsoeuer the king did, pleased all the people.

37 For all the people and all Israel vnderstood that day, how that it was not the kings deede that Abner the sonne of Ner was slaine.

38 And the King said vnto his seruants, Know yee not, that there is a prince and a great man fallen this day in Israel?

39 And I am this day weake and newly anoynted king: and these men the sonnes of Zeruiah be too [|] hard for mee: the Lord reward the doer of euill according to his wickednesse.

a He declareth that Abner died not as a wretch or vile person, but as a valiant man might doe, being traiterously deceiued by the wicked.

o According to their custome which was to banket at burials.

p It is expedient sometime not only to conceiue inward sorow, but also that it may appeare to others, to the intent that they may be satisfied.

[Or, cruell.

CHAP. IIII.

5 Baanah and Rechab slay Ish-bosheth the sonne of Saul. 12 Dauid commandeth them to be slaine.

AND when Sauls [a] sonne heard that Abner was dead in Hebron, then his hands were [b] feeble, and all Israel was afraid.

2 And Sauls sonne had two men that were captaines of bandes: the one called Baanah, and the other called Rechab, the sonnes of Rimmon a Beerothite of the children of Beniamin, (for [c] Beeroth was reckoned to Beniamin,

3 Because the Beerothites [d] fled to Gittaim, and sojourned there vnto this day)

4 And Ionathan Sauls sonne had a sonne that was lame on his feete: hee was fiue yeere olde when the tidings came of Saul and Ionathan out of Israel: then his nurse tooke him, and fledde away. And as shee made haste to flee, the childe fell, and began to halt, vnd his name was Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah went and came in the heat of the day to the house of Ish-bosheth, (who slept on a bed at noone)

6 And behold, Rechab and Baanah his brother came into the midst of the house, as th[y] [e] would haue wheate, and they [f] smote him vnder the fift rib, and flee.

7 For when they came into the house, hee slept on his bedde in his bed chamber, and they smote him, and slew him, and beheaded him, and took his head, and gate them away throw the [|] plaine all the night.

8 And they brought the head of Ish-bosheth vnto Dauid to Hebron, and said to the king, Behold the head of Ish-bosheth Sauls sonne thine enemy, who sought after thy life: and the Lord hath auenged my Lord the king this day of Saul and of his seed.

a That is, Ish-bosheth.

b Meaning, that he was discouraged.

c The citie Beeroth was in the tribe of Beniamin, Iosh 18.25.

d After the death of Saul for feare of the Philistims.

e They disguised themselues as marchants, which came to buy wheat.

f There is nothing so vile and dangerous, which the wicked will not enterprise in hope of lucre and fauour.

[Or, wilderness.

9 Then Dauid answered Rechab and Baanah his brother, the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord liueth, who hath deliuered my soule out of all aduersitie,

10 When one [*] told mee, and said that Saul was dead, (thinking to haue brought good tidings) I tooke him and slew him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

11 Now [s] much more when wicked men haue slaine a righteous person in his owne house, and vpon his bed: shall I not now therefore require his blood at your hand, and take you from the earth?

12 Then Dauid commanded his young men, and they slew them, and cut off their hands and their feete, and hanged them vp ouer the poole in Hebron: but they tooke the head of Ish-bosheth, and buried it in the sepulchre of [*] Abner in Hebron.

Chap. 1. 15.

g Forasmuch as neither the example of him that slew Saul, nor duty to their master, nor the innocencie of the person, nor reuerence of the place, nor time did moue them, they deserued most grieuous punishment.

Chap. 3. 32.

CHAP. V.

3 Dauid is made King ouer all Israel. 7 He taketh the fort of Zion. 19 Hee asketh counsell of the Lord, 20 and ouercommeth the Philistims twise.

THEN [*] came all the tribes of Israel to Dauid vnto Hebron, and said thus, Behold, we are thy [a] bones and thy flesh.

2 And in time past when Saul was our king, thou leddest Israel in and out: and the Lord hath said to thee, [*] Thou shalt feed my people Israel, and thou shalt bee a captaine ouer Israel.

3 So all the Elders of Israel came to the king to Hebron: and king Dauid made a couenant with them in Hebron [b] before the Lord: and they anoynted Dauid king ouer Israel.

4 ¶ Dauid was thirtie yeere olde when he began to reigne: and he reigned forty yere.

5 In Hebron he reigned ouer Iudah [*] seuen yeere, and sixe moneths: and in Ierusalem he reigned thirty and three yeeres ouer all Israel and Iudah.

6 ¶ The king also and his men went to Ierusalem vnto the Iebusites, the inhabitants of the land: who spake vnto Dauid, saying, Except thou take away the [c] blind and the lame, thou shalt not come in hither: thinking that Dauid could not come thither.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

8 Now Dauid had sayd the same day, Whosoeuer smiteth the Iebusites, and getteth vp to the gutters, and smiteth the lame and blinde, which Dauids soule hateth. I will preferre him: [*] therefore they sayde, The blinde and the lame shall not [d] come into that house.

9 So Dauid dwelt in that fort, & called it the citie of Dauid. and Dauid built round about it, from [e] Millo, and inward.

10 And Dauid prospered and grew: for the Lord God of hostes was with him.

11 ¶ Hiram also King of ‡ Tyrus sent messengers to Dauid. and cedar trees, and carpenters, and masons for walles: and they

1. Chron. 11. 1.

a We are of thy kinred, and most neere ioyned vnto thee.

Psal. 78. 71.

b That is, taking the Lord to witnes: for the Arke was as yet in Abinadabs house.

Chap 2. 11.

c The children of God called idoles blind and lame guides: therefore the Iebusites meant, that they should proue that their gods were neither blind nor lame

1. Chron. 11. 6.

d The idoles should enter no more into that place.

e He built from the towne house round about to his owne house,

1. Chron. 11. 8.

‡ *Ebr. Zor.*

they built Dauid an house.

12 Then Dauid knew, that the Lord had stablished him King ouer Israel, and that he had exalted his kingdome for his people Israels sake.

1.Chron.3.9. 13 And Dauid tooke him moe * concubines and wiues out of Ierusalem, after hee was come from Hebron, and mo sonnes and daughters were borne to Dauid.

1.Chron.3.5. 14 *And these be the names of the sonnes that were borne vnto him in Ierusalem: Shammua, and Shobab, and Nathan, and Salomon,

15 And Ibhar, and Elishua, and Nepheg, and Iaphia,

16 And Elishama, ‡ Eliada, ‡ Eliphalet.

1.Chron.14.8. and 11.16. 17 ¶ *But when the Philistims heard that they had annointed Dauid King ouer Israel, all the Philistims came vp to seeke Dauid: and when Dauid heard, hee went downe to a fort.

18 But the Philistims came, and spread themselues in the valley of Rephaim.

f By Abiathar the Priest. 19 Then Dauid [f] asked counsell of the Lord, saying, Shall I goe vp to the Philistims? wilt thou deliuer them into mine hands? And the Lord answered Dauid, Go vp: for I will doubtlesse deliuer the Philistims into thine hands.

Isa.28.21. 20 ¶ *Then Dauid came to Baal perazim, and smote them there, and said, The Lord hath diuided mine enemies asunder before mee, as waters bee diuided asunder: therefore hee called the name of that place, || Baal-perazim.

||Or, the plaine of diuisions. 21 And there they left their images, and Dauid and his men *burnt them.

1.Chron.14.12. 22 Againe the Philistims came vp, and spred themselues in the valley of [g] Rephaim.

g Meaning, the valley of giants, which Dauid called Baal-perazim, because of his victory. 23 And when Dauid asked counsel of the Lord, hee answered, Thou shalt not goe vp, but turne about behinde them, and come vpon them ouer against the mulbery trees.

24 And when thou hearest the noise of one going in the tops of the mulbery trees, then remoue: for then shall the Lord go out before thee, to smite the hoste of the Philistims.

h Which was in the tribe of Beniamin, but the Philistims did possesse it. 25 Then Dauid did so as the Lord had commanded him, and smote the Philistims from Geba, vntill thou come to [h] Gazer.

CHAP. VI.

3 The Arke is brought forth of the house of Abinadab. 7 Vzzah is stricken and dieth. 14 Dauid danceth before it, 16 and is therefore despised of his wife Michal.

A Gaine Dauid gathered together all the || chosen men of Israel, euen thirtie thousand,

||Or, chiefe.

1.Chron.13.5,6. 2 *And Dauid arose and went with all the people that were with him, [a] from Baale of Iudah, to bring vp from thence the Arke of God, whose Name is called by the Name of the Lord of hostes, that dwelleth vpon it betweene the Cherubims.

a This was a citie in Iudah called also Kiriath-iearim, Iosh.15.9

3 And they put the Arke of God vpon a new cart, and brought it out of the house of Abinadab, that was in [b] Gibeah. And Vzzah and Ahio the sonnes of Abinadab did driue the new cart.

b Which was an hie place of the citie of Baale.

4 And when they brought the Arke of God out of the house of *Abinadab, that was at Gibeah, Ahio went before the Arke,

1.Sam.7.2.

5 And Dauid and all the house of Israel [c] played before the Lord on all instruments made of firre, and on Harpes, and on Psalteries, and on Timbrels, and on Cornets, and on Cymbals.

c Praised God and sang Psalmes.

6 ¶ *And when they came to Nachons threshing floore, Vzzah put his hand to the Arke of God, and held it: for the oxen did shake it.

1.Chron.13.10.

7 And the Lord was very wroth with Vzzah, and God [d] smote him in the same place for his fault, and there he died by the Arke of God.

d Here we see what danger it is to follow good intentions, or to doe any thing in Gods seruice without his expresse word.

8 And Dauid was displeased, because the Lord had ‡ smitten Vzzah: and hee called the name of the place || Perez Vzzah vntill this day.

‡ Hebr. made a breach.

|| Or, the diuision of Vzzah.

9 Therefore Dauid that day feared the Lord, and said, How shall the Arke of the Lord come to me?

10 So Dauid would not bring the Arke of the Lord vnto him, into the citie of Dauid, but Dauid caried it into the house of Obed-edom [e] a Gittite.

e Who was a Leuite, and had dwelt in Gittaim, 1.Chron.15.21.

11 And the Arke of the Lord continued in the house of Obed-edom the Gittite three moneths, and the Lord blessed Obed-edom and all his houshold.

12 ¶ And one told King Dauid, saying, *The Lord hath blessed the house of Obed-edom, ‡ all that he hath, because of the Arke of God: therefore Dauid went and [f] brought the Arke of God from the house of Obed-edom, into the city of Dauid with gladnesse.

1.Chron.15.25.

f Meaning, he caused the Leuites to beare it, according to the Law.

13 And when they that bare the Arke of the Lord, had gone sixe paces, hee offered an oxe, and a fat beast.

14 And Dauid daunced before the Lord with all his might, and was girded with a linnen [g] Ephod.

g With a garment like to the Priests garment.

15 So Dauid and all the house of Israel, brought the Arke of the Lord with shouting, and sound of trumpet.

16 And as the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter looked thorow a window, and saw King Dauid leape and dance before the Lord, and she [h] despised him in her heart.

h The worldlings are not able to comprehend the motions that moue the children of God to praise God by all maner of means.

17 And when they had brought in the Arke of the Lord, they set it in his place in the mids of the Tabernacle that Dauid had pitched for it: then Dauid offered burnt offerings and peace offerings before the Lord.

18 And assoone as Dauid had made an end of offering burnt offerings and peace offerings, he *blessed the people in the Name of the Lord of hosts,

1.Chron.16.2.

19 And gaue among all the people, euen among the whole multitude of Israel, as wel to the women as men, to euery one a cake of bread, and a piece of flesh, and a bottle of wine: so all the people departed euery one to his house.

20 ¶ Then Dauid returned to [i] blesse his house, and Michal the daughter of Saul came out to meete Dauid, and sayd, O how glorious was the King of Israel this day, which was vncouered to day in the eyes of the maidens of his seruants,

i Tharis, to pray for his house, as he had done for the people.

as a || fowle vncouereth himselfe!

21 Then Dauid said vnto Michal, [k] It was before the Lord, which chose me rather then thy father, and all his house, and commanded me to be ruler ouer the people of the Lord, euen ouer Israel: and therefore will I play before the Lord,

22 And will yet bee more vile then thus, and will be low in mine owne sight, and of the very same maid seruants, which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had no [l] childe vnto the day of her death.

CHAP. VII.

2 Dauid would build God an house, but is forbidden by the Prophet Nathan. 8 God putteth Dauid in minde of his benefites. 12 He promiseth continuance of his kingdome and posteritie.

AFterward * when the King sate in his house, and the Lord had giuen him rest round about from all his enemies,

2 The King said vnto Nathan the Prophet, Behold, now I dwell in an house of cedar trees, and the Arke of God remaineth within [a] the curtaines.

3 Then Nathan said vnto the King, Go, and doe all that is in thine heart: for the Lord is with thee.

4 ¶ And the same night the word of the Lord came vnto Nathan, saying,

5 Goe, and tel my seruant Dauid, Thus saith the Lord, [b] Shalt thou build mee an house for my dwelling?

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and tabernacle.

7 In all the places wherein I haue walked with all the children of Israel, spake I one [c] word with any of the tribes of Israel when I commanded the Iudges to feede my people Israel? or said I, Why build yee not me an house of cedar trees?

8 Now therefore so say vnto my seruant Dauid, Thus saith the Lord of hostes, * I tooke thee from the sheepecoat following the sheepe, that thou mightest bee ruler ouer my people, ouer Israel.

9 And I was with thee wheresoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a [d] great name, like vnto the name of the great men that are in the earth.

10 (Also I will appoint a place for my people Israel, and wil plant it, that they may dwell in a place of their owne, and moue [e] no more, neither shall wicked people trouble them any more as beforetime,

11 And since the time that I set Iudges ouer my people of Israel) and I wil giue thee rest from all thine enemies: also the Lord telleth thee, that he will make thee an house.

12 * And when thy dayes be fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy seede after thee, which shall proceede out of thy body, and will stablish his kingdome.

13 * He shal build an house for my Name, and I will stablish the throne of his kingdome for euer.

14 * I will be his father, and hee shall be my sonne: and * if hee sinne, I will chasten him with the [f] rodde of men, and with the plagues of the children of men.

15 But my mercie shall not depart away from him, as I tooke it from Saul, whom I haue put away before thee.

16 And thine house shalbe stablished and thy kingdome for euer before thee, euen thy throne shalbe [g] stablished for euer.

17 According to all these wordes, and according to all this visiõ, Nathan spake thus vnto Dauid.

18 ¶ Then king Dauid went in, and sate before the Lord, and sayd, Who am I, O Lord God, & what is mine house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God, therefore thou hast spoken also of thy seruants house for a great while: but ‡ doth this appertaine to [h] man, O Lord God?

20 And what can Dauid say more vnto thee? for thou, Lord God, knowest thy seruant.

21 For thy words sake, and according to thine owne heart hast thou done all these great things, to make them knowen vnto thy seruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beside thee, according to all that we haue heard with our eares.

23 * And what one people in the earth is like thy people, like Israel? whose God went and redeemed them to him selfe, that they might be his people, and that he might make him a Name, and doe for [i] you great things, and terrible for thy [k] land, O Lord, euen for thy people, whome thou redeemedst to thee out of Egypt, from the [l] nations, and their gods?

24 For thou hast [m] ordeined to thy selfe thy people Israel to bee thy people for euer: and thou Lord, art become their God.

25 Now therefore, O Lord God, confirme for euer the word that thou hast spoken concerning thy seruant and his house, and doe as thou hast said.

26 And let thy Name bee magnified for euer by them that shall say, The Lorde of hostes is the God ouer Israel: and let the [n] house of thy seruant Dauid be established before thee.

27 For thou, O Lord of hostes, God of Israel, hast reuealed vnto thy seruant, saying, I wil build thee an house: therefore hath thy seruant ‡ beene bold to pray this prayer vnto thee.

28 Therefore now, O Lord God, (for thou art God, & thy words be true, and thou hast told this goodnesse vnto thy seruant)

29 Therefore now let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: for thou, O Lord God, hast [o] spoken it: and let the house of thy seruant bee blessed for euer with thy blessing.

CHAP. VIII.

1 Dauid ouercommeth the Philistims: and other strange nations, and maketh them tributaries to Israel.

After

|| *Or, vrine man.*

k It was for no worldly affection, but onely for that zeale that I bare to Gods glory.

l Which was a punishment, because she mocked the seruant of God.

1. Chron. 17. 2.

a Within the Tabernacle couered with skins, Exod. 26. 7.

b Meaning, he should not: yet Nathan speaking according to mans iudgment, and not by the spirit of prophecie permitted him.

c As concerning the building of an house: meaning, that without Gods expresse word nothing ought to be attempted.

1. Sam. 16. 12. psal. 78. 70.

d I haue made thee famous thorow all the world.

e He promiseth them quietnesse, if they wil walke in his feare and obedience.

1. King 8. 20.

1. King. 5. 5. and 6. 12. 1 chro. 22. 10.

Hebr. 1 5. Psal 89. 31, 32.

f That is, gently as fathers vse to chastise their children.

g This was begun in Salomon, as a figure, but accomplished in Christ.

‡ *Ebr. is this the law of man?*

h Commeth not this rather of thy free mercy, then of any worthinesse that can be in man?

Deut. 4. 7.

i O Israel.

k And inheritance, which is Israel.

l From the Egyptians and their idols.

m He sheweth that Gods free election is the onely cause, why the Israelites were chosen to be his people.

n This prayer is most effectuall, when we chiefly seeke Gods glory, and the accomplishment of his promise.

‡ *Ebr. found his heart disposed.*

o Therefore I firmely beleeue it shall come to passe.

1.Chron.18.1. Psal.60.2.
|| Or, Metheg-ammah.
a So that they payed no more tribute.
b He slew two parts, as it pleased him, and reserued the third.
|| Or, inlarge.
‡ Ebr. Perath.
|Or, hought the horses of the charets.
|Or, the Syrians.
|Or, of Damascus: that is, which dwelt neere Damascus.
c In that part of Syria, where Damascus was.
d They payed yeerely tribute.
e For the vse of the Temple.
|Or, Antiochia.
‡ Ebr. to aske peace.
‡ Ebr. blesse him.
f For seeing Dauid victorious he was glad to entreate of peace
‡ Ebr. in his hand.
|Or, Syria or Coelosyria.
|Or, in Ge-melach.
|Or, in all his enterprises.
g He gaue iudgment in controuersies, and was merciful toward the people.
|Or, writer of Chronicles.
|Or, was ouer the Cherethites.
h The Cherethites, and Pelethites were as the kings gard, and had charge of his person.

AFter* this now, Dauid smote the Philistims, and subdued them, and Dauid tooke || the bridle of bondage out of the a hand of the Philistims.

2 And he smote Moab, and measured them with a cord, and cast them downe to the ground: hee measured them with b two cordes to put them to death, and with one full cord to keepe them aliue: so became the Moabites Dauids seruants, and brought gifts.

3 ¶ Dauid smote also Hadadezer the son of Rehob king of Zobah as he went to || recouer his border at the riuer ‡ Euphrates.

4 And Dauid tooke of them a thousand and seuen hundred horsemen, and twentie thousand footemen, and Dauid || destroyed all the charets, but he reserued an hundreth charets of them.

5 ¶ Then came || the Aramites of || Dammesek to succour Hadadezer king of Zobah, but Dauid slew of the Aramites two and twentie thousand men.

6 And Dauid put a garison in c Aram of Dammesek: and the Aramites became seruants to Dauid, d and brought gifts. And the Lord saued Dauid wheresoeuer he went.

7 And Dauid tooke the shieldes of gold that belonged to the seruants of Hadadezer, and brought them to e Ierusalem.

8 And out of Betah, and Berothai (cities of Hadadezer) king Dauid brought exceeding much brasse.

9 ¶ Then Toi king of || Hamath heard how Dauid had smitten all the hoste of Hadadezer.

10 Therefore Toi sent Ioram his sonne vnto king Dauid ‡ to salute him and to ‡ f reioyce with him, because he had fought against Hadadezer, and beaten him (for Hadadezer had warre with Toi) who brought ‡ with him vessels of siluer, and vessels of gold, and vessels of brasse.

11 And king Dauid did dedicate them vnto the Lord with the siluer and gold that he had dedicated of all the nations which he had subdued.

12 Of || Aram and of Moab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the spoyle of Hadadezer the sonne of Rehob, king of Zobah.

13 So Dauid gate a name after that he returned, and had slaine of the Aramites in the || vally of salt eighteene thousand men.

14 And he put a garison in Edom: throughout al Edom put he souldiers: g all they of Edom became Dauids seruants: and the Lord kept Dauid || whithersoeuer he went.

15 Thus Dauid reigned ouer all Israel, and executed g iudgement and iustice vnto all his people.

16 And Ioab the sonne of Zeruiah was ouer the hoste, and Iosaphat the sonne of Ahilud was || recorder.

17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar were the Priests, and Seraiah the Scribe.

18 And Benaiah the sonne of Iehoiada || and the h Cherethites, and the Pelethites, and Dauids sonnes were chiefe rulers.

CHAP. IX.

9 Dauid restored all the lands of Saul to Mephibosheth the sonne of Ionathan. 10 He appointeth Ziba to see to the profit of his lands.

AND Dauid said, Is there yet any man left of the house of Saul, that I may shew him mercy for a Ionathans sake?

2 And there was of the houshold of Saul a seruant whose name was Ziba, and when they had called him vnto Dauid, the King said vnto him, Art thou Ziba? and he saide, I thy seruant am he.

3 Then the King said, Remaineth there yet none of the house of Saul, on whom I may shew the b mercy of God? Ziba then answered the king, Ionathan hath yet a sonne * lame of his feet.

4 Then the king said vnto him, Where is hee? and Ziba said vnto the king, Behold, he is in the house of Machir the sonne of Ammiel of Lo-debar.

5 ¶ Then king Dauid sent, and tooke him out of the house of Machir the sonne of c Ammiel of Lo-debar.

6 Now when Mephibosheth the sonne of Ionathan, the sonne of Saul was come vnto Dauid, he fell on his face, and did reuerence. And Dauid said, Mephibosheth? and he answered, Behold thy seruant.

7 Then Dauid said vnto him, Feare not: for I will surely shew thee kindnesse for Ionathan thy fathers sake, and will restore thee all the || fields of Saul thy father, and thou shalt eate bread at my table continually.

8 And he bowed himselfe and said, What is thy seruant, that thou shouldest looke vpon such d a dead dogge as I am?

9 Then the king called Ziba Sauls seruant, and said vnto him, I haue giuen vnto thy masters || sonne all that pertained to Saul and to all his house.

10 Thou therefore and e thy sonnes and thy seruants shall till the land for him, and bring in, that thy masters sonne may haue food to eate. And Mephibosheth thy masters sonne shall eate bread alway at my table (now Ziba had fifteene sonnes, and twenty seruants)

11 Then said Ziba vnto the king, According to all that my lord the king hath commanded his seruant, so shall thy seruant doe, f that Mephibosheth may eate at my table, as one of the kings sonnes.

12 Mephibosheth also had a yong sonne named Micha, and all that dwelled in the house of Ziba, were seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Ierusalem: for he did eate continually at the kings table, and was lame on both his feet.

a Because of mine oath and promise made to Ionathan, 1.Sam.20.15.
b Such mercie as shall be acceptable to God, Chap.4 4.
c Who was also called Eliam, the father of Bathsheba Dauids wife.
|Or, lands.
d Meaning, a despised person.
|| Or, nephew.
e Be yee preuident ouerseers and gouernours of his lands that they may be profitable.
f That Mephibosheth may haue all things at commandement as becommeth a kings sonne.

CHAP. X.

4 The messengers of Dauid are villanously intreated of the King of Ammon. 7 Ioab is sent against the Ammonites.

AFter this, the * King of the children of Ammon died, and Hanun his sonne reigned in his stead.

1.Chron.19.2.

2 Then said Dauid, I will shew kindnes vnto Hanun the sonne of Nahash, as his father [a] shewed kindnesse vnto mee. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said vnto Hanun their lord, ‡ Thinkest thou that Dauid doeth honour thy father, that he hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, [b] to search the citie, and to spie it out and to ouerthrow it?

4 Wherefore Hanun tooke Dauids seruants, & shaued off the halfe of their beard, and cut off their garments in the middle, euen to their buttocks, and sent them away.

5 ¶ When it was told vnto Dauid, hee sent to meete them (for the men were exceedingly ashamed) and the king said, Tary at Jericho vntil your beards be growen, then returne.

6 ¶ And when the children of Ammon saw that they [c] stanke in the sight of Dauid, the children of Ammon sent & hired the ‖ Aramites of the house of Rehob, and the Aramites of Zoba, twentie thousand footemen, and of king Maacah a thousand men, and of Ish-tob twelue thousand men.

7 And when Dauid heard of it, he sent Joab, and all the hoste of the strong men.

8 And the children of Ammon came out, and put their armie in aray at the entring in of the gate: and the Aramites of [d] Zoba, and of Rehob, and of Ish-tob, and of Maacah, were by themselues in the field,

9 When Joab saw that the front of the battell was against him before and behinde, hee chose of all the choise of Israel, and put them in aray against the Aramites.

10 And the rest of the people he deliuered into the hand of Abishai his brother, that he might put them in aray against the children of Ammon.

11 And he said, If the Aramites be stronger then I, thou shalt helpe me, and if the children of Ammon bee too strong for thee, I will come and succour thee.

12 Be strong, & let vs be valiant for [e] our people, and for the cities of our God, and let the Lord doe that which is good in his eyes.

13 Then Joab, and the people that was with him, ioyned in battell with the Aramites, who fled before him.

14 And when the children of Ammon saw that the Aramites fled, they fled also before Abishai, and entred into the citie: so Joab returned from the children of Ammon, and came to Jerusalem

15 ¶ And when the Aramites saw that they were smitten before Israel, they gathered them together.

16 And ‖ Hadarezer sent, and brought out the Aramites that were beyond the ‖ River: and they came to Helam, and Shobach the captaine of the hoste of Hadarezer went before them.

17 When it was shewed Dauid, then he gathered [f] all Israel together, and passed ouer Jorden, and came to Helam: and the Aramites set themselues in aray against Dauid, and fought with him.

18 And the Aramites fled before Israel: and Dauid destroyed [g] seuen hundreth charets of the Aramites, and forty thousand horsemen, and smote Shobach the captaine of his hoste, who died there.

19 And when all the kings, that were seruants to Hadarezer, sawe that they fell before Israel, they made peace with Israel, and serued them And the Aramites feared to helpe the children of Ammon any more.

a The children of God are not vnmindfull of a benefit receiued.

‡ *Ebr. in thine eyes doeth Dauid.*

b Their arrogant malice would not suffer them to see the simplicitie of Dauids heart: therefore their counsell turned to the destruction of their country.

c That they had deserued Dauids displeasure, for the iniurie done to his ambassadours.

‖ *Or, Syrians.*

d These were diuers parts of the countrey of Syria, whereby appeareth that the Syrians serued, where they might haue entertainement, as now the Switzers doe.

e Here is declared wherefore warre ought to be vndertaken: for the defence of true religion and Gods people.

‖ *Or Hadadezer.*

‖ *Or, Euphrates.*

f Meaning the greatest part.

g Which were the chiefest and most principall: for in all he destroyed 7000. as 1. Chron. 19. 18. of the souldiers which were in 700. charets.

CHAP. XI.

1 *The citie Rabbah is besieged.* 4 *Dauid committeth adulterie.* 17 *Vriah is slaine.* 27 *Dauid marieth Bath-sheba.*

AND when the yeare was [a] expired in the time when kings go forth to battel, Dauid sent * Joab, and his seruants with him, and all Israel, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remained in Jerusalem.

2 ¶ And when it was euening tide, Dauid arose out of his [b] bed, and walked vpon the roofe of the kings palace: and from the roofe he saw a woman washing her selfe: and the woman was very beautifull to looke vpon.

3 And Dauid sent and enquired what woman it was: and one said, Is not this Bath-sheba the daughter of Eliam, wife to Uriah the [c] Hittite?

4 Then Dauid sent messengers, and tooke her away: and she came vnto him, and he lay with her: (now shee was * purified from her vncleannesse:) and she returned vnto her house.

5 And the woman conceiued: therefore she sent and [d] told Dauid, and said, I am with childe.

6 ¶ Then Dauid sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to Dauid.

7 And when Uriah came vnto him, Dauid demanded him how Joab did, and how the people fared, and how the warre prospered.

8 Afterward Dauid said to Uriah, [e] Goe downe to thine house, and wash thy feet. So Uriah departed out of the kings pallace, and there followed him a present after him.

9 But Uriah slept at the doore of the kings pallace with all the seruants of his lord, and went not downe to his house.

10 Then they told Dauid, saying, Uriah went not downe to his house: and Dauid said vnto Uriah, Commest thou not from thy iourney? why didst thou not goe downe to thine house?

11 Then Uriah answered Dauid, [f] The Arke and Israel, and Judah dwell in tents: and my lord Joab and the seruants of my lord abide in the open fields: shall I then go into mine house to eate and drinke, and lie with my wife? by thy life, and by the life of thy soule I will not doe this thing.

12 Then Dauid said vnto Uriah, Tarry yet this day, and to morrow I will send thee away. So Uriah abode in Jerusalem that day and the morrow.

13 Then Dauid called him, & he did eat and

a The yeere following about the spring time, 1. *Chron.* 20. 1

b Whereupon he vsed to rest at after noone, as was read of Ishbosheth, Chap. 4. 7.

c Who was not an Israelite borne, but conuerted to the true religion. *Leuit.* 15. 19. *and* 18. 19.

d Fearing lest she should be stoned according to the Law.

e Dauid thought that if Vriah lay with his wife, his fault might be cloaked.

f Hereby God would touch Dauids conscience, that seeing the fidelitie and religion of his seruant, hee would declare himselfe so forgetfull of God and iniurious to his seruant.

and drinke before him, and hee made him g drunke: and at euen hee went out to lie on his couch with the seruants of his lord, but went not downe to his house

14 And on the morrow Dauid wrote a letter to Ioab, and sent it by the hand of Uriah.

15 And he wrote ‡thus in the letter, h Put yee Uriah in the forefront of the strength of the battell, and recule yee backe from him, that he may be smitten, and die.

16 ¶ So when Ioab besieged the citie, he assigned Uriah vnto a place, where he knew that strong men were.

17 And the men of the citie came out, and fought with Ioab: and there fell of the people of the seruants of Dauid, and Uriah the Hittite also died.

18 Then Ioab sent and tolde Dauid all the things concerning the warre.

19 ¶ And he charged the messenger, saying, When thou hast made an end of telling all the matters of the warre vnto the king,

20 ‖ And if the kings anger arise, so that hee say vnto thee, Wherefore approched yee vnto the citie to fight? knew yee not that they would hurle from the wall?

21 Who smote Abimelech sonne of i Ierubesheth? did not a woman cast a piece of a millstone vpon him from the wall, and hee died in Thebez? Why went yee nigh the wall? Then say thou, Thy seruant Uriah the Hittite is also dead.

22 ¶ So the messenger went, and came and shewed Dauid all that Ioab had sent him for.

23 And the messenger said vnto Dauid, Certainly the men preuailed against vs, and came out vnto vs into the field, but we ‡pursued them vnto the entring of the gate.

24 But the shooters shot from the wall against thy seruants, and some of the Kings seruants be dead: and thy seruant Uriah the Hittite is also dead.

25 Then Dauid said vnto the messenger, k Thus shalt thou say vnto Ioab, Let not this thing trouble thee: for the sword deuoureth ‡one as well as an other: make the battell more strong against the citie, and destroy it, and incourage thou him.

26 ¶ And when the wife of Uriah heard that her husband Uriah was dead, shee mourned for her husband.

27 So when the mourning was past, Dauid sent and tooke her into his house, and shee became his wife, and bare him a sonne: but the thing that Dauid had done, ‡ displeased the Lord.

g He made him drinke more liberally then he was wont to doe, thinking hereby he would haue lien by his wife.

‡ Ebr. saying.

h Except God continually vphold vs with his mightie spirit, the most perfect fall headlong into all vice and abomination.

‖ Or, thou shalt doe this, if.

i Meaning, Gideon, Iudg. 9. 52, 53.

‡ Ebr. were against them.

k Hee dissembleth with the messenger, to the intent that neither his cruell commaundement, nor Ioabs wicked obedience might be espied.

‡ Ebr. so and so.

‡ Ebr. was euill in the eyes of the Lord

CHAP. XII.

1 *Dauid reproued by Nathan confesseth his sinne.* 18 *The child conceiued in adultery dieth.* 24 *Salomon is borne.* 26 *Rabbah is taken.* 31 *The citizens are grieuously punished.*

THen the Lord a sent Nathan vnto Dauid, who came to him, and said vnto him, There were two men in one citie, the one rich and the other poore.

2 The rich man had exceeding many sheepe and oxen.

3 But the poore had none at all saue one little sheepe which he had bought, and nourished vp: and it grew vp with him, and with his children also, and did eate of his owne morsels, and drank of his owne cup, and slept in his bosome, and was vnto him as his daughter.

4 Now there came a ‖ stranger vnto the rich man, who ‖ refused to take of his owne sheepe, and of his owne oxen to dresse for the stranger that was come vnto him, but tooke the poore mans sheepe, and dressed it for the man that was come to him.

5 Then ‡ Dauid was exceeding wroth with the man, and said to Nathan, As the Lord liueth, the man that hath done this thing, ‡ shall surely die.

6 And he shall restore the lambe * foure fold, because he did this thing, and had no pitie thereof.

7 Then Nathan said vnto Dauid, Thou art the man. Thus saith the Lord God of Israel, * I anointed thee king ouer Israel, and deliuered thee out of the hand of Saul,

8 And gaue thee thy lords b house, and thy lords c wiues into thy bosome, and gaue thee the house of Israel, and of Iudah, and would moreouer (if that had bene too little) haue giuen thee d such and such things.

9 Wherefore hast thou despised the commaundement of the Lord, to doe euill in his sight? Thou hast killed Uriah the Hittite with the sword, & hast taken his wife to be thy wife, and hast slaine him with the sword of the e children of Ammon.

10 Now therefore the sword shall neuer depart from thine house, because thou hast despised me, and taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the Lord, Behold, I will raise vp euill against thee out of thine owne house, and will * take thy wiues before thine eyes, and giue them vnto thy neighbour, and he shal lie with thy wiues in the sight of this f sunne.

12 For thou didst it secretly: but I will doe this thing before all Israel, and before the sunne.

13 Then Dauid said vnto Nathan, * I haue sinned against the Lord. And Nathan said vnto Dauid, The Lord also hath g put away thy sinne, thou shalt not die.

14 Howbeit, because by this deede thou hast caused the enemies of the Lord to h blaspheme, the child that is borne vnto thee, shall surely die.

15 ¶ So Nathan departed vnto his house: and the Lord strooke the childe that Uriahs wife bare vnto Dauid, and it was sicke.

16 Dauid therefore besought God for the childe, and fasted and i went in, and lay all night vpon the earth.

17 Then the Elders of his house arose to come vnto him, and to cause him to rise from the ground: but hee would not, neither did he eate k meate with them.

18 So on the seuenth day the child died: and the seruants of Dauid feared to tell him that the childe was dead: for they sayd, Behold, while the childe was aliue, wee spake vnto him, and hee would not hearken vnto our voyce: how then shall we

a Because Dauid lay now drowned in sinne, the louing mercy of God, which suffereth not his to perish, waketh his conscience by this similitude, & bringeth him to repentance.

‖ Or, wayfaring man.

‖ Or, spared.

‡ Ebr. the anger of Dauid was kindled.

‡ Ebr is the childe of death.

Exod. 22. 1.

1. Sam. 16. 13.

b For Dauid succeeded Saul in his kingdome.

c The Iewes vnderstand this of Eglah and Michal, or of Rizpah and Michal.

d That is, greater things then these: for Gods loue and benefits increase towards his if by their ingratitude they stay him not.

e Thou hast most cruelly giuen him into the hands of Gods enemies. Deut. 28. 30. chap. 16. 22.

f Meaning, openly, as at noone dayes. Ecclus. 47. 11.

g For the Lord seeketh but that the sinner would turne to him.

h In saying, that the Lord hath appointed a wicked man to reigne ouer his people.

i To wit, to his priuie chamber.

k Thinking by his instant praier that God would haue restored his childe, but God had otherwise determined.

we say vnto him, The child is dead, ‡ to vexe him more?

19 But when Dauid saw that his seruants whispered, Dauid perceiued that the child was dead: therefore Dauid said vnto his seruants, Is the child dead? And they said, He is dead.

20 Then Dauid [l] arose from the earth, and washed and anoynted himselfe, and changed his apparell, and came into the house of the Lord and worshipped, and afterward came to his owne house, and bad that they should set bread before him, and he did eate.

21 Then said [m] his seruants vnto him, What thing is this, that thou hast done? thou diddest fast and weepe for the childe while it was aliue, but when the childe was dead, thou didst rise vp, and eate meate.

22 And he sayd, While the child was yet aliue, I fasted, and wept: for I said, Who can tell whether God will haue mercy on me, that the child may liue?

23 But now being dead, wherefore should I now fast? [n] Can I bring him againe any more? I shall goe to him, but he shall not returne to me.

24 ¶ And Dauid comforted Bath-sheba his wife, and went in vnto her, and lay with her, * and she bare a sonne, and [o] hee called his name Salomon: also the Lord loued him.

25 For the Lord had sent ‡ by Nathan the [p] Prophet: therefore [q] * hee called his name Iedidiah, because the Lord loued him.

26 ¶ Then Ioab fought against Rabbah of the children of Ammon, and tooke the ‖ citie of the kingdome.

27 Therefore Ioab sent messengers to Dauid, saying, I haue fought against Rabbah, and haue taken the citie of [r] waters.

28 Now therefore gather the rest of the people together, and besiege the citie that thou mayest take it, least ‡ the victorie be attributed to me.

29 So Dauid gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

30 * And hee tooke their Kings crowne from his head, (which weighed a [s] talent of gold, with precious stones) and it was set on Dauids head: and he brought away the spoile of the citie in exceeding great abundance.

31 And hee caried away the people that was therein, and put them vnder [t] sawes and vnder yron harrowes, and vnder axes of yron, and cast them into the tile kilne: euen thus did hee with all the cities of the children of Amnon. Then Dauid and all the people returned vnto Ierusalem.

‡ *Ebr. and he will doe himselfe euill.*

l Shewing that our lamentations ought not to be excessiue, but moderate: and that wee must praise God in all his doings.

m As they which considered not that God granteth many things to the sobbes and teares of the faithfull.

n By this consideration he appeased his sorrow.

Matth. 1. 6.

o To wit, the Lord, 1. Chron. 22. 9.

‡ *Ebr. by the hand of.*

p To call him Salomon.

q Meaning Dauid.

1. Chron. 22. 9.

‖ *Or, the chiefe citie.*

r That is, the chiefe citie, and where all the conduits are, is as good as taken.

‡ *Ebr. my Name be called vpon it.*

1. Chron. 20. 2.

s That is, threescore pound after the weight of the common talent.

t Signifying that as they were malicious enemies of God, so he put them to cruell death.

CHAP. XIII.

14 Amnon Dauids sonne desileth his sister Tamar. 20 Tamar is comforted by her brother Absalom. 29 Absalom therefore killeth Amnon.

NOw after this so it was, that Absalom the sonne of Dauid hauing a faire sister whose name was [a] Tamar, Amnon the sonne of Dauid loued her.

2 And Amnon was so sore vexed that he fell sicke for his sister Tamar: for shee was a [b] virgine, and it seemed hard to Amnon to doe any thing vnto her.

3 But Amnon had a friend called Ionadab the sonne of Shimeah Dauids brother: and Ionadab was a very subtill man.

4 Who said vnto him, Why art thou the kings sonne so leane from day to day? wilt thou not tell mee? Then Amnon answered him, I loue Tamar my brother Absaloms sister.

5 And Ionadab sayd vnto him, [c] Lie downe on thy bed, and make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee, let my sister Tamar come, and giue mee meate, and let her dresse meate in my sight, that I may see it, and eate it of her hand.

6 ¶ So Amnon lay downe, and made himselfe sicke: and when the King came to see him, Amnon said vnto the King, I pray thee, let Tamar my sister come, and make mee a couple of [d] cakes in my sight, that I may receiue meate at her hand.

7 Then Dauid sent home to Tamar, saying, Goe now to thy brother Amnons house, and dresse him meate.

8 ¶ So Tamar went to her brother Amnons house, and he lay downe: and shee tooke ‖ floure and knead it, and made cakes in his sight, and did bake the cakes.

9 And shee tooke a panne, and [e] powred them out before him, but he would not eate. Then Amnon said, Cause yee every man to goe out from [f] mee: so every man went out from him.

10 Then Amnon sayde vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which shee had made, and brought them into the chamber to Amnon her brother.

11 And when she had set them before him to eate, hee tooke her, and sayd vnto her, Come, lie with me, my sister.

12 But shee answered him, Nay, my brother, doe not force mee: for no such thing * ought to bee done in Israel: commit not this follie.

13 And I, ‖ whither shall I cause my shame to goe? and thou shalt bee as one [g] of the fooles in Israel: now therefore, I pray thee speake to the king, for he will not denie me vnto thee.

14 Howbeit, he would not hearken vnto her voyce, but being stronger then shee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred wherewith hee hated her, was greater then the loue, wherewith hee had loued her: and Amnon sayd vnto her, Vp, get thee hence.

16 And shee answered him, ‖ There is no cause: this euill (to put me away) is greater then the other that thou diddest vnto mee: but he would not heare her,

17 But called his ‖ seruant that serued him, and sayd, Put this woman now out from me, and locke the doore after her.

18 (And shee had a garment of [h] diuers colours vpon her: for with such garments were the Kings daughters that were

a Tamar was Absaloms sister both by father and mother, and Amnons onely by father.

b And therefore kept in her fathers house, as virgins were accustomed.

c Here we see that there is no enterprise so wicked, that can lacke counsell to further it.

d Meaning some delicate and daintie meate,

‖ *Or, paste.*

e That is, shee serued them on a dish.

f For the wicked are ashamed to doe that before men, which they are not afraid to commit in the sight of God.

Leuit. 18. 9.

‖ *Or, how shall I put away my shame?*

g As a lewd and wicked person.

‖ *Or, for this cause.*

‖ *Or, boy.*

h For that which was of diuers colours or pieces, in those dayes was had in greatest estimation, Gen. 37. 3. iudg. 5. 30.

were virgines, apparelled.) Then his seruant brought her out, and locked the doore after her.

19 And Tamar put ashes on her head, and rent the garment of diuers colours which was on her, and laid her hand on her head, and went her way crying.

20 And Absalom her brother sayd vnto her, Hath Amnon thy brother beene with thee? Now yet be [i] still, my sister: he is thy brother: let not this thing grieue thine heart. So Tamar remained desolate in her brother Absaloms house.

21 ¶ But when King Dauid heard all these things, he was very wroth.

22 And Absalom sayd vnto his brother Amnon neither good nor bad: for Absalom hated Amnon, because hee had forced his sister Tamar.

23 ¶ And after the time of two yeares, Absalom had sheepe-shearers in ‖ Baal-hazor, which is beside Ephraim, and [k] Absalom called all the Kings sonnes.

24 And Absalom came to the king, and said, Behold now, thy seruant hath sheepe-shearers: I pray thee, that the king with his seruants would goe with thy seruant.

25 But the King answered Absalom, Nay my sonne, I pray thee, let vs not go all, lest we be chargeable vnto thee. Yet Absalom lay sore vpon him: howbeit hee would not goe, but ‡ thanked him.

26 Then said Absalom, But, I pray thee, shall not my brother [l] Amnon goe with vs? And the king answered him, Why should he goe with thee?

27 But Absalom was instant vpon him, and hee sent Amnon with him, and all the kings children.

28 ¶ Now had Absalom commanded his seruants, saying, Marke now when Amnons heart is merry with wine, and when I say vnto you, Smite Amnon, kill him, feare not, for haue not [m] I commanded you? be bold therefore, and play the men.

29 And the seruants of Absalom did vnto Amnon as Absalom had commanded: and all the kings sonnes arose, and euery man gate him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tidings came to Dauid, saying, Absalom hath slaine all the kings sonnes, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the [n] ground, and all his seruants stood by with their clothes rent.

32 And Ionadab the sonne of Shimeah Dauids brother answered, and said, Let not my lord suppose that they haue slaine all the yong men the kings sonnes: for Ammon only is dead, ‡ because Absalom had reported so, since he forced his sister Tamar.

33 Now therefore let not my lord the king ‖ take the thing so grieuously, to thinke that all the kings sonnes are dead: ‖ for Ammon onely is dead.

34 ¶ Then Absalom fled: and the yong man that kept the watch, lift vp his eyes, and looked, & behold, there came much people by the way of the hill side ‖ behind him.

35 And Ionadab said vnto the king, Behold, the kings sonnes come: as thy seruant said, [o] so it is.

36 And assoone as he had left speaking, behold, the kings sons came, and lift vp their voyces, and wept: and the king also and all his seruants wept exceedingly sore.

37 But Absalom fled away, and went to [p] Talmai the sonne of Ammihur king of Geshur: and Dauid mourned for his sonne euery day.

38 So Absalom fled, and went to Geshur and was there three yeares.

39 And king Dauid ‖ desired to go forth vnto Absalom, because he was pacified concerning Amnon, seeing he was dead.

i For though he conceiued iudden vengeance in his heart, yet he dissembled it till occasion serued, and comforted his sister.

‖ Or, in the plaine of Hazor.

k To wit, to a banket, thinking thereby to fulfil his wicked purpose.

‡ Ebr. bleßed.

l Pretending to the king that Amnon was most deare vnto him.

m Such is the pride of the wicked masters, that in all their wicked commandements, they thinke to be obeyed.

n Lamenting, as he that felt the wrath of God vpon his house, Chap. 12. 10.

‡ Ebr. because it was put in Absaloms mouth.

‖ Or, take it to heart

‖ Or, but.

‖ Or, one after another.

o That onely Amnon is dead.

p For Maachah his mother was the daughter of this Talmai, Chap 3 3.

‖ Or, ceased.

CHAP. XIIII.

21 Absalom is reconciled to his father by the subtilte of Ioab. 24 Absalom may not see the Kings face. 25 The beautie of Absalom. 30 Hee causeth Ioabs corne to be burnt, and is brought to his fathers presence.

THen Ioab the sonne of Zeruiah perceiued that the kings [a] heart was toward Absalom.

2 And Ioab sent to Tekoah, & brought thence a ‖ subtill woman, and said vnto her, I pray thee, faine thy selfe to mourne, and now put on mourning apparell, and [b] anoynt not thy selfe with oyle: but be as a woman that had now long time mourned for the dead,

3 And come to the king, and speake on this maner vnto him (for Ioab ‡ taught her what she should say.)

4 ¶ Then the woman of Tekoah spake vnto the king, and fell downe on her face to the ground, and did obeysance, and sayd, ‡ Helpe, O king.

5 Then the king sayd vnto her, What aileth thee? And she answered, I am in deed a ‡ widow, and my husband is dead.

6 And thine handmaid had two [c] sonnes, and they two strouе together in the field: (and there was none to part them) so the one smote the other, and slew him.

7 And behold, the whole familie is risen against thine handmaid, and they said, Deliuer him that smote his brother, that wee may kill him for the [d] soule of his brother whom hee slew, that wee may destroy the heire also: so they shall quench my sparkle which is left, and shall not leaue to mine husband neither name nor posteritie vpon the earth.

8 And the king said vnto the woman, Goe to thine house, and I will give a charge for thee.

9 Then the woman of Tekoah said vnto the king, My lord, O king, this [e] trespasse be on mee, and on my fathers house, and the king and his throne be ‖ guiltlesse.

10 And the king said, Bring him to me that speaketh against thee, and he shal touch thee no more.

11 Then said she, I pray thee, let the king [f] remember the Lord thy God, that thou wouldest not suffer many reuengers of blood to destroy, lest they slay my sonne. And hee answered, As the Lord liueth, there shall not one haire of thy sonne fall to the earth.

12 Then

a That the king fauoured him.

‖ Or, wise.

b In token of mourning: for they vsed anointing to seeme cheeresull.

‡ Ebr. put words in her mouth.

‡ Ebr. saue.

‡ Ebr. a widow woman.

c Vnder this parable she describeth the death of Amnon by Absalom.

d Because hee hath slaine his brother, he ought to be slaine according to the law, Gen. 9 6. exod. 21. 12.

e As touching the breach of the law, which punisheth blood, let mee beare the blame.

‖ Or, innocent.

f Swear that they shall not reuenge the blood which are many in number.

12 Then the woman said, I pray thee, let thine handmaid speake a word to my lord the King. And he said, Say on.

13 Then the woman said, Wherefore then hast thou [g] thought such a thing against the people of God, or why doeth the King, as one which is faultie, speake this thing, that hee will not bring againe his banished?

14 For we must needs die, and wee are as water spilt on the ground, which cannot be gathered vp againe: neither doeth God ‖ spare any person, yet doeth hee appoint [h] meanes, not to cast out from him, him that is expelled.

15 Nowe therefore that I am come to speake of this thing vnto my lord the King, the cause is, that the people [i] haue made me afraid: therefore thine handmaid said, Now will I speake vnto the King: it may be that the King will perfourme the request of his handmaid.

16 For the King wil heare, to deliuer his handmaid out of the hand of the man that would destroy mee, and also my sonne from the inheritance of God.

17 Therefore thine handmaid said, The word of my lord the king shal now be ‡ comfortable: for my lord the king is euen as an [k] Angel of God in hearing of good and bad: therefore the Lord thy God be with thee.

18 Then the King answered, and said vnto the woman, Hide not from me, I pray thee, the thing that I shall aske thee. And the woman said, Let my lord the King now speake.

18 And the King said, Is not [l] the hand of Ioab with thee in all this? Then the woman answered, and said, As thy soule liueth, my lord the king, I wil not turn to the right hand nor to the left, from ought that my lord the king hath spoken: for euen thy seruant Ioab bade me, and he put all these words in the mouth of thine handmaid.

20 For to the intent that I should [m] change the forme of speach, thy seruant Ioab hath done this thing: but ‖ my lord is wise according to the wisedome of an Angel of God, to vnderstand all things that are in the earth.

21 ¶ And the King said vnto Ioab, Behold now, I haue [n] done this thing: goe then, and bring the yong man Absalom againe.

22 And Ioab fell to the ground on his face, and bowed himselfe, and ‡ thanked the king. Then Ioab said, This day thy seruant knoweth, that I haue found grace in thy sight my lord the king, in that the king hath fulfilled the request of his seruant.

23 ¶ And Ioab arose, and went to Geshur, and brought Absalom to Ierusalem.

24 And the king said, Let him [o] turne to his owne house, and not see my face. So Absalom turned to his owne house, and saw not the kings face.

25 Now in all Israel there was none to be so much praised for beauty as Absalom: from the sole of his foot euen to the top of his head there was no blemish in him.

26 And when he polled his head, (for at euery yeares end he polled it, because it was tow heauie for him, therefore he polled it) hee weighed the haire of his head at two hundred [p] shekels by the kings weight.

27 And Absalom had three sonnes, and one daughter named Tamer, which was a faire woman to looke vpon.

28 ¶ So Absalom dwelt the space of two yeares in Ierusalem, and saw not the kings face.

29 Therefore Absalom sent for Ioab to send him to the king, but he would not come to him: and when hee sent againe, hee would not come.

30 Therefore he said vnto his seruants, Behold, Ioab hath a ‖ field by my place, and hath barly therein: goe, and set it [q] on fire: and Absaloms seruants set the field on fire.

31 Then Ioab arose, and came to Absalom vnto his house, & said vnto him. Wherefore haue thy seruants burnt my field with fire?

32 And Absalom answered Ioab, Behold I sent for thee, saying, Come thou hither, and I will send thee to the King for to say, Wherefore am I come from Geshur: it had beene better for me to haue beene there still: now therefore let me see the kings face: and [r] if there be any trespasse in me, let him kill mee.

33 Then Ioab came to the king, and told him: and hee called for Absalom, who came to the king, & bowed himselfe to the ground on his face before the king, and the king kissed Absalom.

CHAP. XV.

2 The practises of Absalom to aspire to the kingdome. 14 Dauid and his flee. 31 Dauids prayer. 34 Hushai is sent to Absalom to discouer his counsel.

After this, Absalom ‡ prepared him charets and horses, and fiftie men to [a] run before him.

2 And Absalom rose vp early, and stood hard by the entring in of the gate: and euery man that had any ‖ matter, and came to the king for iudgement, him did Absalom call vnto him, and said, Of what citie art thou? and hee answered, Thy seruant is of one of the [b] tribes of Israel.

3 Then Absalom sayd vnto him, See, thy matters are good and righteous, but there is no man deputed of the king to heare thee.

4 Absalom sayd moreouer, [c] Oh that I were made iudge in the land, that euery man which hath any matter or controuersie, might come to mee, that I might doe him iustice.

5 And when any man came neere to him, and did him obeisance, he put forth his hand, and tooke him, and kissed him.

6 And on this maner did Absalom to all Israel, that came to the king for iudgement: so Absalom [d] stale the hearts of the men of Israel.

7 ¶ And after [e] fortie yeeres, Absalom said vnto the king, I pray thee, let me goe to Hebron, and render my vow which I haue vowed vnto the Lord.

8 For thy seruant vowed a vow when I remained in Geshur, in Aram, saying, If the Lord shall bring me againe in deede to

g Why doest thou giue contrary sentence in thy sonne Absalom?

‖ Or, accept.

h God hath prouided ways (as sanctuaries) to saue them oft times, whom man iudgeth worthy death.

i For I thought they would kill this mine heire.

‡ Ebr. rest.

k Is of great wisedome to discerne right from wrong.

l Hast not thou done this by the counsel of Ioab?

m By speaking rather in a parable then plainly.

‖ Or, none can hide ought from the king.

n I haue granted thy request.

‡ Ebr. blessed.

o Couering heereby his affection, and shewing some part of iustice to please the people.

‖ Or, possession.

q The wicked are impacient in their affections, and spare no vnlawfull meanes to compasse them.

r If I haue offended by reuenging my sisters dishonour: thus the wicked iustifie themselues in their euill.

‡ Ebr made him.

a Which were as a guard to set forth his estate.

‖ Or, controuersie.

b That is, noting of what citie or place he was.

c Thus by slander, flatterie and faire promises, the wicked seeke preferment.

d By enticing them from his father to himselfe.

e Counting frō the time that the Israelites had asked a king of Samuel.

in Ierusalem, I will [f] serue the Lord.
9 And the king sayd vnto him, Goe in peace. So he arose, and went to Hebron.
10 ¶ Then Absalom sent spies throwout all the tribes of Israel, saying, When ye heare the sound of the trumpet, ye shall say, Absalom reigneth in Hebron.
11 ¶ And with Absalom went two hundreth men out of Ierusalem, that were [g] called: [h] they went in their simplicitie, knowing nothing.
12 Also Absalom sent for Ahithophel the Gilonite Dauids counseller, from his citie Giloh, while hee offered sacrifices: and the treason was great: for the people ‡ increased still with Absalom.
13 ¶ Then came a messenger to Dauid, saying, The hearts of the men of Israel are turned after Absalom.
14 Then Dauid said vnto al his seruants that were with him at Ierusalem, Vp, and let vs flee: for wee shall not escape from [h] Absalom: make speede to depart, lest hee come suddenly and take vs, and bring euill vpon vs, and smite the citie with the edge of the sword.
15 And the Kings seruants sayd vnto him, Behold, thy seruants are readie to doe according to all that my lord the King shall ‡ appoint.
16 So the King departed and all his houshold ‡ after him, and the King left ten concubines to keepe the house.
17 And the king went footh and all the people after him, and tarried in a ‖ place [i] farre off
18 And all his seruants went about him, and all the [k] Cherethites, and all the Pelethites, and all the Gittites, euen six hundreth men which were come after him from Gath, went before the king.
19 Then said the king to [l] Ittai the Gittite, Wherefore commest thou also with vs? Returne and abide with the king, for thou art a stranger: depart thou therefore to thy place.
20 Thou camest yesterday, and should I cause thee to wander to day and goe with vs? I will goe whither I can: therefore returne thou, and carie againe thy [m] brethren: mercy and [n] truth be with thee.
21 And Ittai answered the King, and sayd, As the Lord liueth, and as my lord the king liueth, in what place my lord the king shall be, whether in death or life, euen there surely will thy seruant be.
22 Then Dauid said to Ittai, Come, and goe forward. And Ittai the Gittite went, and all his men, and all the children that were with him.
23 And all the countrey wept with a loud voice, and [o] all the people went forward, but the king passed ouer the brooke Kidron: and all the people went ouer toward the way of the wildernesse.
24 ¶ And lo, Zadok also was there, and all the Leuites with him, [p] bearing the Arke of the Couenant of God, and they set downe the Arke of God, and Abiathar went [q] vp vntill the people were all come out of the citie.

f By offering a peace offering, which was lawfull to doe in any place.
g And bid to his feast in Hebron.
‡ Ebr. went and increased.
h Whose heart he saw that Satan had so possessed, that he would leaue no mischiefe vnattempted.
‡ Ebr. chose.
‡ Ebr. at his feete.
‖ Or, house
i To wit, from Ierusalem.
k These were as the kings gard, or as some write, his counsellers.
l Who as some write, was the kings sonne of Gath.
m Meaning, the of his familie.
n God requite thee thy friendship and fidelity.
o To wit, the six hundreth men.
p Which was the charge of the Kohathites, Numb.4.4.
q To stand by the Arke.

25 Then the king said vnto Zadok, Carie the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lord, he will bring me againe, and shew me both it, and the ‖ Tabernacle thereof.
26 But if he thus say, I haue no delight in thee, behold, [r] heere am I, let him doe to me as seemeth good in his eyes.
27 The king said againe vnto Zadok the Priest, Art not thou a [s] Seer? returne into the citie in peace, and your two sonnes with you: to wit, Ahimaaz thy sonne, and Ionathan the sonne of Abiathar.
28 Behold, I wil tary in the fields of the wildernesse, vntill there come some word from you to be told me.
29 Zadok therefore and Abiathar caried the Arke of God againe to Ierusalem, and they tarried there.
30 And Dauid went vp the mount of Oliues, and wept as he went vp, and had his head [t] couered, and went barefooted: and all the people that was with him, had euery man his head couered, and as they went vp, they wept.
31 Then one told Dauid, saying, Ahithophel is one of them that haue conspired with Absalom. And Dauid said, O Lord, I pray thee, turne the [u] counsell of Ahithophel into foolishnesse.
32 ¶ Then Dauid came to the top of the mount where hee worshipped God, and behold, Hushai the Archite came against him with his coate torne, and hauing earth vpon his head.
33 Vnto whom Dauid said, If thou goe with me, thou shalt be a burthen vnto me.
34 But if thou returne to the city, and say vnto Absalom, I will bee thy [u] seruant, O king, (as I haue beene in time past thy fathers seruant, so will I now be thy seruant) then thou mayest bring mee the counsell of Ahithophel to nought.
35 And hast thou not there with thee Zadok and Abiathar the Priestes? therefore whatsoeuer thou shalt heare out of the kings house, thou shalt shew to Zadok and Abiathar the Priests.
36 Behold, there are with them their two sonnes: Ahimaaz Zadoks sonne, and Ionathan Abiathars sonne: by them also shall yee send me euery thing that ye can heare.
37 So Hushai Dauids friend went into the city: and Absalom came into Ierusalem.

‖ Or, his Tabernacle.
r The faithfull in all their afflictions shew themselves obedient to Gods will.
1. Sam. 9. 9.
s With ashes and dust in signe of sorrow.
t The counsel of the crafty worldlings doth more harme then the open force of the enemie.
u Though Hushai dissembled here at the kings request, yet may we not vse this example to excuse our dissimulation.

CHAP. XVI.

1 The infidelitie of Ziba. 5 Shimei curseth Dauid. 16 Hushai commeth to Absalom. 21 The counsell of Ahithophel for the concubines.

When Dauid was a little past the [a] top of the hill, behold, Ziba the seruant of Mephibosheth mette him with a couple of asses sadled, and vpon them two hundreth cakes of bread, and an hundreth bunches of raisins, and an hundreth of [b] dried figs, and a bottle of wine.
2 And the king sayd vnto Ziba, What meanest thou by these? And Ziba sayde, They bee [b] asses for the kings houshold to ride on, and bread and dried figges for the young men to eate, and wine that the faint may drinke in the wildernesse.

a Which was the hill of Oliues, Chap. 15. 30.
‖ Or, figge cakes.
b Commonly there are no viler vitaiours then they, which vnder pretence of friendship accuse others.

3 And the king said, But where is thy maisters sonne? Then Ziba answered the king, Behold, he remaineth in Ierusalem: for he said, This day shall the house of Israel restore me the kingdome of my father.

4 Then said the king to Ziba, Behold, thine are all that pertained vnto Mephibosheth. And Ziba said, ‡ I beseech thee, let me finde grace in thy sight, my lord, O king.

5 ¶ And when king Dauid came to [c] Bahurim, behold, thence came out a man of the family of the house of Saul, named Shimei the sonne of Gera: and he came out, and cursed.

6 And he cast stones at Dauid, and at all the seruants of king Dauid: and all the people, and all the men of warre were on his [d] right hand, and on his left.

7 And thus said Shimei when he cursed, Come forth, come forth thou ‡ murtherer, and ‡ wicked man.

8 The Lord hath brought vpon thee all the [e] blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath deliuered thy kingdome into the hand of Abialom thy sonne: and behold, thou art taken in thy wickednesse, because thou art a murtherer.

9 Then said Abishai the sonne of Zeruiah vnto the king, Why doeth this * dead dogge curse my lord the king? let me goe, I pray thee, and take away his head.

10 ¶ But the king said, What haue I to doe with you, yee sonnes of Zeruiah? for hee curseth, euen because the Lord hath [f] bidden him curse Dauid: who dare then say, Wherefore hast thou done so?

11 And Dauid said to Abishai, and to all his seruants, Behold, my sonne, which came out of mine owne bowels, seeketh my life: then how much more now may this sonne of Iemini? Suffer him to curse: for the Lord hath bidden him.

12 It may be that the Lord will loke on ‖ mine affliction, and [g] doe me good for his cursing this day.

13 And as Dauid and his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as he went, and threw stones against him, and cast dust.

14 Then came the king and all the people that were with him wearie, and refreshed themselues [h] there.

15 ¶ And Abialom, and all the people, the men of Israel came to Ierusalem, and Ahithophel with him.

16 And when Hushai the Archite Dauids friend was come vnto Abialom, Hushai said vnto Abialom, ‡ God saue the king, God saue the king.

17 Then Abialom said to Hushai, Is this thy kindenesse to thy [i] friend? Why wentest thou not with thy friend?

18 Hushai then answered vnto Abialom, Nay, but whom the Lord, and this people, and all the men of Israel chuse, his will I be, and with him will I dwell.

19 And ‡ moreouer vnto whom shall I doe seruice? not to his sonne? As I serued before thy father, so will I before thee?

20 ¶ Then spake Abialom to Ahithophel, Giue counsell what we shall doe.

21 And [k] Ahithophel said vnto Abialom, Goe in to thy fathers concubines, which he hath left to keepe the house: and when all Israel shall heare, that thou art abhorred of thy father, the handes of all that are with thee, shall be strong.

22 So they spred Abialom a tent vpon the top of the house, and Abialom went in to his fathers concubines in the sight of all Israel.

23 And the counsell of Ahithophel which he counselled in those dayes, was like as one had asked [l] counsell at the oracle of God: so was all the counsell of Ahithophel both with Dauid and with Abialom.

‡ Ebr. I worship.

c Which was a citie in the tribe of Benianin.

d That is, round about him.

‡ Ebr. man of blood.

‡ Ebr. man of Belial.

e Reproching him as though by his meanes Ish-bosheth and Abner were slaine.

1. Sam. 24. 15. chap. 3. 8.

f Dauid felt that this was ‡ iudgement of God for his sinne, and therefore humbleth himselfe to his rod.

‖ Or, my teares.

g Meaning, that the Lord will send comfort to his when they are oppressed.

h To wit, at Bahurim.

‡ Ebr. let the king liue.

i Meaning, Dauid.

‡ Ebr. the second time.

k Suspecting the change of the kingdome, and so his owne ouerthrow, he giueth such counsell as might most hinder his fathers reconciliation: and also declare to the people that Abialom was in highest authoritie.

l It was so esteemed for the successe thereof.

CHAP. XVII.

7 Ahithophels counsell is ouerthrown by Hushai. 14 The Lord had so ordeined. 19 The Priests sons are hid in the well. 22 Dauid goeth ouer Iordan. 23 Ahithophel hangeth himselfe. 27 They bring vitailes to Dauid.

MOreouer, Ahithophel sayd to Abialom, [a] Let mee chuse out now twelue thousand men, and I will vp and follow after Dauid this night,

2 And I will come vpon him: for hee is wearie, and weake handed: so I will feare him, and all the people that are with him, shall flee, and I will smite the king onely,

3 And I will bring against all the people vnto thee, and when all shal returne, ([b] the man whom thou seekest being slaine) all the people shall be in peace.

4 And the saying ‡ pleased Abialom well, and all the Elders of Israel.

5 Then said Abialom, Call now Hushai the Archite also, and let vs heare likewise ‡ what he saith.

6 So when Hushai came to Abialom, Abialom spake vnto him, saying, Ahithophel hath ‖ spoken thus: shall wee doe after his saying, or no? tell thou.

7 Hushai then answered vnto Abialom, The counsell that Ahithophel hath giuen, is not [c] good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they bee strong men, and are chafed in mind, as a beare robbed of her whelpes in the field: also thy father is a valiant warriour, and will not ‖ lodge with the people.

9 Behold, he is hid now in some caue, or in some place: and though some of them bee ouerthrowen at the first, yet the people shall heare and say, The people that follow Abialom, ‡ be ouerthrowen.

10 Then hee also that is valiant, whose heart is as the heart of a lion, shall ‡ shrinke and faint: for all Israel knoweth, that thy father is valiant, and they which bee with him, stout men.

11 Therefore my counsel is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba, as the sand of the Sea in number, and that thou goe to battell in thine owne person.

12 So shall wee come vpon him in some place, where wee shall finde him, and ‖ wee will vpon him, as the dew falleth on the ground:

a The wicked are so greedie to execute their malice, that they leaue none occasion that may further the same.

b Meaning, Dauid.

‡ Ebr. was right in the eyes of Abialom.

‡ Ebr. what is in his mouth.

‖ Or, giuen such counsell.

c Hushai sheweth himself faithfull to Dauid, in that hee reprooueth this wicked counsel and purpose.

‖ Or, tary all night.

‡ Ebr. haue a breach or ruine.

‡ Ebr. melt.

‖ Or, we will come against him.

ground: and of all the men that are with him, we will not leaue him one.

13 Moreouer, if he be gotten into a city, then shall all the men of Israel bring ropes to that city, and we will draw it into the riuer, vntill there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel sayd, The counsell of Hushai the Archite, is better then the counsell of Ahithophel: for the Lord had ‖ determined to destroy the [d] good counsell of Ahithophel, that the Lord might [e] bring euil vpon Absalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priests, Of this & that manner did Ahithophel and the elders of Israel counsell Absalom: and thus and thus haue I counselled.

16 Now therefore send quickly, and shew David, saying, Tarie not this night in the fields of the wildernesse, but rather get thee [f] ouer, lest the King be deuoured, and all the people that are with him.

17 ¶ Now Ionathan and Ahimaaz abode by ‖ En-rogel: (for they might not bee seene to come into the city) & a maid went, and told [g] them, and they went and shewed King Dauid.

18 Neuertheleſſe a yong man saw them, and told it to Absalom: therefore they both departed quickly, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And [h] the wife tooke and spred a couering ouer the wells mouth, and spred ground corne thereon, that the thing should not bee knowen.

20 And when Absaloms seruants came to the wife into the house, they sayd, Where is Ahimaaz and Ionathan? And the woman answered them, They bee gone ouer the [i] brooke of water. And when they had sought them, and could not finde them, they returned to Ierusalem.

21 And assoone as they were departed, the other came out of the well, and went and told King Dauid, and sayd vnto him, Vp, and get you quickely ouer the water: for [k] such counsel hath Ahithophel giuen against you.

22 Then Dauid arose, and all the people that were with him, and they went ouer Iorden [l] vntill the dawning of the day, so that there lacked not one of them, that was not come ouer Iorden.

23 ¶ Now when Ahithophel saw that his counsel was not followed, he sadled his asse, and arose, and hee went home vnto his city, and put his houshold in order, and [m] hanged himselfe, and died, and was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Iorden, he, and all the men of Israel with him.

25 And Absalom made Amasa captaine of the hoste in the stead of Ioab: which Amasa was a mans sonne named Ithra an Israelite, that went in to Abigail the daughter of [n] Nahash, sister to Zeruiah Ioabs mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahesh out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lo-debar, and Barzelai the Gileadite out of Rogel,

28 [o] Brought beds, and basens, and earthen vessels, and wheate, and barley, and floure, and parched corne, and beanes, and lentiles, and parched corne.

29 And they brought hony, and butter, and sheepe, and cheese of kine for Dauid, and for the people that were with him, to eat: for they sayd, The people is hungry, and weary, and thirsty in the wildernesse.

‖ Or, commanded.

d That counsell which seemed good at the first to Absalom, Verse 4.

e For by the counsell of Hushai he went to the battel where he was destroied.

f That is, ouer Iorden.

‖ Or, the well of Rogel.

g Meaning, the message from their fathers.

h Thus God sendeth succour to his in their greatest dangers.

i The Chalde text readeth, Now they haue passed the Iorden.

k To wit, to pursue thee with all haste.

l They travailed all night, and by morning had all their company passed ouer.

m Gods iust vengeance euen in this life is powred on them which are enemies, traitors, or persecuters of his Church.

n Who was also called Ishai Dauids father.

o God sheweth himselfe most liberall to his when they seeme to be vtterly destitute.

CHAP. XVIII.

2 Dauid diuideth his armie into three parts. 9 Absalom is hanged, slaine, and cast in a pit. 33 Dauid lamenteth the death of Absalom.

THen Dauid [a] numbred the people that were with him, and set ouer them captaines of thousands, and captaines of hundreds.

2 And Dauid sent forth the third part of the people vnder the hand of Ioab, and the third part vnder the hand of Abishai Ioabs brother the sonne of Zeruiah: and the other third part vnder the hand of Ittai the Gittite, and the king said vnto the people, I will goe with you my selfe also.

3 But the people answered, Thou shalt not goe forth: for if wee flee away, they will not regard vs, neither will they passe for vs, though halfe of vs were slaine: but thou [b] art now worth ten thousand of vs: therefore now it is better that thou succour vs out of the city.

4 Then the King said vnto them, What seemeth you best, that I will doe. So the King stood by the gate side, and all the people came out by hundreths, and by thousands.

5 And the King commaunded Ioab and Abishai, and Ittai, saying, Entreate the yong man Absalom gently for my sake, and all the people heard when the king gaue all the captaines charge concerning Absalom.

6 So the people went out into the field to meete Israel, and the battell was in the [c] wood of Ephraim:

7 Where the people of Israel were slaine before the seruants of Dauid: so there was a great slaughter that day, euen of twentie thousand.

8 ¶ For the battell was scattered ouer all the countrey: and the wood deuoured much more people that day, then did the sword.

9 ¶ Now Absalom met the seruants of Dauid, and Absalom rode vpon a mule: and the mule came vnder a great thicke oke: and his head caught hold of the oke, and hee was taken vp ‖ betweene the heauen and the earth: and the mule that was vnder him, went away.

10 And one that saw it, tolde Ioab, saying, Behold, I saw Absalom hanged in an oke.

11 Then Ioab says vnto the man that told

a For certaine of the Reubenites, Gadites, and of the halfe tribe, could not beare the insolency of the sonne against the father, and therefore ioyned with Dauid.

b Signifying, that a good gouernour ought to be so deare vnto his people, that they will rather lose their liues, then that ought should come vnto him.

c So called, because the Ephraimites (as some say) fed their cattell beyond Iorden in this wood

‖ This is a terrible example of Gods vengeance against them that are rebels or disobedient to their parents.

told him, And hast thou indeed seene? why then diddest not thou there smite him to the ground, and I would haue giuen thee ten [a] shekels of siluer, and a girdle?

Gene. 23. 15.

12 Then ye man said vnto Ioab, Though I should ‡ receiue a thousand shekels of siluer in mine hand, yet would I not lay mine hand vpon the kings son: for in our hearing the king charged thee, and Abishai, and Ittai, saying, Beware, lest any touch the young man Absalom.

‡ Ebr. weigh vpon mine hand.

13 If I had done it, it had bene ‡ the danger of my life: for nothing can bee hid from the King: yea, thou thy selfe wouldest haue bene against me.

‡ Ebr. a lie against my soule.

14 Then sayd Ioab, I will not thus tary with thee. And hee toke three darts in his hand, and thrust them ‡ through Absalom, while hee was yet aliue in the middes of the oake.

‡ Ebr. in the heart of Absalom.

15 And ten seruants that bare Ioabs armour, compassed about and smote Absalom, and slew him.

16 Then Ioab [d] blew the trumpet, and the people returned from pursuing after Israel: for Ioab held backe the people.

d For he had pitie of the people which was seduced by Absaloms flatterie.

17 And they tooke Absalom, and cast him into a great [e] pit in the wood, and layde a mighty great heape of stones vpon him: and all Israel fled euery one to his tent.

e Thus God turned his vaine glory to shame.

18 Now Absalom in his life time had taken and reared him vp a pillar, which is in the [f] kings dale: for he said, I haue no [g] sonne to keepe my name in remembrance. And hee called the pillar after his owne name, and it is called vnto this day, Absaloms place.

Gen. 14. 17.

f It seemeth that God had punished him in taking away his children, Chap. 14. 27.

g For Ioab bare a good affection to Ahimaaz, and doubted how Dauid would take the report of Absaloms death.

19 ¶ Then said Ahimaaz the sonne of Zadok, I pray thee, let me runne and beare the king tidings, that the Lord hath ‡ deliuered him out of the hand of his enemies.

‡ Ebr. iudged.

20 And Ioab sayde vnto him, Thou [g] shalt not be the messenger to day, but thou shalt beare tidings another time, but to day thou shalt beare none: for the kings sonne is dead.

21 Then said Ioab to Cushi, Go, tell the king what thou hast seene. And Cushi bowed himselfe, and ran.

22 Then said Ahimaaz the sonne of Zadok againe to Ioab, What I pray thee, if I also run after Cushi? And Ioab said, Wherefore now wilt thou run, my son, seeing that thou hast no tidings to bring?

23 Yet what if I run? Then he said vnto him, Runne. So Ahimaaz ran by the way of the plaine, and ouerwent Cushi.

24 Now Dauid sate betweene the two [h] gates. And the watchman went to the top of the gate vpon the wal, and lift vp his eyes and saw, and behold, a man came running alone.

h He sate in the gate of the city of Mahanaim.

25 And the watchman cried, and told the king. And the king said, If he be alone, ‡ he bringeth tidings. And hee came apace, and drew neere.

‡ Ebr. tidings are in his mouth.

26 And the watchman saw another man running, and the watchman called vnto the porter, and said, Behold, another man runneth alone. And the king said, He also bringeth tidings.

27 And the watchman said, ‡ Me thinketh the running of the foremost is like the running of Ahimaaz the sonne of Zadok. Then the king said, He is a [i] good man, & commeth with good tidings.

‡ Ebr. I see the running.

i He had had experience of his fidelity, Chap. 17. 21.

28 And Ahimaaz called, and said vnto the king, Peace be with thee: and he fell down to the earth vpon his face before the king, and said, Blessed be the Lord thy God, who hath ‖ shut vp the men that lift vp their hands against my lord the king.

‖ Or, deliuered vp.

29 And the King sayd, Is the yong man Absalom safe? And Ahimaaz answered, When Ioab sent the kings [k] seruant and me thy seruant, I sawe a great tumult, but I knew not what.

k To wit, Cushi, who was an Ethiopian.

30 And the King sayd vnto him, Turne aside, and stand here. So he turned aside, and stood still.

31 And behold, Cushi came, & Cushi said, ‡ Tidings, my lord the King: for the Lord hath deliuered thee this day out of the hand of all that rose against thee.

‡ Ebr. tidings is brought.

32 Then the king said vnto Cushi, Is the yong man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to doe thee hurt, bee as that yong man is.

33 And the king was [l] moued, and went vp to the chamber ouer the gate, and wept: and as he went, thus hee said, O my sonne Absalom, my sonne, my sonne Absalom: would God I had died for thee, O Absalom, my sonne, my sonne.

l Because he considered both the iudgement of God against his sinne, and could not otherwise hide his fatherly affection toward his sonne.

CHAP. XIX.

7 Ioab encourageth the king. 8 Dauid is restored. 23 Shimei is pardoned. 24 Mephibosheth meeteth the king. 39 Barzillas departeth. 41 Israel striueth with Iudah.

AND it was told Ioab, Behold, the king weepeth and mourneth for Absalom.

2 Therefore the ‡ victory of that day was turned into mourning to all the people: for the people heard say that day, The king sorroweth for his sonne.

‡ Ebr. salnation, or deliuerance.

3 And the people went that day into the citie ‖ secretly, as people confounded hide themselues when they flee in battell.

‖ Or, by stealth.

4 So the king [a] hid his face, and the king cryed with a lowde voyce, My sonne Absalom, Absalom my sonne, my sonne.

a As they doe that mourne.

5 ¶ Then Ioab came into [b] the house to the king, and sayd, Thou hast shamed this day the faces of all thy seruants, which this day haue saued thy life, and the liues of thy sonnes and of thy daughters, and the liues of thy wiues, and the liues of thy concubines,

b At Mahanaim.

6 In that thou loueest thine enemies, and hatest thy friendes: for thou hast declared this day, that thou regardest neither thy ‖ princes nor seruants: therefore this day I perceiue that if Absalom had liued, and wee all had died this day, that then it would haue ‡ pleased thee well.

‖ Or, captaints.

‡ Ebr. bene right in thine eyes.

7 Now therefore vp, come out, and speake ‡ comfortably vnto thy seruants: for I sweare by the Lord, Except thou come out, there will not tary one man with thee this

‡ Ebr. to the heart of thy seruants.

this night: and that wil be worse vnto thee, then all the euill that fell on thee from thy youth hitherto.

8 Then the King arose, and sate in the [c] gate: and they told vnto all the people, saying, Behold, the King doeth sit in the gate: and all the people came before the King: for Israel had fled euery man to his tent.

9 ¶ Then all the people were at [d] strife throughout all the tribes of Israel, saying, The King saued vs out of the hand of our enemies, and he deliuered vs out of the hand of the Philistins, and now he is fled out of the land for Absalom.

10 And Absalom, whom we anointed ouer vs is dead in battell: therefore why are ye so slow to bring the King againe?

11 But King Dauid sent to Zadok, and to Abiathar the [e] Priests, saying, Speake vnto the Elders of Iudah, and say, Why are yee behinde to bring the King againe to his house? (for the saying of all Israel is come vnto the King, euen to his house.)

12 Ye are my brethren: my bones and my flesh are yee: wherefore then are yee the last that bring the King againe?

13 Also say ye to Amasa, Art thou not my bone and my flesh? God do so to me and more also, if thou be not captaine of the hoste to me for euer in the [f] room of Ioab.

14 So he bowed the hearts of all the men of Iudah, as of one man: therefore they sent to the King, saying, Returne thou with all thy seruants.

15 ¶ So the King returned, and came to Iorden. And Iudah came to Gilgal, for to goe to meete the King, and to conduct him ouer Iorden.

16 ¶ And [g] Shimei the sonne of Gera the sonne of Iemini, which was of Bahurim, hasted and came downe with the men of Iudah to meet King Dauid,

17 And a thousand men of Beniamin with him, and * Ziba the seruant of the house of Saul, and his fifteene sonnes and twenty seruants with him, and they went ouer Iorden before the King.

18 And there went ouer a boate to carie ouer the Kings household, and to doe him pleasure. Then Shimei the sonne of Gera fell before the King, when he was come ouer Iorden,

19 And sayd vnto the King, Let not my lord impute * wickednesse vnto mee, nor remember the thing that thy seruant did [h] wickedly when my lord the King departed out of Ierusalem, that the King should take it to his heart.

20 For thy seruant doeth knowe that I haue done amisse: therefore behold, I am the first this day of all the house of [i] Ioseph, that am come to goe downe to meet my lord the King.

21 But Abishai the sonne of Zeruiah answered, and said, Shall not Shimei die for this, because hee cursed the Lords annointed?

22 And Dauid said, What haue I to doe with you, ye sonnes of Zeruiah, that this day yee should be aduersaries vnto mee? Shall there any man die this day in Israel? for doe not I knowe that I am this day King ouer Israel?

23 Therefore the King sayd vnto Shimei, Thou shalt not [k] die: and the king sware vnto him.

24 ¶ And Mephibosheth the sonne of Saul came downe to meete the King, and had neither washed his feete, nor dressed his beard, nor washed his clothes from the time the King departed, vntill hee returned in peace.

25 And when [l] hee was come to Ierusalem, and met the King, the King said vnto him, Wherefore wentest thou not with mee, Mephibosheth?

26 And he answered, My lord the king, my seruant deceiued me: for thy seruant said, I would haue mine asse sadled to ride thereon, for to goe with the king, because thy seruant is lame.

27 And he hath * accused thy seruant vnto my lord the king: but my lord the king is as an [m] Angel of God: doe therefore thy pleasure.

28 For all my fathers house were [n] but dead men before my lord the king, yet didst thou set thy seruant among them that did eate at thine owne table: what right therefore haue I yet to crie any more vnto the king?

29 And the king sayd vnto him, Why speakest thou any more of thy matters? I haue sayd, Thou, and Ziba diuide the [o] lands.

30 And Mephibosheth said vnto the king, Yea, let him take all, seeing my lord the king is come home in peace.

31 ¶ Then Barzillai the Gileadite came downe from Rogelim, and went ouer Iorden with the king, to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, euen fourescore yeere old, and hee had prouided the king of sustenance, while hee lay at Mahanaim: for he was a man of very great substance.

33 And the king sayde vnto Barzillai, Come ouer with mee, and I will feede thee with me in Ierusalem.

34 And Barzillai sayd vnto the king, ‡ How long haue I to liue, that I should goe vp with the king to Ierusalem?

35 I am this day fourescore yere old: and can I discerne betweene good or euill? Hath thy seruant any taste in that I eate, or in that I drinke? Can I heare any more the voyce of singing men and women? wherefore then should thy seruant bee any more a [p] burden vnto my lord the king?

36 Thy seruant will go a little way ouer Iorden with the king, and why will the king recompense it with such a reward?

37 I pray thee, let thy seruant turne backe againe, that I may die in mine owne citie, and bee buried in the graue of my father, & of my mother: but behold thy seruant [q] Chimham, let him goe with my lord the king, and doe to him what shall please thee.

38 And the king answered, Chimham shall goe with me, and I will doe to him that thou shalt be content with: and whatsoeuer

c Where the most resort of the people hanted.

d Euery one blamed another, and stroue who should first bring him home.

e That they should reproue the negligence of the Elders, seeing the people were so forward.

f By thie policie Dauid thought that by winning of the captaine, he should haue the hearts of all the people.

g Who had before reuiled him, Chap.16.13.

Chap.16.2.

Chap.16.15.

h For in his aduersitie he was his most cruell enemie, and now in his prosperity seeketh by flatterie to creepe into fauour.

i By Ioseph he meaneth Ephraim, Manasseh, and Beniamin (wherof he was) because these three were vnder one standerd, Numb.2.18.

k By my hands, or during my life, as reade 1. King.2.8,9.

l When Mephibosheth being at Ierusalem had met the King.

Chap.16.3.

m Able for his wisedome to iudge in all matters.

n Worthy to die for Sauls cruelty towards thee.

o Dauid did euil in taking his lands from him before he knew the cause, but much worse, that knowing the truth, he did not restore them.

‡ Ebr. how many dayes are the yeeres of life.

p He thought it not meete to receiue benefits of him to whom he was not able to doe seruice againe

q My sonne.

thou shalt || require of me, that will I doe for thee.

39 So all the people went ouer Iorden: and the King passed ouer: and the King kissed Barzillai, and || blessed him, and hee returned vnto his owne place.

40 ¶ Then the King went to [r] Gilgal, and Chimham went with him, and all the people of Iudah conducted the king, and also halfe the people of [s] Israel.

41 And behold, all the men of Israel came to the King, and said vnto the King, Why haue our brethren the men of Iudah stolen thee away, and haue brought the King and his houshold, and all Dauids men with him ouer [t] Iorden?

42 And all the men of Iudah answered the men of Israel, Because the king is neere of kinne to vs: and wherefore now be ye angry for this matter? haue wee eaten of the kings cost, or haue we taken any bribes?

43 And the men of Israel answered the men of Iudah, and said, ¶ Wee haue ten parts in the King, and haue also more right to Dauid then ye, ¶ Why then did ye despise vs, ‖ that our aduise should not be first had in restoring our King? And the words of the men of Iudah were fiercer then the wordes of the men of Israel.

|| Or, chuse.

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r Where the tribe of Iudah taried to receiue him.

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Then there was come [a] thither a wicked man (named Sheba the sonne of Bichri a man of Iemini) and he blew the trumpet, and said, ¶ We haue no part in [b] Dauid, neither haue wee inheritance in the sonne [c] of Ishai: every man to his tents, O Israel.

2 So every man of Israel went from Dauid, and followed Sheba the sonne of Bichri: but the men of Iudah claue fast vnto their King, from [d] Iorden euen to Ierusalem.

3 When Dauid then came to his house to Ierusalem, the King tooke the ten women his * concubines that he had left behind him to keepe the house, and put them in ward, and fed them, but lay no more with them: but they were inclosed vnto the day of their death, liuing in widowhood.

4 ¶ Then said the King to [e] Amasa, Assemble mee the men of Iudah within three dayes, and be thou here present.

5 So Amasa went to assemble Iudah, but he tarried longer then the time which hee had appointed him.

6 Then Dauid said to Abishai, Nowe shall Sheba the sonne of Bichri doe vs more harme then did Absalom: take thou therefore thy [f] lords seruants, and follow after him, lest hee get him walled cities, and escape vs.

7 And there went out after him Ioabs men, and the * Cherethites and the Pelethites, and all the mighty men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichri.

8 When they were at the great stone, which is in Gibeon, Amasa went before them, and Ioabs [g] garment, that he had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loynes in the sheath, and as he went, it vsed to fall out.

9 And Ioab said to Amasa, Art thou in ‡ health, my brother? And Ioab tooke Amasa by the beard with the right hand to kisse him.

10 But Amasa tooke no heed to the sword that was in Ioabs hand: for therewith hee smote him in the fifth ribbe, and shed out his bowels to the ground, and ‡ smote him not the second time: so he died. Then Ioab and Abishai his brother followed after Sheba the sonne of Bichri.

11 And one of Ioabs men [h] stood by him, and said, He that fauoureth Ioab, & hee that is of Dauids part, let him goe after Ioab.

12 And Amasa wallowed in blood in the mids of the way: and when the man sawe that all the people stood still, he remoued Amasa out of the way into the field, and cast a cloth vpon him, because he saw that every one that came by him, stood still.

13 ¶ When hee was remoued out of the way, every man went after Ioab to follow after Sheba, the sonne of Bichri.

14 And he went thorow all the tribes of Israel vnto Abel, and [i] Bethmaachah and all places of Berim: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, neere to Bethmaachah: and they cast vp a mount against the citie, and the people thereof stood on the rampier, and all the people that was with Ioab, [k] destroyed and cast downe the wall.

16 Then cried a wise woman out of the citie, Heare, heare, I pray you, say vnto Ioab, Come thou hither, that I may speake with thee.

17 And when he came neere vnto her, the woman sayd, Art thou Ioab? And hee answered, Yea. And she said to him, Heare the words of thine handmaid. And hee answered, I doe heare.

18 Then shee spake thus, [l] They spake in the old time, saying, They should aske of Abel. And so haue they continued.

19 I am [m] one of them that are peaceable and faithfull in Israel: and thou goest about to destroy a citie, and a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

20 And Ioab answered and saide, God forbid, God forbid it mee, that I should deuoure or destroy it.

21 The [n] matter is not so, but a man of mount Ephraim (Sheba the son of Bichri by name) hath lift vp his hand against the King, euen against Dauid: deliuer vs him onely, and I will depart from the citie. And the woman said vnto Ioab, Behold, his head shall be throwen to thee ouer the wall.

22 Then the woman went vnto all the people with her wisedome, and they cut off the head of Sheba the sonne of Bichri, and cast it to Ioab: then hee blewe the trumpet, and ‡ they retired from the citie, every

a Where the ten tribes contended against Iudah.

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c He thought by speaking contemptuously of the king, to stirre the people rather to sedition, or els by causing Israel to depart, thought that they of Iudah would haue lesse esteemed him.

d From Gilgal, which was neere Iorden.

Chap. 16. 22.

e Who was his chiefe captaine, in Ioabs roome, Chap. 19. 30.

f Either them which had bene vnder Ioab, or Dauids men.

Chap. 8. 18.

g Which was his coat that he vsed to weare in the warres.

‡ Ebr. peace.

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25 And Sheia was scribe, and Zadok and Abiathar the Priests.

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CHAP. XXI.

1 Three deare yeeres. 9 The vengeance of the sinnes of Saul lighteth on his seuen sonnes, which are hanged 15 Foure great battels, which Dauid had against the Philistims.

THen there was a famine in the dayes of Dauid, three yeeres † together: and Dauid † asked counsel of the Lord, and the Lord answered, It is for Saul, and for his bloody house, because he slew the a Gibeonites.

2 Then the King called the Gibeonites, and saide vnto them, (now the Gibeonites were not of the children of Israel, but * a remnant of the Amorites, vnto whom the children of Israel had sworne: but Saul sought to slay them for his zeale toward the children of Israel and Iudah)

3 And Dauid said vnto the Gibeonites, b What shall I doe for you, and wherewith shall I make the atonement, that yee may blesse the inheritance of the Lord?

4 The Gibeonites then answered him, We will haue no siluer nor gold of Saul, nor of his house, neither for vs shalt thou kill c any man in Israel. And he saide, What yee shall say, that will I do for you.

5 Then they answered the King. The man that consumed vs, and that imagined euil against vs, so that we are destroyed from remaining in any coast of Israel,

6 Let seuen men of his d sonnes bee deliuered vnto vs, and we will hang them vp e vnto the Lord in Gibeah of Saul, the Lords chosen. And the king said, I will giue them.

7 But the king had compassion on Mephibosheth the sonne of Ionathan the sonne of Saul, because of the Lords † oathe that was betweene them, euen betweene Dauid and Ionathan the sonne of Saul.

8 But the king tooke the two sonnes of Rizpah the daughter of Aiah, whom shee bare vnto Saul, euen Armoni and Mephibosheth, and the fiue sonnes of f Michal the daughter of Saul, whom she bare to Adriel, the sonne of Barzillai the Meholathite.

9 And he deliuered them vnto the hands of the Gibeonites, which hanged them in the mountaine before the Lord: so they ‡ died all seuen together, and they were slaine in the time of harueste: in the g first dayes, and in the beginning of barley harueste.

10 Then Rizpah the daughter of Aiah tooke h sackcloth, and hanged it vp for her vpon the rocke, from the beginning of harueste, vntill i water dropped vpon them from the heauen: and suffered neither the birds of the ayre to || light on them by day, nor beasts of the field by night.

† Ebr. yeere after yeere.
† Ebr. sought the face of the Lord.
a Thinking to gratifie the people, because these were not of the seed of Abraham Iosh 9. 3. 16. 17.
b Wherewith may your wrath be appeased, that you may pray to God to remoue this plague from his people?
c Saue onely of Sauls stocke.
d Of Sauls kinsmen.
e To pacifie the Lord.
1. Sam. 18. 3. and 20. 8, 42.
f Here Michal is named for Merab Adriels wife, as appeareth, 1. Sam. 18. 19. for Michal was the wife of Paltiel, 1. Sam. 25. 44. and neuer had child, 2. Sam. 6. 23.
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g Which was in the month Abib or Nisan, which containeth part of March, and part of April.
h To make her a tent, wherein she prayed to God to turne away his wrath.
i Because drought was the cause of this famine, God by sending of raine shewed that he was pacified.
|| Or rest.

11 ¶ And it was told Dauid what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul & the bones of Ionathan his sonne from the citizens of Iabesh Gilead, which had stollen them from the streete of Bethshan, where the Philistims had * hanged them, when the Philistims had slaine Saul in Gilboa. 1. Sam. 31. 10.

13 So he brought thence the bones of Saul, and the bones of Ionathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Ionathan his sonne buried they in the countrey of Beniamin in Zelath, in the graue of Kish his father: and when they had performed al that the King had commanded, God was then k appeased with the land.

15 ¶ Againe the Philistims had warre with Israel: and Dauid went downe, and his seruants with him, and they fought against the Philistims, and Dauid fainted.

16 Then Ishi-benob which was of the sons of l Haraphah (the head of whose speare weighed three hundreth m shekels of brasse) euen hee being girded with a new sworde, thought to haue slaine Dauid.

17 But Abishai the sonne of Zerniah succoured him, and smote the Philistim, and killed him. Then Dauids men sware vnto him, saying, Thou shalt go no more out with vs to battell, least thou quench the n light of Israel.

18 ¶ And after this also there was a battell with the Philistims at o Gob: then Sibbechai the Hushathite slew Saph, which was one of the sonnes of Haraphah.

19 And there was yet another battell in Gob with the Philistims, where Elhanah the sonne of Iaare-oregim, a Bethlehemite, slew p Goliah the Gittite, the staffe of whose speare was like a weauers beame.

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k For where the Magistrate suffereth sauce vnpunished, there is plague of God lieth vpon the land.
l That is, of the race of Giants.
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o Called Gezer, and Saph is called Sippai, 1. Chron. 20. 4.
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CHAP. XXII.

2 Dauid after his victories praiseth God. 8 The anger of God toward the wicked. 44 He prophesieth of the reiection of the Iewes, and vocation of the Gentiles.

AND Dauid spake the wordes of this song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

2 And he said, * The Lord is my b rocke and my fortresse, and he that deliuereth me,

a In token of the wonderful benefits, that he receiued of God.
Psal. 18. 2.
b By the diuersite of these comfortable names, he sheweth how is faith was strengthened in all tentations.

thou shalt ‖ require of me, that will I doe for thee.

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p That is, Lahmi the brother of Goliah, whom Dauid slew, 1. Chron. 20. 5.

a In token of the wonderful benefits, that he receiued of God.
b By the diuersitie of these comfortable names, he sheweth how is faith was strengthened in all tentations.

Psal. 18. 2.

3 God is my ‖ strength, in him will I trust: my shield, and the horne of my saluation, my hie tower and my refuge: my Sauiour, thou hast saued me from violence.

4 I will call on the Lord, who is worthy to be praised: so shall I be safe from mine enemies.

5 For the [c] pangs of death haue compassed me: the floods of vngodlines haue made me afraide.

6 The sorrowes of the graue compassed me about: the snares of death ouertooke me.

7 But in my tribulation did I call vpon the Lord, and cry to my God, and hee did heare my voyce out of his Temple, and my cry did enter into his eares.

8 Then the earth trembled and quaked: the foundations of the heauens mooued, and shooke, because he was angry.

9 [d] Smoke went out at his nostrels, and consuming [e] fire out of his mouth: coales were kindled thereat.

10 He [f] bowed the heauens also and came downe, and darknesse was vnder his feete.

11 And he rode vpon [g] Cherub and did flie, and he was seene vpon the wings of the wind.

12 And [h] made darknesse a tabernacle round about him, even the gatherings of waters, and the clouds of the ayre.

13 At the brightnesse of his presence [h] the coals of fire were kindled.

14 The Lord thundred from heauen, and the most High gaue his voice.

15 He shot arrowes also, and scattered them: to wit, lightning, and destroyed them.

16 The [i] chanels also of the sea appeared, euen the foundations of the world were discouered by the rebuking of the Lord, and at the blast of the breath of his nostrels.

17 He sent from aboue, and tooke me: hee drew me out of many waters.

18 He deliuered me from my strong enemie, and from them that hated me: for they were too strong for me.

19 They [k] preuented me in the day of my calamitie, but the Lord was my stay,

20 And brought me forth into a large place: hee deliuered me, because he fauoured me.

21 The Lord rewarded me according to my [l] righteousnesse: according to the pureness of mine hands he recompensed me.

22 For I kept the wayes of the Lord, and did not [m] wickedly against my God.

23 For all his lawes were before mee, and his statutes: I did not depart there from.

24 I was vpright also toward him, and haue kept me from my wickednesse.

25 Therefore the Lord did reward mee according to my righteousnesse, according to my pureness before his eyes.

26 With the godly thou wilt shew thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

27 With the pure thou wilt shew thy selfe pure, and with the [n] froward thou wilt shew thy selfe froward.

28 Thus thou wilt saue the poore people: but thine eyes are vpon the hauty to humble them.

29 Surely thou art my light, O Lord: and the Lord will lighten my darknesse.

30 For by thee I haue broken through an hoste, and by my God haue I leaped ouer a wall.

31 The way of God is [o] vncorrupt: the word of the Lord is tryed in the fire: he is a shield to all that trust in him.

32 For who is God besides the Lord? and who is mightie, saue our God?

33 God is my strength in battel, and maketh my way vpright.

34 He maketh my feete like [p] hinds feete, and hath set me vpon my high places.

35 He teacheth mine hands to fight, so that a bow of ‖ brasse is broken with mine armes.

36 Thou hast also giuen me the shield of thy saluation, and thy louing kindnesse hath caused me to increase.

37 Thou hast enlarged my steps vnder me, and my heeles haue not slid.

38 I haue pursued mine enemies and destroyed them, and haue not turned againe vntill I had consumed them.

39 Yea, I haue consumed them [q] thrust them through, and they shall not rise, but shall fall vnder my feete.

40 For thou hast [q] girded me with power to battell, and them that arose against mee, hast thou subdued vnder me.

41 And thou hast giuen me the neckes of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to saue them, euen vnto the [r] Lord, but he answered them not.

43 Then did I beate them as small as the dust of the earth: I did tread them flat as the clay of the street, and did spread them abroad.

44 Thou hast also deliuered mee from the contentions of my [s] people: thou hast preserued mee to bee the head ouer nations: the people which I knew not, doe serue me.

45 Strangers [t] shall be in subiection to me: assoone as they heare, they shall obey me.

46 Strangers shall shrinke away, and feare in their priuie chambers

47 Let the Lord liue, [u] and blessed be my strength: and God, euen the force of my saluation be exalted.

48 It is God that giueth me power to reuenge me, and subdue the people vnder me,

49 And rescueth me from mine enemies: (thou hast also lift mee vp from them that rose against me, thou hast deliuered me from the cruell man.

50 Therefore I will praise thee, O Lord, among the * nations, and will sing vnto thy Name)

51 Hee is the tower of saluation for his king, and sheweth mercy to his annointed, euen to Dauid, and to his seed * for euer.

CHAP. XXIII.

The last words of Dauid. 6 The wicked shall bee plucke vp as thornes. 8 The names and faites of his mighty men. 15 He desired water and would not drinke it.

THese also bee the [a] last wordes of Dauid, Dauid the sonne of Ishai saieth, euen the man who was set vp on high, the

‖ Or, rocke.

c As Dauid (who was the figure of Christ) was by Gods power deliuered from all dangers: so Christ and his Church shall ouercome most grieuous dangers, tyranny, and death.

d Thick cloudes and vapours.

e Lightning and thundring.

f So it seemeth when the ayre is darke.

g To flie in a moment through the world.

h By this description of a tempest, he declareth the power of God against his enemies.

i He alludeth to the miracle of the red sea.

k I was so beset that all meanes seemed to faile.

l Toward Saul and mine enemies.

m I attempted nothing without his commaundement.

n Their wickednesse is cause, that thou seemest to forget thy wonted mercy.

o The manner that God vseth to succour his, neuer faileth.

p He vseth extraordinary meanes to make me winne most strong holds.

‖ Or, steele.

q He acknowledgeth that God was the author of his victories, who gaue him strength.

r The wicked in their necessity are compelled to flee to God, but it is too late.

s Meaning of the Iewes, who conspired against me.

t Not willingly obeying me, but dissemblingly

u Let him shew his power that he is the gouernour of all the world.

Rom. 15. 9.

Chap. 7. 13.

a Which hee spake after that he had made the Psalmes.

the Anoynted of the God of Iaakob, and the sweet singer of Israel saith,

2 The Spirit of the Lord spake by mee, and his word was in my [b] tongue.

3 The God of Israel spake to mee, the strength of Israel said, Thou shalt beare rule ouer men, being iust, and ruling in the feare of God.

4 Euen as the morning light when the Sunne riseth, the morning, I say, without clouds, so shall mine house be, and not as the [c] grasse of the earth is by the bright raine.

5 For so shall not mine house bee with God: for he hath made with mee an euerlasting couenant, perfect in all points, & sure: therefore all mine health and whole desire is, that he will not make it [d] grow so.

6 But the wicked shall bee euery one as thornes thrust away, because they cannot be taken with hands.

7 But the man that shall touch them, must be defenced with yron, or with the shaft of a speare: and they shall be burnt with fire in the same place.

8 ¶ These bee the names of the mightie men whom Dauid had. Hee that sate in the seate of [e] wisedome, being chiefe of the princes, was Adino of Ezni, hee slew eight hundred at one time.

9 And after him was * Eleazar the sonne of Dodo, the sonne of Ahohi, one of the three worthies with Dauid, when they ‖ defied the Philistims gathered there to battell, when the men of Israel were [f] gone vp.

10 He arose and smote the Philistims vntil his hand was weary, and his hand [g] claue vnto the sword: and the Lord gaue great victorie the same day, and the people returned after him onely to spoile.

11 After him was * Shammah the sonne of Age the Hararite: for the Philistims assembled at a towne, where was a piece of a field full of lentiles, and the people fled from the Philistims.

12 But hee stood in the mids of the field, and defended it, and slew the Philistims, so the Lord gaue [h] great victorie.

13 ¶ Afterward three of the thirtie captaines went downe, and came to Dauid in the harueste time vnto the caue of Adullam, and the hoste of the Philistims pitched in the valley of [n] Rephaim.

14 And Dauid was then in an hold, and the garison of the Philistims was then in Beth-lehem.

15 And Dauid [i] longed, and said, Oh that one would giue me to drinke of the water of the well of Beth-lehem, which is by the gate.

16 Then the three mighty brake into the hoste of the Philistims, and drew water out of the well of Beth-lehem, that was by the gate, and toke and brought it to Dauid, who would not drinke thereof, but [k] powred it for an offering vnto the Lord,

17 And said, O Lord, bee it farre from mee, that I should doe this. Is not this the blood of the men that went in ieopardie of their liues? therefore he would not drinke it. These things did these three mightie men.

18 ¶ * And Abishai the brother of Ioab, the sonne of Zeruiah, was chiefe among the three, and hee lifted vp his speare against three hundreth, ‡ and slew them, and he had the name among the three.

19 For he was most excellent of the three, and was their captaine, but he attained not vnto the first three.

20 And Benaiah the sonne of Iehoiada the sonne of a ‖ valiant man, which had done many actes, and was of Kabzeel, slew two strong men of Moab: hee went downe also, and slewe a lyon in the mids of a pit in the time of snow.

21 And hee slew an Egyptian a ‖ man of great stature, & the Egyptian had a [l] speare in his hand: but he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

22 These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

23 Hee was honourable among [m] thirtie, but hee attained not to the first three: and Dauid made him of his counsell.

24 ¶ * Asahel the brother of Ioab was one of the thirtie: Elhanan the sonne of Dodo of Beth-lehem:

25 Shammah the Harodite: Elika the Harodite:

26 Helez the * ‖ Paltite: Ira the sonne of Ikkesh the Tekoite:

27 Abiezer the Anethothite: [n] Mebunnai the Husathite:

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Heleb the sonne of Baanah a Netophathite: Ittai the sonne of Ribai of Gibeah of the children of Beniamin:

30 Benaiah the Pirathonite: Hiddai of the riuer of Gaash:

31 Abi-albon the Arbathite: Azmaueth the Barhumite:

32 Eliahba the Shaalbonite: of the sons of Iashen, Ionathan:

33 Shammah the Hararite: Ahiam the sonne of Sharar the Hararite:

34 Eliphelet the sonne of Ahasbai the sonne of Maachathi: Eliam the sonne of Ahithophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the sonne of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Naharai the Beerothite, the armour bearer of Ioab the sonne of Zeruiah:

38 Ira the Ithrite: Gareb the Ithrite:

39 Uriah the Hittite, [o] thirty & seuen in all.

CHAP. XXIIII.

1 Dauid causeth the people to bee numbred. 10 Hee repenteth, and chuseth to fall into Gods hands. 15 Seuentie thousand perish with the pestilence.

AND the wrath of the Lord was [a] againe kindled against Israel, and [b] he moued Dauid against them, in that hee said, Goe number Israel and Iudah.

2 For the King said to Ioab the captaine of the hoste, which was with him, Goe speedily now thorow all the tribes of Israel, from Dan euen to Beersheba, and number ye

b Meaning, he spake nothing but by the motion of Gods Spirit.

c Which groweth quickly, and fadeth soone.

d But that my kingdome may continue for euer according to his promise.

e As one of the Kings counsell.

1. Chron. 11.12.

‖ Or, assailed with danger of their liues.

f Meaning, fled from the battell.

g By a crampe which came of wearinesse and straining.

1. Chron. 11.27.

h Who hath neither respect to many nor few, when hee will shew his power.

‖ Or, giants.

i Being ouercome with wearinesse and thirst.

k Bridling his affection, and also desiring God not to be offended for that rash enterprise.

1. Chron. 11.20.

‡ Ebr. slaine.

‖ Or, Ish-hai.

‖ Or, a comely man.

l Which was big as a weauers beame, 1. Chron. 11.23.

m He was more valiant then the 30. that follow, and not so valiant as the sixe before.

Chap. 2.18.

1. Chron. 11.27.

‖ Or, Pelonite.

n Diuers of these had two names, as appeareth, 1. Chron. 11. and also many more are there mentioned.

o These came to Dauid, and helped to restore him to his kingdome.

a Before they were plagued with famine, Chap 21.1.

b The Lord permitted Satan, as 1. Chron. 21.1.

the people, that I may know the [c] number of the people.

3 And Ioab sayd vnto the King, The Lord thy God increase the people an hundred fold moe then they be, and that the eyes of my lord the king may see it: but why doth my lord the king desire this thing?

4 Notwithstanding, the kings word preuailed against Ioab and against the captaines of the hoste: therefore Ioab and the captaines of the hoste went out from the presence of the King, to number the people of Israel.

5 ¶ And they passed ouer Iorden, and pitched in Aroer, at the right side of the city that is in the mids of the ‖ valley of Gad and toward Iazer.

6 Then they came to Gilead, and to ‖ Tahtim-hodshi, so they came to Dan Iaan, and so about to Zidon,

7 And came to the fortresse of ‖ Tyrus, and to all the cities of the Hiuites and of the Canaanites, and went toward the South of Iudah, euen to Beer-sheba.

8 ¶ So when they had gone about all the land, they returned to Ierusalem at the end of nine moneths and twenty dayes.

9 ¶ And Ioab deliuered the number and summe of the people vnto the King: and there were in Israel [d] eight hundred thousand strong men that drew swords, and the men of Iudah were [e] fiue hundred thousand men.

10 Then Dauids heart smote him, after that hee had numbred the people: and Dauid said vnto the Lord, I haue sinned exceedingly in that I haue done: therefore now, Lord, I beseech thee, take away the trespasse of thy seruant: for I haue done very foolishly.

11 ¶ And when Dauid was vp in the morning, the word of the Lord came vnto the Prophet Gad Dauids [f] Seer, saying,

12 Goe, and say vnto Dauid, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall doe vnto thee.

13 So Gad came to Dauid, and shewed him, and said vnto him, Wilt thou that [g] seuen yeeres famine come vpon thee in thy land, or wilt thou flee three moneths before thine enemies, they following thee, or that there be three dayes pestilence in thy land? now aduise thee, and see what answere I shall giue to him that sent me.

14 ¶ And Dauid said vnto Gad, I am in a wonderfull straite: let vs fall now into the hands of the Lord (for his mercies are great) and let mee not fall into the hand of man.

15 So the Lord sent a pestilence in Israel, from the morning, euen to the time appointed: and there died of the people from [h] Dan euen to Beer-sheba, seuenty thousand men.

16 And when the Angel stretched out his hand vpon Ierusalem to destroy it, the Lord * repented of the euill, and said to the Angel that destroyed the people, It is sufficient, [i] hold now thine hand. And the Angel of the Lord was by the threshing place of Araunah the Iebusite.

17 And Dauid spake vnto the Lorde, (when he saw the Angel that smote the people) and said, Behold, I haue sinned, yea, I haue done wickedly: but these sheepe, what haue they [k] done? Let thine hand, I pray thee, be against mee and against my fathers house.

18 ¶ So Gad came the same day to Dauid, and said vnto him, Goe vp, reare an altar vnto the Lord in the threshing floore of Araunah the Iebusite.

19 And Dauid (according to the saying of Gad) went vp as the Lord had commanded.

20 And Araunah lo*ked & saw the King and his seruants comming toward him, and Araunah went out and bowed himselfe before the King on his face to the ground,

21 And [l] Araunah said, Wherefore is my lord the King come to his seruant? Then Dauid answered, To buy the threshing floore of thee, for to build an Altar vnto the Lord, that the plague may cease from the people.

22 Then Araunah said vnto Dauid, Let my lord the King take and offer what seemeth him good in his owne eyes: behold the oxen for the burnt offring, and charets, and the instruments of the oxen for wood.

23 (All these things did Araunah [m] as a King giue vnto the King, and Araunah said vnto the King, The Lord thy God be fauourable vnto thee.)

24 Then the King said vnto Araunah, Not so, but I will buy it of thee at a price, and will not offer burnt offering vnto the Lord my God, of that which doth cost me nothing. So Dauid bought the threshing floore and the oxen for [n] fiftie shekels of siluer.

25 And Dauid built there an altar vnto the Lord, and offered burnt offerings and peace offerings, and the Lord was appeased toward the land, and the plague ceased from Israel.

c Because he did this to trie his power, and so to trust therein, it offended God, else it was lawful to number the people, Exod. 30. 12. numb. 1. 2.

‖ Or, riuer.

‖ Or, to the nether land newly inhabited.

‖ Or, Zor.

d According to Ioabs count: for in all there were eleuen hundred thousand, 1. Chron. 21. 5.

e Concluding vnder them the Beniamites: for else they had but foure hundred and seuentie thousand, 1. Chron. 21. 5.

f Whom God had appointed for Dauid and his time.

g For three yeres of famine were past for the Gibeonites matter: this was the fourth yeere, to the which should haue bene added other three yeres more, 1. Chron. 21. 12.

h From the one side of the countrey to the other.

* 1. Sam. 15. 11.

i The Lord spared this place, because he had chosen it to build his temple there.

k Dauid saw not the iust cause why God plagued the people, and therefore he offereth himselfe to Gods corrections, as the onely cause of this euill.

l Called also Ornan, 1. Chro. 21. 20.

m That is, abundantly, for as some write, he was king of Ierusalem before Dauid wan the tower.

n Some write, that euery tribe gaue 50. which make 600. or that afterward he brought as much as came to 550. shekels, 1. Chro. 21. 25.

The first booke of the Kings.

THE ARGVMENT.

BEcause the children of God should looke for no continuall rest and quietnesse in this world, the holy Ghost setteth before our eyes in this booke, the varietie and change of things, which came to the people of Israel from the death of Dauid, Salomon, and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdomes, except they bee preserued by Gods protection, (who then fauoureth them when his word is truely set foorth, vertue esteemed, vice punished, and concord maintained) fall to decay and come to nought: as appeareth by the diuiding of the kingdome vnder Roboam and Ieroboam, which before were but all one people, and now by the iust punishment of God were made two: whereof Iudah and Beniamin claue to Roboam, and this was called the

the kingdome of Iudah, and the other ten tribes held with Ieroboam, and this was called the kingdome of Israel. The king of Iudah had his throne in Ierusalem, and the king of Israel in Samaria, after it was built by Amri Ahabs father. And because our Sauiour Christ according to the flesh should come of the stocke of Dauid, the genealogie of the kings of Iudah is heere described, from Salomon to Ioram the sonne of Iosaphat, who raigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

3 *Abishag keepeth Dauid in his extreame age.* 5 *Adonijah vsurpeth the kingdome.* 30 *Salomon is anointed king.* 50 *Adonijah fleeth to the altar.*

NOw when king Dauid was [a] old, & striken in yeeres, they couered him with clothes, but no [b] heat came vnto him.

2 Wherefore his seruants saide vnto him, Let there be sought for my lord the king a yong virgine, and let her ‖ stand before the king, and cherish him: and let her lie in thy bosome, that my lord the king may get heat.

3 So they sought for a faire yong maide throughout all the coasts of Israel, & found one Abishag [c] Shunammite, and brought her to the king.

4 And the maide was exceeding faire, and cherished the king, and ministred to him, but the king knew her not.

5 ¶ Then Adonijah the sonne of Haggith exalted himselfe, saying, I will be king. And he gate him charets and horsemen, and [d] fifty men to run before him.

6 And his father would not displease him from his ‡ childhood, to say, Why hast thou done soe? and he was a very goodly man, and his mother bare him next after Absalom.

7 And ‡ he tooke counsell of Ioab the sonne of Zeruiah, & of Abiathar the Priest, and they [e] helped forward Adonijah.

8 But Zadok the Priest, and Benaiah the sonne of Iehoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might which were with Dauid, were not with Adonijah.

9 Then Adonijah sacrificed sheepe, and oxen, and fat cattell by the stone of Zoheleth which is by ‖ En-rogel, and called all his brethren the kings sonnes, and all the men of Iudah the kings seruants.

10 But Nathan the Prophet, and Benaiah and the [f] mighty men, and Salomon his brother he called not.

11 Wherefore Nathan spake vnto Bathsheba the mother of Salomon, saying, Hast thou not heard, that Adonijah the sonne * of Haggith doeth reigne, and Dauid our lord knoweth it not?

12 Now therefore come, and I will now giue thee counsell, how to saue thine owne [g] life, and the life of thy sonne Salomon.

13 Goe, and get thee in vnto king Dauid, and say vnto him, Diddest not thou my lord, O king, sweare vnto thine handmaide, saying, Assuredly Salomon thy sonne shall reigne after mee, and hee shall sit vpon my throne? Why is then Adonijah king?

14 Behold, while thou yet talkest there with the king, I also will come in after thee, and [h] confirme thy words.

15 ¶ So Bath-sheba went in vnto the king into the chamber, and the king was very olde. And Abishag the Shunammite ministred vnto the king.

16 And Bath-sheba bowed and made obeysance vnto the king. And the king said, What is thy matter.

17 And she answered him, My lord, thou swarest by the Lord thy God vnto thine handmayde, saying, Assuredly Salomon thy sonne shall reigne after mee, and he shall sit vpon my throne.

18 And behold, now is Adonijah king, and now my lord, O king, thou knowest [i] it not.

19 And he hath offered many oxen, and fat cattell, and sheepe, and hath called all the sonnes of the king, and Abiathar the Priest, and Ioab the captaine of the host: but Salomon thy seruant hath hee not bidden.

20 And thou, my lord, O king, knowest that the eyes of all Israel are on thee, that thou shouldest tell them, who should sit on the throne of my lord the king after him.

21 For else when my lord the king shall sleepe with his fathers, I and my sonne Salomon shall be [k] reputed † vile.

22 And loe, while she yet talked with the king, Nathan also the Prophet came in.

23 And they tolde the king saying, Behold, Nathan the Prophet. And when hee was come in to the king, hee made obeysance before the king vpon his face [l] to the ground.

24 And Nathan said, My lord, O king, hast thou saide, Adonijah shall reigne after me, and he shall sit vpon my throne?

25 For he is gone downe this day, and hath slaine many oxen and fat cattell, and sheepe, and hath called all the kings sonnes, and the captaines of the host, and Abiathar the Priest: and beholde, they eate and drink before him, and say, ‡ God saue king Adonijah.

26 But mee thy seruant, and Zadok the Priest, and Benaiah the sonne of Iehoiada, and thy seruant Solomon hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed it vnto thy [m] seruant, who should sit on the throne of my lord the king after him?

28 ¶ Then king Dauid answered, and said, Call me Bath-sheba. And she came into the kings presence, and stood before the king.

29 And the king sware, saying, As the Lord liueth, who hath redeemed my soule out of all aduersitie,

30 That as I [n] sware vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy sonne shall reigne after mee, and he shall sit vpon my throne in my place, so will I certainely doe this day.

31 Then Bathsheba bowed her face to the

a He was about 70. yeere olde, 2. Sam. 5. 4.

b For his naturall heate was worne away with trauels.

‖ *Or, serue him.*

c Which citie was in the tribe of Ishachar, as Iosh. 19. 18.

d Read. 2. Sam. 15. 1.

† *Ebr. dayes.*

‡ *Ebr. his words were with Ioab.*

e They tooke his part and followed him.

‖ *Or, the fountaine.*

f As the Cherethites and Polethites.

* 2. *Sam.* 3. 4.

g For Adonijah will destroy thee and thy sonne, if he reigne.

h By declaring such things, as may further the same.

i The king being worne with age, could not attend to the affaires of the realme, and also Adonijah had many flatterers, which kept it from the king.

k And so put to death as wicked transgressors.

† *Ebr. sinners.*

l Acknowledging him to be the true & worthy king appointed of God as the figure of his Christ.

‡ *Ebr. let the king Adonijah liue.*

m Meaning, that he ought in such affaires to enterprise nothing except he had consulted with the Lord.

n Moued by the Spirit of God so to doe because he foresaw that Salomon should be the figure of Christ.

the earth, and did reuerence vnto the king, and saide, God saue my lord king Dauid for euer.

32 ¶ And king Dauid saide, Call me Zadok the Priest, and Nathan the Prophet, & Benaiah the sonne of Iehoiada. And they came before the king.

33 Then the king said vnto them, Take with you the [o] seruants of your lord, and cause Salomon my sonne to ride vpon mine owne mule, and carry him downe to Gihon.

34 And let Zadok the Priest and Nathan the Prophet anoint him there king ouer Israel, and blow ye the trumpet, and say God saue king Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and he shall be king in my stead: for I haue ‡ appointed him to be Prince ouer Israel, and ouer Iudah.

36 Then Benaiah the sonne of Iehoiada answered the king, and said, So be it, and the Lord God of my lord the king ‡ ratifie it.

37 As the Lord hath beene with my lord the king, so be he with Salomon, and exalt his throne aboue the throne of my lord king Dauid.

38 So Zadok the Priest and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites and the Pelethites went downe, and caused Salomon to ride vpon king Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an horne of [p] oyle out of the Tabernacle, and anointed Salomon: and they blew the trumpet, and all the people said, God saue king Salomon.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, so that the earth ‡ rang with the sound of them.

41 ¶ And Adonijah and all the guests that were with him heard it: (and they had made an end of eating) & when Ioab heard the sound of the trumpet, he said, What meaneth this noise and vproare in the citie?

42 And as he yet spake, beholde, Ionathan the sonne of Abiathar the Priest came: and Adonijah saide, Come in: for thou art ‡ a worthy man, and bringest [q] good tidings.

43 And Ionathan answered, and said to Adonijah, Verily our lord king Dauid hath made Salomon king.

44 And the king hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anointed him king in Gihon: and they are gone vp from thence with ioy, and the citie is moued: this is the noise that ye haue heard.

46 And Salomon also sitteth on the throne of the kingdome.

47 And moreouer the kings seruants came [r] to blesse our lord king Dauid, saying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the king worshipped vpon the [s] bed.

48 And thus said the king also, Blessed be the Lord God of Israel, who hath made one to sit on my throne this day, euen in my sight.

49 Then all the ghests that were with Adonijah, were afraide, and rose vp, and went euery man his way.

50 ¶ And Adonijah fearing the presence of Salomon, arose, and went, and tooke hold on the hornes of the [t] altar.

51 And one told Salomon, saying, Beholde, Adonijah doth feare king Salomon: for loe, he hath caught hold on the hornes of the altar, saying, Let king Salomon sweare vnto me this day, that he will not slay his seruant with the sword.

52 Then Salomon saide, If he will shew himselfe a worthy man, there shall not an haire of him fall to the earth, but if wickednesse be found in him, he shall die.

53 Then king Salomon sent, and they brought him from the altar, and he came and did obeysance to king Solomon. And Salomon saide vnto him, Go to thine house.

o Meaning, the kings seruaunts, and such as were of his guard.

‡ Ebr. commanded.

‡ Ebr. say so.

p Wherewith they accustomed to anoint the Priests and the holy instruments Exod 30.23.

‡ Ebr. brake.

‡ Ebr. a man of power.

q He praised Ionathan, thinking to haue heard comfortable newes, but God wrought things contrary to his expectation and and so did beat down his pride.

r To salute him and to pray, and praise God for him.

s He gaue God thanks for the good successe

t Which Dauid his father had built in the floore of Araunah, as 2. Sam. 24.25.

CHAP. II.

1 Dauid exhorteth Salomon, and giueth charge as concerning Ioab, Barzillai, and Shimei. 10 The death of Dauid. 17 Adonijah asketh Abishag to wife. 25 Hee is slaine. 35 Zadok was placed in Abiathars roume.

THen the dayes of Dauid drewe neare that he should die, and he charged Salomon his sonne, saying,

2 I [a] goe the way of all the earth: bee strong therefore and shew thy selfe a man.

3 And take heede to the [b] charge of the Lord thy God, to walke in his wayes, and keepe his statutes and his commandements, and his iudgements, and his testimonies, as it is written in the Law of Moses, that thou mayest * || prosper in all that thou doest and in euery thing whereunto thou turnest thee,

4 That the Lord may confirme his word which he spake vnto mee, saying, If thy sonnes take heede to their way, that they walke before me in [c] trueth with all their hearts and with all their soules, * † thou shalt not (saide he) want one of thy posterity vpon the throne of Israel.

5 Thou knowest also what Ioab the sonne of Zeruiah did to me, and what he did to the two captaines of the hoste of Israel vnto * Abner the sonne of Ner, and vnto * Amasa the sonne of Iether whom he slew, and [d] shed blood of battel in peace, and [e] put the blood of warre vpon his girdle that was about his loynes, and in his shoes that were on his feete.

6 Doe therefore according to thy wisedome and let thou not his hoare head goe downe to the graue in peace.

7 But shew kindnesse vnto the sonnes of * Barzillai the Gileadite, and let them be among them that eate at thy table: [f] for so

a I am ready to die, as all men must.

b He sheweth how hard a thing it is to gouerne, and that none can doe it well except he obey God. *Deut 29.9. iosh. 1.7.*

|| Or, doe wisely.

c And without hypocrysie. *2. Sam. 7.12.*

† Ebr. *a man shall not be cut off to thee from off the throne.*

2. Sam. 3.27.

2. Sam. 20.10.

d He shed his blood in time of peace as if there had been warre.

e He put the bloody sword into his sheath. *2. Sam. 19.31.*

f That is, they dealt mercifully with me.

so they came to me when I fled from Absalom thy brother.

3.Sam.16.5. 8 ¶ And behold, with thee * is Shimei the sonne of Gera, the sonne of Iemini, of Bahurim, which cursed mee with an horrible curse in the day when I went to Mahanaim: but hee came downe to meete mee at Iorden, and I sware to him by the Lord, saying, * I will not slay thee with the sword.

2.Sam.19.23. 9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to doe vnto him: therefore thou shalt cause his hoare head to go downe to the graue with [g] blood.

g Let him be punished with death: looke verse 46. Actes 2.29. and 13.36.

10 So * Dauid slept with his fathers, and was buried in the citie of Dauid.

2.Sam.5.4. and 1.chro.29.26,27

11 And the dayes which Dauid * reigned vpon Israel were fortie yeares: seuen yeares reigned he in Hebron, and thirtie and three yeares reigned he in Ierusalem.

1.Chron.29.23.

12 ¶ * Then sate Salomon vpon the throne of Dauid his father, and his kingdome was stablished mightily.

13 And Adonijah the sonne of Haggith came to Bath-sheba the mother of Salomon, and shee said, [h] Commest thou peaceably? And he said, Yea.

h For she feared lest hee would worke treason against the king.

14 He said moreouer, I haue a suite vnto thee. And she said, Say on.

15 Then he said, Thou knowest that the kingdome was mine, and that all Israel set [i] their faces on mee, that I should reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Lord.

i In signe of their fauour and consent.

16 Now therefore I aske thee one request, ‡ refuse mee not. And shee said vnto him, Say on.

‡ Ebr. cause not my face to turne away.

17 And he said, Speake, I pray thee, vnto Salomon the King, (for he will not say thee nay) that he giue me Abishag the Shunammite to wife.

18 And Bath-sheba sayd, Well, I will speake for thee vnto the king

19 ¶ Bath-sheba therefore went vnto king Salomon, to speake vnto him for Adonijah: and the king rose to meete her, and [k] bowed himselfe vnto her, and sate downe on his throne: and hee caused a seate to bee set for the Kings mother, and she sate at his right hand.

k In token of reuerence, and that others by his example might haue her in greater honour.

20 Then she said, I desire a small request of thee, say me not nay. Then the king said vnto her, Aske on, my mother: for I will not say thee nay.

21 She said then, Let Abishag the Shunammite bee giuen to Adonijah thy brother to wife.

22 But King Salomon answered and sayd vnto his mother, And why doest thou aske Abishag the Shunammite for Adonijah? Aske for him the [l] kingdome also: for he is mine elder brother, and hath for him both Abiathar the Priest, and Ioab the sonne of Zeruiah.

l Meaning, that if he should haue granted Abishag, which was so deare to his father, he would afterward haue aspired to the kingdome.

23 Then King Salomon sware by the Lord, saying, God doe so to me and more also, if Adonijah hath not spoken this word against his owne life.

24 Now therefore as the Lord liueth, who hath established me, and set me on the throne of Dauid my father, who also hath made me an house, as he * promised, Adonijah shall surely die this day.

2.Sam.7.12,13.

25 And king Salomon sent by the hand of Benaiah the sonne of Iehoiada, and he ‖ smote him that he died.

‖ Or, fell vpon him

26 ¶ Then the King said vnto Abiathar the Priest, Goe to Anathoth vnto thine owne ‖ fields: for thou art ‡ worthy of death: but I will not this day kill thee, because thou [m] bareest the Arke of the Lord God before Dauid my father, and because thou hast suffered in all, wherein my father hath beene afflicted.

‖ Or, possessions. ‡ Ebr. a man of death.

m When he fled before Absalom, 2.Sam.15.24.

27 So Salomon cast out Abiathar from being Priest vnto the Lord, that he might * fulfil the words of the Lord, which he spake against the house of Eli in Shiloh.

1.Sam.2.31,35.

28 ¶ Then tidings came to Ioab: (for Ioab had [n] turned after Adonijah, but hee turned not after Absalom) and Ioab fled vnto the Tabernacle of the Lord, & caught hold on the hornes of the altar

n He tooke Adonijahs part when he would haue vsurped the kingdome, chap. 1.7.

29 And it was told king Salomon, that Ioab was fled vnto the Tabernacle of the Lord, and behold, he is by the [o] altar. Then Salomon sent Benaiah the sonne of Iehoiada, saying, Goe, fall vpon him.

o Thinking to be saued by the holinesse of the place.

30 And Benaiah came to the Tabernacle of the Lord, & said vnto him, Thus saith the king, Come out. And he sayd, Nay, but I will die here. Then Benaiah brought the King word againe, saying, Thus sayd Ioab, and thus he answered me.

31 And the King sayd vnto him, Doe as he hath sayd, and [p] smite him, and burie him, that thou mayest take away the blood, which Ioab shed causelesse, from me and from the house of my father.

p For it was lawfull to take the wilful murtherer from the altar, Exod. 21.14.

32 And the Lord shall bring his blood vpon his owne head: for he smote two men more righteous and better then he, and slew them with the sword, and my father Dauid knew not: to wit, * Abner the sonne of Ner, captaine of the hoste of Israel, and * Amasa the sonne of Iether, captaine of the hoste of Iudah.

2 Sam 3.27. 2.Sam.20.10.

33 Their blood shall therefore returne vpon the [q] head of Ioab, and on the head of his seede for euer: but vpon Dauid, and vpon his seede, and vpon his house, and vpon his throne shall there be peace for euer from the Lord.

q Ioab shall be iustly punished for the blood that hee hath cruelly shed.

34 So Benaiah the sonne of Iehoiada went vp, and smote him, and slew him, and he was buried in his owne house in the wildernesse.

35 And the king put Benaiah the sonne of Iehoiada in his roome ouer the host: and the king set Zadok the [r] Priest in the roome of Abiathar.

r And so took the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.

36 ¶ Afterward the king sent, and called Shimei, and sayd vnto him, Build thee an house in Ierusalem, and dwell there, and depart not thence any whither.

37 For that day that thou goest out, and passest ouer the riuer of Kidron, know assuredly that thou shalt die the death: thy blood shalbe vpon thine owne head.

38 And Shimei said vnto the king, The thing

thing is good: as my lord the King hath sayd, so will thy seruant doe. So Shimei dwelt in Ierusalem many dayes.

39 And after three yeeres two of the [s] seruants of Shimei fledde away vnto Achish sonne of Maachah king of Gath: and they told Shimei, saying, Behold, thy seruants be in Gath.

40 And Shimei arose, & sadled his asse, and went to Gath to Achish, to seeke his seruants: and [t] Shimei went and brought his seruants from Gath.

41 And it was told Salomon that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the king sent and called Shimei, and said vnto him, Did I not make thee to sweare by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, know assuredly, that thou shalt die the death? And thou saydest vnto mee, The thing is good, that I haue heard.

43 Why then hast thou not kept the othe of the Lord, and the commandement wherewith I charged thee?

44 The king said also to Shimei, [u] Thou knowest all the wickednes whereunto thine heart is priuie, that thou didst to Dauid my father: the Lord therefore shall bring thy wickednes vpon thine owne head.

45 And let king Salomon be blessed, and the throne of Dauid stablished before the Lord for euer.

46 So the King commanded Benaiah the sonne of Iehoiada: who went out and smote him that he died. And the *kingdome was [x] stablished in the hand of Salomon.

f Thus God appointeth the wayes & meanes to bring his iust iudgements vpon the wicked.

t His couetous minde mooued him rather to venture his life, then to lose his worldly profite, which he had by his seruants.

u For though thou wouldest denie, yet thine owne conscience would accuse thee for reuiling & doing wrong to my father, 2. Sam. 16. 5. 2. Chron. 1. 1.

x Because all his enemies were destroyed.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him, and giueth him wisedome. 17 The pleading of the two harlots, and Salomons sentence therein.

Salomon * then made affinitie with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the [a] citie of Dauid, vntill he had made an ende of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

2 Onely the people sacrificed in [b] the hie places, because there was no house built vnto the Name of the Lord, vntill those dayes.

3 And Salomon loued the Lord, walking in the ordinances of Dauid his [c] father: onely he sacrificed and offered incense in the hie places.

4 And the king went to [d] Gibeon to sacrifice there, for that was the chiefe high place: a thousand burnt offerings did Salomon offer vpon that altar.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God sayd, Aske what I shall giue thee.

6 And Salomon sayd, Thou hast shewed vnto thy seruant Dauid my father great mercie, ‖ when hee walked before thee in trueth, and in righteousnesse, and in vprightnesse of heart with thee: and thou hast [e] kept for him this great mercy, and hast giuen him a sonne, to sit on his throne, as appeareth this day.

7 And now, O Lord my God, thou hast made thy seruant King in stead of Dauid my father: and I am but a yong childe, and know not how to goe [f] out and in.

8 And thy seruant is in the mids of thy people, which thou hast chosen, euen a great people, which cannot be tolde, nor numbred for multitude.

9 * Giue therefore vnto thy seruant an ‖ vnderstanding heart to iudge thy people, that I may discerne betweene good and bad: for who is able to iudge this thy [g] mightie people?

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God said vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine [h] enemies, but hast asked for thy selfe vnderstanding to heare iudgement,

12 Behold, I haue done according to thy words: loe, I haue giuen thee a wise and an vnderstanding heart, so that there hath been none like thee before thee, neither after thee shall arise the like vnto thee.

13 And I haue also * giuen thee that, which thou hast not asked, both riches and honour, so that among the kings there ‖ shall be none like vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to keepe mine ordinances, and my commandements, * as thy father Dauid did walke, I will prolong thy dayes.

15 And when Salomon awoke, behold, it was a [i] dreame, and hee came to Ierusalem, and stood before the Arke of the couenant of the Lord, and offred burnt offrings, and made peace offerings, and made a feast to all his seruants.

16 ¶ Then came two ‖ harlots vnto the King, and [k] stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house, and I was deliuered of a childe with her in the house.

18 And the third day after that I was deliuered, this woman was deliuered also: and wee were in the house together: no stranger was with vs in the house, saue wee twaine.

19 And this womans sonne died in the night: for she ouerlay him.

20 And she arose at midnight, and [l] tooke my sonne from my side, while thine handmaid slept, and laid him in her bosome, and laid her dead sonne in my bosome.

21 And when I arose in the morning to giue my sonne sucke, behold, he was dead: and when I had well considered him in the morning, behold, it was not my sonne, whom I had borne.

22 Then the other woman sayd, Nay, but my sonne liueth, and thy sonne is dead: againe she said, No, but thy sonne is dead, and mine aliue: thus they spake before the King.

23 Then

Chap. 7. 8.

a Which was Beth-lehem.

b Where altars were appointed before the Temple was built, to offer vnto the Lord.

c For his father had commanded him to obey the Lord, and walke in his wayes, Chap. 2. 3.

d For there the Tabernacle was, 2. Chron. 1. 3.

‖ *Or, as he walked.*

e Thou hast performed thy promise.

f That is, to behaue my selfe in executing this charge of ruling.

2. Chron. 1. 10.

‖ *Or, obedient.*

g Which are so many in number.

h That is, that thine enemies should die.

Matth. 6. 33. wisd. 7. 11.

‖ *Or, hath beene none.*

Chap. 15. 5.

i He knew that God had appeared vnto him in a dreame.

‖ *Or, vitailers.*

k By this example it appeareth that God kept promise with Salomon in granting him wisedome.

l Shee stale the quicke childe away, because she might both auoide the shame and punishment.

23 Then said the king, She saith, This that liueth is my sonne, and the dead is thy sonne: and the other saith, Nay, but the dead is thy sonne, and the liuing is my sonne.

24 Then the king said, [m] Bring mee a sword: and they brought out a sword before the king.

25 And the king said, Diuide yee the liuing child in twaine, and giue the one halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing child was, vnto the king, for her compassion was kindled toward her sonne, and she said, O my lord, giue her the liuing child, and [n] slay him not: but the other said, Let it be neither mine nor thine, but diuide it.

27 Then the king answered, and said, Giue her the liuing child, and slay him not: this is his mother.

28 And all Israel heard the iudgement which the king had iudged, and they feared the king: for they saw that the wisedome of God was in him to doe iustice.

m Except God giue Iudges vnderstanding, the impudencie of the trespasser shall ouerthrow the iust cause of the innocent.

n Her motherly affection herein appeareth, that she had rather endure the rigour of the law, then see her child cruelly slaine.

CHAP. IIII.

2 The princes and rulers vnder Salomon. 22 The purueyance for his victuals. 26 The number of his horses. 32 His bookes and writings.

AND king Salomon was king ouer all Israel.

2 And these were [a] his princes, [b] Azariah the sonne of Zadok the Priest,

3 Elihoreph and Ahiah the sonnes of Shisha, scribes, Iehoshaphat the sonne of Ahilud, the recorder,

4 And Benaiah the sonne of Iehoiada was ouer the host, and Zadok and [c] Abiathar Priests.

5 And Azariah the sonne of Nathan was ouer the officers, and Zabud the sonne of Nathan Priest was the kings friend.

6 And Abishar was ouer the household: and *Adoniram the sonne of Abda was ouer the tribute.

7 ¶ And Salomon had twelue officers ouer all Israel, which prouided victuals for the king and his household: each man had a moneth in the yere to prouide victuals.

8 And these are their names: the sonne of Hur in mount Ephraim.

9 The sonne of Dekar in Makaz, and in Shaalbim, and Beth-shemesh, and ‖Elon and Beth-hanan:

10 The sonne of Hesed in Aruboth, to whom pertained Sochoh, and all the land of Hepher.

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana the sonne of Ahihud in Taanach, and Megiddo, and in all Beth-shean, which is by Zartanah beneath Iezreel, from Beth-shean, ‖ to Abel-meholah, euen till beyond ouer against Iokmeam:

13 The sonne of Geber in Ramoth Gilead, and his were the townes of [d] Iair, the sonne of Manasseh, which are in Gilead, and vnder him was the region of Argob, which is in Bashan: threescore great cities with wals and bars of brasse.

a That is, his chiefe officers.

b He was the sonne of Achimais, and Zadoks nephew.

c Not Abiathar, whom Salomon had put from his office, Chap. 2. 27. but another of that name. *Chap. 5. 14.*

‖ *Or, Elon in Beth anan.*

‖ *Or, to the plaine.*

d Which townes bare Iairs name because he tooke them of the Canaanites, Num. 32. 41.

14 ¶ Abinadab the sonne of Iddo had to Mahanaim.

15 Ahimaaz in Naphtali, and he tooke Basmath the daughter of Salomon to wife.

16 Baanah the sonne of Hushai in Asher and in Aloth.

17 Iehoshaphat the sonne of Paruah in [e] Issachar.

18 Shimei the sonne of Elah in Beniamin:

19 Geber the sonne of Uri in the countrey of Gilead the land of Sihon king of the Amorites, and of Og king of Bashan, and was officer alone in the land.

20 Iudah and Israel were many, as the sand of the sea in number, [f] eating, drinking, and making merry.

21 *And Salomon reigned ouer all kingdomes, from the [g] Riuer vnto the land of the Philistims, and vnto the border of Egypt, and they brought presents and serued Salomon all the dayes of his life.

22 And Salomons victuals for one day were thirtie ‡ measures of fine flowre, and threescore measures of meale:

23 Ten fat oxen, and twentie oxen of the pastures, and an hundreth sheepe, beside harts, and bucks, and bugles, and fat fowle.

24 For he ruled in all the region on the other side of the riuer, from Tiphsah euen vnto ‖ Azzah, ouer all the [h] kings on the other side the riuer: and he had peace round about him on euery side.

25 And Iudah and Israel dwelt without feare, euery man vnder his vine, and vnder his fig tree, from [i] Dan euen to Beer-sheba, all the dayes of Salomon.

26 ¶ And Salomon had *forty thousand stalles of horses for his charets, and twelue thousand horsemen.

27 And these officers prouided victual for king Salomon, and for al that came to king Salomons table, euery man his moneth, and they suffered to lacke nothing.

28 Barley also and straw for the horses and mules brought they vnto ᵖ place where the officers were, euery man according to his charge.

29 ¶ *And God gaue Salomon wisedome and vnderstanding exceeding much, and [k] a large heart, euen as the sand that is on the sea shore.

30 And Salomons wisedome excelled the wisdome of all the children of the [l] East, and all the wisedome of Egypt,

31 For he was wiser then any man: yea, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the sonnes of Mahol: and hee was famous throwout all nations round about.

32 And Salomon spake three thousand [m] Prouerbs: and his songs were a thousand and fiue.

33 And he spake of trees, from the cedar tree that is in Lebanon, euen vnto the [n] hyssope that springeth out of the wall: he spake also of beasts and of fowles, and of creeping things, and of fishes.

34 And there came of all people to heare the wisedome of Salomon, from all kings of the earth, which had heard of his wisedome.

e Salomon obserued not the diuision that Ioshua made, but diuided it, as might best serue for his purpose.

f They liued in all peace and securitie. *Ecclus 47. 15.*

g Which is Euphratee.

‡ *Ebr. Corim.*

‖ *Or, Gaza.*

h For they were all tributaries vnto him.

i Throwout all Israel. *2. Chron. 9. 25.*

Ecclus. 47. 14, 15, 16.

k Meaning, great vnderstanding, and able to comprehend all things.

l To wit, the philosophers, and astronomers which were iudged most wise.

m Which for the most part are thoughe to haue perished in the captiuitie of Babylon.

n From the hie to the lowest.

CHAP.

CHAP. V.

1 *Hiram sendeth to Salomon, and Salomon to him, purposing to build the house of God.* 6 *Hee prepareth stuffe for the building.* 13 *The number of the workemen.*

AND Hiram king of ‖ Tyrus sent his seruants vnto Salomon, (for he had heard that they had annointed him King in the roome of his father) because Hiram had euer loued Dauid.

‖ *Or, Zor.*

2 * Also Salomon sent to Hiram, saying,

1.*Chron.2.3.*

3 Thou knowest that Dauid my father could not build an house vnto the Name of the Lord his GOD, for the warres which were about him on euery side, vntill the Lord had put ‖ them vnder the soles of his feet.

‖ *Or, his enemies.*

4 But now the Lord my God hath giuen mee [a] rest on euery side, so that there is neither aduersary nor euill to resist.

5 And behold, I purpose to build an house vnto the Name of the Lord my God, * as the Lord spake vnto Dauid my father, saying, Thy sonne, whome I will set vpon thy throne for thee, he shal build an house vnto my Name.

6 Now therefore commaund, that they hew me cedar trees out of Lebanon, and my seruants shalbe with thy seruants, and vnto thee will I giue the [b] hire for thy seruants, according vnto all that thou shalt appoint: for thou knowest that there are none among vs that can hew timber like vnto the Sidonians.

7 ¶ And when [c] Hiram heard the words of Salomon, he reioyced greatly, and said, Blessed be the Lord this day, which hath giuen vnto Dauid a wise sonne ouer this mightie people.

8 And Hiram sent to Salomon, saying, I haue considered the things, for the which thou sentest vnto mee, and will accomplish all thy desire concerning the cedar trees and firre trees.

9 My seruants shall bring them downe from Lebanon to the sea: and I will conuey them by sea ‖ in rafts vnto the place that thou shalt shew me, and will cause them to be discharged there, and thou shalt receiue them: now thou shalt doe me a pleasure to minister fode for [d] my family.

10 So Hiram gaue Salomon cedar trees, and firre trees, euen his full desire.

11 And Salomon gaue Hiram twenty thousand ‡ measures of wheat for food to his houshould, and twentie measures of ‖ beaten oyle. Thus much gaue Salomon to Hiram yeere by yeere.

12 ¶ And the Lord gaue Salomon wisedome as he * promised him. And there was peace betweene Hiram and Salomon, and they [e] two made a couenant.

13 ¶ And king Salomon raised a summe out of all Israel, and the summe was thirtie thousand men:

14 Whom he sent to Lebanon, ten thousand a moneth by course: they were a moneth in Lebanon, and two moneths at home, And * Adoniram was ouer the summe.

15 And Solomon had seuenty thousand that bare burdens, and fourescore thousand masons in the mountaines,

16 Besides the ‖ princes whom Salomon appointed ouer the worke, euen three thousand and three hundred, which ruled the people that wrought in the worke.

‖ *Or, masters of the worke.*

17 And the king commaunded them, and they brought great stones and costly stones to make the foundation of the house, euen hewed stones.

18 And Salomons workemen and the workemen of Hiram, and the [f] masons hewed and prepared timber and stones for the building of the house.

f The Ebrewe word is, Giblim, which some say were excellent masons.

CHAP. VI.

1 *The building of the Temple, and the forme thereof,* 12 *The promise of the Lord to Salomon.*

AND * in the foure hundreth and fourescore yeere (after the children of Israel were come out of the land of Egypt) and in the fourth yeere of the raigne of Salomon ouer Israel, in the moneth [a] Zif (which is the second moneth) he built the [b] house of the Lord.

2.*Chron.3.1.*

a Which moneth containeth part of April, & part of May.

b Whereby is meant the Temple & the oracle.

2 And the house which king Salomon built for the Lord, was threescore cubites long, & twenty broad, and thirty cubites hie.

3 And the [c] porch before the Temple of the house was twenty cubits long according to the breadth of the house, and tenne cubits broad before the house.

c Or the court where the people prayed, which was before the place where the altar of burnt offrings stood.

4 And in the house he made windowes, ‖ broad without, and narrow within.

‖ *Or, to open and to shut.*

5 And by the wall of the house he made ‖ gallerie round about euen by the walles of the house round about the Temple and [d] the oracle, and made chambers round about.

‖ *Or, lofts.*

d Whence God spake betweene the Cherubims, called also the most holy place.

6 The nethermost gallerie was fiue cubites broad, and the middlemost fire cubites broad, and the third seuen cubites broad, for hee made [e] rests round about without the house, that the beames should not be fastened in the walles of the house.

e Which were certaine stones comming out of the wall as stayes for the beames to rest vpon.

‖ *Or, gallerie.*

7 And when the house was built, it was built of stone, perfect before it was brought, so that there was neither hammer, nor axe, nor any toole of yron heard in ye house while it was in building.

8 The door of the middle ‖ chamber was in the right side of the house, and men went vp with winding staires into the middlemost, & out of the middlemost into the third.

9 So he built the [f] house and finished it, and sieled the house, being vanted, with sieling of cedar trees.

f In Exodus it is called the Tabernacle: and the Temple is there called the Sanctuary, and the oracle the most holy place.

10 And he built the galleries vpon all the wall of the house of fiue cubites height, and they were ioyned to the house with beames of cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buildest, if thou wilt walke in mine ordinances, and execute my iudgements, and keepe all my commandements, to walke in them, then will I performe vnto thee my promise, * which I promised to Dauid thy father.

2.*Sam.7.13.*

13 And I will [g] dwel among the children of Israel, and will not forsake my people Israel.

g According as he promised vnto Moses, Exod. 25.22.

14 So Salomon built the house, and finished it,

15 And

d While my seruants are occupied about thy businesse.

‡ *Ebr. Corim.*

‖ *Or, pure.*

Chap.3.12.

e As touching the furniture of wood and victuals.

Chap.4.6.

15 And built the walles of the house within, with boordes of cedar tree from the pauement of the house vnto [h] the walles of the sieling, and within hee couered them with wood, and couered the floore of the house with planks of firre.

16 And hee built twentie cubites in the sides of the house with boordes of Cedar, from the floore to the walles, and he prepared a place within it for the oracle, euen the most holy place.

17 But the [i] house, that is, the temple before it, was fortie cubites long.

18 And the Cedar of the house within was carued with ‖ knops, and grauen with floures: all was Cedar, so that no stone was seene.

19 ¶ Also he prepared the place of the oracle in the mids of the [k] house within, to set the Arke of the Couenant of the Lord there.

20 And the place of the oracle within was twentie cubites long, and twentie cubites broad, and twenty cubites hie, and hee couered it with pure gold, and couered the altar with cedar.

21 So Salomon couered the house within with pure gold: and he ‡ shut the place of the oracle with chaines of gold, and couered it with gold.

22 And hee ouerlaid all the house with golde, vntill all the house was made perfect. Also he couered the [l] whole altar that was before the oracle, with gold.

23 And within the oracle hee made two Cherubims of ‖ Olive tree, ten cubites hie.

24 The wing also of the one Cherub was five cubites, and the wing of the other Cherub was five cubites: from the vttermost part of one of his wings vnto the vttermost part of the other of his wings, were ten cubites.

25 Also the other Cherub was of tenne cubites: both the Cherubims were of one measure and one size.

26 For the height of the one Cherub was ten cubites, and so was the other Cherub.

27 And he put the Cherubims within the inner house, * and the Cherubims stretched out their wings, so that the wing of the one touched the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the middest of the house.

28 And hee [m] ouerlayd the Cherubims with gold.

29 And hee carued all the walles of the house round about with grauen figures of Cherubims and of palme trees, and grauen flowers within and without.

30 And the floore of the house he couered with gold within and without.

31 And in the entring of the oracle hee made two doores of olive tree: and the vpper post and side postes were five square.

32 The two doores also were of olive tree, and hee graued them with graning of Cherubims ‡ palme trees, and grauen flowers, and couered them with golde, and layde [n] thin golde vpon the Cherubims and vpon the palme trees.

33 And so made hee for the doore of the Temple, postes of olive tree foure square.

34 But the two doores were of firre tree, the two sides of the one doore were ‖ round, and the two sides of the other doore were round.

35 And hee graued Cherubims, ‡ palme trees, and carued floures, and couered the carued worke with gold finely wrought.

36 ¶ And he built the [o] court within with three rowes of hewed stone, and one row of beames of cedar.

37 In the fourth yeere was the foundation of the house of the Lord layd in the moneth of Zif:

38 And in the eleuenth yeere in the moneth of [p] Bul, (which is the eight moneth) hee finished the house with all the furniture thereof, and in euery point: so was he seuen yeere in building it.

h Meaning, vnto the roofe which was also sieled.

i For when he spake of the house in the first verse, he meant both the oracle and the Temple.

‖ Or, wilde cucumers.

k That is, in the most inward place of the house.

‡ Ebr. he drew thorow chaines of gold before.

l Meaning, the altar of incense, Exod 30.1.

‖ Or, pine tree.

Exod.25.20.

m For the other, which Moses made of beaten gold, were taken away with the other iewels by their enemies, whom God permitted diuers times to ouercome them for their great sins.

n So that the fashion of the carued worke might still appeare.

‖ Or, folding.

o Where the priests were, and was thus called in respect of the great court which is called, Acts 3.11. the porch of Salomon, where the people vsed to pray.

p Which conteineth part of October, & part of Nouember.

CHAP. VII.

1 The building of the houses of Salomon. 15 The excellent workemanship of Hiram in the pieces which he made for the Temple.

BUt Salomon was building his owne house * thirteene yeeres, and [a] finished all his house.

2 Hee built also an house [b] called the forrest of Lebanon, an hundreth cubites long, and fiftie cubites broad, and thirtie cubites hie vpon foure rowes of cedar pillars, and cedar beames were layd vpon the pillars.

3 And it was couered aboue with cedar vpon the beames, that lay on the fortie and five pillars, fifteene in a row.

4 And the windows were in three rowes, and window was [c] against window in three rankes.

5 And all the doores, and the side postes with the windowes were foure square, and window was ouer against window in three rankes.

6 And hee made a porch of pillars fiftie cubites long, and thirtie cubites broad, and the porch was before [d] them, euen before them were thirtie pillars.

7 ¶ Then hee made a porch [e] for the throne, where hee iudged, euen a porch of iudgement, and it was sieled with cedar from pauement to pauement.

8 And in his house, where he dwelt, was an other hall more inward then the porch, which was of the same worke. Also Salomon made an house for Pharaohs daughter (* whom hee had taken to wife) like vnto this porch.

9 All these were ‖ of costly stones, hewed by measure, and sawed with sawes within and without, from the foundation vnto [f] the stones of an [g] hand breadth, and on the outside to the great court.

10 And the foundation was of costly stones, and great stones, euen of stones of ten cubites, and stones of eight cubites.

11 [h] Aboue also were costly stones, squared by rule, and boordes of cedar.

12 ¶ And the great court round about was with three rowes of hewed stones, and a row of cedar beames: [i] so was it for the inner

Chap.9.10.

a After he had built the temple.

b For the beauty of the place, and great abundance of cedar trees that went to the building thereof, it was compared to mount Lebanon in Syria: this house he vsed in summer for pleasure and recreation.

c There were as many, and like proportion on the one side as on the other, and at euery end euen three in a row one aboue another.

d Before the pillars of the house.

e For his house which was at Ierusalem.

Chap.3.1.

‖ Or, precious.

f Which were rests and stayes for the beames to lie vpon.

‖ Or, summer.

g From the foundation vpward.

h As the Lords house was built, so was this: onely the greatest court of Salomons house was vncouered.

inner court of the house of the Lord, and to the porch of the house.

13 ¶ Then king Salomon sent, and fet one Hiram out of ‖ Tyrus.

14 He was a widowes sonne of the tribe of Naphtali, his father being a man of Tyrus, and wrought in brasse: [l] hee was full of wisedome, and vnderstanding, and knowledge to worke all maner of worke in brasse: who came to King Salomon, and wrought all his worke.

15 ¶ For he cast two pillars of brasse: the height of a pillar was eighteene cubites, and a thread of twelue cubites did compasse ‡ either of the pillars.

16 And he made two ‖ chapiters of molten brasse to set on the tops of the pillars: the height of one of the chapiters was fiue cubits, and the height of the other chapiter was fiue cubits.

17 Hee made grates like networke, and ‖ wreathen worke like chaines for the chapiters that were on the top of the pillars, euen seuen for the one chapiter, and seuen for the other chapiter.

18 So he made the pillars & two rowes of pomegranates round about in the one grate to couer the chapiters that were vpon the top. And thus did hee for the other chapiter.

19 And the chapiters that were on the top of the pillars were after [k] lillie worke in the porch, foure cubites.

20 And the chapiters vpon the two pillars had also aboue, ‖ ouer against the belly ‖ within the network pomegranates: for two hundreth pomegranates were in the two rankes about vpon ‡ either of the chapiters.

21 And he set vp the pillars in the [l] porch of the Temple. And when he had set vp the right pillar, he called the name thereof [m] Iachin: and when he had set vp the left pillar, he called the name thereof [n] Boaz.

22 And vpon the top of the pillars was worke of lillies: so was the workemanship of the pillars finished.

23 ¶ And he made a molten [o] sea ten cubites wide from brimme to brimme, round in compasse, and fiue cubites hie, and a line of thirtie cubites did compasse it about.

24 And vnder the brimme of it were knops like wilde cucumers compassing it round about, tenne in one cubite, compassing the sea [p] round about: and the two rowes of knops were cast, when it was molten.

25 It stood on twelue bulles, three looking toward the North, and three toward the West, and three toward the South, and three toward the East: and the sea stood aboue vpon them, and all their hinder parts were inward.

26 It was ‖ an hand breadth thicke, and the brimme thereof was like the worke of the brimme of a cup with flowers of lillies: it contained two thousand [p] Baths.

27 ¶ And he made tenne bases of brasse, one base was foure cubites long, and foure cubites broad, and three cubites hie.

28 ¶ And the worke of the bases was on this maner, they had borders, and the borders were betweene the ledges:

29 And on the borders that were betweene the ledges, were lyons, bulles and Cherubims: and vpon the ledges there was a base aboue: and beneath the lyons and bulles, were additions made of thinne worke.

30 And euery base had foure brasen wheeles, and plates of brasse: and the foure corners had ‡ vndersetters: vnder the caldron were vndersetters molten at the side of euery addition.

31 And [q] the mouth of it was within the chapiter and aboue to measure by the cubite: for the mouth thereof was round made like a base, and it was a cubite and halfe a cubite: and also vpon the mouth thereof were grauen worke, wholde borders were foure square and not round.

32 And vnder the borders were foure wheeles, and the axeltrees of the wheeles ioyned to the base: & the height of a wheele was a cubite and halfe a cubite.

33 And the fashion of the wheeles was like the fashion of a charet wheele, their axeltrees, and their naues and their ‖ felloes, and their spokes were all moulten.

34 And foure vndersetters were vpon the foure corners of one base: and the vndersetters thereof were of the base it selfe.

35 And in the toppe of the base was a round [r] compasse of halfe a cubite hie round about: and vpon the top of the base the ledges thereof and the borders thereof were of the same.

36 And vpon the tables of the ledges thereof, and on the borders thereof hee did graue cherubims, lyons, and palme trees on the side of euery one, and additions round about.

37 Thus made he the ten bases, they had all one casting, one measure, and one size.

38 ¶ Then made hee [s] ten caldrons of brasse, one caldron contained fortie baths: and euery caldron was foure cubites, on caldron was vpon one base throughout the ten bases.

39 And hee set the bases fiue on the right side of the house, and fiue on the left side of the house. And hee set the sea on the right side of the [t] house Eastward toward the South.

40 ¶ And Hiram made caldrons, and besoms, and basins: and Hiram finished all the worke that he made to King Salomon for the house of the Lord:

41 To wit, two pillars, and two bowles of the chapiters that were on the top of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the top of the pillars,

42 And foure hundreth pomegranates for the two grates: euen two rowes of pomegranates for euery grate to couer the two bowles of the chapiters that were vpon the pillars,

43 And the tenne bases, and ten caldrons vpon the bases,

44 And the sea, and twelue bulles vnder that sea,

45 And

‖ Or, Zor.

l This when God wil haue his glory set forth, he raiseth vp men, and giueth them excellent gifts for the accomplishment of the same, Exod. 31. 2, 3.

‡ Ebr. the second.

‖ Or, pummels.

‖ Or, cordes like chaines.

k As was seene commonly wrought in costly porches.

‖ Or, round about the middes.

‖ Or, beyond.

‡ Ebr. the second.

l Which was in the inner court betweene the Temple and the cracle.

m That is, he wil stablish, to wit, his promise toward this house.

n That is, in strength: meaning the power thereof shal continue.

o So called for the bugenesse of the vessell. 2. Chron. 4 3.

‖ Or, a spanne.

p Bath and Ephah seeme to bee both one measure, Ezek. 45. 11. euery Bath contained about ten pottels.

q The mouth of the great base or frame entred into the chapiter or pillar that bare vp the caldron.

‖ Or, rings.

r Which was called the pillar, chapiter, or small base wherein the caldron stood.

s To keepe waters for the vse of the sacrifices.

t To wit, of the Temple or Sanctuarie.

‡ Ebr shoulders.

45 And pots, and besomes, and basons: and all these vessels, which [a] Hiram made to King Salomon for the house of the Lord, were of shining brasse.

46 In the plaine of Iorden did the king cast them in ‖ clay betweene Succoth and Zarthan.

47 And Salomon left to weigh all the vessels because of the exceeding abundance, neither could the weight of the brasse bee found.

48 So Salomon made all the vessels that pertained vnto the house of the Lord, the [x] golden altar, and the golden table, whereon the shewbread was,

49 And the candlesticks, fiue at the right side, and fiue at the left, before the Oracle of pure gold, and the flowers, and the lampes, and the snuffers of gold,

50 And the bowles, [y] and the hookes, and the basins, and the spoones, and the censpannes of pure golde, and the hindges of gold for the doores of the house within, euen for the most holy place, and for the doores of the house, to wit, of the Temple.

51 So was finished all the worke that King Salomon made for the house of the Lord, and Salomon brought in the things which [1] Dauid his father had dedicated: the siluer and the gold, and the vessels, and layd them among the treasures of the house of the Lord.

a By this name also Hiram the king of Tyrus was called.

‖ Or, thicke earth.

x This was done according to the forme that the Lord prescribed vnto Moses in Exodus.

y Some take this for some instrument of musicke.

1. Chron. 5. 1.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloud filleth the Temple. 14 The King blesseth the people.

Then [1] king Salomon assembled the Elders of Israel, euen all the heads of the tribes, the chiefe fathers of the children of Israel vnto ‡him in Ierusalem, for to [a] bring vp the Arke of the Couenant of the Lord from the citie of Dauid which is Zion.

2 And all the men of Israel assembled vnto king Salomon at the feast in the moneth of [b] Ethanim, which is the seuenth moneth.

3 And all the Elders of Israel came, and the Priests tooke the Arke.

4 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle, those did the Priests and Leuites bring vp.

5 And king Salomon and all the Congregation of Israel, that were assembled vnto him, were with him before the Arke, offering sheepe and beeues, which could not be told, nor numbred for multitude.

6 So the [c] Priests brought the Arke of the Couenant of the Lord vnto his place, into the oracle of the house, into the most holy place, euen vnder the winges of the Cherubims.

7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, and the bars thereof aboue.

8 And they [d] drew out the barres, that the ends of the barres might appeare out of the Sanctuary before the oracle, but they were not seene without, and there they are vnto this day.

9 Nothing was in the Arke [e] saue the two tables of stone which Moses had put there at Horeb, where the Lord made a couenant with the children of Israel, when he brought them out of the land of Egypt.

10 And when the Priests were come out of the Sanctuary, the* cloud filled the house of the Lord.

11 So that the Priests could not stand to minister, because of the cloude: for the glory of the Lord had filled the house of the Lord.

12 Then spake Salomon, the Lorde *saide, that hee would dwell in the darke cloude.

13 I haue built thee an house to dwell in, an habitation for thee to abide in [f] forever.

14 ¶ And the king turned his face, and blessed all the Congregation of Israel: for all the Congregation of Israel stood there.

15 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,

16 Since the day that I brought my people Israel out of Egypt, I chose no city of all the tribes of Israel, to build an house that my Name might bee there: but I haue chosen* Dauid to be ouer my people Israel.

17 And it was in the heart of Dauid my father to build an house to the Name of the Lord God of Israel.

18 And the Lord said vnto Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou didest well, that thou wast so minded:

19 Neuertheless, thou shalt not build the house, but thy sonne, that shall come out of thy loynes, he shall build the house vnto my Name.

20 And the Lord hath ‡made good his word that he spake, and I am risen vp in the room of Dauid my father, & sit on the throne of Israel, as the Lord promised, and haue built the house for the Name of the Lord God of Israel.

21 And I haue prepared therein a place for the Arke, wherein is the [g] Couenant of the Lord which hee made with our fathers, when he brought them out of the land of Egypt.

22 ¶ Then Salomon stood before* the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heauen,

23 And sayd, * O Lord God of Israel, there is no God like thee in heauen aboue, or in the earth beneath: thou that keepest couenant & mercy with thy seruants that walke before thee with [h] all their heart,

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

25 Therefore now Lorde God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, * Thou shalt not want a man in my sight to sit vpon the throne of Israel: so that

‡ Ebr. Salomon.

a For Dauid brought it from Obed-edom, and placed it in the Tabernacle which he had made for it, 2. Sam. 6. 17.

b Containing part of September, and part of October in the which moneth they held three solemne feasts Num. 29. 1

c That is, the Kohathites, Num. 4. 5.

d They drew them onely out so farre as they might be seene for they might not pull them altogether out, Exod. 25. 15.

e For it is like that the enemies, when they had the Arke in their hands, tooke away the rod of Aaron, and the pot with Man. Exod. 40. 34.

2. Chron. 6. 1

f He spake according to the tenor of Gods promise, which was conditionally that they should serue him aright.

2. Sam 7. 8.

‡ Ebr. confirmed.

g The two tables wherein the articles of the couenant were written.

2. Chron. 6. 13.

2. Mac. 2. 8.

h Vnfainedly, and without all hypocrisie.

Chap. 2. 4.

that thy children take heed to their way, that they walke before me, as thou hast walked in my sight.

26 And now, O God of Israel, I pray thee, let thy word bee verified, which thou spakest vnto thy seruant Dauid my father.

27 [i] Is it true in deed that God wil dwel on the earth? behold, the heauens, and the heauens of heauens are not able to containe thee: how much more vnable is this house that I haue built?

28 But haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lord my God, to heare the crie and prayer which thy seruant prayeth before thee this day:

29 That thine eyes may be open toward this house, night and day, euen toward the place whereof thou hast sayd, * My Name shall be there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

30 Heare thou therefore the supplication of thy seruant, & of thy people Israel, which pray in this place, and heare thou || in the place of thine habitation, euen in heauen, and when thou hearest, haue mercy.

31 ¶ When a man shall trespasse against his neighbour, and [k] he lay vpon him an oath to cause him to sweare, and ‡ the swearer shal come before thine altar in this house,

32 Then heare thou in heauen, and [l] doe and iudge thy seruants, that thou condemne the wicked to bring his way vpon his head, and iustifie the righteous, to giue him according to his righteousnesse.

33 ¶ When thy people Israel shall bee ouerthrowen before the enemie, because they haue sinned against thee, and turne againe to thee, and [m] confesse thy Name, and pray and make supplication vnto thee in this house,

34 Then heare thou in heauen, and bee merciful vnto the sinne of thy people Israel, and bring them againe vnto the land, which thou gauest vnto their fathers.

35 ¶ When heauen shalbe [n] shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and turne from their sinne when thou dost afflict them,

36 Then heare thou in heauen, and pardon the sinne of thy seruants and of thy people Israel (when thou hast taught them the good way wherin they may walke) and giue raine vpon the land that thou hast giuen thy people to inherite.

37 ¶ When there shall be famine in the land, when there shall be pestilence, when there shall be blasting, mildew, grashopper, or caterpiller, when their enemie shal beliege them in the ‡ cities of their land, or any plague, or any sicknesse,

38 Then what prayer and supplication soeuer shall be made of any man or of all thy people Israel, when euery one shall know the plague in his owne [o] heart, and stretch forth his hands in this house,

39 Heare thou then in heauen, in thy dwelling place, and be merciful, and doe and giue euery man according to all his wayes, as thou knowest his heart (for thou onely knowest the hearts of all the children of men)

40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers.

41 Moreouer, as touching the [p] stranger that is not of thy people Israel, who shall come out of a farre countrey for thy Names sake.

42 (When they shall heare of thy great Name, and of thy mighty hand, and of thy stretched out arme) and shall come and pray in this house,

43 Heare thou in heauen thy dwelling place, and do according to all that the stranger calleth for vnto thee: that all the people of the earth may know thy Name, and feare thee, as doe thy people Israel: and that they may know that thy [q] Name is called vpon in this house which I haue built.

44 ¶ When thy people shall goe out to battell against their enemie by the way that thou shalt send them, and shall pray vnto the Lord, * toward the way of the city which thou hast chosen, & toward the house that I haue built for thy Name,

45 Heare thou then in heauen their prayer and their supplication, and || iudge their cause.

46 If they sinne against thee (* for there is no man that sinneth not) and thou be angry with them, and deliuer them vnto the enemies, so that they cary them away prisoners vnto the land of the enemies, either far or neere,

47 Yet || if they turne againe vnto their heart in the land (to the which they bee caried away captiues) and returne and pray vnto thee [r] in the land of them that caried them away captiues, saying, Wee haue sinned, wee haue transgressed, and done wickedly,

48 If they turne againe vnto thee with all their heart, and with all their soule in the land of their enemies, which led them away captiues, & pray vnto thee toward [s] the way of their land, which thou gauest vnto their fathers, and toward the citie which thou hast chosen, and the house which I haue built for thy Name,

49 Then heare thou their prayer & their supplication in heauen thy dwelling place, and || iudge their cause,

50 And be merciful vnto thy people that haue sinned against thee, and vnto all their iniquities (wherein they haue transgressed against thee) and cause that they, which led them away captiues, may [t] haue pitie and compassion on them.

51 For they be thy people, and thine inheritance, which thou broughtest out of Egypt from the mids of the yron fornace.

52 Let thine eyes be open vnto the prayer of thy seruant, and vnto the prayer of thy people Israel, to hearken vnto them in all that they call for vnto thee.

53 For thou diddest separate them to thee from among all people of the earth for an inheritance, as thou saydest by the hand of Moses thy seruant, when thou broughtest out

i He is rauished with the admiration of Gods mercies, who being incomprehensible & Lord ouer all, will become familiar with men.

Deut. 12. 11.

|| Or, from.

k To wit, the iudge or neighbour.

‡ Ebr. the oath.

l That is, make it kuowen.

m Acknowledge thy iust iudgement, and praise thee.

n So that there be a drought to destroy the fruits of the land.

‡ Ebr. in the land of their gates.

o For such are most meete to receiue Gods mercies.

p He meaneth such as should be turned from their idolatry to seiue the true God.

q That this is the true religion wherewith thou wilt be worshipped.

Dan. 6. 10.

|| Or, maintaine their right.

2. Chron. 6. 36. eccles. 7. 22. 1. John 1. 8, 10.

|| Or, if they repent.

r Though the Temple was the chiefe place of prayer, yet he secludeth not them that being let with necessitie, call vpon him in other places.

s As Daniel did, Dan. 6. 10.

|| Or, auenge their wrong.

t He vnderstood by faith, that God of enemies would make friends vnto them that did conuert vnto him.

our fathers * out of Egypt, O Lord God.

54 And when Salomon had made an end of praying all this u prayer and supplication vnto the Lord, hee arose from before the alter of the Lord, fro kneeling on his knees, and stretching of his hands to heauen,

55 And stood and blessed all the Congregation of Israel with a loud voyce, saying,

56 Blessed bee the Lord that hath giuen rest vnto his people Israel, according to all that hee promised: there hath not failed one word of all his good promise which hee promised by the hand of Moses his seruant.

57 The Lord our God be with vs, as hee was with our fathers, that he forsake vs not, neither leaue vs,

58 That hee may x bow our hearts vnto him, that wee may walke in all his wayes, and keepe his commaundements, and his statutes, and his lawes, which he commanded our fathers.

59 And these my wordes, which I haue prayed before the Lord, be neere vnto the Lord our God day and night, that hee defend the cause of his seruant, and the cause of his people Israel ‡ alway as the matter requireth.

60 That all the people of the earth may know, that the Lord is God, and none other.

61 Let your heart therefore be perfit with the Lord our God to walke in his statutes, and to keepe his commandements, as this day.

62 ¶ Then the King and all Israel with him, offered sacrifice before the Lord.

63 And Salomon offered a sacrifice of peace offerings, which hee offered vnto the Lorde, to wit, two and twentie thousand beeues, and an hundreth and twentie thousand sheepe: so the King and all the children of Israel dedicated the y house of the Lord.

64 The same day did the King hallow the middle of the court, that was before the house of the Lord: for there hee made burnt offerings, and the meate offerings, and the fat of the peace offerings, because of the * brasen altar that was before the Lord, was too little to receiue the burnt offerings, and the meat offerings, and the fat of the peace offerings.

65 And Salomon made at that time a feast, and all Israel with him, a very great Congregation, euen from the entring in of z Hamath vnto the riuer of Egypt: before the Lord our God, a seuen dayes and seuen dayes, euen fourteene dayes.

66 And the eight day hee sent the people away: and they ‡ thanked the King, and went vnto their tents ioyous and with glad heart, because of all the goodnesse that the Lord had done for Dauid his seruant, and for Israel his people.

u Salomon is a figure of Christ, who continually is the Mediatour betweene God and his Church.

x He concludeth that man of himselfe is enemie vnto God, and that all obedience to his Law proceedeth of his meere mercie.

‡ Ebr. the thing of a day in his day.

2. Chron. 7. 4.

y Before the oracle, where the Arke was.

2. Chron. 7. 7.

z That is, from North to South: meaning, all the countrey.

a Seuen dayes for the dedication, and seuen for the feast.

‡ Ebr bleßed.

CHAP. IX.

2 The Lord appeareth the second time to Salomon. 11 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 28 He sendeth forth a nauie for gold.

WHen * Salomon had finished the building of the house of the Lord, and the Kings palace, and all that Salomon desired and minded to doe,

2 Then the Lord appeared vnto Salomon the second time, as hee * appeared vnto him at Gibeon.

3 And the Lord sayd vnto him, I haue heard thy prayer and thy supplication, that thou hast made before me: I haue hallowed this house (which thou hast built) to * put my Name there for euer, and mine eyes, & mine heart shall be there perpetually.

4 And a if thou wilt walke before me (as Dauid thy father walked in purenesse of heart, and in righteousnesse) to doe according to all that I haue commaunded thee, and keepe my Statutes, and my Iudgements,

5 Then will I stablish the throne of thy kingdome vpon Israel for euer, as I promised to Dauid thy father, saying, * Thou shalt not want a man vpon the throne of Israel:

9 But if ye and your children turne away from me, and will b not keepe my commandements, and my statutes, (which I haue set before you) but go and serue other gods, and worship them,

7 Then will I cut off Israel from the land, which I haue giuen them, and the house which I haue hallowed * for my name, will I cast out of my sight, and Israel shall be a c prouerbe, and a common talke among all people.

8 And this high house shall be so: euery one that passeth by it, shall bee astonied, and shall hisse, and they shall say, * Why hath the Lord done thus vnto this land and to this house?

9 And they shall answere, Because they forsoke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken hold vpon other gods, and haue worshipped them, and serued them, therefore hath the Lord brought vpon them all this euill.

10 * And at the ende of twentie yeeres, when Salomon had builded the two houses, the house of the Lord, and the Kings palace,

11 (For the which Hiram the King of ‖ Tyrus had brought to Salomon timber of cedar, and fire trees, and gold, and whatsoeuer hee desired) then King Salomon gaue to Hiram twentie cities in the land of ‖ Galil.

12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore he sayd, What cities are these which thou hast giuen me, my brother? And he called them the land of ‖ Cabul vnto this day.

14 And Hiram had sent the King d fire score e talents of gold.

15 ¶ And this is the cause of the tribute why King Salomon raised tribute, to wit, to build the House of the Lorde, and his owne house, and f Millo, and the wall of Ierusalem, and Hazor, and Megiddo, and Gezer.

16 Pharaoh King of Egypt had come vp, and taken Gezer, and burnt it with fire, and

Chap. 3. 5.

Chap. 8. 29. deut. 12. 11.

a If thou walke in my feare, and withdraw thy selfe from the common maner of men, which follow their sensualitie.

2 Sam 7. 12. 1. chron. 22. 10.

b God declareth that disobedience against him is the cause of his displeasure, and so of all miserie.

Iere. 7. 14.

c The world shall make of you a mocking stocke for the vile contempt and abusing of Gods most liberall benefites.

Deut. 29. 24. iere. 22. 8.

2. Chron. 8. 1.

‖ Or, Zor.

‖ Or, Galile.

‖ Or, dirtie, or barren.

d For his tribute toward the building.

e The common talent was about threescore pound weight.

f Millo was as the towne house or place of assembly, which was open aboue.

and slewe the Canaanites that dwelt in the citie, and gaue it for a present vnto his daughter, Salomons wife.

17 (Therefore Salomon built Gezer and Beth horon the nether,

18 And Baalath and Tamor in the wildernesse of the land,

19 And all the cities [g] of store, that Salomon had, euen cities for chariots, and cities for horsemen, and all that Salomon desired and would build in Ierusalem, and in Lebanon, and in all the land of his dominion)

20 All the people that were [h] left of the Amorites, Hittites, Perizzites, Hiuites, and Iebusites, which were not of the children of Israel:

21 To wit, their children that were left after them in the land, whom the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.

22 But of the children of Israel did Salomon [*] make no bondmen: but they were men of warre and his seruants, and his princes, and his captaines, and rulers of his chariots, and his horsemen.

23 These were the princes of the officers, that were ouer Salomons worke: euen [i] fiue hundreth and fiftie, and they ruled the people that wrought in the worke.

24 ¶ And Pharaohs daughter came vp from the city of Dauid vnto the house which Salomon had built for her: then did he build Millo.

25 And thrise a yeere did Salomon offer burnt offerings and peace offerings vpon the altar which he built vnto the Lord: and hee burnt incense vpon the altar, that was before the Lord, when hee had finished the house.

26 ¶ Also King Salomon made a navie of ships in Ezeon-geber, which is beside Eloth, and the brinke of the red Sea, in the land of Edom.

27 And Hiram sent with the navie his seruants, that were mariners, and had knowledge of the Sea, with the seruants of Salomon.

28 And they came to Ophir, and fet from thence [k] foure hundreth and twentie talents of gold, and brought it to King Salomon.

CHAP. X.

1 *The Queene of Saba commeth to heare the wisdome of Salomon.* 18 *His royall throne.* 23 *His power and magnificence.*

AND the [a] Queene of [a] Sheba, hearing the fame of Salomon (concerning the Name of the Lord) came to proue him with hard questions.

2 And shee came to Ierusalem with a very great traine, and Camels that bare sweete odours, and gold exceeding much, and precious stones: and shee came to Salomon, and communed with him of all that was in her heart:

3 And Salomon declared vnto her all her questions: nothing was hidde from the King, which he expounded not vnto her.

4 Then the Queene of Sheba sawe all Salomons wisedome, and the house that he had built,

5 And the [b] meate of his table, and the sitting of his seruants, and the order of his ministers, and their apparell, and his drinking vessels, and his burnt offerings, that he offered in the house of the Lord, and [‡] shee was greatly astonied.

6 And shee said vnto the King, It was a true word that I heard in mine owne land of thy sayings, and of thy wisedome.

7 Howbeit I beleeued not thise report, till I came, and had seene it with mine eyes: but loe, the one halfe was not told mee: for thou hast more wisedome and prosperitie, then I haue heard by report.

8 Happie are thy men, happie are these thy seruants, which stand euer before thee, and heare thy [c] wisedome.

9 Blessed be the Lord thy God, which [d] loued thee, to set thee on the throne of Israel, because the Lord loued Israel for euer, and made thee King, to doe [e] equitie and righteousnesse.

10 And shee gaue the King fiue score talents of gold, and of sweete odours exceeding much, and precious stones. There came no more such abundance of sweete odours as the Queene of Sheba gaue to King Salomon.

11 The navie also of Hiram (that caried gold from Ophir) brought likewise great plentie of [*] Almuggim trees from Ophir, and precious stones.

12 And the King made of the Almuggim trees, pillars for the house of the Lord, and for the Kings palace, and made harpes and psalteries for singers. There came no more such Almuggim trees, nor were any more seene vnto this day.

13 And King Salomon gaue vnto the Queene of Sheba, whatsoeuer shee would aske, besides that, which Salomon gaue her [‡] of his kingly liberalitie: so shee returned and went to her owne countrey, both shee, and her seruants.

14 ¶ Also the weight of gold, that came to Salomon in one yeere, was fiue hundreth, threescore and fiue [*] talents of gold,

15 Besides that he had of merchant men, and of the merchandise of them that solde spices, and of all the kings of Arabia, and of the princes of the [f] countrey.

16 And King Salomon made two hundreth targets of beaten gold, fiue hundreth shekels of gold went to a target:

17 And three hundreth shields of beaten gold, three pound of gold went to one shield: and the King put them in the [*] house of the wood of Lebanon.

18 ¶ Then the king made a great throne of Iuorie, and couered it with the best gold.

19 And the throne had six steps, & the top of the throne was round behind, & there were [g] stayes on either side on the place of the throne, & two lyons standing by the stayes.

20 And there stood twelue lyons on the fiue steps on either side: there was not the like made in any kingdome.

21 And all King Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde, none were of siluer: for it was nothing

g Cities for his munitions of warre.

h These were as bondmen, and payed what was required, either labor or money.

Leuit.25.39.

i The ouerseers of Salomons works were diuided into three parts: the first conteined 3300. the second 300. and the third 250. which were Israelites: so here are conteined the two last parts, which make 550. looke more 2.Chron. 8.10.

k In the 2.Chro. 8.18. is made mention of 30. more, which seeme to haue bene employed for their charges

2.*Chron* 9.1. *matth.*12.42. *luke* 11.31.

a Iosephus saith that shee was Queene of Ethiopia, and that Sheba was the name of the chiefe citie of Meroe, which is an yland of Nilus.

b That is, the whole order, and trade of his house.

‡ *Ebr. there was no more spirit in her.*

c But much more happy are they which heare the wisedome of God reuealed in his word.

d It is a chiefe signe of Gods fauour, when godly and wise rulers sit in the throne of iustice.

e This is the cause why kings are appointed. 2.*Chron.*9.10.

‡ *Ebr. by the hand of the King.*

*Exod.*25.39.

f To wit, of Arabia, which for the great abundance of all things was called happy. *Chap.*7.2.

g As the chaire bowes, or places to leane vpon.

nothing esteemed in the dayes of Salomon.

22 For the King had on the sea the naue of Tharshish with the naue of Hiram: once in three yeere came the naue of [h] Tharshish, and brought golde and siluer, yuorie, and apes, and peacockes.

23 So King Salomon exceeded all the kings of the earth both in riches and in wisdome.

24 And all the world sought to see Salomon, to heare his wisedome, which God had put in his heart.

25 And they brought euery man his present, vessels of siluer, and vessels of gold, and raiment, and armour, and sweet odours, horses, and mules, from yeere to yeere.

26 Then Salomon gathered together * charets and horsemen: and he had a thousand & foure hundreth charets, and twelue thousand horsemen, whom hee placed in the charet cities, and with the king at Ierusalem.

27 And the king ‖ gaue siluer in Ierusalem as stones, and gaue cedars as the wilde fig trees that grow abundantly in the plain.

28 Also Salomon had horses brought out of Egypt, and fine linnen: ‖ the Kings merchants receiued the linnen for a price.

29 There came vp and went out of Egypt some charet worth fire hundreth shekels of siluer: that is, one horse, an hundreth and fiftie, and thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their ‡ meanes.

CHAP. XI.

1 Salomon hath a thousand wiues and concubines, which bring him to idolatrie. 14 His God rayseth vp aduersaries against him. 43 Hee dieth.

BUt King Salomon loued * many [a] outlandish women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Zidon and Heth,

2 Of the nations, whereof the Lord had said vnto the children of Israel, * Goe not ye in to them, nor let them come in to you: for surely they will turne your hearts after their gods. To them, I say, did Salomon ioyne in loue.

3 And hee had seuen hundred wiues, that were ‖ princesses, and three hundreth [b] concubines, and his wiues turned away his heart.

4 For when Salomon was old, his wiues turned his heart after other gods, so that his heart was not [c] perfect with the Lord his God, as was the heart of Dauid his Father.

5 For Salomon followed * Ashtaroth, the god of the Zidonians, and [d] Milcom the abomination of the Ammonites.

6 So Salomon wrought wickednesse in the sight of the Lord, but continued not to follow the Lord, as did Dauid his father.

7 Then did Salomon build an hie place for Chemosh the [e] abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.

8 And so did hee for all his outlandish wiues, which burnt incense and offered vnto their gods.

9 Therefore the Lord was angrie with Salomon, because he had turned his heart from the Lord God of Israel, * which had appeared vnto him twise,

10 And had giuen him a * charge concerning this thing, that he should not follow other gods: but hee kept not that which the Lord had commanded him.

11 Wherefore the Lord said vnto Salomon, Forasmuch as [f] this is done of thee, and thou hast not kept my couenant, and my statutes (which I commaunded thee) * I will surely rent the kingdome from thee, and will giue it to thy seruant.

12 Notwithstanding in thy dayes I will not doe it, because of Dauid thy father, but I will rent it out of the hand of thy sonne:

13 Howbeit I will not rent all the kingdome, but will giue one [g] tribe to thy sonne, because of Dauid my seruant, and because of Ierusalem which I haue chosen.

14 ¶ Then the Lord stirred vp an aduersarie vnto Salomon, euen Hadad the Edomite, of the kings [h] seed, which was in Edom.

15 * For when Dauid was in Edom, and Ioab the captaine of the hoste had smitten all the males in Edom, and was gone vp to bury the [i] slaine,

16 (For fire moneths did Ioab remaine there, and all Israel, till he had destroyed all the males in Edom,)

17 Then this Hadad [k] fled and certaine other Edomites of his fathers seruants with him, to goe into Egypt, Hadad being yet a little childe.

18 And they arose out of Midian, and came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt, which gaue him an house, and appointed him victuals, and gaue him land.

19 So Hadad [l] found great fauour in the sight of Pharaoh, and hee gaue him to wife the sister of his owne wife, euen the sister of Tahpenes the Queene.

20 And the sister of Tahpenes bare him Genubath his sonne, whom Tahpenes weaned in Pharaohs house: and Genubath was in Pharaohs house among the sonnes of Pharaoh.

21 And when Hadad heard in Egypt, that Dauid slept with his fathers, and that Ioab the captaine of the hoste was dead, Hadad said to Pharaoh, Let me depart, that I may goe to mine owne countrey.

22 But Pharaoh said vnto him, What hast thou lacked with mee, that thou wouldest thus goe to thine owne countrey? And hee answered, Nothing, but in any wise let me goe.

23 ¶ * And God stirred him vp another aduersarie, Rezon the sonne of Eliadah, which [m] fled from his lord Hadadezer king of Zobah.

24 And he gathered men vnto him, and had beene captaine ouer the companie, when Dauid slew them. And they went to Damascus, and dwelt there, [n] and they made him king in Damascus.

25 There-

h By Tharshish is meant Cilicia, which was abundant in varietie of precious things.

2. Chron. 1. 14.

‖ Or, he made siluer as plenteous as stones.

‖ Or, for the companie of the kings merchants did receiue a number at a price.

‡ Ebr. hands.

Deut. 17. 17. ecclus. 47. 19, 20.

a Which were idolaters.

Exod. 34. 16.

‖ Or, Queenes.

b To whom appertained no dowrie.

c He serued not God with a pure heart.

Iudg. 2. 13.

d Who was also called Molech, verse 7. reade 2. Kings 23. 10.

e Thus the Scripture termeth whatsoeuer man doth reuerence and serue as God.

Chap. 3. 5. and 9. 2.

Chap. 6. 12.

f That thou hast forsaken me and worshipped idoles.

Chap. 12. 15.

g Because the tribes of Iudah and Beniamin had their possessions mixed, they are here taken as one tribe.

h Of the king of Edoms stocke.

2 Sam. 8. 14.

i Of the Edomites.

k Thus God reserued this idolater to bee a scourge to punish his peoples sinnes.

l God brought him to honour, that his power might be more able to compasse his enterprises against Salomons house.

2. Sam. 8. 3.

m When Dauid had discomfited Hadadezer and his armie.

n To wit, the men whom hee had gathered vnto him.

25 Therefore was he an aduersary to Israel all the dayes of Salomon: besides the euill that Hadad did, he also abhorred Israel, and reigned ouer Aram.

2. Chron. 13.6.

26 ¶ * And Ieroboam the sonne of Nebat an Ephrathite of Zereda, Salomons seruant (whose mother was called Zeruah a widow) lift vp his hand against the king.

27 And this was the cause that he lift vp his hand against the king. When Salomon built Millo, hee repaired the broken places of the citie of Dauid his father.

28 And this man Ieroboam was a man of strength and courage, and Salomon seeing that the young man was meet for the worke, he made him [o] ouerseer of all the labour of the house of Ioseph.

o He was ouerseer of Salomons workes for the tribe of Ephraim and Manasseh.

29 And at that time, when Ieroboam went out of Ierusalem, the Prophet Ahiah the Shilonite found him in the way, hauing a new garment on him, and they two were alone in the field.

30 Then Ahiah caught the newe garment that was on him, & [p] rent it in twelue pieces.

p By these visible signes the Prophets would more deepely print their message into their hearts to whom they were sent.

31 And said to Ieroboam. Take vnto thee ten pieces: for thus saith the Lord God of Israel, Behold, I will rent the kingdome out of the hands of Salomon, and will giue ten tribes to thee.

32 But he shal haue one tribe for my seruant Dauids sake, and for Ierusalem the citie, which I haue chosen out of all the tribes of Israel,

33 Because they haue forsaken mee, and haue worshipped Ashtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my ways (|| to doe right in mine eyes, and my statutes, and my Lawes) as did Dauid his father.

|| Or, to doe that that pleaseth me.

34 But I will not take the whole kingdome out of his hand: for I will make him Prince all his life long for Dauid my seruants sake, whom I haue chosen, and who kept my commandements and my statutes.

35 * But I will take the kingdome out of his sons hand, and will giue it vnto thee, euen the ten tribes.

Chap. 12.15.

36 And vnto his sonne will I giue one tribe, that Dauid my seruaunt may haue a slight alway before me in Ierusalem the city which I haue chosen mee, to put my Name there.

q He hath respect vnto the Messiah, which should bee the bright starre that should shine through all the world.

37 And I will take thee, and thou shalt reigne, ‡ euen as thine heart desireth, and shalt be king ouer Israel.

‡ Ebr. In all that thy soule.

38 And if thou hearken vnto all that I commaund thee, and wilt walke in my ways, and doe right in my sight to keepe my statutes and my commaundements, as Dauid seruant did, then will I bee with thee, and build thee a sure house, as I built vnto Dauid, and will giue Israel vnto thee.

39 And I will for [r] this, afflict the seed of Dauid, [s] but not for euer.

r For this idolatrie that Salomon hath committed.

s For the whole spirituall kingdome was restored in Messiah.

40 ¶ Salomon sought therefore to kill Ieroboam, and Ieroboam arose, and fled into Egypt vnto Shishak king of Egypt, and was in Egypt vntill the death of Salomon.

41 And the rest of the words of Salomon, and all that hee did, and his wisedome, are they not written in the [t] booke of the actes of Salomon?

t Which booke as is thought, was lost in their captiuitie. 2. Chron. 9.30.

42 The time that Salomon reigned in Ierusalem ouer all Israel, was [u] fourtie yeeres.

u Or, returned from Egypt.

43 And Salomon slept with his fathers, and was buried in the city of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. XII.

1 Rehoboam succeedeth Salomon. 8 He refuseth the counsell of the Ancients. 20 Ieroboam reigneth ouer Israel. 21 God commaundeth Rehoboam not to fight. 28 Ieroboam maketh golden calues.

AND * Rehoboam went to Shechem: for all Israel were come to Shechem, to make him king.

2. Chron. 10.1.

2 And when Ieroboam the sonne of Nebat heard of it (who was yet in Egypt, * whither Ieroboam had fled from King Salomon, and || dwelt in Egypt.)

Chap. 11.40. || Or, returned from Egypt.

3 Then they sent and called him: and Ieroboam and all the Congregation of Israel came, & spake vnto Rehoboam, saying,

4 Thy father made our * yoke grieuous: now therefore make thou the grieuous seruitude of thy father, and his sore yoke which he put vpon vs, [a] lighter, & we wil serue thee.

Chap. 4.7.

a Oppresse vs not with so great charges which we are not able to sustaine.

5 And he said vnto them, Depart ye for three dayes, then come againe to mee. And the people departed.

6 And King Rehoboam tooke counsell with the old men that || had stood before Salomon his father, while hee yet liued, and said, What counsell giue yee, that I may make an answere to this people?

|| Or, had beene of his ancient counsellers.

7 And they spake vnto him, saying, If thou be a [b] seruant vnto this people this day, and serue them, and answere them, & speake kinde words to them, they will bee thy seruants for euer.

b They shewed him that there was no way to win the peoples hearts, but to grant them their iust petition.

8 But hee forsooke the counsell that the old men had giuen him, and asked counsell of the yong men, that had beene brought vp with him, and waited on him.

9 And he said vnto them, [c] What counsell giue yee, that we may answere this people, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

c There is nothing harder for them that are in authoritie, then to bridle their affections, & follow good counsell.

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and said, Thy father hath made our yoke heauie, but make thou it lighter vnto vs: euen thus shalt thou say vnto them, My || least part shalbe [d] bigger then my fathers loynes.

|| Or, little finger.

d I am much more able to keep you in subiection then my father was.

11 Now whereas my father did burden you with a grieuous yoke, I will yet make your yoke heauier: my father hath chastised you with rods, but I will correct you with || scourges.

|| Or, scorpions.

12 ¶ Then Ieroboam and all the people came to Rehoboam the thirde day, as the King had [e] appointed, saying, Come to mee

e The people declare their obedience in this, that they would attempt nothing before the king had giuen them iust occasion.

me againe the third day.
13 And the King answered the people sharply, and left the old mens counsell that they gaue him,
14 And spake to them after the counsel of the yong men, saying, My father made your yoke grieuous, and I will make your yoke more grieuous: my father hath chastised you with rods: but I wil correct you with scourges.
15 And the king hearkened not vnto the people: for ‖ it was the ordinance of the Lord, that hee might perfourme his saying, which the Lord had spoken by * Ahiah the Shilonite vnto Ieroboam the sonne of Nebat.
16 So when all Israel saw that the king regarded them not, the people answered the king thus, saying, What portion haue we in [f] Dauid? wee haue none inheritance in the sonne of Ishai. To your tents, O Israel: now see to thine owne house, Dauid. So Israel departed vnto their tents.
17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.
18 ¶ Now the king Rehoboam sent Adoram the receiuer of the tribute, and all Israel stoned him to death, then king Rehoboam ‡ made speed to get him vp to his chariot, to flee to Ierusalem.
19 And Israel rebelled against the house [g] of Dauid vnto this day.
20 ¶ And when all Israel had heard that Ieroboam was come againe, they sent and called him vnto the assembly, and made him King ouer all Israel: none followed the house of Dauid, but the tribe of Iudah * onely.
21 And when Rehoboam was come to Ierusalem, he [h] gathered all the house of Iudah with the tribe of Beniamin, an hundred and fourescore thousand of chosen men (which were good warriors) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.
22 * But the word of God came vnto Shemaiah the [i] man of God, saying,
23 Speake vnto Rehoboam the sonne of Salomon King of Iudah, and vnto all the house of Iudah and Beniamin, and the remnant of the people, saying,
24 Thus saith the [k] Lord, Ye shall not go vp, nor fight against your brethen the children of Israel: returne euery man to his house: for this thing is done by me. They obeyed therefore the word of the Lord, and returned, and departed, according to the word of the Lord.
25 ¶ Then Ieroboam built Shechem in mount Ephraim, & dwelt therein, and went from thence, and built Penuel.
26 Now Ieroboam thought in his heart, Now shal the kingdome returne to the house of Dauid.
27 If this people go vp, and do sacrifice in the house of the Lord at Ierusalem, then shal the heart of this people turne againe vnto their lord, euen to Rehoboam king of Iudah: so shall they kill me, and go againe to Rehoboam king of Iudah.

‖ Or, the Lord was the cause. Chap. 11. 11.

f Though their cause were good, yet it is most hard for the people to bridle their affections, as these vile words declare.

‡ Ebr strengthened himselfe.

g By the iust iudgement of God for Salomons sinnes.

Chap. 11. 13.

h For as yet he perceiued not that the Lord had so appointed it.

2. Chron. 11. 2.

i That is, the Prophet.

k Who of his iust iudgement will punish the trespasser, and of his mercy spare the innocent people.

l He feared lest his people should haue by this meanes bene entised to rebel against him.

28 Whereupon the king tooke counsell, and made two calues of gold, and sayd vnto them, [m] It is too much for you to goe vp to Ierusalem: behold, O Israel, thy gods, which brought thee vp out of the land of Egypt.
29 And he set the one in Beth-el, and the other set he in Dan.
30 And this thing turned to sinne: for the people (went because of the one) euen to Dan.
31 Also he made an [n] house of hie places, and made priests of the lowest of the people, which were not of the sonnes of Leui.
32 And Ieroboam made a feast the [o] fifteenth day of the eight moneth, like vnto the feast that is in Iudah, & offered on the altar. So did hee in Beth-el, and offered vnto the calues that he had made: and he placed in Beth-el the priests of the high places, which he had made.
33 And he offered vpon the altar, which he had made in Beth-el, the fifteenth day of the eight moneth (euen in the moneth which hee had forged of his owne heart) and made a solemne feast vnto the children of Israel: and hee went vp to the altar, to burne incense.

m So crafty are the carnall perswasions of princes when they will make a religion to serue to their appetite.

n That is, a temple where altars were built for idolatry.

o Because he would the more bind the peoples deuotion to his idolatry, he made a new holy day, beside those that the Lord had appointed in the Law.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand drieth vp. 15 The Prophet is seduced, 24 And is killed of a lyon. 33 The obstinacie of Ieroboam.

AND behold, there came [a] a man of God out of Iudah (by the commandement of the Lord) vnto [b] Beth-el, & Ieroboam stood by the altar to offer incense.
2 And hee cryed against the altar by the commandement of the Lord, and said, O altar, altar, thus sayeth the Lord, Behold, a child shall be borne vnto the house of Dauid, * Iosiah by name, and vpon thee shal he sacrifice the priests of the high places that burne incense vpon thee, and they shall burne mens bones vpon thee.
3 And he gaue a signe the same time, saying, This is the [c] signe, that the Lord hath spoken, Behold, the altar shall rent, and the ashes that are vpon it, shall ‖ fall out.
4 And when the king had heard the saying of the man of God, which he had cried against ye altar in Beth-el, Ieroboam stretched out his hand from the altar, saying, [d] Lay hold on him: but his hand which he put forth against him, dried vp, and he could not pull it in againe to him.
5 The altar also claue asunder, and the ashes fel out from the altar, according to the signe which the man of God had giuen by the ‡ commandement of the Lord.
6 Then the king answered and said vnto the man of God, I [e] beseech thee, pray vnto the Lord thy God, and make intercession for me, that mine hand may be restored vnto me. And the man of God besought the Lord, and the kings hand was restored, and became as it was afore.
7 Then the king sayde vnto the man of God, Come home with me, that thou mayest ‖ dine, and I will giue thee a reward.
8 But the man of God sayde vnto the king,

a That is, a Prophet.

b Not that that wa called Luz in Beniamin, but another of that name.

2. King. 23. 17.

c By this signe ye shall know that the Lord hath sent me.

‖ Or, be powred out.

d The wicked rage against the Prophets of God when they declare them Gods iudgements.

‡ Ebr. mouth.

e Though the wicked humble themselues for a time when they feele Gods iudgments, yet after, they returne to their old malice, and declare that they are but vile hypocrites.

‖ Or, take sustenance.

king, If thou wouldest giue me halfe thine house, I would not goe in with thee, neither would I eate bread nor drinke water in this place.

9 For so ‖ was it charged me by the word of the Lord, saying, f Eat no bread nor drinke water, nor turn againe by the same way that thou camest.

10 So hee went another way, and returned not by the way that he came to Beth-el.

11 ¶ And an old Prophet dwelt in Beth-el, and his sonnes came, and tolde him all the workes that the man of God had done that day in Beth-el, and the wordes which he had spoken vnto the king, told they their father.

12 And their father sayde vnto them, What way went he? and his sonnes ‡ shewed him what way the man of God went, which came from Iudah.

13 And he said vnto his sonnes, Saddle me the asse. Who sadled him the asse, and he rode thereon,

14 And went after the man of God, and found him sitting vnder an oake: and he said vnto him, Art thou the man of God, that camest from Iudah? And he said, ‡ Yea.

15 Then he said vnto him, g Come home with me, and eat bread.

16 But he answered, I may not returne with thee, nor goe in with thee, neither wil I eat bread, nor drinke water with thee in this place.

17 For it was charged me by the word of the Lord, saying, Thou shalt eat no bread nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And he said vnto him, I am a Prophet also as thou art, and an h Angel spake vnto me by the word of the Lord, saying, Bring him againe with thee vnto thine house, that he may eat bread, and drinke water; but hee lied vnto him.

19 So he went againe with him, and did eat bread in his house, and dranke water.

20 And as they sate at the table, the word of the Lord came vnto the Prophet that brought him againe.

21 And he cried vnto the man of God that came from Iudah, saying, Thus sayeth the Lord, i Because thou hast disobeyed ẏ mouth of the Lord, and hast not kept the commandement which the Lord thy God commaunded thee,

22 But camest backe againe, and hast eaten bread and drunke water in the place (whereof he did say vnto thee, Thou shalt eate no bread, nor drinke any water) thy carkeis shall not come into the sepulchre of thy fathers.

23 ¶ And when he had eaten bread, and drunke, hee sadled him the asse, to wit, to the Prophet whom he had brought againe.

24 And when he was gone, k a lyon met him by the way, and slew him, and his body was cast in the way, & the asse stood thereby: the lion stood by the corps also.

25 And behold, men that passed by, saw the carkeis cast in the way, and the lion standing by the corps: and they came and told it in the towne where the old Prophet dwelt.

26 And when the Prophet, that brought him back againe from the way, heard therof, he said, It is the man of God, who hath bene disobedient vnto the commandement of the Lord: therefore the Lord hath deliuered him vnto the lion which hath rent him and slaine him, according to the word of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying, Saddle me the asse: and they sadled him.

28 And he went and found his body cast in the way, and the asse and the lion stood by the corps, and the lion had l not eaten the body, nor torne the asse.

29 And the Prophet toke vp the body of the man of God, and layed it vpon the asse, and brought it againe, and the olde Prophet came to the city, to lament and burie him.

30 And hee layed his body in his m owne graue, and they lamented ouer him, saying, Alas, my brother.

31 And when he had buried him, he spake to his sonnes, saying, When I am dead, bury yee me also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which he cryed by the word of the Lord against the altar that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shall surely come to passe.

33 Howbeit, after this, Ieroboam n conuerted not from his wicked way, but turned againe, and made of the lowest of the people, priests of the hie places. Who would, might ‡ consecrate himselfe, and be of the priests of the hie places.

34 And this thing turned to sinne vnto the house of Ieroboam, euen to rote it out, and destroy it from the face of the earth.

‖ Or, he charged me: to wit, an Angel.

f Seeing he had the expresse word of God, he ought not to haue declined therefrom, neither for the perswasion of man nor Angel.

‡ Ebr. looked.

‡ Ebr. I am.

g This he did of a simple mind, thinking it his duety to declare friendship to a Prophet.

h His fault is here double, first in that that he suffereth not the Prophet to obey Gods expresse commandement: and next, that he faineth to haue a reuelation to the contrary.

i God would reproue his folly by him who was the occasion to bring him into errour.

k By this feare-full example God setteth foorth how dangerous a thing it is for men to behaue themselues coldly or deceitfully in their charge wherein God hath called them.

l To declare that this was only the iudgement of God: for if the Lyon had done it for hunger, he would also haue deuoured the body.

m Which hee had prepared for himselfe.

n So the wicked profit not by Gods threatnings, but goe backward, and become worse and worse, 2. Tim. 3. 13.

‡ Ebr. fill his hand.

CHAP. XIIII.

1 Ieroboam sendeth his wife disguised to Ahijah the Prophet, who declareth vnto him the destruction of his house. 22 Iudah is punished by Shishak.

AT that time Abiiah the sonne of Ieroboam fell sicke.

2 And Ieroboam said vnto his wife, Vp, I pray thee, and disguise thy selfe, that they know not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahiiah the Prophet, which told mee a that I should be king ouer this people,

3 And take ‡ with b thee ten loaues and ‖ cracknels, and a bottle of hony, and goe to him: hee shall tell thee what shall become of the yong man.

4 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahiiah: but Ahiiah could not see, for his ‡ sight was decayed for his age.

5 Then the Lord said vnto Ahiiah, Behold, the wife of Ieroboam commeth to aske a thing of thee for her sonne, for he is sicke: thus and thus shalt thou say vnto her: for when she commeth in, she shal faine her selfe to be c another.

6 Therefore when Ahiiah heard the sound of

a His owne conscience bare him witnesse that the Prophet of God would not satisfie his affections which was a wicked man. *Chap. 11. 31.*

‡ Ebr. in thine hand.

b According to the custome, when they went to aske counsell of Prophets, 1. Sam. 9. 7.

‖ Or, wafers.

‡ Ebr. eyes stood.

c Then the wife of Ieroboam.

of her feet as she came in at the dore, he said, Come in, thou [d] wife of Ieroboam: why fainest thou thus thy selfe to bee another? I am sent to thee with heauy tidings.

7 Goe, tell Ieroboam, Thus saith ỳ Lord God of Israel, Forasmuch as I haue exalted [e] thee from among the people, and haue made thee prince ouer my people Israel.

8 And haue rent the kingdome away from the house of Dauid, and haue giuen it thee, and thou hast not beene as my seruant Dauid which kept my commaundements, and followed me with all his heart, and did onely that which was right in mine eyes,

9 But hast done euil aboue all that were before thee, (for thou hast gone & made thee other gods, and [f] molten images, to prouoke me, and hast cast me behinde thy backe)

10 Therefore beholde, I will bring euill vpon the house of Ieroboam, and will cut off from Ieroboam him that [g] pisseth against the wall, as well him that [h] is shut vp, as him that is left in Israel, and will sweepe away the remnant of the house of Ieroboam, as a man sweepeth away dung, till it be all gone.

11 The dogs shal eat him of Ieroboams stocke that dieth in the citie, and the foules of the ayre shall eate him that dieth in the field: [i] for the Lord hath sayd it.

12 Up therefore, and get thee to thine house: for when thy feet enter into the citie, the childe shall die.

13 And all Israel shall mourne for him, and bury him: for he only of Ieroboam shall come to the graue, because in him there is found some [k] goodnesse toward the Lorde God of Israel in the house of Ieroboam.

14 Moreouer, the Lord shall stirre him vp a King ouer Israel, which shall destroy the house of Ieroboam in that day: [l] what? yea, euen now.

15 For the Lord shall smite Israel, as when a reed is shaken in the water, and hee shall weed Israel out of this good land, which he gaue to their fathers, and shal scatter them beyond the [m] Riuer, because they haue made them groues, prouoking the Lord to anger.

16 And he shall giue Israel vp, because of the sinnes of Ieroboam who did sinne, and [n] made Israel to sinne.

17 ¶ And Ieroboams wife arose, and departed, and came to Tirzah, and when she came to the threshold of the house, the yong man died.

18 And they buried him, and all Israel lamented him, according to the word of the Lord which he spake by the hand of his seruant Ahiah the Prophet.

19 And the rest of Ieroboams acts, how he warred, and how he reigned, behold, they are written in the booke of the Chronicles of the Kings of Israel.

20 And the dayes which Ieroboam reigned, were two & twenty yeere: and he [o] slept with his fathers, and Nadab his sonne reigned in his stead.

21 ¶ Also Rehoboam the sonne of Salomon reigned in Iudah. Rehoboam was one and forty yeere old, when he began to reigne, and reigned seuenteene [p] yeere in Ierusalem the city, which the Lord did chuse out of all the trioes of Israel, to put his Name there: and his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickednesse in the sight of the Lord: and they prouoked him more with their sinnes, which they had committed, [q] then al that which their fathers had done.

23 For they also made them high places, and images, and groues on euery high hill, and vnder euery greene tree.

24 There were also Sodomites [q] in the land, they did according to all the abominations of the nations, which the Lord had cast out before the children of Israel.

25 ¶ And in the fift yeere of king Rehoboam, Shishak king of Egypt came vp against Ierusalem,

26 And tooke the treasures of the house of the Lord, and the treasures of the Kings house, and tooke away all: also hee carried away all the shields of gold which [*] Salomon had made.

27 And king Rehoboam made for them brasen shields, and committed them vnto the hands of the chiefe of the garde, which wayted at the dore of the kings house.

28 And when the King went into the House of the Lord, the garde bare them, and brought them againe into ỳ gard chamber.

29 And the rest of the acts of Rehoboam, and all that hee did, are they not written in [r] the booke of the Chronicles of the kings of Iudah?

30 And there was warre betweene Rehoboam and Ieroboam [s] continually.

31 And Rehoboam slept with his fathers and was buried with his fathers in the city of Dauid: his mothers name was Naamah an [t] Ammonite. And Abiiam his son reigned in his stead.

d For God oft times discloseth vnto his the craft and subtiltie of the wicked

e Which wast but a seruant.

f To wit, two calues.

Chap.21.21. 2.king.9 8.

g Euery male euen to the dogs, 1.Sam.25 22.

h As well him that is in the strong hold, as him that is abroad.

i They shall lacke the honour of buriall in token of Gods malediction.

k In the mids of the wicked, God hath some on whom he doth bestow his mercies.

l The Lord will begin to destroy it out of hand.

m Meaning, Euphrates.

n The people shall not be excused, when they doe euill at the commandement of their gouernours.

o The Lord smote him that he died, 2. Chro. 13.20.

p And died before Ieroboam about foure yeeres.

q Or, besides all that their fathers had done by their sinnes.

q Where idolatry reigneth, all horible vices are committed, till at length Gods iust iudgement destroy them vtterly.

Chap.10.16.

r Which bookes were called the bookes of Shemaiah and Iddo the Prophets, 2.Chro.12.15.

s That is, all the dayes of Rehoboams life.

t Whosse idolatry Rehoboam her sonne followed.

CHAP. XV.

1 Abijam reigneth ouer Iudah. 9 Asa succeedeth in his roome. 16 The battell betweene Asa and Baasha. 24 Iehoshaphat succeedeth Asa. 25 Nadab succeedeth Ieroboam. 28 Baasha killeth Nadab.

AND in the eighteenth yeere of king [*] Ieroboam the sonne of Nebat, reigned Abiiam ouer Iudah.

2 Three yeere reigned he in Ierusalem, and his mothers name was Maachah the daughter of [a] Abishalom.

3 And he walked in all the sinnes of his father, which hee had done before him: and his heart was not perfite with the Lord his God as the heart of Dauid his father.

4 But for Dauids sake did the Lord his God giue him a [b] light in Ierusalem, and set vp his sonne after him, and established Ierusalem,

5 Because Dauid did that, which was right in the sight of the Lord, and turned from nothing that he commaunded him, all the dayes of his life, [*] saue only in the matter of Uriah the Hittite.

6 And there was warre betweene Rehoboam

2.Chro.11.22.

a Some thinke that this was Absalom Salomons sonne.

b Meaning, a sonne to reigne ouer Iudah.

2.Sam.11.4, and 12.9.

boam and Ieroboam as long as he liued.

7 The rest also of the actes of Abiiam, and all that hee did, are they not written in the * booke of the Chronicles of the Kings of Iudah? there was also warre betweene Abiiam and Ieroboam.

8 And Abiiam slept with his fathers, and they buried him in the citie of Dauid: and Asa his sonne reigned in his stead.

9 ¶ * And in the twentie yeere of Ieroboam king of Israel, reigned Asa ouer Iudah.

10 Yee reigned in Ierusalem one and fourtie yeere, and his [c] mothers name was Maachah, the daughter of Abishalom.

11 And Asa did right in the eyes of the Lord, as did Dauid his father.

12 And hee tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

13 And hee [d] put downe * Maachah his mother also from her estate, because she had made an idole in a grouc: and Asa destroyed her idoles, and burnt them by the brooke Kidron.

14 But they put not downe the high places. Neuertheleſſe, Asas heart was [e] vpright with the Lord all his dayes.

15 Also hee brought in the holy vessels of his father, and the things that hee had dedicated vnto the house of the Lord, siluer, and gold, and vessels.

16 ¶ And there was warre betweene Asa and Baasha king of Israel all their dayes.

17 Then Baasha king of Israel went vp against Iudah, and built [f] Ramah, so that hee would let none goe out or in to Asa king of Iudah.

18 Then Asa tooke all the siluer and the gold that was left in the treasures of the house of the Lord, and the treasures of the Kings house, and deliuered them into the hands of his seruants, and King Asa sent them to * Ben-hadad the Sonne of Tabrimon, the sonne of Hezion king of || Aram that dwelt at Damascus, saying,

19 There is a couenant betweene me and thee, and betweene my father and thy father: beholde, I haue sent vnto thee a present of siluer and gold: come, breake thy couenant with Baasha king of Israel, that hee may [g] depart from me.

20 So Ben-hadad hearkened vnto king Asa, and sent the captaines of the hostes, which hee had, against the cities of Israel, and smote Ion, and Dan, and Abel-bethmaachah, and all Cinneroth with all the land of Nephtali.

21 And when Baasha heard thereof, hee left building of Ramah, and dwelt in Tirzah.

22 Then king Asa || assembled al Iudah, ‡ none excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baasha had built, and king Asa built with them Geba of Beniamin and Mizpah.

23 And the rest of all the acts of Asa, and all his might, and all that he did, and the cities which hee built, are they not written in the booke of the Chronicles of the Kings of Iudah? but in his old age he was diseased in his [h] feete.

24 And Asa slept with his fathers, and was buried with his fathers in the citie of Dauid his [i] father. And Iehoshaphat his sonne reigned in his stead.

25 And Nadab the sonne of Ieroboam began to regine ouer Israel the second yeere of Asa king of Iudah, and reigned ouer Israel two yere.

26 And hee did euill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith hee made Israel to sinne.

27 And Baasha the sonne of Ahiiah of the house of Issachar conspired against him, and Baasha slewe him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel layd siege to Gibbethon.

28 Euen in the third yere of Asa king of Iudah did Baasha slay him, and reigned in his stead.

29 And when hee was king, hee [k] smote all the house of Ieroboam, he left none alive to Ieroboam, vntill he had destroyed him, according to the * word of the Lorde which hee spake by his seruant Ahiiah the Shilonite,

30 Because of the sinnes of Ieroboam, which hee committed, and wherewith hee made Israel to sinne, by his [l] prouocation, wherewith hee prouoked the Lorde God of Israel.

31 And the residue of the acts of Nadab, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

32 And there was war between Asa and Baasha king of Israel all their dayes.

33 In the third yeere of Asa king of Iudah, began Baasha the sonne of Ahiiah to reigne ouer all Israel in [m] Tirzah, and reigned foure and twenty yeeres.

34 And hee did euill in the sight of the Lord, walking in the way of Ieroboam and in his sinne, wherewith hee made Israel to sinne.

CHAP. XVI.

1 Of Baasha, 6 Elah, 9 Zimri, 16 Omri, 31 Ahab marrieth Iezebel. 34 Iericho is built against.

Then the word of the Lord came to Iehu the sonne of Hanani against Baasha, saying,

2 [a] Forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel, and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to prouoke me with their sinnes,

3 Behold, I will take away the posterity of Baasha, and the posterity of his house, and will make [b] thine house like the * house of Ieroboam the sonne of Nebat.

4 * Hee that dieth of Baashas stocke in the citie, him shal the dogges eate: and that man of him which dieth in the fieldes, shall the foules of the ayre eat.

5 And the rest of the acts of Baasha and what hee did, and his || power, are they not written in the booke of the * Chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was

2.Chron.13.3.

2.Chron.14.1.

c That is, his grandmother, as Danid is oft times called father of them, whose grandfather he was.

d Neither kinred nor authoritie ought to be regarded, when they blaspheme God and become idolaters, but must bee punished.

2 Chron.15.16.

e For in that that he suffered them to worship God in other places then he had appointed, it came of ignorance, and not of malice.

f Of the same purpose that Ieroboam did, because the people should not goe vp to Ierusalem, lest they should follow Asa.

2 Chron.16.2.

|| Or, Syria.

g And vexe me no longer.

|| Or, made a proclamation.

‡ Ebr. none innocent.

h Hee had the gout, and put his trust rather in Physitians then in the Lord, 2.Chr.16.12.

i His great grandfather.

k So God stirred vp one tyrant to punish the wickednes of another. Chap.14.10.

l By causing the people to commit idolatry with his calues, and so prouoking God to anger.

m Which was the place where the kings of Israel remained.

a Thus spake Iehu to Baasha in the Name of the Lord.

b Meaning, the house of Baasha. Chap.15.29.

Chap.14.11.

|| Or, valiantnesse. 2.Chron.16.11.

was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And [c] also by the hand of Iehu the sonne of Hanani the Prophet, came the word of the Lord to Baasha, & to his house, that hee should be like the house of Ieroboam, euen for all the wickednesse that hee did in the sight of the Lord, in prouoking him with the worke of his hands, and because he killed [d] him.

8 ¶ In the sixe and twenty yeere of Asa king of Iudah began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, and reigned two yeere.

9 And his seruant Zimri, captaine of halfe his charets, conspired against him, as he was in Tirzah, [e] drinking till hee was drunken in the house of Arza steward of his house in Tirzah.

10 And Zimri came and smote him, and killed him in the seuen and twentie yeere of Asa king of Iudah, and reigned in his stead.

11 ¶ And when he was king, and sate on his throne, hee slew all the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kinsefolkes, nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha by the hand of Iehu the [f] Prophet,

13 For all the sinnes of Baasha, & sinnes of Elah his sonne, which they sinned, and made Israel to sinne, and prouoked the Lord God of Israel with their vanities.

14 And the rest of the actes of Elah, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

15 ¶ In the seuen and twentie yeere of Asa King of Iudah did Zimri reigne seuen dayes in Tirzah, and the people was then in campe [g] against Gibbethon, which belonged to the Philistims.

16 And the people of the host heard say, Zimri hath conspired, and hath also slaine the king. Wherefore all Israel made Omri the captaine of the hoste, King ouer Israel that same day, euen in the hoste.

17 Then Omri went vp from Gibbethon, and all Israel with him, and they besieged [h] Tirzah.

18 And when Zimri saw that the city was taken, he went into the palace of the Kings house, and ‡ burnt himselfe, and the Kings house with fire, and so died,

19 For his sinnes which he sinned, in doing that which is euill in the sight of the Lord, in walking in the way of Ieroboam, and in his sinnes which hee did, causing Israel to sinne.

20 And the rest of the acts of Zimri, and his treason that hee wrought, are they not written in the booke of the Chronicles of the Kings of Israel?

21 Then were [i] people of Israel diuided into two parts: for halfe the people followed Tibni the sonne of Ginath to make him King, and the other halfe followed Omri.

22 But the people that followed Omri, preuailed against the people that followed Tibni the sonne of Ginath: so Tibni died, and Omri reigned.

23 In the one and thirtie yeere of Asa king of Iudah began Omri to reigne ouer Israel, and reigned twelue yeere. Sixe yeere reigned he in Tirzah.

24 And he bought the mountaine ‖ Samaria of one Shemer for two talents of siluer, and built in the mountaine, and called the name of the citie which he built, after the name of Shemer lord of the mountaine, Samaria,

25 But Omri did euill in the eyes of the Lord, and did [k] worse then all that were before him.

26 For he walked in all the way of Ieroboam the sonne of Nebat, and in his sinnes wherewith he made Israel to sinne, in prouoking the Lord God of Israel with their vanities.

27 And the rest of the acts of Omri that he did, and the strength that he shewed, are they not written in the booke of the Chronicles of the kings of Israel?

28 And Omri slept with his fathers, and was buried in [l] Samaria: and Ahab his sonne reigned in his stead.

29 Now Ahab the sonne of Omri began to reigne ouer Israel, in the eight and thirty yeere of Asa king of Iudah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twenty yeere.

30 And Ahab the sonne of Omri did worse in the sight of the Lord then all that were before him.

31 For was it a light thing for him to walke in the sinnes of Ieroboam the sonne of Nebat, except hee tooke Iezebel also the daughter of Eth-baal king of the Zidonians to [m] wife, and went and serued Baal, and worshipped him?

32 Also he reared vp an altar to Baal in the house of Baal which he had built in Samaria.

33 And Ahab made a groue, and Ahab proceeded, and did prouoke the Lord God of Israel more then all the kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite build [n] Iericho: hee layde the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his youngest sonne Segub, according to the word of the Lord which hee spake ‡ by Iosha the sonne of Nun.

CHAP. XVII.

1 Elijah forewarneth of the famine to come. 4 He is fed of rauens. 9 He is sent to Zarephath, where he restoreth his hostesse sonne to life.

AND Elijah the Tishbite one of the inhabitants of Gilead sayde vnto Ahab, * As the Lord God of Israel liueth, before whom [a] I stand, there shall be neither deaw nor raine these yeeres, but [b] according to my word.

2 ¶ And the word of the Lord came vnto him, saying,

3 Goe hence, and turne thee Eastward, and hide thy selfe in the ‖ riuer Cherith, that is ouer against Iorden,

4 And thou shalt drinke of the riuer: and

c That is, the Prophet did his message.

d Meaning, Nadab Ieroboams sonne.

e The Chalde text hath thus, Drinking till he was drunken in the Temple of Arza the idole by his house in Tirzah.

f Both Hanani his father and he were Prophets.

g The siege had continued from the time of Nadab Ieroboams sonne.

h Where Zimri kept himselfe in hold.

‡ *Ebr. burnt the kings house vpon him.*

i That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

‖ *Or, Shomeron.*

k For such is the nature of idolatry, that the superstition thereof doth dayly increase, and the elder it is, the more abominable it is before God and his Church.

l He was the first King that was buried in Samaria, after that the kings house was burnt in Tirzah.

m By whose meanes he fell to all wicked and strange idolatry, and cruell persecution.

n Reade Iosh. 6.26.

‡ *Ebr. by the hand of Iosha.*

* *Eccles. 48.3. Iam. 5.16,17.*

a That is, whom I serue.

b But as I shall declare it by Gods reuelation.

‖ *Or, brooke.*

I haue commanded the [c] rauens to feed thee there.

5 So hee went and did according vnto the word of the Lord: for hee went, and remained by the riuer Cherith that is ouer against Iorden.

6 And the rauens brought him bread and flesh in the morning, and bread & flesh in the euening, and he dranke of the riuer.

7 And after a while the riuer dryed vp, because there fell no raine vpon the earth.

8 ¶ And the [d] word of the Lord came vnto him, saying,

9 * Vp, and get thee to Zarephath, which is in Zidon, and remaine there, behold, I haue commanded a widow there to sustaine thee.

10 So he arose, and went to Zarephath: and when hee came to the gate of the citie, behold, the widow was there [e] gathering sticks: and he called her, and sayd, Bring me, I pray thee, a little water in a vessell, that I may drinke.

11 And as she was going to fet it, he called to her, and said, Bring me, I pray thee, a morsell of bread in thine hand.

12 And she sayd, As the Lord thy God liueth, I haue not a cake, but euen an handfull of meale in a barrell, and a little oyle in a cruse: and behold, I am gathering ‡ a few sticks for to goe in, and dresse it for me and my sonne, that we may eate it, and [f] die.

13 And Eliiah said vnto her, Feare not, come, doe as thou hast said, but make mee thereof a little cake first of all, and bring it vnto me, and afterward make for thee and thy sonne.

14 For thus saith the Lord God of Israel, [g] The meale in the barrell shall not be wasted, neither shall the oyle in the cruse be diminished, vnto the time that the Lord send raine vpon the earth.

15 So she went, and did as Eliiah said, and she did eate: so did he and her houle [h] for a certaine time.

16 The barrell of the meale wasted not, nor the oyle was spent out of the cruse, according to the word of the Lord, which he spake by the hand of Eliiah.

17 ¶ And after these things, the sonne of the wife of the house fell sicke, and his sicknesse was so sore, ‖ that there was no [i] breath left in him.

18 And she said vnto Eliiah, What haue I to do with thee, O thou man of God? Art thou come vnto mee to call my sinne to remembrance, and to slay my sonne?

19 And he sayd vnto her, Giue mee thy sonne: and he tooke him out of her bosome, and carried him vp into a chamber, where hee abode, and layed him vpon his owne bed.

20 Then hee called vnto the Lord, and said, O Lord my God, hast thou [k] punished also this widow, with whom I sojourne, by killing her sonne?

21 And hee stretched himselfe vpon the childe three times, and called vnto the Lord, and sayd, O Lord my God, I pray thee, let this childes soule come into him againe.

22 Then the Lord heard the voyce of Eliiah, and the soule of the childe came into him againe, and he reuiued.

23 And Eliiah tooke the child, & brought him downe out of the chamber into ye house, and deliuered him vnto his mother, and Eliiah said, Behold, thy sonne liueth.

24 And the woman sayd vnto Eliiah, Now [l] I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

CHAP. XVIII.

1 Elijah is sent to Ahab. 13 Obadiah hideth an hundreth Prophets. 40 Elijah killeth all Baals prophets. 45 He obtaineth raine.

After many dayes, the word of the Lord came to Eliiah, in the [a] third yeere, saying, Goe, shew thy selfe vnto Ahab, and I will send raine vpon the earth.

2 And Eliiah went to shew himselfe vnto Ahab, and there was a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (and Obadiah [b] feared God greatly:

4 For when Iezebel destroyed the Prophets of the Lord, Obadiah tooke an hundreth Prophets, and hid them by fiftie in a cave, and hee fed them with bread and water)

5 And Ahab said vnto Obadiah, Goe into the land, vnto all the fountaines of water, and vnto all the riuers, if so be that we may finde grasse to saue the horses and the mules aliue, lest we deprive the land of the beasts.

6 And so they diuided the land betweene them to walke thorow it. Ahab went one way by himselfe, and Obadiah went another way by himselfe.

7 ¶ And as Obadiah was in the way, behold, Eliiah [c] met him: and he knew him, and fell on his face, and said, Art not thou my lord Eliiah?

8 And he answered him, Yea, goe tell thy lord, Behold, Eliiah is here.

9 And hee sayd, What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Ahab to slay me

10 As the Lord thy God liueth, there is no nation or kingdome, whither my lord hath not sent to seeke thee: and when they said, He is not here, he tooke an othe of the kingdome and nation, if they had not found thee.

11 And now thou sayest, Go, tell thy lord, Behold, Eliiah is here.

12 And when I am gone from thee, the Spirit of the Lord shall cary thee into some place that I doe not know: so when I come and tell Ahab, if he cannot finde thee, then will he kill me: but I thy seruant [d] feare the Lord from my youth.

13 Was it not told my lord, what I did when Iezebel slew the Prophets of ye Lord, how I hid an hundreth men of the Lords Prophets by fifties in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold,

c To strengthen his faith against persecution, God promiseth to feede him miraculously.

d As the troubles of the Saints of God are many, so his mercy is euer at hand to deliuer them. *Luke 4.25,26.*

e All this was to strengthen the faith of Elijah, to the intent that he should looke vpon nothing worldly, but only trust on Gods prouidence.

‡ *Ebr. two.*

f For there is no hope of any more sustenance.

g God receiueth no benefit for the vse of his, but hee promiseth a most ample recōpense for the same.

h That is, till he had raine and foode on the earth.

‖ *Or, that he died.*

i God would try whether she had learned by his mercifull prouidence to make him her onely stay & comfort.

k He was afraid lest Gods Name should haue bene blasphemed and his ministers cōtemned, except he should haue continued his mercies as he had begun them, specially while he there remained.

l So hard a thing it is to depend on God, except we be confirmed by miracles.

a After that he departed from the riuer Cherith.

b God had begun to worke his feare in his heart, but had not yet brought him to that knowledge, which is also requisite of the godly: that is, to professe his Name openly.

c God pitieth oft times the wicked for the godlies sake, and causeth Elijah to meete with Obadiah, that the benefit might be knowen to bee granted for Gods childrens sake.

d I am none of the wicked persecuters, that thou shouldest procure vnto me such displeasure, but serue God, and fauour his children.

Behold, Eliiah is here, that he may slay me.
15 And Eliiah said, As the Lord of hosts liueth, before whom I stand, I will surely shew [e] my selfe vnto him this day.
16 ¶ So Obadiah went to meete Ahab, and told him: & Ahab went to meet Eliiah.
17 And when Ahab saw Eliiah, Ahab sayd vnto him, Art thou hee that troubleth Israel?
18 And he answered, I haue not troubled Israel, but [f] thou, and thy fathers house, in that yee haue forsaken the Commaundements of the Lord, and thou hast followed Baalim.
19 Now therefore send, and gather to me all Israel vnto mount Carmel, and the prophets of Baal foure hundred & fiftie, and the prophets of the groues foure hundred, which eat at Iezebels table.
20 ¶ So Ahab sent vnto all the children of Israel, and gathered the prophets together vnto mount Carmel.
21 And Eliiah came vnto all the people, and said, How long [g] halt yee betweene two opinions? If the Lord be God, follow him: but if Baal be he, then go after him. And the people answered him not a word.
22 Then Eliiah sayd vnto the people, I onely remaine a Prophet of the Lord: but Baals prophets are foure hundred and fiftie men.
23 Let them therefore giue vs two bullockes, and let them chuse the one, and cut him in pieces, and lay him on the wood, but put no fire vnder, and I wil prepare the other bullocke, and lay him on the wood, and will put no fire vnder.
24 Then call ye on the name of your god, and I wil call on the Name of the Lord: and then the God that answereth [h] by fire, let him be God. And all the people answered, and said, It is well spoken.
25 And Eliiah said vnto the prophets of Baal, Chuse you a bullock, and prepare him first (for ye are many) and cal on the name of your gods, but put no fire vnder.
26 So they tooke the one bullocke, that was giuen them, and they prepared it, and called on the name of Baal, from morning to noone, saying, O Baal, heare vs: but there was no voyce, nor any to answere: and they [i] leapt vpon the altar that was made.
27 And at noone Eliiah mocked them, and said, Cry loud: for he is a [k] god: either he talketh, or pursueth his enemies, or is in his iourney, or it may be that hee sleepeth, and must be [l] awaked.
28 And they cryed loude, and cut themselues as their maner was, with knives and launcers, till the blood gushed out vpon them.
29 And when midday was passed, and they had prophesied vntill the offering of the euening sacrifice, there was neither voyce, nor one to answere, nor any that regarded.
30 And Eliiah said vnto all the people, Come to mee. And all the people came to him, and hee repaired the altar of the Lord that was broken downe.
31 And Eliiah tooke twelue stones, according to the number of the tribes of the sonnes of Iaakob, (vnto whom the word of the Lord came, saying, * Israel shall bee thy name)
32 And with the stones he built an altar in the name of the Lord: and he made a ditch round about the altar, as great as would conteine two ‡ measures of seed.
33 And hee put the wood in order, and hewed the bullocke in pieces, and layd him on the wood,
34 And said, Fill foure barrels with water, and powre it on the burnt offering and on the wood. Againe he said, Doe so againe. And they did so the second time, And he said, Doe it the third time. And they did it the third time.
35 And the water ran round about the altar: and [m] he filled the ditch with water also.
36 And when they should offer the euening sacrifice, Eliiah the Prophet came, and said, Lord God of Abraham, Izhak, and of Israel, let it be knowen this day, that thou art the God of Israel, and that I am thy seruant, and that I haue done all these things at thy commandement.
37 Heare me, O Lord, heare me, & let this people know, that thou art the Lord God, and that thou hast turned their heart againe [n] at the last.
38 Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked vp the water that was in the ditch.
39 And when all the people saw it, they fell on their faces, and sayd, The Lord is God, the Lord is God.
40 And Eliiah said vnto them, Take the prophets of Baal, let not [o] a man of them escape. And they tooke them, & Eliiah brought them to the brooke Kishon, and slew them there.
41 ¶ And Eliiah sayd vnto Ahab, Get thee vp, eate and drinke, for there is a sound of much raine.
42 So Ahab went vp to eate & to drinke, and Eliiah went vp to the top of Carmel: and he crouched vnto the earth, and put his face betweene his knees,
43 And said to his seruant, Goe vp now and looke toward the way of the Sea. And he went vp, and looked, and sayd, There is nothing. Againe he said, Goe againe [p] seuen times.
44 And at the seuenth time he sayd, Behold, there ariseth a little cloud out of the sea like a mans hand. Then he said, Vp, and say vnto Ahab, Make ready thy charet, and get thee downe, that the raine stay thee not.
45 And ‖ in the meane while the heauen was blacke with cloudes and winde, and there was a great raine. Then Ahab went vp and came to Izreel.
46 And the hand of the Lord was on Eliiah, and he girded vp his loynes, and ranne [q] before Ahab till he came to Izreel.

e By my presence I will declare that thou hast told him the trueth.

f The true Ministers of God ought not only not to suffer the trueth to be vniustly slandered, but to reproue boldly the wicked slanderers without respect of person.

g Be constant in religion, & make it not as a thing indifferent whether ye follow God or Baal, or whether ye serue God wholly or in part, Zeph. 1. 5.

h By sending downe fire from heauen to burne the sacrifice.

i As men rauished with some strange spirit.

k You esteeme him as as god.

l He mocketh their beastly madnesse, which thinke that by any instance or suit, the dead and vile idoles can helpe their worshippers in their necessities.

Gen. 32. 28. 2. king. 17. 34.

‡ Ebr. Sats, which some thinke conteine about three pottels, and a third part apiece.

m Hereby he declared the excellent power of God, who contrary to nature could make the fire burne euen in the water, to the intent they should haue none occasion to doubt that he is the onely God.

n Though God suffer his to run in blindnesse and errour for a time, yet at the length he calleth them home to him by some notorious signe & worke.

o He commanded them that as they were truely perswaded to confesse the onely God: so they would serue him with all their power, and destroy the idolaters his enemies.

p As Gods Spirit mooued him to pray, so was hee strengthened by the same, that he did not faint, but continued still till he had obtained.

‖ Or, heere and there.

q Hee was so strengthened with Gods spirit, that he ran faster then the charet was able to run.

CHAP. XIX.

6 Elijah fleeing from Iezebel, is nourished by the Angel of God, 15 Hee is commaunded to anoynt Hazael, Iehu, and Elisha.

Now

NOw Ahab tolde Iezebel all that Eliiah had done, and how he had slaine all the [a] prophets with the swoord.

2 Then Iezebel sent a messenger vnto Eliiah, saying, [b] The gods doe so to me and more also, if I make not thy life like one of their liues by to morrow this time.

3 ¶ [c] When hee saw that, hee arose, and went ‖ for his life, and came to Beer-sheba, which is in Iudah, & left his seruant there.

4 But hee went a dayes iourney into the wildernesse, and came and sate downe vnder a Iuniper tree, and desired that hee might die, and sayd, It is now enough, O Lord, [c] take my soule, for I am not better then my fathers.

5 And as he lay and slept vnder the Iuniper tree, behold now, an Angel touched him, and said vnto him, Vp and eat.

6 And when hee looked about, behold, there was a cake baken on the coales, and a pot of water at his head: so he did eate and drinke, and returned and slept.

7 And the Angel of the Lord came againe the second time, and touched him, and sayd, Vp and eate: for thou [d] hast a great iourney.

8 ¶ Then hee arose, and did eate and drinke, and walked in the strength of that meat fourtie dayes and fourtie nights, vnto Horeb the mount of God.

9 And there he entred into a caue, and lodged there: and behold, the Lord spake to him, and sayd vnto him, What doest thou here, Eliiah?

10 And he answered, I haue beene [e] very zelous for the Lord God of hostes: for the children of Israel haue forsaken thy Couenant, broken downe thine altars, and slaine thy Prophets with the swoord, [f] and I onely am left, and they seeke my life to take it away.

11 And he said, Come out, and stand vpon the mount before the Lord. And behold, the Lord went by, and a mighty strong wind rent the mountaines, and brake the rockes before the Lord: but the Lord was [f] not in the winde: and after the winde, came an earthquake: but the Lord was not in the earthquake:

12 And after the earthquake came fire: but the Lord was not in the fire: and after the fire, came a still and soft voyce.

13 And when Eliiah heard it, he couered his face with his mantell, and went out, and stood in the entring in of the caue: and behold, there came a voyce vnto him, and sayd, What doest thou here, Eliiah?

14 And he answered, I haue beene very zelous for the Lord God of hostes, [g] because the children of Israel haue forsaken thy Couenant, cast downe thine altars, and slaine thy Prophets with the swoord, and I onely am left, and they seeke my life to take it away.

15 And the Lord sayd vnto him, Goe, returne by the wildernesse vnto Damascus, and when thou commest there, anoynt Hazael king ouer ‖ Aram.

16 And Iehu the sonne of Nimshi shalt thou annoint King ouer Israel: and Elisha the sonne of Shaphat of Abel Meholah shalt thou annoint to bee Prophet in thy roume.

17 And [h] him that escapeth from the swoord of Hazael, shall Iehu slay: and him that escapeth from the swoord of Iehu, shall Elisha slay.

18 Yet will [i] I leaue seuen thousand in Israel, euen all [k] the knees that haue not bowed vnto Baal, and euery mouth that hath not kissed him.

19 ¶ So hee departed thence, and found Elisha the sonne of Shaphat, who was plowing with twelue yoke of oxen before him, and was with the twelft: and Eliiah went towards him, and cast his mantell vpon him.

20 And he left the oxen, and ran after Eliiah, and said, [l] Let me, I pray thee, kisse my father & my mother, and then I will follow thee. Who answered him, Goe, returne: for what haue I done to thee?

21 And when he went backe againe from him, he took a couple of oxen, and slew them, and sod their flesh with the [k] instruments of the oxen, and gaue vnto the people, and they did eate: then he arose, and went after Eliiah, and ministred vnto him.

CHAP. XX.

1 Samaria is besieged. 13 The Lord promiseth the victory to Ahab by a Prophet. 31 The king of Israel made peace with Ben-hadad, and is reproued therefore by the Prophet.

THen Ben-hadad the king of ‖ Aram assembled all his army, and two and thirtie [a] kings with him, with horses and chariots, and went vp and besieged ‖ Samaria, and fought against it.

2 And he sent messengers to Ahab King of Israel into the city,

3 And sayd vnto him, Thus sayth Ben-hadad, Thy siluer and thy gold is mine: also thy women and thy faire children are mine.

4 And the king of Israel answered, and said, My lord king, according to thy saying, [b] I am thine, and all that I haue.

5 And when the messengers came againe, they said, Thus commandeth Ben-hadad, and sayth, When I shall send vnto thee, and commaund, thou shalt deliuer me thy siluer and thy golde, and thy women and thy children,

6 [c] Yet I will send my seruants vnto thee by to morrow this time: and they shall search thine house, and the houses of thy seruants: and whatsoeuer is pleasant in thine eyes, they shall take it in their hands, and bring it away.

7 Then the king of Israel sent for all the Elders of the land, and said, Take heede, I pray you, and see how hee seeketh mischiefe: for he sent vnto me for my wiues, and for my children, and for my siluer, and for my gold, and I denied him not.

8 And all the Elders and all the people sayd to him, Hearken [d] not vnto him, nor consent.

9 Wherefore hee said vnto the messengers of Ben-hadad, Tell my lord the King, All

a To wit, of Baal.
b Though the wicked rage against Gods children, yet he holdeth them backe that they cannot execute their malice.
‖ *Or, whither his mind led him.*
c So hard a thing it is to bridle our impatiency in affliction, that the Saints could not ouercome the same.
d Hee declareth that except God had nourished him miraculously, it had not bin possible for him to haue gone this iourney.
e He complaineth ẏ the more zealous that he shewed himselfe to maintaine Gods glory, the more cruelly was he persecuted. *Rom. 11.3.*
f For the nature of man is not able to come neere vnto God, if he should appeare in his strength & full maiesty, and therefore of his mercy he submitteth himselfe to our capacity.
g We ought not to depend on the multitude, in maintaining Gods glory, but because our duety so requireth, we ought to doe it.
‖ *Or, Syria.*
1. *King. 9. 1, 3. ecclus. 48. 8.*
Rom. 11. 4.
h He declareth that wicked dissemblers & idolaters are not his.
i Though this natural affection is not to be contemned, yet it ought not to moue vs when God calleth vs to serue him.
k He would not stay till wood was brought, so great was his desire to follow his vocation.
‖ *Or, Syria.*
a That is, gouernours and rulers of prouinces.
‖ *Or, Shomeron.*
b I am content to obey and pay tribute.
c He would not accept his answere, except he did out of hand deliuer whatsoeuer he should aske: for hee sought an occasion how to make warre against him.
d They thought it their duties rather to venture their liues, then to grant to that thing which was not lawfull, only to satisfie the lust of a tyrant.

All that thou didst send for to thy seruant at the first time, that I will doe, but this thing I may not doe. And the messengers departed, and brought him an answere.

10 And Ben-hadad sent vnto him, and said, The gods doe so to me, and more also, if the [e] dust of Samaria be enough to all the people that folow me, for euery man a handfull.

11 And the king of Israel answered, and said, Tell him, Let not him that girdeth his harnesse, boast himselfe, as hee that [f] putteth it off.

12 And when hee heard that tidings, as hee was with the kings drinking in the pauilions, hee sayd vnto his seruants, || Bring forth your engines, and they set them against the citie.

13 ¶ And behold, there came a Prophet vnto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seene all this great multitude? behold, I will deliuer it into thine hand this day, that thou mayest know, [g] that I am the Lord.

14 And Ahab said, By whom? And hee said, Thus saith the Lord, By the seruants of the princes of the prouinces. Hee sayd againe, Who shall order the battell? And hee answered, Thou.

15 ¶ Then he numbred the seruants of the princes of the prouinces, and they were two hundreth two and thirtie: and after them he numbred the whole people of all the children of Israel, euen seuen thousand.

16 And they went out at noone: but Ben-hadad did drink till he was drunken in the tents, both he, and the Kings: for two and thirtie kings helped him.

17 So the [h] seruants of the princes of the prouinces went out first: and Ben-hadad sent out, ‡ they shewed him, saying, There are men come out of Samaria.

18 And he said, Whether they bee come out for peace, take them aliue: or whether they bee come out to fight, take them yet aliue.

19 So they came out of the citie, to wit, the seruants of the princes of the prouinces, and the hoste which followed them.

20 And they slew euery one his ‡ enemie: and the || Aramites fled, and Israel pursued them: but Ben-hadad the king of Aram escaped on an horse with his [i] horsemen.

21 And the king of Israel went out and smote the horses and charets, and with a great slaughter slew he the Aramites.

22 (For there had come a Prophet to the king of Israel, and had said vnto him, Goe, bee of good courage, and consider and take heede what thou doest: for when the yeere is gone about, the king of Aram will come vp against thee.)

23 ¶ Then the seruants of the king of Aram said vnto him, Their [k] gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight against them in the plaine, and doubtlesse we shall ouercome them.

24 And this doe, Take the kings away, euery one out of his place, and place captaines for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with such horses, and such charets, and wee will fight against them in the plaine, and doubtlesse we shall ouercome them: and he hearkened vnto their voice, and did so.

26 And after the yeere was gone about, Ben-hadad numbred the Aramites, and went vp to Aphek to fight against Israel.

27 And the children of Israel were numbred, and were all [l] assembled and went against them, and the children of Israel pitched before them, like two little flockes of kids: but the Aramites filled the countrey.

28 And there came a man of God, and spake vnto the king of Israel, saying, Thus saith the Lord, Because the Aramites haue sayd, The Lord is the God of the mountaines, and not God of the valleys, therefore will I deliuer all this great multitude into thine hand, and yee shall know that [m] I am the Lord.

29 And they pitched one ouer against the other seuen dayes, and in the seuenth day the battel was ioyned: and the children of Israel slew of the Aramites an hundreth thousand footemen in one day.

30 But the rest fled to Aphek into the citie: and there fell a wall vpon seuen and twentie thousand men that were left: and Ben-hadad fled into the city, and came ‡ into a secret chamber.

31 ¶ And his seruants said vnto him, Behold now, we haue heard say, that the kings of the house of Israel are merciful kings: we pray thee, let vs put sackecloth about our [n] loynes, and ropes about our heads, and goe out to the king of Israel: it may be that yee will saue thy life.

32 Then they girded sackecloth about their loines, and put ropes about their heads, and came to the King of Israel, and sayd, Thy seruant Ben-hadad saith, I pray thee, let me liue: and he said, Is he yet aliue? hee is my brother.

33 Now the men tooke diligent heede || if they could catch any thing of him, and made haste, and said, Thy brother [o] Ben-hadad. And he said, Goe bring him. So Ben-hadad came out vnto him, and hee caused him to come vp vnto the charet.

34 And Ben-hadad sayd vnto him, The cities which my father tooke from thy father, I will restore, and thou shalt make streetes for thee in [p] Damascus, as my father did in Samaria, Then sayde Ahab, I will let thee goe with this couenant. So hee made a couenant with him, and let him goe.

35 ¶ Then a certaine man of the || children of the Prophets sayd vnto his neighbour by the commaundement of the Lord, [q] Smite me, I pray thee. But the man refused to smite him.

36 Then said he vnto him, Because thou hast not obeyed the voyce of the Lord, behold, assoone as thou art departed from me, a Lion shall [r] slay thee. So when hee was departed from him, a Lion found him and slew him.

37 Then

e Much lesse shall there bee found any pray that is worth any thing, when they shall be so many.

f Boast not before the victory be gotten.

|| Or, put your selues in order.

g Before, God went about with signes and miracles to pull Ahab from his impietie, and now againe with wonderfull victories.

h That is, yong men trained in the seruice of Princes.

‡ Ebr. man.

|| Or, Syrians.

i With them which were appointed for the preseruation of his person.

k Thus the wicked blaspheme God in their furie, whom notwithstanding he suffereth not vnpunished.

l All they which were in the battell of the former yere, vers. 15

m Who am of like power in the valley, as I am on the hils, and can as well destroy a multitude with few, as with many.

‡ Ebr. from chamber to chamber.

n In signe of submission, and that we haue deserued death, if he will punish vs with rigour.

|| Or, and caught it of him.

o He is aliue.

p Thou shalt appoint in my chiefe citie what thou wilt, and I will obey thee.

|| Or, of the disciples.

q By this externall signe, hee would more liuely touch the kings heart.

r Because thou hast transgressed the commandement of the Lord.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, and in smiting wounded him.

38 So the Prophet departed, and waited for the King by the way, and disguised himselfe with ashes vpon his face.

39 And when the King came by, he cried vnto the king, and said, [f] Thy seruant went into the mids of the battel: and behold, there went away a man, whome another man brought vnto me, and said, Keepe this man: if he be lost, and want, thy life shal go for his life, or else thou shalt pay a talent of siluer.

40 And as thy seruant had here and there to doe, he was gone: and the King of Israel said vnto him, So shall thy iudgement bee: thou hast giuen sentence.

41 And he hasted, and tooke the ashes away from his face: and the King of Israel knew him that he was of the Prophets.

42 And he said vnto him, Thus saith the Lord, * Because thou hast let goe out of thine hands a man whom I appointed to die, thy life shall goe for his life, and thy people for his people.

43 And the King of Israel went to his house heauie and in displeasure, and came to ‖ Samaria.

f By this parable hee maketh Ahab condemne himselfe, who made a couenant with Gods enemie, and let him escape, whom God had appointed to be slaine.

Chap.22.38.

‖ *Or, Shomeron.*

CHAP. XXI.

8 Iezebel commaundeth to kill Naboth, for the vineyard that he refused to sell to Ahab. 19 Eliiah reproueth Ahab, and he repenteth.

After ‖ these things, Naboth the Izreelite had a vineyard in Izreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake vnto Naboth, saying, [a] Giue mee thy vineyard, that I may make mee a garden of herbes thereof, because it is neere by mine house: and I will giue thee for it a better vineyard then it is: or if it please thee, I will giue thee the worth of it in money.

3 And Naboth said to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his house heauie and in displeasure, because of the word which Naboth the Izreelite had spoken vnto him, for he had said, I will not giue thee the inheritance of my fathers, and hee [b] lay vpon his bed and turned his face, and would eate no bread.

5 Then Iezebel his wife came to him, and said vnto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said vnto her, Because I spake vnto Naboth the Izreelite, and said vnto him, Giue me thy vineyard for money, or if it please thee, I will giue thee another vineyard for it: but he answered, I will not giue thee my vineyard.

7 Then Iezebel his wife said vnto him, [c] Doest thou now gouerne the kingdome of Israel? vp, eate bread, and ‡ bee of good cheere, I will giue thee the vineyard of Naboth the Izreelite.

8 ¶ So she wrote letters in Ahabs name, and sealed them with his seale, and sent the letters vnto the Elders, & to the nobles that were in his citie dwelling with Naboth.

9 And shee wrote in the letters, saying, Proclaime a [d] fast, and set Naboth among the chiefe of the people,

10 And set two wicked men before him, and let them witnesse against him, saying, Thou didst blaspheme God and the King: then carie him out, and stone him that hee may die.

11 And the [e] men of his citie, euen the Elders and Gouernours, which dwelt in his citie, did as Iezebel had sent vnto them: as it was written in the letters which shee had sent vnto them.

12 They proclaimed a fast, and set Naboth among the chiefe of the people.

13 And there came two wicked men, and sate before him: and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did ‡ blaspheme God and the King. Then they caried him away out of the citie, and stoned him with stones, that he died.

14 Then they sent to Iezebel, saying, Naboth is stoned and is dead.

15 ¶ And when Iezebel heard that Naboth was stoned and was dead, Iezebel said to Ahab, [f] Vp, and take possession of the vineyard of Naboth the Izreelite, which hee refused to giue thee for money: for Naboth is not aliue, but is dead.

16 And when Ahab heard that Naboth was dead, he arose to goe downe to the vineyard of Naboth the Izreelite, to take possession of it.

17 ¶ And the word of the Lord came vnto Eliiah the Tishbite, saying,

18 Arise, goe downe to meete Ahab king of Israel, which is in Samaria: lo, he is in the vineyard of Naboth, whither he is gone downe to take possession of it.

19 Therefore shalt thou say vnto him, Thus saith the Lord, [g] Hast thou killed, and also gotten possession? And thou shalt speake vnto him, saying, Thus saith the Lord, [h] In the place where dogges licked the blood of Naboth, shall dogges licke euen thy blood also.

20 And Ahab sayd to Eliiah, Hast thou found me, O mine enemie? And hee answered, I haue found thee: for thou hast sold thyselfe to worke wickednesse in the sight of the Lord.

21 * Behold, I wil bring euill vpon thee, and will take away thy posteritie, and will cut off from Ahab him that * pisseth against the wall, aswell him that is * shut vp, as him that is left in Israel,

22 And I will make thine house like the house of * Ieroboam the sonne of Nebat, and like the house of * Baasha the sonne of Ahiiah, for the prouocation wherewith thou hast prouoked, and made Israel to sinne.

23 And also of Iezebel spake the Lord, saying, * The dogs shall eate Iezebel by the ‖ wall of Izreel.

24 The dogges shall eate him of Ahabs stocke, that dieth in the citie: and him that dieth in the fields, shall the foules of the ayre eate.

25 ¶ But

a Though Ahabs tyranny be condemned by the holy Spirit, yet he was not so rigorous that he would take from another man his right without full recompense.

b Thus the wicked consider not what is iust and lawfull, but fret inwardly, when they cannot haue their inordinate appetites satisfied.

c As though she said, Thou knowest not what it is to reigne. Commaund and intreate not.

‡ *Ebr. let thine heart be merrie.*

d For then they vsed to enquire of mens faults: for none could fast truely that were notorious sinners.

e Thus the worldlings contrary to Gods commandement, who willeth not to consent to the shedding of innocent blood, obey rather the wicked commandements of Princes, then the iust Lawes of God.

‡ *Ebr. blesse.*

f This example of monstrous crueltie the holy Ghost leaueth to vs, to the intent that wee should abhorre all tyrannie, and specially in them, whome nature and kinde should moueto be pitifull and inclined to mercie.

g Doest thou think to haue any aduantage by murthering of an innocent?

h This was fulfilled in Ioram his sonne, as 2.King.9.25,26.

Chap.14.10.
2.king.9.8.
1.Sam.25.22.
Chap.14.10.

Chap.15.29.
Chap.16.3.

2 King.9.33,36.

‖ *Or, fortresse, or possession.*

25 (But there was none like Ahab, who did [i] sell himselfe to worke wickednes in the sight of the Lord, whome Iezebel his wife prouoked.

26 For hee did exceeding abominably in following idoles, according to all that the Amorites did, whom the Lord cast out before the children of Israel)

27 Now when Ahab heard those words, hee rent his clothes, and put sackcloth vpon ‡him, and fasted, and lay in sackecloth, and went [k] softly.

28 And the word of the Lord came to Eliiah the Tishbite, saying,

29 Seest thou how Ahab is humbled before me? because he submitteth himselfe before mee, I will not bring that euill in his dayes, but in his [l] sonnes dayes will I bring euill vpon his house.

i By the wicked counsell of his wife, he became a vile idolater and cruell murtherer, as one that gaue himselfe wholly to seruе sinne.

‡ *Ebr. his flesh.*

k In token of mourning, or as some reade, bare footed.

l Meaning, in Iorams time, 2. King. 9 26.

CHAP. XXII.

2 Iehoshaphat and Ahab fight against the king of Syria. 15 Michaiah sheweth the king what shall be the successe of their enterprise. 24 Zidkijah the false prophet smiteth him 34 Ahab slaine. 40 Ahaziah his sonne succeedeth. 41 The reigne of Iehoshaphat, 50 And Ioram his sonne.

AND [a] they continued [a] three yeeres without warre betweene Aram and Israel.

2 And in the third yeere did Iehoshaphat the king of Iudah [b] come downe to the king of Israel.

3 (Then the king of Israel said vnto his seruants, Know yee not that [c] Ramoth Gilead was ours? and we stay, and take it not out of the hand of the king of Aram?)

4 And he said vnto Iehoshaphat, Wilt thou goe with me to battell against Ramoth Gilead? And Iehoshaphat saide vnto the king of Israel, [d] I am as thou art, my people as thy people, and mine horses as thine horses.

5 Then Iehoshaphat said vnto the king of Israel, [e] Aske counsell, I pray thee, of the Lord to day.

6 Then the king of Israel gathered the [f] prophets vpon a foure hundreth men, and said vnto them, Shall I go against Ramoth Gilead to battell, or shall I let it alone? and they said, Goe vp: for the Lord shall deliuer it into the hands of the king.

7 And Iehoshaphat said, Is there here neuer a Prophet of the [g] Lord more, that we might enquire of him?

8 And the king of Israel said vnto Iehoshaphat, There is yet one man (Michaiah the sonne of Imlah) by whom wee may aske counsell of the Lord, but I [h] hate him: for hee doeth not prophesie good vnto mee, but euill. And Iehoshaphat saide, Let not the king say so.

9 Then the king of Israel called an [i] Eunuch, and said, Call quickly Michaiah the sonne of Imlah.

10 And the king of Israel and Iehoshaphat the king of Iudah sate either of them on his throne in their [k] apparell in the voyd place at the entring in of the gate of Samaria, and all the prophets prophesied before them.

11 And Zidkiiah the sonne of Chenaanah made him [l] hornes of yron, ‡ said, Thus saith the Lord, With these shalt thou push the Aramites, vntil thou hast consumed them.

12 And all the prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the kings hand.

13 ¶ And the messenger that was gone to call Michaiah, spake vnto him, saying, Behold now, the wordes of the prophets declare good vnto the king with [m] one ‡ accord: let thy word therefore, I pray thee, be like the word of one of them, and speake thou good.

14 And Michaiah said, As the Lord liueth, whatsoeuer the Lord sayth vnto mee, that will I speake.

15 ¶ So he came to the king, and the king said vnto him, Michaiah, Shall wee goe against Ramoth Gilead to battell, or shall we leaue off? And he answered him, [n] Goe vp, and prosper: and the Lord shall deliuer it into the hand of the king.

16 And the king said vnto him, How oft shal I charge thee that thou tell me nothing but that which is true in the Name of the Lord?

17 Then he said, I saw all Israel scattered vpon the mountaines, as sheepe that had no shepheard. And the Lord said, [o] These haue no master, let euery man returne vnto his house in peace.

18 (And the king of Israel said vnto Iehoshaphat, Did I not tel thee, that he would prophesie no good vnto me, but euill?)

19 Againe hee said, Heare thou therefore the word of the Lord. I saw the Lord sit on his throne, and all the [p] hoste of heauen stood about him on his right hand, and on his left hand.

20 And the Lord said, Who shall [q] entise Ahab that hee may goe and fall at Ramoth Gilead? And one said on this manner, and another said on that manner.

21 Then there came foorth a spirit, and [q] stood before the Lord, and said, I wil entise him. And the Lord said vnto him, Wherewith?

22 And he said, I will goe out, and bee a [r] false spirit in the mouth of all his prophets. Then hee said, Thou shalt entise him, and shalt also preuaile: goe forth, and doe so.

23 Now therefore behold, the Lord hath put a lying spirit in the mouth of al these thy prophets, and the Lord hath appointed euill against thee.

24 Then Zidkiiah the sonne of Chenaanah came neere, and smote Michaiah on the cheeke, and sayd, * [s] When went the Spirit of the Lord from me, to speake vnto thee?

25 And Michaiah said, Behold, thou shalt

2. *Chron* 18. 1, 2.

a Ben-hadad the king of Syria and Ahab made a peace, which endured three yeeres.

b To see and visit him.

c The kings of Syria kept Ramoth before this league was made by Ben-hadad, therfore he thought not himselfe bound thereby to restore it.

d I am ready to ioyne and goe with thee, and all mine is at thy commandement.

e He seemed that he would not goe to the warre, except God approued it, yet when Michaiah counselled the contrary, he would not obey.

f Meaning, the false prophets, which were flatterers and serued for lucre, whom Iezebel had assembled and kept after the death of those whom Elias slewe.

g Iehoshaphat did not acknowledge the false prophets to be Gods Ministers, but did contemne them.

h Whereby wee see that the wicked cannot abide to heare the trueth, but hate the Prophets of God and molest them.

i Reade Genes. 37. 36.

k In their kingly apparell.

l The true Prophets of God were accustomed to vse signes for the confirmation of their doctrine, Isa. 20. 2. ier. 7. 2. wherein the false prophets did imitate them, thinking thereby to make their doctrine more commendable.

m This is the common argument of the wicked, who thinke that none should speake against a thing, if the greater part approue it, be they neuer so vngodly.

‡ *Ebr. mouth.*

n He speaketh this in derision, because the king attributed so much to the false prophets, meaning, that by experience hee should trie that they were but flatterers.

o It is better they returne home, then to be punished and scattered, because they take warre in hand without Gods counsell and approbation.

p Meaning, his Angels

q *Or, perswade and deceiue.*

q Here wee see that though the deuill bee euer ready to bring vs to destruction, yet he hath no further power then God giueth him.

r I will cause all his prophets to tell lyes.

2. *Chro.* 18. 23.

s Thus the wicked would seeme that none were in the fauour of God, but they, and that God hath giuen his graces to none so much as to them.

see in that day, when thou shalt goe from chamber to chamber to hide thee.

26 And the king of Israel sayde, Take Michaiah, and cary him vnto Amon the gouernour of the city, and vnto Ioash the kings sonne,

27 And say, Thus sayth the King, Put this man in the prison house, and feede him with [t] bread of affliction, and with water of affliction, vntill I returne in peace.

28 And Michaiah said, If thou returne in peace, the Lord hath not spoken by mee. And he said, [u] Hearken all ye people.

29 So the king of Israel, and Iehoshaphat the king of Iudah went vp to Ramoth Gilead.

30 And the king of Israel said to Iehoshaphat, I will change mine apparell and will enter into the battell, but put thou on thine apparell. And the king of Israel changed himselfe, and went into the battell.

31 And the king of Aram commaunded his two & thirtie captaines ouer his charets, saying, Fight neither with small nor great, saue onely against the king of Israel.

32 And when the captaines of the charets saw Iehoshaphat, they said, Surely it is the king of Israel, & they turned to fight against him, and Iehoshaphat [x] cried.

33 And when the captaines of the charets saw that he was not the king of Israel, they turned backe from him.

34 Then a certaine man drewe a bowe || mightily, and smote the king of Israel betwen the ioynts ‡ of his brigandine. Wherfore hee said vnto his charet man, Turne thine hand and cary mee out of the hoste: for I am ‡ hurt.

35 And the battel increased that day, and the [y] king stood stil in his charet against the Aramites, and died at euen: and the blood ranne out of the wound into the mids of the charet.

36 And there went a Proclamation throwout the [z] hoste about the going downe of the Sunne, saying, Euery man to his citie, and euery man to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one washed the charet in the poole of Samaria, and the dogs licked vp his blood (and || they washed his armour) according * vnto the word of the Lord which he spake.

39 Concerning the rest of the actes of Ahab, and all that he did, and the Iuorie house which hee built, and all the cities that he built, are they not written in the booke of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

41 ¶ * And Iehoshaphat the sonne of Asa began to reigne vpon Iudah in the fourth yeere of Ahab king of Israel. 2.Chron.20.31.

42 Iehoshaphat was fiue and thirty yeere old, when hee began to reigne, and reigned fiue and twenty yeere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And hee walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes the Lord. Neuertheless [a] the high places were not taken away: for the people offered still and burnt incense in the high places.

44 And Iehoshaphat made peace with the king of Israel.

45 Concerning the rest of the acts of Iehoshaphat and his worthy deeds that he did, and his battels which hee fought, are they not written in the booke of the Chronicles of the kings of Iudah?

46 And the Sodomites, which remained in the dayes of his father Asa, hee put cleane out of the land.

47 There was then no king in Edom: the [b] Deputie was king.

48 Iehoshaphat made shippes of [c] Tharshish to saile to [d] Ophir for gold, but they went not, for the ships were broken at Ezion Gaber.

49 Then said Ahaziah the sonne of Ahab vnto Iehoshaphat, Let my seruants go with thy seruants in the ships. But Iehoshaphat would not.

50 And Iehoshaphat did sleepe with his fathers, and was buried with his fathers in the citie of Dauid his father, and Iehoram his sonne reigned in his stead.

51 ¶ Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria, the seuententh yeere of Iehoshaphat king of Iudah, and reigned two yeeres ouer Israel

52 But hee did euill in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.

53 For hee serued Baal and worshipped him, and prouoked the Lord God of Israel vnto wrath, || according vnto all that his father had done.

t Let him be pined away with hunger, and be fed with a small portion of bread and water.

u That when ye shall see these things come to passe, ye may giue God the glory, and know that I am his true Prophet.

x That is, to the Lord for helpe.

|| Or, in his simplicitie, and ignorantly.

‡ Ebr. and betweene the brigandine.

‡ Ebr. sicke.

y To wit, Ahab king of Israel.

z Of the Israelites.

|| Or, the harlots washed it. Chap.21.19.

a Meaning, that he was led with an errour, thinking that they might still sacrifice to the Lord in those places, as well as they did before the Temple was built.

b In the time of this king, Idumea was subiect to Iudah, and was gouerned by whom they of Iudah appointed.

c By Tharshish the Scripture meaneth Cilicia, and all the sea called Mediterraneum.

d Iosephus writeth that Ophir is in India, where the Egyptians and Arabians traffique for gold.

|| Or, in all points as his father did.

¶ The second booke of the Kings.

THE ARGVMENT.

THis second booke conteineth the actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last king Hoshea, who was imprisoned by the King of Assyria, and his citie Samaria taken, and the tenne tribes by the iust plague of God for their idolatrie and disobedience to God, ledde into captiuitie. And also of Iudah, from the reigne of Iehoram sonne of Iehoshaphat vnto Zedechia, who for contemning the Lordes commaundement by his Prophets, and neglecting his sundrie admonitions by famine and other meanes, was taken by his enemies, saw his sonnes most cruelly slaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremie: and also by the iust vengeance of God for contempt of his Word Ierusalem was destroyed, the Temple burnt, and hee and all his

his people were led away captiues into Babylon. In this booke are notable examples of Gods fauour toward those rulers and people which obey his prophets, and embrace his word: and contrariwise, of his plagues toward those common weales which neglect his ministers, and doe not obey his commandement.

CHAP. I.

2 Ahaziah by a fall falleth sicke, and consulteth with Baal zebub. 3 He is reproued by Elijah. 10 The captaines ouer fiftie were sent to Elijah, whereof two were burnt with fire from heauen by his prayer. 17 Ahaziah dieth, and Iehoram his brother succeedeth him.

THen Moab rebelled against Israel after ỳ death of Ahab.

2 And [a] Ahaziah fell throw the latteſse windowe in his vpper chamber which was in Samaria, so hee was sicke: then he sent messengers, to whom hee said, Goe, and enquire of [b] Baal-zebub the god of Ekron, if I shall recouer of this my disease.

3 Then the Angel of the Lord said to Eliiah the Tishbite, Arise, and goe vp to meet the messengers of the king of Samaria, and say vnto them, [c] Is it not b cause there is no God in Israel, that ye go to enquire of Baal-zebub the god of Ekron?

4 Wherefore thus saith the Lord, Thou shalt not come downe from the bed on which thou art gone vp, but shalt die the death. So Eliiah departed.

5 And the messengers returned vnto him, to whom he said, Why are ye now returned?

6 And they answered him, There came a man and met vs, and said vnto vs, Go and returne vnto the king which sent you, and say vnto him, Thus saith the Lord, [a] Is it not because there is no God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron? Therefore thou shalt not come downe from the bed on which thou art gone vp, but shalt die the death.

7 And he said vnto them, What maner of man was he which came and met you, and told you these words?

8 And they said vnto him, Hee was an [e] hairy man, and girded with a girdle of leather about his loynes. Then said hee, It is Eliiah the Tishbite.

9 Therefore the king sent vnto him a captaine ouer fiftie with his fifty men, who went vp vnto him, for behold, he sate on the top [f] of a mountaine, and he said vnto him, O man of God, the king hath commanded that thou come downe.

10 But Eliiah answered, and said to the captaine ouer the fifty, If that I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fifty. [g] So fire came downe from the heauen, and deuoured him and his fiftie.

11 Againe also hee sent vnto him another captaine ourr fiftie, with his fiftie. Who spake, and said vnto him, [h] O man of God, thus the King commandeth, Come downe quickly.

12 But Eliiah answered, and said vnto them, [i] If I be a man of God, let fire come down from the heauen, and deuoure thee and the fiftie. So fire came downe from the heauen, and deuoured him and his fifty.

13 ¶ Yet againe he sent the third captaine ouer fifty, with his fifty. And the third captaine ouer fifty went vp and came, and fel on his knees before Eliiah, and besought him, and sayd vnto him, O man of God, I pray thee: let my [k] life and the life of these thy fifty seruants be [l] precious in thy sight.

14 Behold, there came fire downe from the heauen, and deuoured the two former captaines ouer fiftie with their fifties: therefore let my life now be precious in thy sight.

15 And the Angel of the Lord said vnto Eliiah, Go downe with him, be not [m] afraid of his presence. So he arose, and went down with him vnto the king.

16 And he said vnto him, Thus saith the Lord, Because thou hast sent messengers to enquire of Baal-zebub the god of Ekron, (was it not because there was no God in Israel to enquire of his word?) therefore thou shalt not come downe off the bed, on which thou art gone vp, but shalt die the death.

17 So hee died according to the word of the Lord, which Eliiah had spoken. And [n] Iehoram began to reigne in his stead, in the second yeere of Iehoram the sonne of Iehoshaphat king of Iudah, because he had no sone.

18 Concerning the rest of the acts of Ahaziah, that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

a So that he was punished for his idolatry after two sorts: for the Moabites which were wont to pay him tribute, rebelled, and he fell downe at a grate which was vpon his house to give light beneath.

b The Philistims which dwelt at Ekron, worshipped this idole, which signifieth the god of flies, thinking that he could preserue them from the biting of flies: or els he was so called, because flies were ingendred in great abundance of the blood of the sacrifices that were offered to that idole.

c He sheweth that idolaters haue not the true God, for els they would seeke to none but to him alone.

d Ignorance is the mother of errour and idolatry.

e Some thinke that this is meant of his garments which were rough and made of haire.

f To wit, Carmel.

g He declareth what power Gods word hath in the mouth of his seruants, when they threaten Gods iudgements against the wicked.

h He spake this in mockery, and therefore prouoked Gods wrath so much the more.

i Meaning, that God would shew by effect whether he was a true Prophet or not.

k Which humble my selfe before God and his seruant.

l That is, spare my life, and let me not die as the other two.

m Thus the Lord giueth boldnesse to his, that they feare not threatnings of tyrants, which otherwise of themselues are afraid to doe Gods message.

n Iehoshaphat going to battell against the Syrians, made his sonne Iehoram king in the 17. yeere of his reigne: and in the 18. yeere, which was the second yeere of his sonne, Iehoram the sonne of Ahab reigned in Israel, and in the fift yere of this Iehoram, Iehoshaphat died, and the kingdome of Iudah was confirmed to his sonne.

CHAP. II.

8 Elijah diuideth the waters with his cloke. 11 He is taken vp into heauen. 13 Elisha taketh his cloke and diuideth Iorden. 20 The bitter and venemous waters are healed. 23 The children that mocketh Elisha, are rent in pieces with Beares.

AND when the Lord would take vp Eliiah into heauen by a whirlewinde, Eliiah went with Elisha from [a] Gilgal.

2 Then Eliiah said to Elisha, Tary here I pray thee: for the Lord hath sent mee to Beth-el. But Elisha sayd, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came downe to Beth-el.

3 And the [b] children of the Prophets that were at Beth-el, came out to Elisha, and sayd vnto him, Knowest thou that the Lord will take thy master from [c] thine head this day? And he said, Yea, I [d] know it: hold ye your peace.

4 Againe Eliiah said vnto him, Elisha, tary here, I pray thee: for the Lord hath sent me to Iericho. But he said, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came to Iericho.

a Which was the place where the children of Israel were circumcised after they came ouer Iorden and had bene fourty yeeres in the wildernesse, as Iosh. 5.9

b So called, because they are begotten as it were anew by the heauenly doctrine.

c That is, from being any more thine head; for to be as the head, is to be the master, as to be at the feete, is to be a scholler.

d For the Lord had reuealed it vnto him.

5 And the children of the Prophets that were at [e] Iericho, came to Elisha, and said vnto him, Knowest thou that the Lord will take thy master from thine head this day? and he said, Yea, I know it: hold yee your peace.

6 Moreouer, Eliiah said vnto him, Tarie, I pray thee, here: for the Lord hath sent me to Iorden. But he said, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they went both together.

7 And fiftie men of the sonnes of the Prophets went, and stood on the other side afarre off, and they two stood by Iorden.

8 ¶ Then Eliiah toke his cloake, and wrapt it together, & smote the [f] waters, and they were diuided hither and thither, and they twaine went ouer on the dry land.

9 Now when they were passed ouer, Eliiah said vnto Elisha, Aske what I shall doe for thee before I be taken from thee. And Elisha said, I pray thee, let thy Spirit [g] bee double vpon mee.

10 And he said, Thou hast asked an hard thing: yet if thou see mee when I am taken from thee, thou shalt haue it so: and if not, it shall not be.

11 And as they went walking and talking, behold, there appeared a charet of fire, and horses of fire, and did separate them twaine. * So Eliiah went vp by a whirlewind into [h] heauen.

12 And Elisha saw it, and he cried, My father, my father, the charet of Israel, and the horsemen thereof: and hee saw him no more: and hee toke his owne clothes, and rent them in two pieces.

13 ¶ He toke vp also the cloke of Eliiah that fell from him, and returned, and stood by the banke of Iorden.

14 After, he toke the cloke of Eliiah that fell from him, and smote the waters, & said, Where is the Lord God of Eliiah? And so he also, after he had striken the waters, so that they were diuided this way and that way, went ouer, euen Elisha.

15 And when the children of the Prophets, which were at Iericho, sawe him on the other side, they sayd, [i] The Spirit of Eliiah doeth rest on Elisha: and they came to meete him, and fell to the ground before him,

16 And said vnto him, Behold now, there bee with thy seruants fifty strong men: let them goe, we pray thee, and seeke thy [k] master, if so hee the Spirit of the Lord hath taken him vp, and cast him vpon some mountaine, or into some valley. But he said, [l] Ye shall not send.

17 Yet they were instant vpon him, til he was ashamed: wherefore he said, Send. So they sent fifty men, which sought three dayes but found him not.

18 Therefore they returned to him, (for he tarieth at Iericho) and he said vnto them, Did not I say vnto you, Goe not?

19 ¶ And the men of the citie sayd vnto Elisha, Behold, we pray thee: the situation [m] of this citie is pleasant, as thou, my lord, seest, but the water is naught, & the ground ‖ barren.

20 Then he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And hee went vnto the spring of the waters, and cast there [n] the salt, and saide, Thus saieth the Lord, I haue healed this water: death shall no more come thereof, neither barrenesse to the ground.

22 So the waters were healed vntil this day, according to the word of Elisha which he had spoken.

23 ¶ And hee went vp from thence vnto Beth-el. And as hee was going vp the way, little children came out of the citie, and mocked him, and said vnto him, Come vp thou bald head, come vp thou bald head.

24 And hee turned backe, and looked on them, and [o] cursed them in the Name of the Lord. And two beares came out of the forrest, and tare in pieces two and fourtie children of them.

25 So hee went from thence to mount Carmel, and from thence hee returned to Samaria.

CHAP. III.

1 The raigne of Ieboram 6 Hee and Iehoshaphat goe to warre against Moab, which rebelled. 13 Elisha reproueth him, 17 and giueth their hoste water 24 The Moabites are ouercome. 27 Their king sacrificeth his sonne.

NOw Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria, the [a] eighteenth yeere of Iehoshaphat King of Iudah, and reigned twelue yeeres.

2 And hee wrought euill in the sight of the Lord, but not like his father nor like his mother: for he tooke away the image of Baal that his father had made.

3 Neuertheleſſe, hee cleaued vnto [b] the sinnes of Ieroboam, the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

4 ¶ Then [c] Mesha King of Moab had store of sheepe, and rendred vnto the King of Israel an hundred thousand lambes, and an hundred thousand rammes with the wooll.

5 But when Ahab was dead, the king of Moab rebelled against the king of Israel.

6 Therefore king Iehoram went out of Samaria the same season, and numbred all Israel,

7 And went, and sent to Iehoshaphat King of Iudah, saying, The King of Moab hath rebelled against me: wilt thou go with me to battell against Moab? and he answered, I will goe vp: for [d] I am as thou art, my people, as thy people, and mine horses, as thine horses.

8 Then said he, What way shall we goe vp? And he answered, The way of the wildernesse of Edom.

9 ¶ So went the king of Israel and the king of Iudah, and [e] the king of Edom, and when they had compassed the way seuen dayes, they had no water for the host, nor for the cattell that ‡ followed them.

10 Therefore the King of Israel saide, Alas, that the Lorde hath called these three kings, to giue them into the hand of Moab.

11 But

e Not onely at Bethel, but at Iericho and other places were there prophets which had scholers, whom they instructed, and brought vp in the true feare of God.

f To wit of Iorden.

g Let thy spirit haue double force in me, because of these dangerous times: or, let me haue twise so much as the rest of the Prophets: or thy Spirit being diuided into three parts, let mee haue two. *Eccles.48.9. 1.mac.2.58.*

h Thus God hath left a testimonie in all ages (both before the Law, in the Law, and in the time of the Gospel) of our resurrection.

i The spirit of prophecie is giuen to him as it was to Elijah.

k Meaning, Elijah: for they thought his body had bene cast in some mountaine.

l Because the fact was extraordinary, they doubted where he was become, but Elisha was assured that he was taken vp to God.

‖ *Or, killeth the inhabitants.*

m Thus God gaue him power euen contrary to nature, to make that water profitable for mans vse which before was hurtfull.

n Perceiuing their malicous heart against the Lord and his word, he desireth God to take vengeance of that iniury done vnto him.

a Reade the annotation in the 1.chap. and 17. verse.

b Hee sacrificed to the golden calues that Ieroboam had made.

c This was done after that Dauid had made the Moabites tributaries to his successors.

d Reade 1.king. 22.4.

e Meaning, the viceroy or lieutenant of the king of Iudah, reade 1.King.22. 47.

‡ *Ebr. that were at their feet.*

11 But Iehoshaphat saide, Is there not here a Prophet of the Lord, that we may inquire of the Lord by him? and one of the king of Israels seruants answered, and said, Here is Elisha the sonne of Shaphat, which [f] powred water on the hands of Eliiah.

12 Then Iehoshaphat saide, [g] The word of the Lord is with him. Therefore the king of Israel, and Iehoshaphat, and the king of Edom went downe to him.

13 And Elisha saide vnto the king of Israel, [h] What haue I to doe with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel saide vnto him, [i] Nay: for the Lord hath called these three Kings, to giue them into the hand of Moab.

14 Then Elisha saide, As the Lord of hosts liueth, in whose sight I stand, if it were not that I regard the presence of Iehoshaphat the king of Iudah, I would [k] not haue looked toward thee, nor seene thee.

15 But now bring me a minstrell. And when the minstrell [l] played, the hand of the Lord came vpon him.

16 And he saide, Thus sayth the Lord, Make this valley full of ditches.

17 For thus sayth the Lord, Ye shal neither see wind nor see raine, yet the valley shal be filled with water, that ye may drink, both ye and your cattell, and your beasts.

18 But this is a [m] small thing in the sight of the Lord: For he wil giue Moab into your hand.

19 And ye shal smite euery strong towne and euery chiefe city, and shall fell euery faire tree, and shall stop all the fountaines of water, and [n] marre euery good field with stones.

20 And in the morning when the meate offering was offered, beholde, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that the kings were come vp to fight against them, they gathered all that was able [t] to put on harnesse, and vpward, and stood in their border.

22 And they arose early in the morning when the Sunne arose vpon the water, and the Moabites saw the water ouer against them, as red as blood.

23 And they saide, [o] This is blood: the kings are surely slaine, and one hath smitten another: now therefore Moab to the spoyle.

24 And when they came to the hoste of Israel, the Israelites rose vp, and smote the Moabites, so that they fled before them, but they [p] inuaded them and smote Moab.

25 And they destroyed the cities: and on all the good fields euery man cast his stone, and filled them, and they stopt all the fountaines of water, and felled all the good trees onely in [q] Kir-haraseth left they the stones thereof: Howbeit they went about it with slings, and smote it.

26 And when the king of Moab saw that the battell was too sore for him, hee tooke with him seuen hundreth men that drewe the sword to breake through vnto the king of Edom: but they could not.

27 Then he tooke his eldest sonne, that should haue reigned in his stead, and [r] offered him for a burnt offering vpon the wall: so that Israel was sore grieued, and they departed from him, and returned to their countrey.

f That is, who was his seruant.
g He is able to instruct vs what is Gods will in this point.
h He knew that this wicked king would hãue but vsed his counsell to serue his turne and therefore he disdained to answere him.
i The wicked esteeme not the seruants of God, but when they are driuen by very necessity and feare of the present danger.
k God suffreth his word to be declared to the wicked because of the godly that are among them
l He sang songs to gods glory, & so stirred vp the Prophets heart to prophesie.
m He will not only miraculously giue you waters, but your enemies also into your hand.
n Though God bestow his benefits for a time vpõ his enemies yet he hath his seasons, when he will take them away, to the intent they might see his vẽgeance, which is prepared against them
t *Ebr. to gird himself with a girdle.*
o The sudden ioy of the wicked is but a preparation to their destruction which is at hand.
p Meaning, they followed them into the townes.
q Which was on of the principall cities of the Moabites, wherein they left nothing but the walles.
r Some referre it to the king of Edoms son, whom they say he had taken in that skirmish: but rather it seemed to be his owne sonne, whom he offred to his gods to pacifie them, which barbarous cruelty mooued the Israelites hearts of pittie to depart.

CHAP. IIII.

4 God increaseth the oyle to the poore widow by Elisha. 12 Hee obtaineth for the Shunamite a sonne at Gods hand. 18 Who dying, 32 Hee rayseth him vp againe. 40 Hee maketh swette the pottage, 42 And multiplieth the loaues.

AND one of the wiues [a] of the sonnes of the Prophets cryed vnto Elisha, saying, Thy seruant mine husband is dead, & thou knowest that thy seruant did [b] feare the Lord: and the creditor is come to take my two sonnes to be his [c] bondmen.

2 Then Elisha saide vnto her, What shal I doe for thee? tell mee, what hast thou at home? And she said, Thine handmaid hath nothing at home, saue a [d] pitcher of oyle.

3 And he said, Goe and borrow thee vessels abroad of all thy neighbours, empty vessels, and spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sons, and powre out into [e] all those vessels, and set aside those that are full.

5 So she departed from him, and shut the doore vpon her, and vpon her sons. And they brought to her, and she powred out.

6 And when the vessels were full, she said vnto her sonne, Bring me yet a vessell. And he saide vnto her, There are no moe vessels. And the oyle [f] ceased.

7 Then she came & told the man of God, And he saide, Goe, and sell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the [g] rest.

8 ¶ And one a time Elisha came to Shunem, and there a woman of great estimation constrained him to eat bread: and as hee passed by, he turned in thither to eat bread.

9 And she said vnto her husband, Beholde I know now, that this is an holy man of God that passed by vs continually.

10 Let vs make [h] him a little chamber, I pray thee, with walles, and let vs set him there a bed, and a table and a stoole, and a candlestick, that he may turne in thither when he commeth to vs.

11 ¶ And on a day he came thither, and turned into the chamber, and lay therein,

12 And said to Iehazi his seruant, Call this Shunamite: and when he called her, she stood before him.

13 Then hee said vnto him, Say vnto her now, Beholde, thou hast had all this great care for vs, [i] what shall wee doe for thee? Is there any thing to bee spoken for thee to the king, or to the Captaine

a Reade Chap. 2.3.
b And therefore fel not into debt by vnthriftines or prodigality, but by the hand of the Lord.
c Because I am poore and not able to pay.
d Thus God suffereth his many times to bee brought to extreme necessity, before he succor them, that afterward they may the more praise his mercy.
e The Prophet declareth hereby vnto her, that God neuer faileth to prouide for his seruants, their wiues and children, if they trust in him.
f To augment and increase in the vessels.
g God here did not onely prouide for his seruant, that his debt should be payd, and so kept his doctrine and profession without slander, but also for his wife and children.
h Which should be separate from the rest of the house, that he might more commodiously giue himselfe to
i Thus the seruants of God are not vnthankfull for the benefits they receiue.

of the hoste? And she answered, I [k] dwell among mine owne people.

14 Againe he saide, what is then to bee done for her? Then Gehazi answered, In deede she hath [l] no sonne, and her husband is olde.

15 Then said he, Call her. And he called her, and she stood in the dowre.

16 And he said, * At this time appointed according to the time of life, thou shalt embrace a sonne. And she said, Oh my lord, thou man of God, doe not lie vnto thine handmaide.

17 So the woman conceiued, and bare a sonne at that same season, according to the time of life that Elisha had said vnto her.

18 ¶ And when the child was growen, it fel on a day, that he went out to his father, and to the reapers.

19 And he said to his father, [m] Mine head, mine head. Wo said to his seruant, Beare him to his mother.

20 And hee tooke him, and brought him to his mother, and he sate one her knees till none, and died.

21 Then she went vp, and laid him on the bed of the man of God, and shut the dore vpon him, and went out.

22 ¶ Then she called to her husband, and saide, Send with me, I pray thee, one of the young men, and one of the asses, ‡ for I will hast to the man of God, and come againe.

23 And he said, Wherefore wilt thou goe to him to day? it is neither [n] new Moone nor Sabboth day. And she answered, ‡ All shal be well.

24 Then she sadled an asse, and saide to her seruant, Drive, and goe forward: stay not for me to get vp, except I bid thee.

25 ¶ So she went, and came vnto the man of God to mount Carmel. And when the man of God saw her ‖ ouer against him, he said to Gehazi his seruant, Beholde, the Shunamite.

26 Runne now, I say, to meete her, and say vnto her, Art thou in health? is thine husband in health? and is the child in health? And she answered, We are in health.

27 And when she came to the man of God vnto the mountaine, shee [o] caught him by his feete: and Gehazi went to her, to thrust her away: but the man of God said, Let her alone: for her soule is vexed within her, and the Lord hath hid it from me, and hath not told it me.

28 Then she said, Did I desire a sonne of my lord? Did I not say, Deceine me not?

29 Then hee saide to Gehazi, Gird thy loynes, & take my staffe in thine hand, and goe thy way: [p] if thou meete any, salute him not: and if any salute thee, answere him not: and lay my staffe vpon the face of the child.

30 And the mother of the child saide, As the Lord liueth, and as thy soule liueth, I will not leaue thee. Therefore he arose, and followed her.

31 But Gehazi was gone before them, and had laid the staffe vpon the face of the child, but he neither spake nor heard: wherefore he returned to meete him, and told him, saying, The child is not waken.

32 ¶ Then came Elisha into the house, and beholde the childe was deade, and layd vpon his bed.

33 Hee went in therefore, and shut the doore vpon them twaine, and prayed vnto the Lord.

34 After he went vp, and [a] lay vpon the child, and put his mouth on his mouth, and his eyes vpon his eyes, and his hands vpon his hands, and stretched himselfe vpon him, and the flesh of the childe waxed warme.

35 And he went from him, and walked vp and downe in the house, and went vp & spread himselfe vpon him: then the child neeled [r] seuen times, and opened his eyes.

36 Then he called Gehazi, and said, Call this Shunammite. So he called her, which came in vnto him. And he saide vnto her, Take thy sonne.

37 And she came and fell at his feete, and bowed her selfe to the ground, and tooke vp her sonne, and went out.

38 Afterward Elisha returned to Gilgal, and a famine was in the [f] land, and the children of the Prophets dwelt with him. And he saide vnto his seruant, Set on the great pot, and seethe pottage for the children of the Prophets.

39 And one went out into the field, to gather herbs, and found as it were, a wild vine, and gathered thereof [t] wild gourds his garment full, and came and shred them into the pot of pottage: for they knew it not.

40 So they powred out for the men to eate: and when they did eate of the pottage, they cryed out, & said, O thou man of God, [u] death is in the pot: and they could not eate thereof.

41 Then he saide, Bring meale. And he cast it into the pot, & said, Powre out for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a man from Baal shalisha, and brought the man of God bread of the first fruites, euen twenty loaues of barley, and full yeares of corne in the hulke. And he said, Giue vnto the people, that they may eate.

43 And his seruant answered, How should I set this before an hundred men? He saide againe, Giue it vnto the people, that they may eate: for thus saith the Lord, They shall eate, and there [x] shall remaine.

44 So he set it before them, and they did eate, and left ouer according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leprosie. 16 Elisha refuseth his gift. 27 Gehazi is striken with leprosie, because he tooke money and rayment of Naaman.

NOw was there one Naaman captaine of the hoste of the king of Aram a great man and honourable in the sight of his Lord, because that by him the Lord had [a] deliuered the Aramites. Hee also was a mighty man and valiant, but a leper.

2 And the Aramites had gone out by bands,

k I am content with that that God hath sent me, & can want nothing that one can doe for another.

l Which then was a reproch, and therefore he would that his master should pray to God for her that shee might be fruitfull.

Gen. 18.10.

m His head aked sore, and therefore he cryed thus.

n For at such times the people were vont to resort to the Prophets for doctrine and consolation.

‡ Ebr. peace.

‖ Or, farre off.

o In token of humility and ioy that she had met with him.

‡ Ebr. her soule is in bitternesse.

p Make such speede that nothing may let thee in the way, Luke 10.4.

q The like did Elijah to the widowes sonne at Sarephta, 1 King 17.21. and Saint Paul, acts 20.10. Signifying the care that ought to be in them, that beare the word of God and are distributers of the spiritual life.

r Meaning, ofentimes.

f That is, in the land of Israel.

t Which the Apothecaries call colloquintida, and is most vehement and dangerous in purging.

u They feared that they were poysoned, because of the bitternesse.

x It is not the quantity of bread that satisfieth, but the blessing that God giueth.

a Heere apeareth that among the infidels God hath his, and also that the Infidels haue them in estimation, which do good to their countrey.

bands, and had taken a little maide of the land of Israel, and shee ‡ serued Naamans wife.

5 And she said vnto her mistresse, Would God my lord were with the [b] Prophet that is in Samaria, he would soone deliuer him of his leprosie.

4 And [c] hee went in, and told his lord, saying, Thus and thus saith the mayd that is of the land of Israel.

5 And the king of Aram said, Goe thy way thither, and I will send a letter vnto the king of Israel. And he departed, and [d] tooke ‡ with him ten talents of siluer, and sixe thousand pieces of gold, and ten change of raiments,

6 And brought the letter to the king of Israel, to this effect, Now when this letter is come vnto thee, vnderstand, that I haue sent thee Naaman my seruant, that thou mayest heale him of his leprosie.

7 And when the King of Israel had read the letter, he rent his clothes, and said, Am I God, to kill and to giue life, that hee doeth send to me, that I should heale a man from his leprosie? Wherefore consider, I pray you, and see how he seeketh a quarrell against me.

8 But when Elisha the man of God had heard that the King of Israel had rent his clothes, hee sent vnto the King, saying, [e] Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there is a Prophet in Israel.

9 ¶ Then Naaman came with his horses, and with his charets, and stood at the doore of the house of Elisha.

10 And Elisha sent a messenger vnto him, saying, Goe, and wash thee in Iorden seuen times, and thy flesh shal come againe to thee, and thou shalt be cleansed.

11 But Naaman was [f] wroth, and went away, and said, Behold, I thought with my selfe, Hee will surely come out, and stand, and call on the Name of the Lord his God, and put his hand on the place, and heale the leprosie.

12 Are not Abanah and Pharpar, riuers of Damascus, better then all the waters of Israel? may I not wash me in them, and be cleansed? so he turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, and said, [g] Father, if the Prophet had commanded thee a great thing, wouldest thou not haue done it? how much rather then when he saith to thee, Wash and be cleane?

14 Then went hee downe and * washed himselfe seuen times in Iorden, according to the saying of the man of God, and his flesh came againe, like vnto the flesh of a little child, and he was cleane.

15 ¶ And he turned againe to the man of God, he and all his company, and came and stood before him, and said, Behold, now I know that there is no God in all the world, but in Israel: now therefore, I pray thee, take a ‡ reward of thy seruant.

16 But hee said, As the Lord liueth (before whome I stand) I will not receiue it. And hee would haue constrained him to receiue it, [h] but he refused.

17 Moreouer, Naaman said, Shall there not bee giuen to thy seruant two mules load of this earth? for thy seruant will henceforth offer neither burnt sacrifice, nor offering vnto any other god, saue vnto the Lord.

18 Herein the Lord bee [i] mercifull vnto thy seruant, that when my master goeth into the house of Rimmon to worship there, and leaneth on mine hand, and I bow my selfe in the house of Rimmon: when I doe bowe downe, I say, in the house of Rimmon, the Lord bee mercifull vnto thy seruant in this point.

19 Vnto whom hee said, [k] Goe in peace. So hee departed from him about halfe a dayes iourney of ground.

20 And Gehazi the seruant of Elisha the man of God said, Behold, my master hath spared this Aramite Naaman, receiuing not those things at his hand that he brought: as the Lord liueth, I will runne after him, and take somewhat of him.

21 So Gehazi followed speedily after Naaman. And when Naaman saw him running after him, [l] hee light downe from the charet to meet him, and said, Is all well?

22 And he answered, All is wel: my master hath sent mee, saying, Behold, there be come to me, euen now from mount Ephraim two young men of the children of the Prophets: giue them, I pray thee, a talent of siluer, and two change of garments.

23 And Naaman said, Yea, take two talents, and he compelled him, and bound two talents of siluer in two bagges, with two change of garments, and gaue them vnto two of his seruants, that they might beare them before him.

24 And when he came to ‖ the tower, he tooke them out of their hands, and laid them in the house, and sent away the men, and [m] they departed,

25 ¶ Then hee went in, and stood before his master. And Elisha sayde vnto him, Whence commest thou, Gehazi? And he said Thy seruant went no whither.

26 But hee sayd vnto him, [n] Went not mine heart with thee when the man turned againe from his charet to meete thee? Is this a time to take money, and to receiue garments, [o] and oliues, and vineyards, and sheepe, and oxen, and men seruants, and maid seruants?

27 The leprosie therefore of Naaman shall cleaue vnto thee, and [p] to thy seede for euer. And hee went out from his presence a leper white as snow.

CHAP. VI.

6 Elisha maketh yron to swimme aboue the water. 8 He discloseth the king of Syria counsell to the king of Israel. 13 Who sending certaine to take him, were kept fast in Samaria. 24 Samaria is besieged, and endureth extreme famine.

AND the children of the Prophets sayd vnto Elisha, Behold, wee pray thee, the place where we dwell with thee, is too little for vs.

‡ Ebr. shee was before.

b Meaning Elisha.

c That is, Naaman told it to the king of Syria.

d To giue this as a present to the Prophet.

‡ Ebr. in his hand.

e The Prophet rebuketh the king, because he did not consider that God was true in his promise, and therefore would not leaue his Church destitute of a Prophet, whose prayers he would heare, and to whome other should haue recourse for comfort.

f Mans reason murmureth when it consideredh onely the signes, and outward things, and hath not regard to the word of God which is there conteined.

g This declareth that seruants ought to reuerence and loue their masters as children their fathers, and likewise masters toward their seruants must be affectioned as toward their children.

Luke 4.27.

‡ Ebr. blessing.

h So the Lord commandeth that they that receiue freely, should giue also freely.

i He feeleth his cōscience wounded in being present at idoles seruice, and therefore desireth God to forgiue him, lest others by his example might fal to idolatry: for as for his owne part he confesseth that he will neuer serue any but the true God.

k The Prophet did not approue his acte, but after the common maner of speach he biddeth him farewell.

l Declaring thereby what honour and affection he bare to the Prophet his master.

‖ Or, so tresse, or secret place.

m Naamans seruants.

n Was not I present with thee in spirit?

o That is, money to buy possessions with: meaning, that it is detestable in the seruants of God to haue couetous mindes.

p To be an example to all such as by whose couetousnes Gods word might be slandered.

2 Let vs now goe to Iorden, that wee may take thence euery man a [a] beame, and make vs a place to dwell in. And he answered, Goe.

3 And one said, Vouchsafe, I pray thee, to goe with thy seruants: and he answered, I will goe.

4 So he went with them, and when they came to Iorden, they cut downe wood.

5 And as one was felling of a tree, the || yron fell into the water: then he cried, and said, Alas master, it was but borrowed.

6 And the man of God said, Where fell it? And he shewed him the place. Then hee cut downe a piece of wood, and cast in thither, and he caused the yron to [b] swimme.

7 Then he said, Take it vp to thee. And he stretched out his hand, and toke it.

8 ¶ Then the king of Aram warred against Israel, and toke counsell with his seruants, and said, In [c] such and such a place shalbe my campe.

9 Therefore the man of God sent vnto the king of Israel, saying, Beware thou goe not ouer to such a place: for there the Aramites are come downe.

10 So the king of Israel sent to the place which the man of God told him, and warned him of, and [d] saued himselfe from thence, not once, nor twise.

11 And the heart of the king of Aram was troubled for this thing: therefore hee called his seruants, and said vnto them, Will yee not shewe mee, which of vs bewrayeth our counsell to the king of Israel?

12 Then one of his seruants said, None, my lord, O king, but Elisha the Prophet that is in Israel, telleth the king of Israel, euen the wordes that thou speakest in thy [e] priuie chamber.

13 And he said, Goe, and espie where he is, that I may send and fetch him. And one told him, saying, Behold, he is in Dothan.

14 ¶ So hee sent thither horses and charets, and a [f] mightie hoste: and they came by night, and compassed the city.

15 And when the seruant of the man of God arose early to goe out, beholde, an hoste compassed the citie with horses and charets. Then his seruant said vnto him, Alas, master, how shall we doe?

16 And hee answered, [g] Feare not: *for they that be with vs, are moe then they that be with them.

17 Then Elisha prayed, and said, Lord, I beseech thee, open his eyes, [h] that he may see. And the Lord opened the eyes of the seruant, and hee looked, and behold, the mountaine was full of horses and charets of fire round about Elisha.

18 So [i] they came downe to him: but Elisha prayed vnto the Lord, and said, Smite this people, I pray thee, with blindnesse. And he smote them with blindnesse, according to the word of Elisha.

19 And Elisha said vnto them, This is not the way, neither is this the citie: follow mee, and I will leade you to the man whom yee seeke. But hee [k] led them to Samaria.

20 And when they were come to Samaria, Elisha said, Lord, open their eyes, that they may see. And the Lord opened their eyes, and they saw, and behold, they were in the mids of Samaria.

21 And the king of Israel said vnto Elisha when hee saw them, [l] My father, shall I smite them, shall I smite them?

22 And hee answered, Thou shalt not smite them: doest thou not smite them that thou hast taken with thy sword, and with thy bowe? but set bread and water before them, that they may eate and drinke and goe to their master.

23 And hee made great preparation for them: and when they had eaten and drunken, hee sent them away: and they went to their master. So the bands of Aram came [m] no more into the land of Israel.

24 But afterward Ben-hadad King of Aram gathered all his hoste, and went vp, and besieged Samaria.

25 So there was a great famine in Samaria: for loe, they besieged it, vntil an asses head was at fourescore pieces of siluer, and the fourth part of a cab of doues [n] dung at fiue pieces of siluer.

26 And as the king of Israel was going vpon the wall, there cried a woman vnto him, saying, Helpe, my lord, O king.

27 And he said, Seeing the Lord doth not succour thee, how should I helpe thee with the [o] barne, or with the winepresse?

28 Also the king said vnto her, What aileth thee? And she answered, This woman said vnto mee, Giue thy sonne, that we may eate him to day, and wee will eate my sonne to morrow.

29 * So we sodde my sonne, and did eate him, and I said to her the day after, Giue thy sonne, that we may eat him, but she hath hid her sonne.

30 And when the king had heard the wordes of the woman, he rent his clothes, (and as hee went vpon the wall, the people looked, and behold, he had sackcloth || within [p] vpon his flesh)

31 And hee said, God doe so to mee and more also, if the head of Elisha the sonne of Shaphat shall stand on him this day.

32 (Now Elisha sate in his house, and the Elders sate with him) And the king sent a man before him: but before the messenger came to him, hee sayd to the Elders, See yee not how this [q] murtherers sonne hath sent to take away mine head? take heede when the messenger commeth, and shut the doore, and handle him roughly at the doore: is not the sound of his masters feete behinde him?

33 While hee yet talked with them, behold, the messenger came downe vnto him, and said, Behold, this euill commeth of the Lord: [r] should I attend on the Lord any longer?

CHAP. VII.

1 *Elisha prophesieth plentie of vitaile and other things to Samaria.* 6 *The Syrians runne away, and haue no man following them.* 17 *The prince that would not beleeue the word of Elisha, is troden to death.*

a Or, a piece of wood fit to build with.
|| *Or, the axe head.*
b God wrought this miraculously to confirme the authority of Elisha, to whom he had giuen such abundance of his spirit.
c Meaning, that he would lie in ambush and take the Israelites at vnwares.
d The wicked conspire nothing so craftily, but God can reueale it to his seruants, and cause their counsell to bee disclosed.
e There is nothing so secret that thou canst goe about, but he knoweth it, and discouereth it vnto his king.
f Though it had bene nothing in mans iudgement to haue taken Elisha yet the wicked euer doubt and thinke they are neuer able to prepare power enough, though it be but against one, or a few.
g For he was assured of Gods helpe, and that millions of Angels camped about the godly to deliuer them. 2. *Chron.* 32. 7.
h That he may behold how thou hast prepared an army to rescue vs.
i Meaning the Syrians his enemies, which came down thinking themselues sure of him.
k Thus he did being led by the Spirit of God, & not because he sought his owne reuengeance, but onely to set forth the glory of God.
l The wicked vse reuerent and graue words towards the seruants of God, when they think to haue any commoditie by them, though in their heart they cannot abide them.
m For this gentle intreatie and the miracle wrought by the Prophet, did more preuaile for common quietnesse, then if they had bene ouercome in battel: for they returned no more at that time to fight against Israel, or in that kings dayes.
n The Ebrewes write, that they burned it in the siege for lacke of wood.
o Meaning, any kinde of vitaile, as corne and wine, &c. *Deut.* 28. 53, 57
|| *Or, vnder his clothes.*
p Thus hypocrites, when they see Gods iudgements, thinke to please him with outward ceremonies, whom in prosperitie they will not know.
q Meaning, Iehoram Ahabs sonne, who killed the Prophets, and caused Naboth to be stoned.
r So the wicked fall into a rage and desperation, if they finde not sudden remedie against their afflictions.

Then

THen Elisha sayd, Heare yee the word of the Lord: thus saith the Lord, [a] To morrow this time a measure of fine floure shalbe sold for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince on whose hand the king [b] leaned, answered the man of God, and sayd, Though the Lord would make [c] windowes in the heauen, could this thing come to passe? and he sayd, Behold, thou shalt see it with thine eyes, but thou shalt not [d] eate thereof.

3 Now there were foure leprous men at the [e] entring in of the gate: and they sayd one to another, Why sit we here vntill wee die?

4 If we say, we will enter into the citie, the famine is in the citie, and wee shall die there: and if we sit here, wee die also. Now therefore come, and let vs fal into the campe of the Aramites: if they saue our liues, wee shall liue: and if they kill vs, wee are but dead.

5 So they rose vp in the twilight, to goe to the campe of the Aramites, and when they were come to the vtmost part of the campe of the Aramites, loe, there was no man there.

6 For the Lord had caused the campe of the Aramites to heare a [f] noyse of charets and a noyse of horses, and a noyse of a great armie, so that they sayd one to another, Behold, the king of Israel hath hired against vs the kings of the Hittites, and the kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twilight, and left their tents, and their horses, and their asses, euen the campe as it was, and [g] fled for their liues.

8 And when these lepers came to the vtmost part of the campe, they entred into one tent, and did eate and drinke, and carried thence siluer and golde, and raiment, and went and hid it: after they returned, and entred into another tent, and carried thence also, and went and hid it.

9 Then sayd one to another, We doe not well: this day is a day of good tidings, and we hold our peace. If we tary till daylight, some ‖ mischiefe will come vpon vs. Now therefore come, let vs goe, and tell the kings houshold.

10 So they came, and called vnto the porters of the citie, and told them, saying, We came to the campe of the Aramites, and loe, there was no man there, neither voice of man, but horses tied, and asses tied: and the tents are as they were.

11 And the porters cried, and declared to the kings house within.

12 Then the king arose in the night, and sayd vnto his seruaunts, [h] I will shew you now, what the Aramites haue done vnto vs. They know that wee are affamished, therefore they are gone out of the campe to hide themselues in the field, saying, When they come out of the citie, wee shall catch them aliue, and get into the citie.

13 And one of his seruants answered, and sayd, Let men take now fiue of the horses that remaine and are left in the citie (behold, they are euen as all the [i] multitude of Israel that are left therein: behold, I say, they are as the multitude of the Israelites that are consumed) and we will send to see.

14 So they tooke ‖ two charets of horses, and the king sent after the hoste of the Aramites, saying, Goe and see.

15 And they went after them vnto Iorden, and loe, all the way was full of clothes, and vessels which the Aramites had cast from them in their haste: & the messengers returned, and told the king.

16 Then the people went out and spoiled the campe of the Aramites: so a measure of fine floure was at a shekel, & two measures of barley at a shekel [k] according to the word of the Lord.

17 And the King gaue the Prince (on whose hand he leaned) ỳ charge of the gate, and the people [l] trode vpon him in the gate, and hee dyed, as the man of God had sayde, which spake it when the king came downe to him.

18 And it came to passe, as the man of God had spoken to the king, saying, Two measures of barley at a shekel, and a measure of fine floure shall bee at a shekel, to morrow about this time in the gate of Samaria.

19 But the prince had answered the man of God, and sayd, Though the Lord would make windows in the heauen, could it come so to passe? And he sayd, Behold, thou shalt see it with thine eyes, but thou shalt not eat thereof.

20 And so it came vnto him: for the people trode vpon him in the gate, and he died.

a The godly are euer assured of Gods helpe in their necessities, but the times & houres are onely reuealed by Gods spirit.

b To whom the King gaue the charge and ouersight of things, as verse 17.

c He mocketh at the Prophets words, saying, that if God rained downe corne from heauen, yet this could not come to passe.

d Thy infidelity shalbe punished herein, when thou shalt see this miracle, and yet not be partaker thereof.

e For it was cõmanded in the Law that they should dwell apart, and not among thir brethren, Leuit. 13. 46.

f Thus God needeth no great preparation to destroy the wicked, though they bee neuer so many, for he can scatter them with a small noyse or shaking of a leafe.

g The wicked need no greater enemy then their owne conscience to pursue them.

‖ *Or, we shall be punished for our sinne.*

h He mistrusted the Prophets words, & therefore could beleeue nothing, as they which are more politike then godly, euer cast more perils then needeth.

i There are no more left but they, or the rest are consumed with the famine as the rest of the people.

‖ *Or, two horses of the charet, which were accustomed to draw in the charet.*

k Which hee spake by the mouth of Elisha, verse 1.

l As the people preasted out of the gate to runne to the Syrians tents where they had heard was meat, and great spoile left.

CHAP. VIII.

1 Elisha prophesieth vnto the Shunamite the dearth of seuen yere. 12 He prophesieth to Hazael that he shall be king of Syria. 15 He reigneth after Ben-hadad. 16 Iehoram reigneth ouer Iudah. 20 Edom falleth from Iudah. 25 Ahaziah succeedeth Iehoram.

THen spake Elisha vnto ỳ woman, whose sonne he had restored to life, saying, Vp, and goe, thou and thine house, and sojourne where thou [a] canst sojourne: for the Lord hath called for a famine, and it commeth also vpon the land seuen yeeres.

2 And the woman arose, and did after the saying of the man of God, and went both shee and her houshold, and sojourned in the land of the Philistims seuen yeeres.

3 ¶ And at the seuen yeeres end, the woman returned out of the land of the Philistims: and went out [b] to call vpon the king for her house and for her land.

4 And the king talked with Gehazi the seruant of the man of God, saying, Tell mee, I pray thee, all the great acts that Elisha hath done.

5 And as hee told [c] the king, how he had restored one dead to life, behold, the woman whose sonne hee had raised to life, called vpon the king for her house and for her land. Then Gehazi sayd, My lord, O king, this is the woman, and this is her sonne, whom Elisha restored to life.

Chap. 4. 35.

a Where thou canst find a commodious place to dwel, whereas is plenty.

b That is, to complaine on them which had taken her possessions while she was absent.

c Gods wonderfull prouidence appeareth in this that he caused the king to be desirous to heare of him, whom before he contemned, and also hereby prepared an entrance to the poore widowes suite.

6 And when the King asked the woman, she told him: so the King appointed her an Eunuch, saying, Restore thou all that are hers, and all the [d] fruits of her lands since the day shee left the land, euen vntill this time.

d The king caused that to bee iustly restored which was wrongfully holden from her.

7 ¶ Then Elisha came to Damascus, and Ben-hadad the king of Aram was sicke and one told him, saying, The man of God is come hither.

8 And the king sayd vnto Hazael, Take a present in thine hand, and goe meet the man of God, that thou mayest enquire of the Lord by him, saying, Shall I recouer of this disease?

9 ¶ So Hazael went to meet him, and tooke the present in his hand, and of euery [e] good thing of Damascus, euen the burden of fortie camels, and came and stood before him, and sayd, Thy sonne Ben-hadad king of Aram hath sent me to thee, saying, Shall I recouer of this disease?

e Of al the chiefest and precious things of the countrey.

10 And Elisha said to him, Goe, and say vnto him, Thou shalt [f] recouer: howbeit the Lord hath shewed mee, that he shall surely die.

f Meaning, that he should recouer of this disease: but hee knew that this messenger Hazael should slay him, to obtaine the kingdome.

11 And he looked vpon him stedfastly til Hazael was ashamed, and the man of God wept.

12 And Hazael sayd, Why weepeth my lord? and hee answered, Because I know the euill that thou shalt doe vnto the children of Israel: for their strong cities shalt thou set on fire, and their young men shalt thou slay with the sword, and shalt dash their infants against the stones, and rent in pieces their women with childe.

13 Then Hazael sayd, What? is thy seruant [g] a dogge, that I should doe this great thing? And Elisha answered, The Lord hath shewed mee, that thou shalt bee king of Aram.

g That I should be without all humanitie and pitie.

14 ¶ So hee departed from Elisha, and came to his master, who said to him, What said Elisha to thee? And hee answered, Hee told me that thou shouldest recouer.

15 And on the morrow he tooke a thicke cloth, and dipt it in water, and [h] spread it on his face, and he died: and Hazael reigned in his stead.

h Vnder pretence to refresh or ease him hee stifled him with this cloth.

16 ¶ * Now in the fift yeere of Ioram the sonne of Ahab king of Israel, and of Iehoshaphat king of Iudah, [i] Iehoram the sonne of Iehoshaphat king of Iudah began [k] to reigne.

2 *Chron* 21.4.
i Reade Chap. 1.17.
k He was confirmed in his kingdome after his fathers death.

17 Hee was two and thirtie yeere olde, when he began to reigne: and hee reigned eight yeere in Ierusalem.

18 And hee walked in the wayes of the kings of Israel, as did the house of Ahab: for the [l] daughter of Ahab was his wife, and he did euill in the sight of the Lord.

l The holy Ghost sheweth hereby what danger it is to ioyne with infidels.

19 Yet the Lord would not destroy Iudah, for Dauid his seruants sake, * as he had promised him to giue him a light and to his children for euer.

2.*Sam*.7.13.

20 ¶ In those dayes Edom [m] rebelled from vnder the hand of Iudah, and made a king ouer themselues.

m Which had bin subiect from Dauids time vntill this time of Iehoram.

21 Therefore Ioram went to Zair, and all his charets with him, and hee arose by night, and smote the Edomites which were about him with the Captaines of the charets, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day. Then [n] Libnah rebelled at that same time.

n This was a citie in Iudah giuen to the Leuites, Iosh. 21.13 and after turned from king Iehoram, because of his idolatrie. 2.*Chron*.22.1.

23 Concerning the rest of the acts of Ioram, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

24 And Ioram slept with his Fathers, and was buried with his Fathers in the city of Dauid. And * Ahaziah his sonne reigned in his stead.

25 ¶ In the twelfth yeere of Ioram the sonne of Ahab King of Israel, did Ahaziah the sonne of Iehoram king of Iudah begin to reigne.

26 [o] Two and twentie yeere old was Ahaziah when he began to reigne, and he reigned one yeere in Ierusalem, and his mothers name was Athaliah the daughter of Omri king of Israel.

o Which is to be vnderstood, that he was made king, when his father reigned, but after his fathers death he was confirmed king, when he was fortie two yeere olde, as 2.Chron.22.2.

27 And hee walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for hee was the sonne in law of the house of Ahab.

28 And he went with Ioram the sonne of Ahab to warre against Hazael King of Aram in [p] Ramoth Gilead, and the Aramites smote Ioram.

p Which was a citie in the tribe of Gad beyond Iorden.

29 And king Ioram returned to be healed in [q] Iezreel of the wounds which the Aramites had giuen him at Ramah, when hee fought against Hazael king of Aram: and Ahaziah the sonne of Iehoram King of Iudah went downe to see Ioram the sonne of Ahab in Israel, because he was sicke.

q This is a citie belonging to the tribe of Issachar.

CHAP. IX.

6 Iehu is made king of Israel, 24 And killeth Iehoram the king thereof, 27 And Ahaziah, otherwise called Ochozias the king of Iudah, 33 and causeth Iezebel to be cast downe out of a window, and the dogs did eate her.

THen Elisha the Prophet called one of the children of the Prophets, and saide vnto him, * [a] Gird thy loynes, and take this bore of oyle in thine hand, and get thee to Ramoth Gilead.

1.*Kin*.19.16,17.
a Prepare thy selfe to goe diligently about thy businesse: for in those countreyes they vsed long garments which they tucked vp, when they went about earnest businesse.

2 And when thou commest thither, looke where is Iehu the sonne of Iehoshaphat, the sonne of Nimshi, and goe and make him arise vp from among his brethren, and leade him ‡ to a secret chamber.

‡ *Ebr. from chamber to chamber.*

3 Then take the bore of oyle, and powre it on his head, and say, Thus saith the Lord, I haue annointed thee for king ouer Israel: then open the doore, and flee without any tarying.

4 So the seruant of the Prophet gate him to Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were sitting. And hee said, I haue a message to thee, O captaine. And Iehu said, vnto which of all vs? And he answered, To thee, O captaine.

6 And he arose and went into the house, and hee powred the oyle on his head, and sayde vnto him, Thus sayeth the Lorde God of Israel, I haue [b] annointed thee

b This anointing was for Kings, Priests, and Prophets, which were all figures of Messiah, in whom these three offices were accomplished.

for

for King ouer the people of the Lord, euen ouer Israel.

7 And thou shalt smite the house of Ahab thy master, that I may auenge the blood of my seruants the Prophets, and the blood of all the seruants of the Lord * of the hand of Iezebel.

8 For the whole house of Ahab shall bee destroyed: and * I will cut off from Ahab, him that maketh water against the wall, as well him that is shut vp, as him that is left in Israel.

9 And I will make the house of Ahab like the house * of Ieroboam the sonne of Nebat, and like the house * of Baasha the sonne of Ahiah.

10 And the dogges shall eate Iezebel in the field of Izreel, and there shall be none to burie her. And he opened the dooze, and fled.

11 ¶ Then Iehu came out to the c seruants of his lord. And one sayd vnto him, Is all well? wherefore came this d mad fellow to thee? And hee said vnto them, Ye know the man, and what his talke was.

12 And they sayd, It is false, tell vs it now. Then he said, Thus and thus spake hee to mee, saying, Thus saith the Lord, I haue anointed thee for king ouer Israel.

13 Then they made haste, and tooke euery man his garment, and put it vnder him on the toppe of the staires, and blew the trumpet, saying, Iehu is king.

14 So Iehu the sonne of Iehoshaphat the sonne of Nimshi conspired against Ioram. (Now Ioram kept Ramoth Gilead, hee and all Israel, because of Hazael king of Aram.

15 And * king Ioram returned to be healed in Izreel of the wounds, which the Aramites had giuen him, when hee fought with Hazael king of Aram) and Iehu said, If it be your mindes, let no man depart and escape out of the citie, to goe and tell in Izreel.

16 So Iehu gate vp into a charet, and went to Izreel: for Ioram lay there, and e Ahaziah king of Iudah was come downe to see Ioram.

17 And the watchman that stood in the tower in Izreel, spied the company of Iehu as hee came, and sayd, I see a company. And Iehoram said, Take a horseman, and send to meete them, that hee may say, Is it peace?

18 So there went one on horseback to meete him, and said, Thus saith the King, Is it peace? And Iehu sayd, What hast thou to doe with peace? ‖ turne behind mee. And the watchman told, saying, The messenger came to them, but hee commeth not againe.

19 Then hee sent out another on horseback, which came to them, and said, Thus saith the king, Is it peace? And Iehu answered, What hast thou to doe with peace? turne behinde me.

20 And the watchman told, saying, He came to them also, but commeth not againe, and the marching is like the marching of Iehu the sonne of Nimshi: for he marcheth f furiously.

21 ¶ Then Iehoram said, Make ready: and his charet was made ready. And Iehoram king of Israel, and Ahaziah king of Iudah went out either of them in his charet against Iehu, and met him in the field of Naboth the Izreelite.

22 And when Iehoram saw Iehu, hee said, Is it peace, Iehu? And he answered, What g peace, whiles the whoredomes of thy mother Iezebel, and her witchcrafts are yet in great number?

23 Then Iehoram turned his hand, and fled, and said to Ahaziah, O Ahaziah, there is treason.

24 But Iehu tooke a bow in his hand, and smote Iehoram betweene the shoulders, that the arrow went thorow his heart: and he fell downe in his charet.

25 Then said Iehu to Bidkar a captaine, Take and cast him in some place of the field of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord ‖ laid this burden vpon him.

26 * Surely I haue seene yesterday the blood of Naboth, & the blood of his h sonnes, said the Lord, and I will render it thee in this field, saith the Lord: now therefore take and cast him in the field, according to the word of the Lord.

27 But when Ahaziah the king of Iudah saw this, hee fled by the way of the garden house: and Iehu pursued after him, and said, Smite him also in the charet: and they smote him in the going vp to Gur, which is by Ibleam. And he fled to i Megiddo, and there died.

28 And his seruants caried him in a charet to Ierusalem, & buried him in his sepulchre with his fathers in the citie of Dauid.

29 ¶ And in the k eleuenth yere of Ioram the sonne of Ahab, began Ahaziah to reigne ouer Iudah.

30 And when Iehu was come to Izreel, Iezebel heard of it, and painted her face, and tyed her head, and l looked out at a window.

31 And as Iehu entred at the gate, shee said, Had m Zimri peace, which slew his master?

32 And he lift vp his eyes to the window, and said, Who is on my side, who? Then two or three of her ‖ Eunuches looked vnto him.

33 And he said, Cast her downe: and they cast her downe, n and hee sprinkled of her blood vpon the wall, and vpon the horses, and he trode her vnder foote.

34 And when he was come in, he did eate and drinke, and said, Visit now yonder cursed woman and burie her: for she is a o kings daughter.

35 And they went to burie her, but they found no more of her then the skull, and the feete, and the palmes of her hands.

36 Wherefore they came againe and told him

1.King.21. 15,25.

1.King 14.10. and 21.21.

1 King.14 10. and 21.22. 1.King.16.3,11.

c That is, the rest of the armie, whom he called before his brethren, verse 2.

d In this estimation the world hath the ministers of God: notwithstanding, forasmuch as the world hath euer slandered the children of God, (yea they called the sonne of God a deceiuer, and said he had the deuill) therefore they ought not to be discouraged.

Chap.8.29.

e God had thus ordeined, as is read, 2.Chro.22. 7. that this wicked and idolatrous king who was more ready to gratifie wicked Ioram, then to obey the will of God, should perish with him, by whose meanes he thought to haue bene stronger.

‖ Or, follow me.

f As one that went earnestly about his enterprise.

g Meaning, that forasmuch, as God is their enemie, because of their sinnes, that he wil euer stirre vp some to reuenge his cause.

‖ Or, speake this prophesie against him.

1.King.21.29.

h By this place it is euident, that Iezebel caused both Naboth and his sonnes to bee put to death, that Ahab might enioy his vineyard more quietly: for else his children might haue claimed possession.

i After that he was wounded in Samaria, he fled to Megiddo, which was a citie of Iudah.

k That is, eleuen whole yeeres: for chap 8.25. before, when he said that he began to reigne the twelfth yeere of Ioram, he taketh part of the yeere for the whole.

l Being of an hautie and cruell nature, shee would still retaine her princely state and dignitie.

m As though she would say, Can any traitour or any that riseth against his superiour, haue good successe? reade 1.King.16. 10.

‖ Or, chiefe seruants.

n This hee did by the motion of the Spirit of God, that her blood should be shed, that had shed the blood of innocents, to bee a spectacle and example of Gods iudgements to all tyrants.

o To wit, of the king of Zidon, 1.Kings 16.31.

‡ Ebr. by the hand of.

1. King. 21. 23.

p Thus Gods iudgements appeare euen in this world against them that suppresse his word and persecute his seruants.

him. And he said, This is the word of the Lord, which he spake ‡ by his seruant Eliiah the Tishbite, saying, * In the field of Iezreel shall the dogs eate the flesh of Iezebel.

37 And the carkeis of Iezebel shall be as doung vpon the ground in the field of Iezreel, so that none shall say, p This is Iezebel.

CHAP. X.

6 Iehu causeth the seuentie sonnes of Ahab to bee slaine, 14 and after that fortie and two of Ahaziahs brethren. 25 He killeth also all the Priests of Baal. 35 After his death his sonne reigneth in his stead.

a The Scripture vseth to call them sonnes, which are either children, or nephewes.

AHab had now seuentie a sonnes in Samaria. And Iehu wrote letters, and sent to Samaria vnto the rulers of Iezreel, and to the Elders, and to the bringers vp of Ahabs children, to this effect,

2 Now when this letter commeth to you, (for yee haue with you your masters sonnes, yee haue with you horse charets and horses, and a defenced citie, and armour.)

b He wrote this to prooue them whether they would take his part or no.

3 Consider therefore which of your masters sonnes is best, and most meete, and b set him on his fathers throne, and fight for your masters house.

4 But they were exceedingly afraid, and said, Behold, two kings could not stand before him, how shall we then stand?

5 And hee that was gouernour of Ahabs house, and hee that ruled the citie, and the Elders, and the bringers vp of the children sent to Iehu, saying, (We are thy seruants, and will doe all that thou shalt bid vs: wee will make no King: doe what seemeth good to thee.

c God as a iust iudge punisheth the wicked children of wicked parents vnto the third and fourth generation.

6 ¶ Then hee wrote another letter to them, saying, If yee be mine, and will obey my voyce, c take the heads of the men that are your masters sonnes, and come to me to Iezreel by to morrow this time. (Now the Kings sonnes, euen seuentie persons, were with the great men of the citie, which brought them vp)

7 And when the letter came to them, they tooke the kings sonnes, and slew the seuentie persons, and laid their heads in baskets, and sent them vnto him to Iezreel.

8 ¶ Then there came a messenger, and tolde him, saying, They haue brought the heads of the kings sonnes. And he said, Let them lay them on two heapes at the entring in of the gate vntill the morning.

d Yee cannot iustly condemne me for the kings death, seeing ye haue done the like to his posterity: for the Lord commanded me, and mooued you to execute this his iudgement.

‡ Ebr. by the hand of.

1. King 21. 29.

9 And when it was day, hee went out, and stood and said to all the people, Yee be d righteous: behold, I conspired against my master, and slew him: but who slew all these?

e Meaning, which were the idolatrous priests.

10 Know now that there shall fall vnto the earth, nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath brought to passe the things that hee spake ‡ by his seruant * Eliiah.

11 So Iehu slew all that remained of the house of Ahab in Iezreel, and all that were great with him, and his familiars, and his e priests, so that he let none of his remaine.

12 ¶ And hee arose, and departed, and came to Samaria. And as Iehu was in the way by an house where the shepheards did sheere,

13 Hee met with the brethren of Ahaziah King of Iudah, and said, Who are yee? And they answered, Wee are the brethren of Ahaziah, and goe downe to salute the children of the King, and the children of the Queene.

14 And he said, Take them aliue. And they tooke them aliue and slew them at the well beside the house where the sheepe are shorne, even two and fortie men, and he f left not one of them.

f Thus Gods vengeance is vpon them that haue any part or familiarity with the wicked.

15 ¶ And when he was departed thence, hee met with Iehonadab the sonne of Rechab comming to meete him, and he g ‖ blessed him, and said to him, Is thine heart vpright, as mine heart is towards thine? And Iehonadab answered, Yea, doubtlesse. Then giue me thine hand. And when he had giuen him his hand, hee tooke him vp to him into the charet.

g For he feared God and lamented the wickednesse of those times: therefore Iehu was glad to ioyne with him: of Rechab, reade Ierem. 35. 2.

‖ Or, prayed God for him.

16 And he said, Come with mee, and see the zeale that I haue for the Lord: so they made him ride in his charet.

17 And when hee came to Samaria, he slew all that remained vnto Ahab in Samaria, till he had destroyed him, according to the word of the Lord, which hee spake to Eliiah.

18 Then Iehu assembled all the people, and said vnto them, Ahab serued h Baal a little, but Iehu shall serue him much more.

h Here Baal is taken for Astaroth the idole of the Zidonians, which Iezebel caused to bee worshipped, as it is also so vsed, 1. King. 16. 32. and 22. 53.

19 Now therefore call vnto me all the Prophets of Baal, all his seruants and all his priests, and let not a man bee lacking: for I haue a great sacrifice for Baal: whosoeuer is lacking, he shall not liue. But Iehu did it by a subtilitie to destroy the seruants of Baal.

20 And Iehu said, ‡ Proclaime a solemne assembly for Baal. And they proclaimed it.

‡ Ebr. sanctifie.

21 So Iehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from end to end.

22 Then hee said vnto him that had the charge of the vestrie, Bring forth vestments for all the seruants of Baal. And he brought them out vestments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, hee said vnto the seruants of Baal, Search diligently and looke, lest there bee heere with you any of the i seruants of the Lord, but the seruants of Baal onely.

i Thus God would haue his seruants preserued, and idolaters destroyed: as in his law he giueth presse commandement, Deut 13.

24 And when they went in to make sacrifice and burnt offering, Iehu appointed fourescore men without, and said, If any of the men whom I haue brought into your hands, escape, ‖ his soule shall bee for his soule.

‖ Or, he shall die for him.

25 And when hee had made an ende of the burnt offering, Iehu said to the guard and to the captaines, Goe in, slay them, let not a man come out. And they smote them with the edge of the sword. And the guard,

guard, and the captaines cast them out, and went vnto the [k] city where was the temple of Baal.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw downe the house of Baal, and made a iakes of it vnto this day.

28 So Iehu destroyed Baal out of Israel.

29 But from the sinnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, neither from the golden calues that were in Beth-el and that were in Dan.

30 ¶ And the Lord said vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, and hast done vnto the house of Ahab according to all things that were in mine heart, therefore shall thy [l] sonnes vnto the fourth generation sit on the throne of Israel.

31 But Iehu regarded not to walke in the Lawe of the Lord God of Israel with all his heart: for hee departed not from the sinnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lord began || to lothe Israel, and Hazael smote them in all the coasts of Israel,

33 From Iorden Eastward, euen all the land of Gilead, the Gadites, and the Reubenites, and them that were of Manasseh, from Aroer (which is by the riuer Arnon) and Gilead and Bashan.

34 Concerning the rest of the actes of Iehu, and all that hee did, and all his valiant deedes, are they not written in the booke of the Chronicles of the Kings of Israel?

35 And Iehu slept with his fathers, and they buried him in Samaria, and Iehoahaz his sonne reigned in his stead.

36 And the time that Iehu reigned ouer Israel in Samaria, is eight & twenty yeeres.

CHAP. XI.

1 Athaliah putteth to death all the kings sonnes, except Ioash the sonne of Ahaziah. 4 Ioash is appointed king. 15 Iehoiada causeth Athaliah to bee slaine. 17 He maketh a couenant betweene God and the people. 18 Baal and his priests are destroyed.

THen * Athaliah the mother of Ahaziah when shee saw that her sonne was dead, she arose, and destroyed all the [a] kings seed.

2 But Iehosheba the daughter of king Ioram, and sister to Ahaziah [b] tooke Ioash the sonne of Ahaziah, and stale him from among the Kings sonnes that should bee slaine, both him and his nourse, keeping them in the [c] bed chamber, and they hid him from Athaliah, so that he was not slaine.

3 And hee was with her hid in the house of the Lord sixe yeere: and Athaliah did reigne ouer the land.

4 ¶ And the seuenth yeere [d] Iehoiada sent and tooke the captaines ouer hundreths with other captaines, and them of the guard, and caused them to come vnto him into the House of the Lord, and made a couenant with them, and tooke an oath of them in the house of the Lord, and shewed them the Kings sonne.

5 And he commanded them, saying, This is it that ye must do. The third part of [e] you, that commeth on the Sabbath, shall [f] ward toward the Kings house.

6 And another third part in the gate of [g] Sur: and another third part in the gate behinde them of the guard: and ye shall keepe watch || in the house of Massah.

7 And two parts of you, that is, all that [h] goe out on the Sabbath day, shall keepe the watch of the house of the Lord about the King.

8 And yee shall compasse the king round about, euery man with his weapon in his hand, and whosoeuer commeth within the ranges, let him bee slaine: bee you with the King, as he goeth out and in.

9 ¶ And the captaines of the hundreths did according to al that Iehoiada the Priest commanded, & they tooke euery man his men that entred in to their charge on the [i] Sabbath, with them that went out of it on the Sabbath, and came to Iehoiada the Priest.

10 And the [k] Priest gaue to the captaines of hundreths the speares & the shields that were king Dauids, and were in the house of the Lord.

11 And the gard stood euery man with his weapon in his hand, from the right side of the house to the left side, about the Altar and about the house, round about the king.

12 Then he brought out the [l] kings son, and put the crowne vpon him, and gaue him [m] the testimonie, and they made him king: also they anointed him, & clapt their hands, and said, God saue the king.

13 ¶ And when Athaliah heard the noise of the running of the people, shee came in to the people in the house of the Lord.

14 And when she looked, behold, the king stood by a [n] pillar, as the manner was, and the Princes, and the trumpetters by the King, and all the people of the land reioyced, and blew with trumpets. Then Athaliah rent her clothes, and cryed, Treason, treason.

15 But Iehoiada the Priest commanded the captaines of the hundreths that had the rule of the hoste, and sayd vnto them, Haue her || forth of the ranges, and he that [o] followeth her, let him die by the sword: for the Priest had said, Let her not be slaine in the house of the Lord.

16 Then they laid hands on her, and she went by the way, by the which the horses goe to the house of the King, and there was she slaine.

17 And Iehoiada made a couenant betweene the Lord, and the [p] King and the people, that they should be the Lords people: likewise betweene the [q] King and the people.

18 Then all the people of the land went into the house of Baal, and destroyed it with his altars, & his images brake they downe courageously, and slew Mattan the priest of Baal before the [r] altars: and the [s] Priest set a gard ouer the house of the Lord.

19 Then

[k] Which citie was neere to Samaria.

[l] Thus God approueth and rewardeth his zeale, in executing Gods iudgment, albeit his wickednes was afterward punished.

|| *Or, to cut them off.*

* 2 Coron. 22. 10.

[a] Meaning all the posteritie of Iehoshaphat, to whom the kingdome appertained: thus God vsed the cruelty of this woman to destroy the whole family of Ahab.

[b] The Lord promised to maintaine the family of Dauid, & not to quench the light thereof: therefore he moued the heart of Iehosheba to preserue him did lie. 2. Chro. 22. 1, 3.

[c] Where the Priests

[d] The chiefe Priest, Iehoshebas husband.

[e] Of the Leuites which had charge of the keeping of the Temple, & kept watch by course.

[f] That none should come vpon them, while they were crowning the king.

[g] Called the East gate of the Temple, 2 Chro. 23. 5.

|| *Or, that none breake his order.*

[h] Whose charge is ended.

[i] Reade verse 5. and 7.

[k] To wit, Iehoiada.

[l] That is, Ioash, which had bene kept secret sixe yeeres.

[m] Meaning the Law of God, which is his chiefe charge, and whereby onely his throne is established.

[n] Where the kings place was in the Temple.

|| *Or, out of the Temple.*

[o] To take her part.

[p] That both the King, and the people should maintaine the true worship of God, and destroy all idolatry.

[q] That he should gouerne, and they obey in the feare of God.

[r] Euen in the place where he had blasphemed God & thought to haue bin holpen by his idole, there God powred his vengeance vpon him.

[s] To wit, Iehoiada.

19 Then hee tooke the captaines of hundreds, and the other captains, and the guard, and all the people of the land: and they brought the king from the house of the Lord, and came by the way of the gate of the guard to the Kings house: and hee sate him downe on the throne of the Kings.

20 And all the people of the land reioyced, and the citie was in quiet, [t] for they had slaine Athaliah with the sword beside the Kings house.

21 Seuen yeere olde was Iehoash when he began to reigne.

t Which by her cruelty and persecution had vexed the whole land before.

CHAP. XII.

6 Iehoash maketh prouision for the repairing of the Temple. 16 He stayeth the king of Syria by a present from comming against Ierusalem. 20 He is killed by two of his seruants.

2.Chron 24.1.

IN [a] the seuenth yeere of Iehu, Iehoash began to reigne: and reigned fourtie yeeres in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

a So long as rulers giue eare to the true ministers of God, they prosper.

2 And Iehoash did that which was good in the sight of the Lord all his time that [a] Iehoiada the Priest taught him.

3 But [b] the high places were not taken away: for the people offered yet and burnt incense in the high places.

b So hard a thing it is for them that are in authority, to be brought to the perfit obedience of God.

4 ¶ And Iehoash said to the Priests, All the siluer of dedicate things that be brought to the house of the Lord, that is, the money of them that are vnder the [c] count, the money that euery man is set at, and all the money that one offereth willingly, and bringeth into the house of the Lord,

c That is, the money of redemption, Exod. 30.12. also the money which the Priest valued the vowes at, Leuit. 27.2. and their free liberalitie.

5 Let the Priests take it to them, euery man of his acquaintance: and they shall repaire the [d] broken places of the house, wheresoeuer any decay is found.

d For the Temple which was built an hundred fiftie and fiue yeeres before, had many things decayed in it, both by the negligence of the kings his predecessors, and also by the wickednesse of the idolaters.

6 ¶ Yet in the three and twentieth yeere of King Iehoash, the Priestes had not mended that which was decayed in the Temple.

7 Then King Iehoash called for Iehoiada the Priest, and the other Priestes, and said vnto them, Why repaire yee not the ruines of the Temple? Now therefore [e] receiue no more money of your acquaintance, except yee deliuer it to repaire the ruines of the Temple.

e Hee taketh from them the ordering of the money, because of their negligence.

8 So the Priests consented to receiue no more money of the people, neither to repaire the decayed places of the Temple.

9 Then Iehoiada the Priest tooke a chest, and bored an hole in the lid of it, and set it beside the altar, on the [f] right side, as euery man commeth into the Temple of the Lord. And the Priests that kept the ‖ dore, put therein all the money that was brought into the house of the Lord.

f That is, on the South side.

‖ *Or, vessell.*

10 And when they saw there was much money in the chest, the kings secretary came vp, and the high Priest, and put it vp after that they had told the money that was found in the house of the Lord,

11 And they gaue the money made ready into the hands of them, [g] that vndertooke the worke, and that had the ouersight of the house of the Lord: and they payed it out to the carpenters, and builders that wrought vpon the house of the Lord,

g For the king had appointed other which were meet for that purpose, Chap. 22.5.

12 And to the masons and hewers of stone, and to buy timber and hewed stone, to repaire that was decayed in the house of the Lord, and for all that which was laid out for the reparation of the Temple.

13 Howbeit there was [h] not made for the house of the Lord, bowles of siluer, instruments of musicke, basins, trumpets, nor any vessels of gold, or vessels of siluer, of the money that was brought into the house of the Lord.

h For these men had onely the charge of the reparation of the Temple, and the rest of the money was brought to the king, who caused these afterward to be made, 2.Chro. 24.14.

14 But they gaue it to the workemen, which repaired therewith the house of the Lord.

15 Moreouer, they reckoned not with the men, into whose hands they deliuered that money to bee bestowed on workemen: for they dealt faithfully.

16 The money of the trespasse offering, and the money of the sinne offrings was not brought into the house of the Lord: for it was the Priests.

17 ¶ Then came vp Hazael king of Aram, and fought against Gath and tooke it, and Hazael set his face to goe vp to Ierusalem.

18 And Iehoash king of Iudah tooke all the [i] hallowed things that Iehoshaphat, and Iehoram, and Ahaziah his fathers kings of Iudah had dedicated, and that he himselfe had dedicated, and all the golde that was found in the treasures of the house of the Lord, and in the kings house, and sent it to Hazael king of Aram, and he departed from Ierusalem.

i After the death of Iehoiada, Ioash fell to idolatrie: therefore God reiecteth him, and stireth vp his enemie against him, whom he pacified with the treasures of the Temple: for God would not bee serued with those gifts, seeing the kings heart was wicked.

19 Concerning the rest of the acts of Ioash, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 ¶ And his seruants arose [g] wrought treason, and [k] slew Ioash in the house of [l] Millo, when he came downe to Silla:

k Because he had put Zacharie the sonne of Iehoiada to death, 2.Chron 24.25.

l Reade 2.Sam. 5.9.

21 Euen ‖ Iozachar the sonne of Shimeath, and Iehozabad the sonne of Shomer his seruants smote him, and hee died: and they buried him with his fathers in the citie of Dauid. And Amaziah his sonne reigned in his stead.

‖ *Or, Iozabar.*

CHAP. XIII.

3 Iehoahaz, the sonne of Iehu is deliuered into the hands of the Syrians. 4 He prayeth vnto God and is deliuered. 9 Ioash his sonne reigneth in his stead. 20 Elisha dieth. 24 Hazael dieth.

IN the three and twentieth yeere of Ioash the sonne of Ahaziah king of Iudah, Iehoahaz the sonne of Iehu began to reigne ouer Israel in Samaria, and he reigned seuentene yeere.

2 And he did euil in the sight of the Lord, and followed the sinnes of Ieroboam the sonne of Nebat, which made Israel to [a] sin, and departed not therefrom.

a By worshipping the calues which Ieroboam did erect in Israel.

3 And the Lord was angry with Israel, and deliuered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the sonne of Hazael all [b] his dayes.

4 And Iehoahaz besought the Lord, and the Lord heard him: for hee saw the trouble of Israel, wherewith the king of Aram troubled them.

b While Iehoahaz liued.

5 (And the Lord gaue Israel a [c] deliuerer, so that they came out from vnder the subiection of the Aramites. And the children

c To wit, Ioash the sonne of Iehoahaz.

children of Israel [d] dwelt in their tents as ‡ before time.

6 Neuertheless they departed not from the sinnes of the house of Ieroboam which made Israel sinne, but walked in them: euen the [e] groue also remained still in Samaria.

7 For he had left of the people to Iehoahaz but fiftie horsemen, and ten charets, and ten thousand footemen, because the king [f] of Aram had destroyed them, and made them like dust beaten to powder.

8 Concerning the rest of the acts of Iehoahaz, and all that hee did, and his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?

9 And Iehoahaz slept with his fathers, and they buried him in Samaria, and Ioash his sonne reigned in his stead.

10 ¶ In the seuen and thirtieth yeere of Ioash king [g] of Iudah beganne Iehoash the sonne of Iehoahaz to reigne ouer Israel in Samaria, and reigned sixteene yeere,

11 And did euill in the sight of the Lord: for he departed not from all the sinnes of Ieroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

12 Concerning the rest of the acts of Ioash, and all that he did, & his valiant deedes, and how he fought against Amaziah king of Iudah, are they not written in the booke of the Chronicles of the Kings of Israel?

13 And Ioash slept with his fathers, and Ieroboam sate vpon his seate: and Ioash was buried in Samaria among the kings of Israel.

14 ¶ When Elisha fell sicke of his sicknesse whereof hee died, Ioash the king of Israel came downe vnto him, and wept vpon his face, and sayd, [h] Oh my father, my father, the charet of Israel, and the horsemen of the same.

15 Then Elisha sayd vnto him, Take a bow and arrowes. And he tooke vnto him bow and arrowes.

16 And he said to the king of Israel, Put thine hand vpon the bow. And hee put his hand vpon it. And Elisha put his hands vpon the kings hands,

17 And sayd, Open the window [i] Eastward. And when hee had opened it, Elisha said, Shoote. And he shot. And he sayd, Behold the arrow of the Lords deliuerance, and the arrow of deliuerance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

18 Againe hee said, Take the arrowes. And hee tooke them. And hee sayd vnto the king of Israel, Smite the ground. And hee smote thrise, and ceased.

19 Then the man of God was [k] angry with him, and sayd, Thou shouldest haue smitten fiue or sixe times, so thou shouldest haue smitten Aram, till thou hadst consumed it, where now thou shalt smite Aram but thrise.

20 ¶ So Elisha died, and they buried him. And certaine bands of the Moabites came into the land that yeere.

21 And as they were burying a man, behold, they saw the souldiers: therefore they cast the man into the sepulchre of Elisha. And when the man was down, and touched the bones of Elisha, [l] he reuiued and stood vp on his feete.

22 ¶ But Hazael king of Aram vexed Israel all the dayes of Iehoahaz.

23 Therefore the Lord had mercy on them, and pitied them, and had respect vnto them because of his conenant with Abraham, Izhak, and Iaakob, & would not destroy them, neither cast he them from him as [m] yet.

24 So Hazael the king of Aram died: and Ben-hadad his sonne reigned in his stead.

25 Therefore Iehoash the sonne of Iehoahaz returned, and tooke out of the hand of Ben-hadad the sonne of Hazael the cities which hee had taken away by warre out of the hand of Iehoahaz his father: for three times did Ioash beate him, and restored the cities vnto Israel.

CHAP. XIIII.

1 Amaziah the king of Iudah putteth to death them that slew his father, 7 And after smiteth Edom. 15 Ioash dieth, and Ieroboam his sonne succeedeth him. 29 And after him reigneth Zechariah.

THe second yeere of Ioash sonne of Iehoahaz king of Israel reigned * Amaziah the sonne of Ioash king of Iudah.

2 Hee was fiue and twentie yeere olde when he began to reigne, and reigned nine and twentie yeere in Ierusalem, and his mothers name was Iehoadan of Ierusalem.

3 And hee did [a] vprightly in the sight of the Lord, yet not like Dauid his father, but did according to all that Ioash his father had done.

4 Notwithstanding the hie places were not taken away: for as yet the people did sacrifice and burne incense in the hie places.

5 ¶ And when the kingdome was confirmed in his hand, he slew his seruants which had * killed the king his father.

6 But the children of those that did slay him, he [b] slew not, according vnto that that is written in the booke of the Law of Moses wherein the Lord commaunded, saying, * The fathers shall not bee put to death for the children, nor the children put to death for the fathers: but euery man shall be put to death for his owne sinne.

7 He slew also of [c] Edom in the valley of salt ten thousand, and tooke ‖ the citie of Sela by warre, and called the name therof Iokthel vnto this day.

8 ¶ Then Amaziah sent messengers to Iehoash the sonne of Iehoahaz sonne of Iehu king of Israel, saying, Come, [d] let vs see one another in the face.

9 Then Iehoash the king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the [e] Cedar that is in Lebanon, saying, Giue thy

daughter

d Safely & without danger.
‡ *Ebr. as yesterday, and before yesterday.*
e Wherein they did commit their idolatry, and which the Lord had commanded to be destroyed, Deut. 16. 21.
f That is, Hazael, and Benhadad his sonne, as vers. 3. Reade of Hazael, Chap. 8. 12.
g His chiefe purpose is to describe the kingdome of Iudah, and how God performed his promise made to the house of Dauid: but by the way he sheweth how Israel was afflicted and punished for their great idolatry, who though they had now degenerate, yet God both by sending them sundry Prophets and diuers punishments, did call them vnto him againe.
h Thus they vsed to call the Prophets and seruants of God, by whom God blessed his people, as chap. 2. 12. meaning, that by their prayers they did more prosper their countrey, then by force of armes.
i That is, toward Syria, so that he did not onely prophesie with words, but also confirmed him by these signes that he should haue the victory.
k Because hee seemed content to haue victory against the enemies of God for twise or thrise, and had not a zeale to ouercome them continually and to destroy them vtterly.

Eccles. 48. 14.
l By this miracle God confirmed the authoritie of Elisha, whose doctrine in his life they contemned, that at this sight they might returne and imbrace the same doctrine.
m That is, vntill their sinnes were come to a full measure, & there was no more hope of amendment.

2. Chron. 25. 1.
a In the beginning of his reigne hee seemed to haue an outward shew of godlinesse, but afterward he became an idolater, and worshipped the idoles of the Idumeans.
Chap. 12. 20.
b Because they neither consented nor were partakers with their fathers in that acte.
Deut. 24. 16. ezek. 18. 20.
c For the Idumeans, whom Dauid had brought to subiection, did rebel in the time of Ieboram sonne of Iehoshaphat.
‖ *Or, the tower or rocke, 2. Chron. 25. 12.*
d Let vs fight hand to hand, & trie it by battell, and not destroy one anothers cities.
e By this parable Iehoash compareth himselfe to a cedar tree, because of his great kingdome ouer ten tribes, and Amaziah to a thistle, because he ruled but ouer two tribes, and the wilde beasts are Iehoash his souldiers that spoyled the cities of Iudah.

daughter to my sonne to wife: and the wilde beast that was in Lebanon, went and trode downe the thistle.

10 Because thou hast smitten Edom, thine heart hath made thee proud: [f] bragge of glorie, and tary at home: why doest thou prouoke to thine hurt, that thou shouldest fall, and Iudah with thee?

11 But Amaziah would not heare: therefore Iehoash king of Israel went vp: and he and Amaziah king of Iudah saw one another in the face at Beth-shemesh which is in Iudah.

12 And Iudah was put to the worse before Israel, and they fled euery man to their tents.

13 But Iehoash king of Israel tooke Amaziah king of Iudah, the sonne of Iehoash the sonne of Ahaziah, at Beth-shemesh, and ‖ came to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim to the corner gate, foure hundreth cubites.

14 And hee tooke all the golde and siluer, and all the vessels that were found in the house of the Lord, and in the treasures of the kings house, and the children that were in [g] hostage, and returned to Samaria.

15 Concerning the rest of the acts of Iehoash which he did, and his valiant deedes, and how hee fought with Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

16 And Iehoash slept with his fathers, and was buried at Samaria among the kings of Israel: and Ieroboam his sonne reigned in his stead.

17 ¶ And Amaziah the sonne of Ioash king of Iudah, liued after the death of Iehoash sonne of Iehoahaz king of Israel sixteene yeere.

18 Concerning the rest of the actes of Amaziah, are they not written in the bokke of the Chronicles of the kings of Iudah?

19 But they * wrought treason against him in Ierusalem, and he fled to [h] Lachish, but they sent after him to Lachish, and slew him there.

20 And they brought him on horses, and he was buried at Ierusalem with his fathers in the citie of Dauid.

21 Then all the people of Iudah tooke [i] Azariah which was sixteene yeere old, and made him king for his father Amaziah.

22 Hee built [k] Elath, & restored it to Iudah, after that ♀ king slept with his fathers.

23 ¶ In the fifteenth yeere of Amaziah the sonne of Ioash king of Iudah, was Ieroboam the sonne of Ioash made king ouer Israel in Samaria, and reigned one and fortie yeere.

24 And hee did euill in the sight of the Lord: for he departed not from all the [l] sins of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 Hee restored the coast of Israel, from the entring of Hamath, vnto the Sea of the wildernesse, according to the word of the Lord God of Israel, which he spake ‡ by his seruant Ionah the sonne of Amittai ♀ Prophet, which was of Gath Hepher.

26 For the Lord saw the exceeding bitter affliction of Israel, so that there was none [m] shut vp, nor any left, neither yet any that could helpe Israel.

27 Yet the Lord ‡ had not decreed to put out the name of Israel from vnder the heauen: therefore he preserued them by the hand of Ieroboam the sonne of Ioash.

28 Concerning the rest of the acts of Ieroboam, and all that he did, and his valiant deedes, and how he fought, and how hee restored Damascus and [n] Hamath to Iudah in Israel, are they not written in the booke of the Chronicles of the kings of Israel?

29 So Ieroboam slept with his fathers, euen with the kings of Israel, and Zachariah his sonne reigned in his stead.

CHAP. XV.

1 *Azariah the king of Iudah becommeth a leper.* 5 *Of Iotham,* 10 *Shallum,* 14 *Menahem,* 23 *Pekahiah,* 30 *Vzziah,* 32 *Iotham,* 38 *and Ahaz.*

IN the ‡ seuen and twentieth yeere of Ieroboam king of Israel, began Azariah, son of Amaziah king of Iudah to reigne.

2 Sixteene yeere olde was hee when he was made king, and hee reigned two and fiftie yeeres in Ierusalem: and his mothers name was Iecholiah of Ierusalem.

3 And hee did [a] vprightly in the sight of the Lord, according to all that his father Amaziah did.

4 But the hie places were not put away: for the people yet offered, and burned incense in the high places.

5 And the Lord [b] smote the king: and he was a leper vnto the day of his death, and dwelt in an house apart, and Iotham the kings sonne gouerned the house, and [c] iudged the people of the land.

6 Concerning the rest of the actes of Azariah, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the citie of Dauid, and Iotham his sonne reigned in his stead.

8 ¶ In the eight and thirtieth yere of Azariah king of Iudah, did Zachariah the son of Ieroboam reigne ouer Israel in Samaria sixe [d] moneths.

9 And did euill in the sight of the Lord, as did his fathers: for he departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, and smote him in the sight of the people, and [e] killed him, and reigned in his stead.

11 Concerning the rest of the acts of Zachariah, behold, they are written in the booke of the Chronicles of the kings of Israel.

12 This was the * word of the Lord, which hee spake vnto Iehu, saying, Thy sonnes shall sit on the throne of Israel vnto the fourth generation after thee. And it came so to passe.

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yeere of Vzziah king of Iudah: and hee reigned the

f Bragge of thy victory, so that thou tarie at home and annoy me not.

‖ Or, brought him.

g That is, which the Israelites had giuen to them of Iudah for an assurance of peace.

2. Chron. 25. 27.

h Which citie Roboam built in Iudah for a fortresse, 2. Chro. 11. 9.

i Who is also called Vzziah, 2. Chron. 26 1.

k Which is also called Elanon, or Eloth.

l Because this idolatry was so vile and almost incredible, that men should forsake the liuing God to worship calues, the worke of mans hands, therefore the Scripture doeth oft times repeate it in the reproch of all idolaters.

♀ *Ebr. by the hand of.*

m Reade 1. King. 14. 10.

‡ *Ebr. had not spoken.*

n Which was also called Antiochia of Syria, or Riblah.

‡ *Ebr. in the twentieth yeere, and seuenth yeere.*

a So long as he gaue eare to Zachariah the Prophet.

b His father and grandfather were slaine by their subiects and seruants, and he, because he would vsurpe the Priests office contrary to Gods ordinance, was smitten immediatly by the hand of God with the leprosie, 2. Chron. 26. 21.

c As viceroy, or deputie to his father.

d Hee was the fourth in descent from Iehu, who reigned according to Gods promise, but in him God began to execute his wrath against the house of Iehu.

e Zachariah was the last in Israel that had the kingdome by succession, saue onely Pekahiah the sonne of Menahem, who reigned but two yeeres.

Chap. 10. 30.

the space of a moneth in Samaria.

14 For Menahem the son of Gadi went vp from Tirzah, and came to Samaria, and smote Shallum the sonne of Iabesh in Samaria, and slew him, & reigned in his stead.

15 Concerning the rest of the actes of Shallum, & the treason which hee wrought, behold, they are written in the booke of the Chronicles of the kings of Israel.

16 ¶ Then Menahem destroyed [f] Tiphsah, and all that were therin, and the coasts thereof from Tirzah, because they openeb not to him, and hee smote it, and ript vp all their women with child.

17 The nine and thirtieth yeere of Azariah King of Iudah, began Menahem the sonne of Gadi to reigne ouer Israel, and reigned ten yeeres in Samaria.

18 And hee did euill in the sight of the Lord, and departed not all his dayes from the sinne of Ieroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul the king of Assiur came against the [g] land: and Menahem gaue Pul a thousand [h] talents of siluer, that his hand might bee with him, and establish the kingdome in his hand.

20 And Menahem exacted the money in Israel, that all men of substance should giue the king of Assiur fifti[e] shekels of siluer a piece: so the king of Assiur returned and tarried not there in the land.

21 Concerning the rest of the acts of Menahem, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yeere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, and reigned two yeere.

24 And hee did euill in the sight of the Lord: for he departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captaine conspired against him, and smote him in Samariah in the place of the Kings palace with [i] Argob & Arieh, and with him fifty men of the Gileadites; so he killed him, and reigned in his stead.

26 Concerning the rest of the acts of Pekahiah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth yere of Azariah king of Iudah began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, and reigned twenty yeeres.

28 And he did euill in the sight of the Lord: for he departed not from the sinnes of Ieroboam the sonne of Nebat, that made Israel to sinne.

29 In the dayes of Pekah king of Israel [k] came Tiglath Pileser king of Assiur, and tooke Ion, and Abel, Beth-maachah, and Ianoah, and Kedesh, and Hazor, and Gilead and Galilah, and all the land of Naphtali, and caried them away to Assiur.

30 And Hoshea the son of Elah wrought treason against Pekah the son of Remaliah, and smote him, and slue him, and reigned in his stead in the twentieth yeere of Iotham the sonne of Azziah.

31 Concerning the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the Chronicles of the kings of Israel.

32 ¶ In the second yere of Pekah the son of Remaliah king of Israel began Iotham sonne of ‖ Azziah king of Iudah to reigne.

33 Fiue & twentie yere old was he, when he began to reigne, and he reigned sixteene yere in Ierusalem: and his mothers name was Ierusha the daughter of Zadok.

34 And he did vprightly in the sight of the Lord: hee did according [l] to all that his father Azziah had done.

35 But the hie places were not put away for the people yet offered and burnt incense in the high places: he built the highest gate of the house of the Lord.

36 Concerning the rest of the acts of Iotham, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

37 In [m] those dayes the Lord began to send against Iudah Rezin the king of Aram, and [n] Pekah the sonne of Remaliah.

38 And Iotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

3 Ahaz king of Iudah consecrateth his sonne in fire. 5 Ierusalem is besieged. 9 Damascus is taken and Rezin slaine. 11 Idolatry. 19 The death of Ahaz. 20 Hezekiah succeedeth him.

THe seuententh yeere of Pekah the sonne of Remaliah, [a] Ahaz the sonne of Iotham king of Iudah began to reigne.

2 Twentie yeere olde was Ahaz, when he began to reigne, and he reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord his God, like Dauid his father:

3 But walked in the way of the kings of Israel, yea, and made his sonne to [b] goe thorow the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 Also he offred and burnt incense in the high places, and on the hils, and vnder euery greene tree.

5 * Then Rezin king of Aram, and Pekah sonne of Remaliah king of Israel came vp to Ierusalem to fight: and they besieged Ahaz, but could not ouercome [c] him.

6 At the same time Rezin king of Aram restored [d] Elath to Aram, and drone the Iewes from Elath: so the Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz sent [e] messengers to Tiglath Pileser King of Assiur, saying, *Isa.7.1.* I am thy seruant and thy sonne: come vp, and deliuer me out of the hand of the

f Which was a citie of Israel that would not receiue him to be king.

g That is, of Israel.

h In stead of seeking helpe of God, he went about by money to purchase the fauour of this king being an infidel, & therefore God forsooke him, and Pul soone afterward brake promise, destroyed his countrey, and led his people away captiue.

i Which were of the same conspiracie.

k For God stirred vp Pul and Tiglath Pileser against Israel for their sinnes. 2.Chron 5.26.

2 Chron.27.1

‖ Or, Azariah.

l He sheweth that his vprightnesse was not such, but that he had many and greas faults.

m After the death of Iotham.

n Which slew of Iudah in one day sixescore thousand fighting men, 2.Chron. 28.6. because they had forsaken the true God.

a This was a wicked sonne of a godly father, as of him againe came godly Ezekiah, and of him wicked Manasseh, saue that God in the end shewed him mercie. Thus we see how vncertaine it is to depend on the dignitie of our fathers.

b That is, offred him to Molech, or made him to passe betweene two fires, as the maner of the Gentiles was, Leuit. 18.21. deut. 18.10.

c For the Lord preserued the citie and his people for his promise sake made to Dauid.

d Which citie Azariah had taken from the Aramites, & fortified it, chap. 14.22.

e Contrary to the admonition of the Prophet Esaiah, Isa.7 4.

king

f Thus he spared not to spoyle the Temple of God to have succour of men, & would not once lift his heart toward God to desire his helpe, nor yet heare his Prophets counsel.
g We see that there is no prince so wicked, but he shall finde flatterers, & false ministers to serue his turne.
h Either offrings for peace or prosperity, or of thanksgiuing, as Leuit. 3.1. or else meaning the morning & euening offering, Exod 29.38. num. 28.3. and thus he contemned the meanes and the altar, which God had commanded by Salomon to serue God after his owne fantasie.
i That is, at the right hand, as men went into the Temple.
k Here he establisheth by commandement his owne wicked proceedings, and doth abolish the commandement and ordinance of God.
l Or tent, wherin they lay on the Sabboth, which had serued their weeke in ☞ Temple, and so departed home.
m Either to flatter the king of Assyria when he should thus see him change the ordinance of God, or else that the temple might be a refuge for him if the king should suddenly assaile his house.

king of Aram, and out of the hand of the king of Israel which rise vp against me.
8 And Ahaz tooke the siluer and the gold that was found in the f house of the Lord, and in the treasures of the kings house, & sent a present to the king of Assur.
9 And the king of Assur consented vnto him: and the king of Assur went vp against Damascus, and when hee had taken it, hee caried the people away to Kir, and slew Rezin.
10 And king Ahaz went vnto Damascus to meet Tiglath Pileser king of Assur: and when king Ahaz saw the altar that was at Damascus, hee sent to Uriiah the priest the paterne of the altar and the fashion of it, and all the workmanship thereof.
11 And Uriiah the Priest made an altar g in all points like to that which king Ahaz had sent from Damascus, so did Uriiah the Priest against King Ahaz came from Damascus.
12 So when the king was come from Damascus, the king saw the altar: and the king drew neere to the altar, and offered h thereon.
13 And he burnt his burnt offering, and his meat offering, and powred his drinke offering, and sprinkled the blood of his peace offerings beside the altar,
14 And set it by the brasen altar which was before the Lord, and brought it in further before the house betweene the altar and the house of the Lord, & set it on the i North side of the altar.
15 And king Ahaz commanded Uriiah the Priest, and said, Upon the great altar set on fire in the morning the burnt offring, and in the euen the meate offering, and the kings burnt offering and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drinke offerings, and powre thereby all the blood of the burnt offering, and all the blood of the sacrifice, and the k brasen altar shall be for me to enquire of God.
16 And Uriiah the Priest did according to all that king Ahaz had commanded.
17 And king Ahaz brake the borders of the bases, and tooke the cauldrons from off them, and tooke downe the sea from the brasen oxen that were vnder it, & put it vpon a pauement of stones.
18 And the l vaile for the Sabboth (that they had made in the house) and the kings entry without turned he to the house of the Lord, m because of the king of Assur.
19 Concerning the rest of the acts of Ahaz, which he did, are they not written in the booke of the Chronicles of the kings of Iudah?
20 And Ahaz slept with his fathers, and was buryed with his fathers in the citie of Dauid, and Hezekiah his sonne reigned in his stead.

CHAP. XVII.

3 Hoshea the king of Israel is taken, 4 And he and all his realme brought to the Assyrians. 18 For their idolatry. 25 Lyons destroy the Assyrians that dwelt in Samaria, 29 Euery one worshippeth the god of his nation, 35 contrary to the commandement of God.

IN the twelfth yeere of Ahaz king of Iudah began Hoshea the sonne of Elah to reigne in Samaria ouer Israel, and reigned nine yeere.
2 And he did euill in the sight of the Lord, a but not as the Kings of Israel that were before him.
3 And Salmanesar King of Assur came vp against him, and Hoshea became his seruant, and gaue him presents.
4 And the king of Assur found treason in Hoshea: for he had sent messengers to So king of Egypt, and brought no present vnto the king of Assur, b as he had done yeerely: therefore the king of Assur shutte him vp, and put him in prison.
5 Then the king of Assur came vp thorowout all the land, and went against Samaria, and besieged it three yeeres.
6 ¶ * In the ninth yeere of Hoshea, the king of Assur tooke Samaria, and carryed Israel away vnto Assur, and put them in Halah, and in Habor by the riuer of Gozan, and in the citie of the c Medes.
7 For when the children of Israel d sinned against the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,
8 And walked according to the fashions of the heathen, whom the Lord had cast out before the children of Israel, and after the maners of the kings of Israel, which they vsed,
9 And the children of Israel had done secretly things that were not vpright before the Lord their God, and thorowout all their cities had built high places, both from the tower e of the watch, to the defenced citie,
10 And had made them images and groues vpon euery hie hill, and vnder euery greene tree,
11 And there burnt incense in all the high places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord,
12 And serued idoles: whereof the Lord had sayd vnto them, * Yee shall doe no such thing,
13 Notwithstanding the Lord testified to Israel, and to Iudah ✠ by all the Prophets, and by all the Seers, saying, * Turne from your euill wayes, and keepe my commandements and my statutes, according to all the Law which I commaunded your fathers, & which I sent to you by my seruants the Prophets.
14 Neuertheleſse, they would not obey, * but hardened their necks, like to the necks of their f fathers, that did not beleeue in the Lord their God.
15 And they refused his statutes and his couenant, that hee made with their fathers, and his testimonies, (wherewith hee witnessed vnto them) and they followed vanitie, and became vaine, and followed the heathen that were round about them: concerning whom, the Lord had charged them,

a Though he inuented no new idolatry or impietie, as others did, yet he sought for helpe at the Egyptians, which God had forbidden.
b For he had paid tribute for the space of eight yeeres.
Chap. 18.10.
c For at this time the Medes and Persians were subiect to the Assyrians.
d Hee setteth forth at length the cause of this great plague and perpetuall captiuitie, to admonish all people and nations to cleaue to the Lord God, and onely worship him for feare of like iudgement.
e Meaning, thorowout all their borders.
Deut. 4.19.
✠ *Ebr by the hand of.*
Jere. 18.11. and 25.5. and 35.15.
Deut. 31.27.
f So that to alledge the authoritie of our fathers or great antiquity, except we can prooue that they were godly, is but to declare that we are the children of the wicked.

them, that they should not doe like them.

16 Finally, they left all the commandements of the Lord their God, & made them molten images, * even two calues, and made a groue, and worshipped all the g host of heauen, and serued Baal.

17 And they made their sonnes, and their daughters h passe thorow the fire, and vsed witchcraft and enchantments, yea, i sold themselues to do euil in the sight of the Lord to anger him.

18 Therefore the Lord was exceeding wroth with Israel, and put them out of his sight, and none was left but the tribe of Iudah k onely.

19 Yet Iudah kept not the commandements of the Lord their God, but walked according to the fashion of Israel, which they vsed.

20 Therefore the Lord cast off all the seed of Israel, and afflicted them, and deliuered them into the hands of spoilers, vntil he had cast them out of his l sight.

21 m For he cut off Israel from the house of Dauid, and they made Ieroboam the son of Nebat king: And Ieroboam drew Israel away from following the Lord, and made them sinne a great sinne.

22 For the children of Israel walked in all the sinnes of Ieroboam, which he did, and departed not therefrom,

23 Vntil the Lord put Israel away out of his sight, as he had said ‡ by all his seruants the * Prophets, and caried Israel away out of their land to Assur vnto this day.

24 And the king of Assur brought folke from Babel, and from n Cuthah, and from Aua, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in stead of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 ¶ And at the beginning of their dwelling there, they o feared not the Lord: therefore the Lord sent lions among them, which slew them.

26 Wherefore they spake to the king of Assur, saying, The nations which thou hast remoued, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and beholde, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assur commanded saying, Cary thither one of the priests, whom ye brought thence, and let him go and dwell there, and teach them the maner of the God p of the countrey.

28 So one of the Priests, which they had caried from Samaria, came and dwelt in Beth-el, and taught them how they should feare the Lord.

29 Howbeit, euery nation made their gods, & put them in the houses of the hie places, which the Samaritans had made, euery nation in their cities wherein they dwelt.

30 For the men of Babel made q Succoth-Benoth: & the men of Cuth made Nergal, and the men of Hamath made Ashima.

31 And the Auims made Nibhaz, and Tartak: and the Sepharuims buernt their children in the fire to Adrammelech, and Anammelech the gods of Sepharuaim.

32 Thus they feared the Lord, & appointed out priests out of themselues for the hie places, who prepared for them sacrifices in the houses of the hie places.

33 * They r feared the Lord, but serued their gods after the maner of the nations whom they caried thence.

34 Vnto this day they doe after the olde manner: they neither feare God, neither doe after their s ordinances, nor after their customes, nor after the law, nor after the commandement, which the Lord commaunded the children of Iaakob, * whom he named Israel,

35 And with whom the Lord hath made a couenant, and charged them, saying, * Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifice to them:

36 But feare the Lord which brought you out of the land of Egypt with great power, and a stretched out arme: him feare ye, and worship him, and sacrifice to him.

37 Also keepe yee diligently the statutes, and the Ordinances, and the Law, and the Commandement, which hee wrote for you, that ye doe them continually, and feare not other gods.

38 And forget not the Couenant that I haue made with you, neither feare yee other gods.

39 But feare the Lord your God, and he will deliuer you out of the hands of all your enemies.

40 Howbeit, they obeyed not, but did after their old custome.

41 So these t nations feared the Lord, and serued their images also: so did their children, and their childrens children: as did their fathers, so doe they vnto this day.

g That is, the sunne, the moone and starres, Deut. 4.19.
h Reade Chap. 16.3.
i Reade of this phrase, 1. King. 21.20, 25.
k No whole tribe was left but Iudah: and they of Beniamin and Leui which remained, were counted with Iudah.
l Out of the land where he shewed the greatest tokens of his presence and fauor.
m That is, God cut off the ten tribes, 1. King. 12.16, 20.
‡ *Ebr. by the hand of.*
Ierem. 25.9.
n Of these people came the Samaritans, wherof mention is so much made in the Gospel, and with whom the Iewes would haue nothing to doe, Iohn 4.9.
o That is, they serued him not: therefore, lest they should blaspheme him as though there were no God, because he chastised the Israelites, he sheweth his mighty power among them by this strange punishment.
p That is, how to worship him: thus the wicked, rather then to lose their commodities, will change to all religions.
q Meaning, that euery countrey serued that idole which was most esteemed in that place whence they came.

Exod. 32.8.
1 *king.* 12.28.
Ezek. 20.39.
Zeph. 1.5.
r That is, they had a certaine knowledge of God, and feared him because of the punishment, but they continued still idolaters, as doe the Papists, which worship both God and idoles: but this is not to feare God, as appeareth, Verse 34.
s He meaneth this by the Israelites, to whom God had giuen his commandements.
Gene. 32.28.
1. *king.* 18.31.
Iudg. 6.10.
Iere. 10.2.
t That is, these strangers, which were sent into Samaria by the Assyrians.

CHAP. XVIII.

4 Hezekiah king of Iudah putteth downe the brasen serpent, and destroyeth the idoles, 7 and prospereth. 11 Israel is caried away captiue. 30 The blasphemie of Sanherib.

NOw in the third yeere of Hoshea sonne of Elah king of Israel, * Hezekiah the son of Ahaz king of Iudah began to reigne.

2 Hee was fiue and twenty yeere olde when hee began to reigne, and reigned nine and twenty yeere in Ierusalem. His mothers name also was Abi the daughter of Zachariah.

3 And hee did a vprightly in the sight of the Lord, according to all that Dauid his father had done.

4 He tooke away the high places, & brake the images, and cut downe the groues, and brake in pieces the * brasen serpent that Moses had made: for vnto those dayes the children of Israel did burne incense to it, and he called it b Nehushtan.

2 Chron. 28.27. *and* 29.1.
a Although they of Iudah were giuen to idolatry, and impiety, as they of Israel were, yet God for his promise sake, was merciful vnto the throne of Dauid: and yet by his iudgment toward the other, prouoked them to repentance. *Num.* 21.8, 9.
b That is, a piece of brasse: thus he calleth the serpent by contempt, which notwithstanding was set vp by the word of God, and miracles were wrought by it, yet when it was abused to idolatry, this good king destroyed it, not thinking it worthy to be called a serpent, but a piece of brasse.

5 He trusted in the Lord God of Israel: so that after him was none like him among all the kings of Iudah, neither were there any such before him.

6 For he clave to the Lord, and departed not from him, but kept his commaundements, which the Lord had commaunded Moses.

7 So the Lord was with him, and hee prospered in all things, which hee tooke in hand: also he rebelled against the king of Assyrie, and serued him not.

8 He smote the Philistims vnto Azzah, and the coasts thereof, [c] from the watch towre vnto the defenced citie.

c Reade Chap. 17.9.

9 ¶ * And in the fourth yeere of King Hezekiah, (which was the seuenth yeere of Hoshea sonne of Elah king of Israel) Shalmaneser king of Assyrie came vp against Samaria, and besieged it.

Chap. 17.3.

10 And after three yeeres they tooke it, euen in the sixt yere of Hezekiah: that is, * the ninth yeere of Hoshea king of Israel was Samaria taken.

Chap. 17.6.

11 Then the king of Assyrie did cary away Israel vnto Assyrie, and put them in Halah, and in Habor, by the riuer of Gozan, and in the cities of the Medes,

12 Because they would not obey the voice of the Lord their God, but transgressed his couenant: that is, all that Moses the seruant of the Lord had commanded, and would neither obey nor doe them.

13 ¶ * Moreouer, in the fourteenth yere of King Hezekiah, Sanherib king of Assyrie came vp against all the strong cities of Iudah, and tooke them.

2.Chron.32.1. Esa.36.1 ecclus. 48.18,19.

14 Then Hezekiah King of Iudah sent vnto the king of Assyrie to Lachish, saying, [d] I haue offended: depart from me, and what thou layest vpon me, I will beare it. And the King of Assyrie appointed vnto Hezekiah King of Iudah three hundred talents of siluer, and thirty talents of gold.

d As his zeale was before praised, so his weaknesse is here set forth, that none should glorie in in himselfe.

15 Therefore Hezekiah gaue all the siluer that was found in the house of the Lord, and in the treasures of the Kings house.

16 At the same season did Hezekiah pull off the plates of the doores of the Temple of the Lord, and the pillars (which the said Hezekiah King of Iudah had couered ouer) and gaue them to the king of Assyrie.

17 ¶ And the king of Assyrie sent [e] Tartan and Rabsaris, and Rabshakeh from Lachish to King Hezekiah with a great hoste against Ierusalem. And they went vp and came to Ierusalem, and when they were come vp, they stood by the conduit of the vpper poole, which is by the path of the fullers field.

e After certaine yeres when Hezekiah ceased to send the tribute appointed by the king of the Assyrians, he sent his captaines and army against him.

18 And called to the King. Then came out to them Eliakim the sonne of Hilkiah, which was steward of the house, and Shebnah the chancellor, and Ioah the sonne of Asaph the || Recorder.

|| Or, writer of Chronicles, or Secretary.

19 And Rabshakeh said vnto them, Tell yee Hezekiah, I pray you, Thus sayeth the great King, euen the great King of Assyrie, What confidence is this wherein thou trustest?

20 Thou thinkest, Surely I haue ‡ eloquence, [f] but counsell and strength are for the warre. On whom then doest thou trust, that thou rebellest against me?

‡ Ebr. talke of the lips.

f Thou thinkest that words will serue to perswade thy people: or to moue my master.

21 Lo, thou trustest now in this broken staffe of reed, to wit, on [g] Egypt, on which if a man leane, it will goe into his hand, and pearce it: so is Pharaoh king of Egypt vnto all that trust on him.

g Egypt shal not only not be able to succour thee, but shalbe an hurt vnto thee.

22 But if ye say vnto me, We trust in the Lord our God, is not that he whose hie places and whose altars Hezekiah hath [h] taken away, and hath said to Iudah and Ierusalem, Yee shall worship before this altar in Ierusalem?

h Thus the idolaters thinke that Gods religion is destroyed when superstition and idolatry are reformed.

23 Now therefore giue [i] hostages to my lord the king of Assyrie, and I will giue thee two thousand horses, if thou be able to set riders vpon them.

i Meaning, that it was best for him to yeeld to the king of Assyria, because his power was so small, that he had not men to furnish two thousand horses.

24 For how canst thou despise any captain of the least of my masters seruants, and put thy trust on Egypt for charets and horsemen?

25 Am I nowe come vp without the [k] Lord to this place, to destroy it? the Lord said to me, Goe vp against this land, and destroy it.

k The wicked alwayes in their prosperity flatter themselues that God doth fauour them. Thus he speaketh to feare Hezekiah that by resisting him, he should resist God.

26 Then Eliakim the sonne of Hilkiah, and Shebnah, and Ioah said vnto Rabshakeh, Speake, I pray thee, to thy seruants in the || Aramites language, for we vnderstand it, & talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

|| Or, Syrians.

27 But Rabshakeh said vnto them, Hath my master sent me to thy master and to thee to speake these wordes, and not to the men which sit on the wall, that they may eat their owne doung, and drinke ‡ their owne pisse with you?

‡ Ebr. the water of their feet.

28 So Rabshakeh stood and cried with a lowde voyce in the Iewes language, and spake, saying, Heare the wordes of the great king, of the king of Assyrie.

29 Thus saith the king, Let not Hezekiah deceiue you: for he shall not be able to deliuer you || out of mine hand.

|| Or, by his hand.

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs, and this city shall not be giuen ouer into the hand of the king of Assyrie.

31 Hearken not vnto Hezekiah: for thus sayeth the king of Assyrie, Make ‡ appointment with mee, and come out to mee, that euery man may eate of his owne vine, and euery man of his owne figge tree, and drinke euery man of the water of his owne well,

‡ Eb. blessing, meaning the conditions of peace.

32 Till [l] I come, and bring you to a land like your owne land, euen a land of wheate and wine, a land of bread and vineyards, a land of olives oyle, and hony, that yee may liue and not die: and obey not Hezekiah, for he deceiueth you, saying, The Lord will deliuer vs.

l Hee maketh himselfe so sure, that he will not grant them truce except they render themselues to him to be led away captiues.

33 Hath any of the gods of the nations deliuered his lande out of the hand of the king of Assyrie?

34 Where is the god of Hamath, & of Arpad? where is the god of Sepharuaim, Hena and Iuah? how haue they deliuered Samaria out of mine hand?

35 Who

35 Who are they among all the gods of the nations, that haue deliuered their land out of mine hand, that the[m] Lord should deliuer Ierusalem out of mine hand?

36 But the people held their peace, and answered not him a word: for the kings commaundement was, saying, Answere yee him not.

37 Then Eliakim, the sonne of Hilkiah, which was steward of the house, and Sebnah the Chancellor, and Ioah the sonne of Asaph the Recorder, came to Hezekiah with their clothes rent, and told him the wordes of Rabshakeh.

m This is an execrable blasphemie against the true God to make him equal with the idoles of other nations, therefore God did most sharply punish it.

CHAP. XIX.

6 God promiseth by Isaiah victorie to Hezekiah. 35 The Angel of the Lord killeth an hundreth and fourescore and fiue thousand men of the Assyrians. 37 Sancherib is killed of his owne sonnes.

AND * when king Hezekiah heard it, hee rent his clothes, and put on sackecloth, and came into the house of the Lord,

Isa 37.1.

2 And sent Eliakim which was the steward of the house, and Shebnah the Chancellor, and the Elders of the Priests clothed in sackcloth, [a] to Isaiah the Prophet, the sonne of Amoz.

a To heare some new prophesie, and to haue comfort of him

3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to [b] the birth, and there is no strength to bring forth.

b The dangers are so great, that we can neither auenge this blasphemie, nor helpe our selues, no more then a woman in her trauaile.

4 It is be the Lord thy God hath heard all the wordes of Rabshakeh, whom the king of Assur his master hath sent to raile on the liuing God, and to reproch him with words which the Lord thy God hath heard, then lift thou vp thy prayer for the [c] remnant that are left.

c Meaning, for Ierusalem, which onely remained of all the cities of Iudah.

5 ¶ So the seruants of king Hezekiah came to Isaiah.

6 And Isaiah saide vnto them, So shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, wherewith the seruants of the King of Assur haue blasphemed me.

7 Behold, I will send a blast [d] vpon him and he shall heare a noise, and returne to his owne land: and I will cause him to fall by the sword in his owne land.

d The Lord can with one blast blow away all the strength of man, and turne it into dust.

8 ¶ So Rabshakeh returned and found the king of Assur fighting against Libnah: for he had heard that he was departed from Lachish.

9 [e] Hee heard also men say of Tirhakah king of ‖Ethiopia, [f] Behold, he is come out to fight against thee: he therefore departed and sent other messengers vnto Hezekiah, saying,

e That is, Sancherib.

‖ *Or, blacke Moores.*

f For the kings of Ethiopia and Egypt ioined together against the king of Assyria be cause of his oppression of other countreyes.

10 Thus shal ye speake to Hezekiah king of Iudah, and say, Let not thy [g] God deceiue thee in whom thou trustest, saying, Ierusalem shall not be deliuered into the hand of the king of Assur.

g The more neere that the wicked are to their destructiō, the more they blasphemie.

11 Behold, thou hast heard what the kings of Assur haue done to all lands, how they haue destroyed them: and shalt thou be deliuered?

12 Haue the gods of the heathen deliuered them which my fathers haue destroyed? as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelasar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers, and read it: and Hezekiah went vp into the house of the Lord, and Hezekiah spred it before the [h] Lord.

h Before § Arke of the couenant.

15 And Hezekiah [i] prayed before the Lord, and saide, O Lord God of Israel, which dwellest betweene the Cerubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

i He sheweth what is the true refuge and succour in all dangers, to wit, to flee to the Lord by earnest praier.

16 Lord, [k] bow downe thine eare, and heare: Lord open thine eyes and behold, and heare the wordes of Sancherib, who hath sent to blasphemie the [l] liuing God.

k Shew by effect that thou wilt not suffer thy name to be blasphemed.

l By this title he discerneth God from all idoles and false gods.

17 Trueth it is, Lord, that the kings of Assur haue destroyed the nations and their lands,

18 And haue set fire on their gods: for they were no gods, but the worke of mans hands, euen wood and stone: therefore they destroyed them.

19 Now therefore, O Lord our God, I beseech thee saue thou vs out of his hand, that all the [m] kingdomes of the earth may know, that thou, O Lord, art onely God.

m He sheweth for what end the faithful desire of God to be deliuered: to wit, that he may be glorified by their deliuerance.

20 ¶ Then Isaiah [n] the sonne of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, I haue heard that which thou hast prayed me, concerning Sancherib king of Assur.

n Because as yet Ierusalem had not beene taken by the enemie, therefore he calleth her virgin.

21 This is the word that the Lord hath spoken against him, O [o] virgin, daughter of Zion, he hath despised thee, and laughed thee to scorne, O daughter of Ierusalem, he hath shaken his head at thee.

o God counteth that iniury done to him and will reuenge it, which is done to any of his Saints.

22 Whom hast thou railed on? and whom hast thou blasphemed? and against whom hast thou exalted thy voyce, and lifted vp thine eyes on high? euen [p] against the Holy one of Israel.

p Meaning, Ierusalem, which Isaiah calleth the height of his borders, to wit, of Iudah, Isa. 37. 24.

23 By thy messengers thou hast railed on the Lord, and said, By the multitude of my charets I am come vp to the toppe of the mountaines, by the sides of Lebanon, and will cut downe the high Cedars thereof, and the faire fleere trees thereof, and I will goe into the [q] lodging of his borders, and into the forrest of his ‖ Carmel

‖ *Or, pleasant countrey.*

§ *Or, the waters of cities besieged.*

24 I haue digged and drunke the waters of others, and with the plant of my feet haue I dryed all the ‖ floodes closed in.

q He declareth that forasmuch as he is § author & beginning of his Church, he will neuer suffer it vtterly to be destroyed as other cities and kingdomes.

25 Hast thou not heard how I haue of old time made it, and haue formed it long agoe? [r] and should I now bring it, that it should be destroyed, and laid on ruinous heapes, as cities defenced?

r Thus he describeth the wicked, which for a time flourish and afterward fade and decay like flowers.

26 Whose [s] inhabitants haue small power, and are afraide, and confounded: they are like the grasse of the field, and greene herbe, or grasse on the house tops, or as corne blasted before it be growen.

s Or, dwellers.

27 I know thy dwelling, yea, thy going out, and thy comming in, and thy fury against me.

28 And because thou ragest against me, and thy tumult is come vp to mine eares, I will put mine [s] hooke in thy nostrils, and my bridle in thy lips, and will bring thee backe againe the same way thou camest.

29 And this shalbe a [t] signe vnto thee, O Hezekiah, Thou shalt eate this yeere, such things as grow of themselues, and the next yeere such as grow without sowing, and the third yeere sow ye and reape, and plant vineyards, and eat the fruits thereof,

30 And the remnant that is escaped of the house of Iudah, shall againe take [u] root downeward, and beare fruit vpward.

31 For out of Ierusalem shall goe a remnant, and some that shal escape out of mount Zion: the [x] zeal of the Lord of hosts shal doe this.

32 Wherefore, thus saith the Lord [c]cerning the King of Ashur, He shall not enter into this citie, nor shoote an arrow there, nor come before it with shielde, nor cast a mount against it:

33 But he shall returne the way he came, and shall not come into this citie, sayeth the Lord.

34 For I will defend this citie to saue it for mine owne sake, and for Dauid my seruants sake.

35 ¶ [*] And the same night the Angel of the Lord went out and smote in the campe of Ashur an hundreth fourescore and fiue thousand: so when they arose early in the morning, beholde, they were all dead corpses.

36 So Sancherib king of Ashur departed, and went his way, and returned, and dwelt in Nineuch.

37 And as he was in the Temple worshipping Nisroch his god, Adramelech, and Sharezer his sonnes, [y] slew him with the sword: and they escaped into the land of Ararat, and Esar haddon his sonne reigned in his stead.

s I wil bridle thy rage, and turne thee to and fro as pleaseth me.
t God did not onely promise him the victory, but giueth him a signe to confirme his faith.
u The Lord will multiply in great number that small remnant of Iudah that is escaped.
x The loue that God beareth toward his Church shall ouercome the counsels and enterprises of men.

Isai. 37. 36. tob. 1. 21. ecclus 48. 24. 1. mac 7. 41. 2. mac. 8. 19.

y This was the iust iudgment of God for his blasphemie, that he should bee slaine before that idole, whom he prefered to the liuing God, and by them, by whom he ought by nature to haue beene defended.

CHAP. XX.

1 Hezekiah is sicke and receiueth the signe of his health. 12 He receiueth rewards of Berodach. 13. sheweth his treasures, and is reprehended of Isaiah. 22 He dieth, and Manasseth his sonne reigneth in his stead.

A Bout that time [*] was Hezekiah sicke vnto death: and the Prophet Isaiah the sonne of Amoz came to him, and sayde vnto him, Thus saith the Lord, Put thine house in order: for thou shalt die, and not liue.

2 Then he turned his face to the [a] wall and prayed to the Lord, saying,

3 I beseech thee, O Lord, remember now how I haue walked before thee in trueth, and with a [b] perfect heart, and haue done that which is good in thy sight: and Hezekiah [c] wept sore.

4 ¶ And afore Isaiah was gone out into the middle of the court, the word of the Lord came to him, saying,

5 Turne againe, and tell Hezekiah the captaine of my people, Thus saith the Lord God of Dauid thy father, I haue heard thy [d] prayer, and seene thy teares: behold, I haue healed thee, and the third day thou shalt goe vp to the [e] house of the Lord.

6 And I wil adde vnto thy dayes fifteene yere, and will deliuer thee and this citie out of the hand of the king of Ashur, and will defend this citie for mine owne sake, and for Dauid my seruants sake.

7 Then Isaiah said, Take a [f] lumpe of dry figs. And they tooke it, and laid it on the boyle, and he recouered.

8 ¶ For Hezekiah had saide vnto Isaiah, What shall be the signe that the Lord will heale mee, and that I shall goe vp into the house of the Lord the third day?

9 And Isaiah answered, This signe shalt thou haue of the Lord, that the Lord will doe that he hath spoken, Wilt thou that the shadow goe forward tenne degrees, or [*] goe backe tenne degrees.

10 And Hezekiah answered, It is a light thing for the shadow to passe forward tenne degrees: not so then, but let the shadow [g] goe backe tenne degrees.

11 And Isaiah the Prophet called vnto the Lord, and he brought againe the shadow tenne degrees backe by the degrees wherby it had gone downe in the [h] diall of Ahaz.

12 ¶ [*] The same season Berodach Baladan the sonne of Baladan king of Babel, sent letters and a [i] present to Hezekiah: for he had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, & shewed them all his treasure house, to wit, the siluer and the golde, and the spices and the precious oyntment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, and in all his [k] realme, that Hezekiah shewed them not.

14 Then Isaiah the Prophet came vnto king Hezekiah: and saide vnto him, What sayd these men? and from whence came they to thee? And Hezekiah saide, They be come from a farre countrey, euen from Babel.

15 Then saide he, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

16 And Isaiah said vnto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine house, and whatsoeuer thy fathers haue layd vp in store vnto this day, [*] shal be carried into Babel: Nothing shall be left, saith the Lord.

18 And of thy sonnes that shal proceede out of thee, and which thou shalt beget, shall they take away, and they shall be eunuches in the palace of the king of Babel.

19 Then Hezekiah said vnto Isaiah, The word of the Lord which thou hast [l] spoken, is good: for said he, Shall it not be good, if [m] peace and trueth be in my dayes?

20 Concerning the rest of the acts of Hezekiah and all his valiant deedes, and how he made a pole and a conduit, and brought water

2. Chron. 32. 24. isa. 38. 1.

a That his mind might not be troubled.
b Meaning, without all hypocrisie.
c Not so much for his owne death as for feare that Idolatry should be restored, which he had destroyed, & so Gods name be dishonoured.

d Because of his vnfeined repentance & prayer, God turned away his wrath.
e To giue thanks for thy deliuerance.
f He declareth that albeit God can heale without other medicines, yet he sheweth that he will no haue these inferiour meanes contemned. *Ecclus. 48. 24.*
g Let the Sunne goe so many degrees backe that the houres may be so many the fewer in the kings diall.
h Which diall was set in the top of the stairs that Ahaz had made. *Isa. 39. 1.*
i Mooued with the fauour that God shewed to Hezekiah, and also because he had declared him selfe enemie to Sancherib his enemy, which was now destroyed.
k Being moued with ambition and vaine glory, and also because he seemed to reioyce in the friendship of him that was Gods enemie and an infidel. *Chap. 24. 13. and 25. 13. ierem. 27. 19.*
l He acknowledgeth Haiah to be the true Prophet of God and therefore humbleth himselfe to his word.
m Seeing that God hath shewed me this fauor to grant me quietnesse during my life: for he was afraid lest the enemies should haue had occasion to reioyce if the Church had decayed in his time, because he had restored religion.

water into the citie, are they not written in the booke of the Chronicles of the Kings of Iudah?

21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

CHAP. XXI.

3 King Manasseh restoreth idolatry, 16 And vseth great cruelty 18 Hee dieth, and Amon his sonne succeedeth, 23 Who is killed of his owne seruants. 26 After him reigneth Iosiah.

1.Chron.33.1. MAnasseh * was twelue yeere old when he began to reigne, and reigned fiftie and fiue yeere in Ierusalem: his mothers name also was Hephzi-bah.

2 And he did euil in the sight of the Lord after the abomination of the heathen, whom the * Lord had cast out before the children of Israel.

Deut 18.9.

3 For hee went backe, and built the high places, * which Hezekiah his father had destroyed: and hee erected vp altars for Baal, and made a groue, as did Ahab king of Israel, and worshipped all the hoste of heauen and serued them.

Chap.18.4.

4 Also he * built altars in the house of the Lord, of the which the Lord said, * In Ierusalem will I put my Name.

Iere.32.34. 2.Sam.7.13.

5 And hee built altars for all the hoste of the heauen in the two courts of the house of the Lord.

a Reade Chap. 15.3.

6 And hee caused his sonnes [a] to passe through the fire: and gaue himselfe to witchcraft and sorcerie, and he vsed them that had familiar spirits, and were southsayers, and did much euill in the sight of the Lord, to anger him.

7 And he set the image of the groue, that he had made, in the house, whereof the Lord had said to Dauid & to Salomon his sonne, * In this house, and in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for euer.

1.King.8.29. and 9.3. chap. 23.27.

8 Neither will I make the feete of Israel moue any more out of the land, which I gaue their fathers: so that they will [b] obserue and doe all that I haue commaunded them, and according to all the Law that my seruant Moses commanded them.

b Therefore seeing they obeyed not the cõmandement of God, they were iustly cast forth of that land which they had but on condition.

9 Yet they obeyed not, but Manasseh led them out of the way, to doe more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

Ierem.15.4. 1.Sam.3.11.

10 Therefore the Lord spake by his seruants the Prophets, saying,

11 * Because that Manasseh king of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idoles,

c Meaning, that whosoeuer shall heare of this great plague, shal be astonished.

12 Therefore thus saith the Lord God of Israel, Behold, I will bring an euill vpon Ierusalem and Iudah, that whoso heareth of it, both his * eares shall [c] tingle.

d As I haue destroyed Samaria, and the house of Ahab, so will I destroy Iudah.

13 And I will stretch ouer Ierusalem the line [d] of Samaria, and the plummet of the house of Ahab: and I will wipe Ierusalem, as a man wipeth a dish, which he wipeth, and turneth it vpside downe.

14 And I will forsake the [e] remnant of mine inheritance, and deliuer them into the hand of their enemies, and they shall be robbed and spoiled of all their aduersaries,

e Meaning, Iudah & Beniamin which were only left of the rest of the tribes.

15 Because they haue done euill in my sight, and haue prouoked mee to anger, since the time their fathers came out of Egypt vntill this day.

16 Moreouer, Manasseh shed [f] innocent blood exceeding much, till he replenished Ierusalem from corner to corner, beside his sinne wherewith hee made Iudah to sinne, and to doe euill in the sight of the Lord.

f The Ebrewes write that hee slew Isaiah the Prophet, who was his father in law.

17 Concerning the rest of the actes of Manasseh, and all that he did, and his sinne that hee sinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, and was buried in the garden of his owne house, euen in the garden of Uzza: and Amon his sonne reigned in his stead.

19 ¶ * Amon was two and twenty yeere old, when hee began to reigne, and he reigned two yeere in Ierusalem: his mothers name also was Meshullemeth the daughter of Haruz of Iotbah.

2.Chron.33.20, 21.

20 And hee did euill in the sight of the Lord, as his father Manasseh did.

21 For he walked in all the way that his father walked in, and serued the idoles that his father serued, and worshipped them.

22 And hee forsooke the Lord God of his fathers, and walked not in the [g] way of the Lord.

g That is, according to his commandements.

23 And the seruants of Amon conspired against him: and slew the king in his owne house.

24 And the people of the land slewe all them that had conspired against king Amon, and the people made Iosiah his sonne King in his stead.

25 Concerning the rest of the actes of Amon which hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

26 And || they buried him in his sepulchre in the garden of Uzza: and Iosiah his sonne reigned in his stead.

|| Or, he buried him, to wit, Iosiah his sonne.

CHAP. XXII.

4 Iosiah repaireth the Temple. 8 Hilkiah findeth the booke of the Lawe, and causeth it to be presented to Iosiah. 12 Who sendeth to Huldah the Prophetesse, to enquire the Lords will.

2.Chron.34.1. IOsiah was * eight yeere old when he began to reigne, and hee reigned one and thirty yeere in Ierusalem. His mothers name also was Iedidah the daughter of Adaiah of Bozcath.

a His zeale was prophesied of, & his name mentioned by Iaddo the Prophet, more then 300. yeeres before, 1.Kin.13.2. and being but eight yere old he sought the God of his father Dauid, 2.Chr.34.3.

2 And hee did vprightly in the sight of the Lord, and [a] walked in all the wayes of Dauid his father, and bowed neither to the right hand nor to the left.

3 ¶ And in the eighteenth yeere of King Iosiah, the King sent Shaphan the sonne of Azaliah, the sonne of Meshullam the chancellour, to the house of the Lord, saying,

4 Goe vp to Hilkiah the high Priest, that he may || summe the siluer which is brought into the house of the Lord, which the keepers of the || [b] doore haue gathered of the people.

|| Or, coine, as ver. 9 || Or, vessell.

b Certaine of the Priests were appointed to this office, as Chap. 12.9.

¶ From the time of Ioash for the space of 224. yeres, the Temple remained without reparation through the negligence of the priests. This declareth that they ought not haue a charge & execute it not ought to haue it taken from them.

d So God prouided him of faithfull seruants, seeing he went about so zealously to set forth the worke of God.

e This was the copy that Moses left them, as appeareth, 2 Chro. 34.14. which either by the negligence of of the Priests had bene lost: or els by the wickednesse of idolatrous kings had bene abolished.

‡ *Ebr. melted.*

f Meaning, to some Prophet whom God reuealeth ye knowledge of things vnto, as Ier. 21.1. though at other times they enquired the Lord by Vrim and Thummim.

g Or, the house of doctrine, which was neere to the Temple, and where the learned assembled to interpret the Scriptures, and the doctrine of the Prophets.

h The works of mans hand here signifie all that man inuenteth beside the word of God, which are abominable in Gods seruice.

i Meaning, that he did repent, as they that doe not repent, are said to harden their heart, Psal. 95.8.

5 And let them c deliuer it into the hand of them that doe the worke, and haue the ouersight of the house of the Lord: let them giue it to them that worke in the house of the Lord, to repayre the decayed places of the house:

6 To wit, vnto the artificers and carpenters and masons, and to buy timber, and hewed stone to repaire the house.

7 Howbeit let no reckoning bee made with them of the money, that is deliuered into their hand; for they deale d faithfully.

8 And Hilkiah the high Priest said vnto Shaphan the chancellour, I haue found the e booke of the Law in the house of the Lord: and Hilkiah gaue the book to Shaphan, and he read it.

9 So Shaphan the chancellour came to the king, and brought him word againe, and said, Thy seruants haue ‡ gathered the money, that was found in the house, and haue deliuered it into the hands of them that doe the worke, and haue the ouersight of the house of the Lord.

10 Also Shaphan the chancellor shewed the King, saying, Hilkiah the Priest hath deliuered mee a booke. And Shaphan read it before the King.

11 And when the King had heard the wordes of the booke of the Law, hee rent his clothes.

12 Therefore the King commanded Hilkiah the Priest, and Ahikam the sonne of Shaphan, and Achbor the sonne of Michaiah, and Shaphan the chancellour, and Asahiah the Kings seruant, saying,

13 Go ye, and f enquire of the Lord for me, and for the people, and for all Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lord that is kindled against vs, because our fathers haue not obeyed the wordes of this booke, to doe according to all that which is written therein for vs.

14 ¶ So Hilkiah the Priest, & Ahikam, and Achbor, and Shaphan, and Asahiah went vnto Huldah the Prophetesse, the wife of Shallum, the sonne of Tikuah, the sonne of Harhas keeper of the wardrobe: (and she dwelt in Ierusalem in the g Colledge) and they communed with her.

15 And she answered them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord, Behold, I will bring euill vpon this place, and on the inhabitants thereof, euen all the wordes of the booke which the King of Iudah hath read,

17 Because they haue forsaken mee, and haue burnt incense vnto other gods, to anger mee with all the h works of their hands: my wrath also shalbe kindled against this place, and shall not be quenched.

18 But to the King of Iudah, who sent you to enquire of the Lord, so shall ye say vnto him, Thus saith the Lord God of Israel, The wordes that thou hast heard, shall come to passe.

19 But because thine heart did i melt, and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against this place, and against the inhabitants of the same, to wit, that it should bee destroyed and accursed, and hast rent thy clothes, and wept before mee, I haue also heard it, sayth the Lord.

20 Behold therefore, I will gather thee to thy fathers, & thou shalt be put in thy graue in k peace, and thine eyes shall not see all the euill, which I will bring vpon this place. Thus they brought the King word againe.

k Whereupon we may gather that the anger of God is ready against the wicked, when God taketh his seruants out of this world.

CHAP. XXIII.

2 Iosiah readeth the Law before the people. 3 He maketh a couenant with the Lord. 4 Hee putteth downe the idoles after he had killed their priests. 22 He keepeth Passeouer. 24 Hee destroyeth the coniurers. 29 Hee was killed in Megiddo. 30 And his sonne Iehoahaz reigneth in his stead. 33 After hee was taken, his sonne Iehoiakim was made King.

THen * the King a sent, and there gathered vnto him all the Elders of Iudah and of Ierusalem.

* 2.Chron. 34.30.

a Because he saw the great plagues of God that were threatned, hee knew no more speedy way to auoyd them, then to turne to God by repentance which cannot come but of faith and faith by hearing of the word of God.

2 And the King went vp into the house of the Lord, with all the men of Iudah and all the inhabitants of Ierusalem with him, and the Priests and Prophets, and all the people both small and great: and he read in their eares all the wordes of the booke of the Couenant, which was found in the house of the Lord.

3 And the King stood by b the pillar, and made a c couenant before the Lord, that they should walke after the Lord, and keepe his Commandements, and his testimonies, and his statutes with all their heart, and with all their soule, that they might accomplish the wordes of this Couenant written in this booke. And all the people stood to the Couenant.

b Where the King had his place, Chap. 11. 14.

c As Iosha did, Iosh. 24.22,25.

4 Then the King commanded Hilkiah the high Priest and the d Priestes of the second order, and the keepers of the doore to bring out of the Temple of the Lord all the vessels that were made for Baal, and for the groue, and for all the hoste of heauen, and he burnt them without Ierusalem in the fields of Kedron, and caried e the powder of them into Beth el.

d Meaning them which were next in dignity to the hie Priest.

e In contempt of that altar which Ieroboam had there built to sacrifice to his calues.

5 And he put downe the f Chemarims, whom the Kings of Iudah had founded to burne incense in the hie places, and in the cities of Iudah and about Ierusalem, and also them that burnt incense vnto Baal, to the Sunne and to the Moone & to the planets, and to all the host of heauen.

f Meaning, the Priests of Baal, which were called Chemarims, either because they ware black garments, or els were smoked with burning incense to idoles.

6 And hee brought out the g groue from the Temple of the Lord without Ierusalem vnto the valley Kedron, and burnt it in the valley Kedron, and stampt it to powder, and cast the dust thereof vpon the h graues of the children of the people.

g He remoued the groue which idolaters for deuotion had planted neere vnto the Temple, contrary to the commandement of the Lord, Deut. 16.21. or as some reade, the similitude of a groue which was hanged in the Temple.

7 And he brake downe the houses of the Sodomites, that were in the house of the Lord, where the women woue hangings for the groue.

8 Also hee brought all the Priests out of

h Both in contempt of the idoles, and reproch of them which had worshipped them in their liues.

the

the cities of Iudah, & defiled the high places where the Priestes had burnt incense, euen from Geba to Beer-sheba, and destroyed the high places of the gates that were in the entring in of the gate of Iosiua the gouernour of the citie, which was at the left hand of the gate of the citie.

9 Neuertheleſſe, the Priests of the high places [i] came not vp to the altar of the Lord in Ierusalem, saue onely they did eate of the vnleauened bread among their brethren.

10 He defiled also [k] Tophet, which was in the valley of the children of Hinnom, that no man should make his sonne or his daughter passe through the fire to Molech.

11 He put downe also the [l] horses that the kings of Iudah had giuen to the sun at the entring in of the house of the Lord, by the chamber of Nethan-melech eunuch, which was ruler of the suburbes, and burnt the charets of the sunne with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the kings of Iudah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the king breake down, and hasted thence, and cast the dust of them in the ‖ broke Kedron.

13 Moreouer the king defiled the hie places that were before Ierusalem and on the right hand of the [m] mount of corruption (which * Salomon the king of Israel had built for Ashoreth the idol of the Zidonians and for Chemosh the idole of the Moabites, and for Milchom the abomination of the children of Ammon)

14 And he brake the images in pieces, and cut downe the groues, and filled their places with the bones of men.

15 Furthermore, [n] the altar that was at Beth el, and the hie place made by Ieroboam the sonne of Nebat, which made Israel to sinne, both this altar, and also the hie place brake hee downe, and burnt the hie place, and stampt it to powder and burnt the groue.

16 And as Iosiah turned himselfe, he spied the graues that were in the mount, and sent and tooke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the word of the Lord that the [o] man of God proclaimed which cryed the same words.

17 Then he said, What title is that which I see? And the men of the citie sayd vnto him, It is the sepulchre of the man of God, which came from Iudah, and tolde these things that thou hast done to the altar of Beth-el.

18 Then said he, Let him alone: let none remoue his bones. So his bones were saued with the bones of the [p] Prophet that came from Samaria.

19 Iosiah also tooke away all the houses of the hie places, which were in the cities of Samaria, which the kings of Israel had made to anger the Lord, and did to them according to all the facts that he had done in Beth-el.

20 And he sacrificed all the Priests of the hie places, that were there, vpon the altars, and burnt mens bones vpon them, and returned to Ierusalem.

21 ¶ Then the king commanded all the people, saying, * Keepe the Passeouer vnto the Lord your God, * as it is written in the booke of this couenant.

22 And there was no Passeouer holden [q] like that from the daies of the Iudges that iudged Israel, nor in all the dayes of the Kings of Israel, and of the Kings of Iudah.

23 And in the eighteenth yeere of King Iosiah was this Passeouer celebrated to the Lord in Ierusalem.

24 Iosiah also tooke away them that had familiar spirits, and the soothsayers, and the images, and the idoles, and all the abominations that were espied in the land of Iudah and in Ierusalem, to performe the words of the * Law, which were written in the booke that Hilkiah the Priest found in the house of the Lord.

25 Like vnto him there was no king before him, that turned to the Lord with all his heart, and with all his soule, and with al his might, according to all the Law of Moses, neither after him arose there any like him.

26 Notwithstanding the Lorde turned not from the [r] fierceneſſe of his great wrath wherewith hee was angry against Iudah, because of all the prouocations wherewith Manasseh had prouoked him.

27 Therefore the Lord sayd, I will put Iudah also out of my sight, as I haue put away Israel, and will cast off this citie Ierusalem, which I haue chosen, and the house whereof I sayd, * My Name shall bee there.

28 Concerning the rest of the acts of Iosiah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

29 ¶ * In his dayes Pharaoh Necheh king of Egypt went vp against the king of Assiur to the riuer Perath. And king Iosiah [s] went against him, whom when Pharaoh saw, he slew him at Megiddo.

30 Then his seruants caried him dead from Megiddo, and brought him to Ierusalem, and buried him in his owne sepulchre. And the people of the land tooke Iehoahaz the sonne of Iosiah and anointed him, and made him king in his fathers stead.

31 * Iehoahaz was three and twenty yeere olde when hee began to reigne, and reigned three moneths in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

32 And he did euil in the sight of the Lord, according to all that his [t] fathers had done.

33 And Pharaoh Necheh put him in bonds [u] at Riblah in the land of Hamath, ‖ while he raigned in Ierusalem, and put the land to a tribute of an hundreth talents of siluer, and a talent of gold.

34 ¶ And Pharaoh Necheh made Eliakim the sonne of Iosiah King in stead of Iosiah his father, and turned his name to Iehoiakim, and tooke Iehoahaz away, which when

i Because that those which had forsaken the Lord to serue idoles, were not meete to minister in the seruice of the Lord for the instruction of others.

k Which was a valley neere to Ierusalem, and signifieth a tabret, because they smote on the tabret, while their children were buruing, that their cry should not be heard, Leuit. 18.21. where after Iosiah commanded carions to be cast in contempt thereof.

l The idolatrous kings had dedicate horses and charets to the sunne, either to cary the image thereof about as the heathen did, or els to sacrifice them, as a sacrifice most agreeable.

‖ *Or, valley.*

m That was the mount of oliues, so called, because it was full of idoles.

1. *King.* 11.7.

n Which Ieroboam had built in Israel, 1. King. 12.28, 29.

o According to the prophecie of Iaddo, 1. King. 13.2.

p Meaning the Prophet which came after him, and caused him to eate contrary to the commandement of the Lord which were both two buried in one graue, 1. King 13 31.

2. *Chron.* 35.1. 1. *esdr.* 1.1. *Exod.* 12.3. *deut.* 16.2.

q For the multitude and zeale of the people with the great preparation.

Leuit. 20.27. *deut.* 18.11.

r Because of the wicked heart of the people, which would not turne vnto him by repentance.

1. *King.* 8.29. *and* 9.3. *cha.* 21.7

2. *Chron.* 35.20.

s Because he passed thorow his countrey, he feared lest he would haue done him harme, and therefore would haue staied him, yet he consulted not with the Lord, and therefore was slaine.

2. *Chron.* 36.1, 2.

t Meaning the wicked kings before.

u Which was Antiochia in Syria called also Hamath.

‖ *Or, that hee should not reigne.*

when hee came to Egypt, died there.

35 And Iehoiakim gaue the siluer and the gold to Pharaoh, and taxed the land to giue the money, according to the commandement of Pharaoh: he leuied of euery man of the people of the land, according to his value, siluer and golde to giue vnto Pharaoh Nechoh.

36 Iehoiakim was fiue and twentie yere olde, when he began to reigne, and hee reigned eleuen yeeres in Ierusalem, his mothers name also was Zebudah the daughter of Pedaiah of Rumah.

37 And hee did euill in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIIII.

1 Iehoiakim made subiect to Nebuchad nezzar rebelleth. 3 The cause of his ruine and all Iudahs. 6 Iehoiachin reigneth. 15 Hee and his people are caried vnto Babylon. 17 Zedekiah is made king.

IN his [a] dayes came Nebuchad-nezzar king of Babel vp, and Iehoiakim became his seruant three yeere: afterward hee turned, and rebelled against him.

2 And the Lord sent against him bands of the Caldees, and bands of the Aramites, and bands of the Moabites, and bands of the Ammonites, and hee sent them against Iudah to destroy it,* according to the word of the Lord, which he spake by his seruants the Prophets.

3 Surely by the [b] commandement of the Lord came this vpon Iudah, that he might put them out of his sight for the sinnes of Manasseh, according to all that he did,

4 And for the innocent blood that hee shed, (for he filled Ierusalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the actes of Iehoiakim, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

6 So Iehoiakim [c] slept with his fathers, and Iehoiachin his sonne reigned in his stead.

7 ¶ And the king of Egypt came no more out of his land: for the king of Babel had taken from the riuer of Egypt vnto the riuer || Perath, all that pertained to the king of Egypt.

8 ¶ Iehoiachin was eightéene yeere olde when he began to reigne, and reigned in Ierusalem three moneths. His mothers name also was Nehushta, the daughter of Elnathan of Ierusalem.

9 And he did euill in the sight of the Lord, according to all that his father had done.

10 *In that time came the seruaunts of Nebuchad-nezzar king of Babel vp against Ierusalem: so the citie was besieged.

11 And Nebuchad-nezzar king of Babel came against the citie, and his seruants did besiege it.

12 Then Iehoiachin the King of Iudah [d] came out against the king of Babel, hee and his mother, and his seruants, and his princes, and his eunuches: and the king of Babel tooke him in the eight yeere [e] of his reigne.

13 *And he caried out thence al the treasures of the House of the Lord, and the treasures of the Kings house, and brake all the vessels of golde, which Salomon King of Israel had made in the Temple of the Lord as the Lord had said.

14 And hee caried away all Ierusalem, and all the princes, and all the strong men of warre, euen ten thousand into captiuitie, and all the workmen, and cunning men: so none remained sauing the poore people of the land.

15 *And he caried away Iehoiachin into Babel, and the kings mother, and the kings wiues, and his eunuches, and the mighty of the land caried he away into captiuity from Ierusalem to Babel.

16 And all the men of warre, euen seuen thousand, and carpenters, and locksmiths a thousand: all that were strong and apt for warre, did the king of Babel bring to Babel captiues.

17 ¶ *And the king of Babel made Mattaniah his vncle king in his stead, and changed his name to Zedekiah.

18 Zedekiah was one and twenty yeeres old when he began to reigne, and he reigned eleuen yeeres in Ierusalem. His mothers name was also Hamutal the daughter of Ieremiah of Libnah.

19 And hee did euill in the sight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainly the wrath of the Lord was against Ierusalem & Iudah vntill he cast them out of his [f] sight. And Zedekiah rebelled against the king of Babel.

CHAP. XXV.

1 Ierusalem is besieged of Nebuchad-nezzar, and taken. 7 The sonnes of Zedekiah are slaine before his eyes, and after are his owne eyes put out. 21 Iudah is brought to Babylon. 25 Gedaliah is slaine. 27 Iehoiachin is exalted.

AND* in the [a] ninth yere of his reigne, the [b] tenth moneth, and tenth day of the moneth, Nebuchad-nezzar king of Babel came, he, and all his hoste against Ierusalem, and pitched against it, and they built || forts against it round about it.

2 So the citie was besieged vnto the eleuenth yeere of king Zedekiah.

3 And the ninth day of the moneth the famine was [c] sore in the city, so that there was no bread for the people of the land.

4 Then the citie was broken vp, and all the men of warre fled by night, by the way of the [d] gate, which is betweene two wals that was by the kings garden: now the Caldees were by the citie round about: and the King went by the way of the wildernes.

5 But the army of the Caldees pursued after the king, and tooke him in the deserts of Iericho, and all his hoste was scattered from him.

6 Then they tooke the king, & caried him vp to the king of Babel to Riblah, where they [e] gaue iudgement vpon him.

7 And they slew the sonnes of Zedekiah before

a In the end of the third yere of his reigne, and in the beginning of the fourth, Dan. 1.1.

Chap. 20.17. and 23.27.

b Though God vse these wicked tyrants to execute his iust iudgements, yet they are not to be excused, because they proceeded of ambition and malice.

c Not that hee was buried with his fathers, but hee died in the way, as they led him prisoner toward Babylon, reade Ier. 22.18.

|| *Or, Euphrates.*

Dan. 1.1.

d That is, yeelded himselfe vnto him by the counsell of Ieremie.

e In the reigne of the king of Babylon.

Chap 20.17. Isa. 39.6.

2. Chron. 36.10. Ester 2.6.

Iere. 37.1. and 52.1.

f Out of Ierusalem and Iudah into Babylon.

Ierem. 39.1. and 52.4.

a That is, of Zedekiah.

b Which the Hebrewes call Tebet, and it conteineth part of December, and part of Ianuary.

|| *Or, a mount.*

c In so much that the mothers did eate their children, Lamen. 4.10.

d Which was a posterne doore, or some secret gate to issue out at.

e Or, condemned him for his periury and treason, 2. Chro. 36.13.

before his eyes, and put out the eyes of Zedekiah, and bound him in chaines, and caried him to Babel.

8 ¶ And in the fift moneth, and [f] seuenth day of the moneth, which was the nineteenth yeere of King Nebuchad-nezzar King of Babel, came Nebuzar-adan || chiefe steward and seruant of the king of Babel, to Ierusalem,

9 And burnt the house of the Lord, and the Kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe steward, brake downe the walles of Ierusalem round about.

11 And the rest of the people that were left in the citie, and those that were fled and [g] fallen to the king of Babel with the remnant of the multitude, did Nebuzar adan chiefe steward cary away captiue.

12 But the chiefe steward left of the poore of the land to dresse the vines, and to till the land.

13 * Also the pillars of brasse that were in the house of the Lord, and the bases, and the brasen Sea that was in the house of the Lord, did the Caldees breake, and caried the brasse of them to Babel.

14 The pots [h] also and the besomes, and the instruments of musicke, and the incense dishes, and all the vessels of brasse that they ministred in, tooke they away.

15 And the ashe pannes, and the basens, and all that was of gold, and that was of siluer, tooke the chiefe steward away,

16 With the two pillars, one Sea, and the bases, which Salomon had made for the house of the Lord: the brasse of all these vessels was without weight.

17 * The height of the one pillar was eighteene cubites, and the chapiter thereon was brasse, and the height of the chapiter was with networke three cubites, and pomegranates vpon the chapiter round about, all of brasse, and likewise was the second pillar with the networke.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the [i] second Priest, and the three keepers of the dore.

19 And out of the citie hee tooke an Eunuch that had the ouersight of the men of warre, and [k] fiue men of them that were in the Kings presence, which were found in the citie, and Sopher captaine of the hoste, who mustered the people of the land, & threescore men of the people of the land, that were found in the citie.

20 And Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

21 And the king of Babel smote them: and slew them at Riblah in the land of Hamath. So Iudah was caried away captiue out of his owne land.

22 * Howbeit there remained people in the land of Iudah, whom Nebuchad-nezzar king of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

23 Then when all the captaines of the hoste, and their men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ishmael the sonne of Nethaniah, and Iohanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophathite, and Iaazaniah the sonne of Maachathi, they and their men.

24 And Gedaliah [l] sware to them, and to their men, and said vnto them, Feare not to be the seruants of the Caldees: dwell in the land, and serue the king of Babel, and ye shall be well.

25 * But in the seuenth moneth Ishmael the sonne of Nethaniah the sonne of Elishama of the kings seede came, and tenne men with him, and smote Gedaliah, and he died, and so did hee the Iewes and the Caldees that were with him at Mizpah.

26 Then all the people both small and great, and the captaines of the armie arose, and came to [m] Egypt: for they were afraid of the Caldees.

27 Notwithstanding in the seuen and thirtieth yeere after [n] Iehoiachin King of Iudah was caried away, in the twelft moneth and the seuen and twentieth day of the moneth, Euil-merodach king of Babel in the yeere that he began to reigne, did lift vp the head of Iehoiachin king of Iudah out of the prison,

28 And spake kindly to him, and set his throne aboue the throne of the Kings that were with him in Babel,

29 And changed his prison garments: and hee did continually eate bread before him, all the dayes of his life.

30 And his [o] portion was a continuall portion giuen him by the King, euery day a certaine, all the dayes of his life.

f Ieremie writeth chap.52.12. the tenth day, because the fire continued from the seuenth day to the tenth.

|| Or, captaine of the guard.

g While the siege endured.

Chap.20.17. iere.27.22.

h Of these reade Exod.27.3.

1 King.7.15. iere.52.21. 2 chro.3.15.

i That is, one appointed to succeede in the high Priests roome, if hee were sicke, or els otherwise letted.

k Ieremie maketh mention of seuen, but here he speaketh of them that were the chiefest.

Jere.40.5,9.

l That is, he did exhort them in the Name of the Lord, according to Ieremies counsell, to submit themselues to Nebuchad-nezzar, seeing it was the reuealed will of the Lord. Iere.40.9.

m Contrary to Ieremies counsell, Iere.40.41, 42, and 43.

n Thus long was he, his wife and his children in Babylon, whō Nebuchad-nezzars sonne after his fathers death preferred to honour: thus by Gods prouidence the seede of Dauid was reserued euen vnto Christ.

o Meaning, that he had an ordinarie in the Court.

¶ The first booke of the † Chronicles, of || Paralipomenon.

THE ARGVMENT.

THe Iewes comprehend both these bookes in one, which the Greeians, because of the length diuide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But these are not those bookes of Chronicles which are so often mentioned in the bookes of the Kings of Iudah and Israel, which did at large set forth the storie of both the Kingdomes, and afterward perished in the captiuity: but an abridgement of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first

† Ebr. words of dayes.

|| Or, of things omitted, to wit, in the bookes of the Kings.

first booke containeth a briefe rehearsall of the children of Adam vnto Abraham, Izhak, Iaakob, and the twelue Patriarkes, chiefly of Iudah and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth foorth more amply his acts, both concerning ciuill gouernement, and also the administration, and care of things concerning religion, for the good successe whereof he reioyceth, and giueth thankes to the Lord.

CHAP. I.

1 *The genealogie of Adam and Noah untill Abraham,* 27 *And from Abraham to Esau.* 35 *His children.* 43 *Kings and Dukes came of him.*

ADam, [a] Sheth, Enosh,
2 Kenan, Mahalaleel, Iered,
3 Henoch, Methushelah, Lamech,
4 Noah, [b] Shem, Ham, and Japheth.
5 ¶ * The sonnes of Japheth were Gomer, and Magog, & Madai, and Iauan, and Tubal, and Meshech, and Tiras.
6 And the sonnes of Gomer, * Ashchenaz, and ‖ Iphath, and Togarmah.
7 Also the sonnes of Iauan, Elishah, and Tarshishah, Kittim, and ‖ Dodanim.
8 ¶ The sonnes of Ham were Cush and Mizraim, Put and Canaan.
9 And the sonnes of Cush, Seba, and Hauilah, and Sabta, and Raamah, & Sabtecha. Also the sonnes of Raamah were Sheba and Dedan.
10 And Cush begate [c] Nimrod, who began to be mightie in the earth.
11 And Mizraim begate Ludim and Anamim, Lehabim, and Naphtuhim:
12 Pathrusim also, & Casluhim, of whom came the Philistims, and Caphtorim.
13 Also Canaan begate Zidon his first borne, and Heth,
14 And the Iebusite, and the Amorite, and the Girgashite,
15 And the Hiuite, and the Arkite, and the Sinite,
16 And the Aruadite, and the Zemarite, and the Hamathite.
17 ¶ * The sonnes of Shem were Elam and Ashur, and Arpachshad, and Lud, and [d] Aram, and Uz, and Hul, and Gether, and Meshech.
18 Also Arpachshad begate Shelah, and Shelah begate [e] Eber.
19 Unto Eber also were borne two sons: the name of the one was Peleg: for in his dayes was the earth diuided: and his brothers name was Ioktan.
20 Then Ioktan begate Almodad and Sheleph, and Hazermaueth, and Ierah,
21 And Hadoram and Uzal, & Diklah,
22 And Ebal, and Abimael, and Sheba,
23 And Ophir, and Hauilah, and Iobab: all these were the sonnes of Ioktan.
24 [f] Shem, [g] Arpachshad, Shelah,
25 Eber, Peleg, Rehu,
26 Serug, Nahor, Terah,
27 * Abram, which is Abraham.
28 ¶ The sonnes of Abraham were Izhak, and Ishmael.
29 These are their generations. * The eldest sonne of Ishmael was Nebaioth, and Kedar, and Adbeel, and Mibsam,
30 Mishma, and Dumah, Massa, ‖ Hadad, and Tema.
31 Ietur, Naphish, and Kedemah: these are the sonnes of Ishmael.
32 ¶ And Keturah Abrahams [h] concubine bare sonnes, Zimran, and Iokshan, and Medan, and Midean, and Ishbak, & Shuah: and the sonnes of Iokshan, Sheba, and Dedan.
33 And the sons of Midian were Ephah, and Epher, and Henoch, and Abida, & Eldaah: * all these are the sonnes of Keturah.
34 * And Abraham begate Izhak: the sonnes of Izhak, Esau, and Israel.
35 ¶ The sonnes of Esau were [i] * Eliphaz, Reuel, and Ieush, and Iaalam, and Korah.
36 The sonnes of Eliphaz, Teman, and Omar, ‖ Zephi, and Gatam, Kenaz, and * Timna, and Amalek.
37 The sonnes of Reuel, Nahath, Zerah, Shammah, and Mizzah.
38 And the sonnes of [l] Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon and Ezer, and Dishan.
39 And the sonnes of Lotan, Hori, and Homam, and Timna Lotans sister.
40 The sonnes of Shobal were Alian, and Manahath, and Ebal, Shephi, and Onam. And the sonnes of Zibeon, Aiah, and Anah.
41 The sonne of Anah was Dishon. And the sonnes of Dishon, Amran, and Eshban, Ithran, and Cheran.
42 The sonnes of Ezer were Bilhan, and Zaauan, and Iaakan. The sonnes of Dishon, were Uz, and Aran.
43 ¶ And these were the [m] Kings that reigned in the land of Edom, before a King reigned ouer the children of Israel, to wit, Bela the sonne of Beor, and the name of his citie was Dinhabah.
44 Then Bela died, & Iobab the sonne of Zerah, [n] of Bozrah reigned in his stead.
45 And when Iobab was dead, Hushham of the land of the Temanites reigned in his stead.
46 And when Hushham was dead, Hadad the sonne of Bedad, which smote Midian in the field of Moab, reigned in his stead, and the name of his citie was Auith.
47 So Hadad died, and Samlah of Mashrekah reigned in his stead.
48 And Samlah died, and Shaul of Rehoboth by the riuer reigned in his stead.
49 And when Shaul was dead, Baalhanan the sonne of Achbor reigned in his stead.
50 And Baal-hanan died, and Hadad reigned in his stead, and the name of his citie was ‖ Pai, and his wiues name Mehetabel the daughter of Matred the daughter of Mezahab.
51 Hadad died also: & there were dukes in Edom, Duke Timna, Duke ‖ Aliah, Duke

a Meaning, that Sheth was Adams sonne, and Enosh Sheths sonne.
b It had bene sufficient to haue named Shem, of whom came Abraham and Dauid, but because the world was restored by these three, mention is also made of Ham & Iapheth.
Gen. 10.2.
‖ *Or, Riphath.*
‖ *Or, Rodanim.*
c Who first did list vp himselfe aboue others, Gen. 10.8.
Gen. 10.22. *and* 11.10.
d Of whō came the Syrians, and therfore they are called Aramites thorowout all the Scriptures.
e Of him came the Hebrewes, which were afterward called Israelites of Israel, which was Iakob: and Iewes of Iudah, because of the excellencie of that tribe.
f He repeateth Shem againe, because he would come to the stocke of Abraham.
g Who came of Shem, and of him Shelah.
Gen. 11.26. *and* 17.5. *and* 21.2.
Gen. 25.13.
h Reade Gen. 25.2.
Gen. 25.4.
Gen. 21.2.
i These were borne of three diuers mothers, reade Gen. 36.4
Gen. 36.9.
‖ *Or, Zepho.*
k Which was Eliphas concubine: reade Gen. 36.12.
l He is also called Seir the Horite, which inhabited mount Seir, Gen. 36.20.
m He maketh mention of the Kings that came of Esau, according to Gods promise made to Abraham concerning him, that Kings should come of him. These eight kings reigned one after another in Idumea vnto the time of Dauid, who conquered their countrey.
n Which was the principall citie of the Edomites.
‖ *Or, Pau.*
‖ *Or, Alvah.*

Duke Iethetb,
52 Duke Aholibamah, Duke Elah, Duke Pinon,
53 Duke Kenaz, Duke Teman, Duke Mibzar,
54 Duke Magdiel, Duke Iram: these were the Dukes of Edom.

CHAP. II.

1 *The genealogie of Iudah vnto Ishai the father of Dauid.*

THese are the sonnes of Israel, * Reuben, Simeon, Leui, and Iudah, Issachar, and Zebulun,
2 Dan, Ioseph, and Beniamin, Naphtali, Gad, and Asher.
3 * The sonnes of [a] Iudah, Er, & Onan, and Shelah. These three were borne to him of the daughter of Shua the Canaanite: but Er the eldest sonne of Iudah, was euill in the sight of the Lord, and he slew him.
4 * And Thamar his daughter in law bare him Pharez, and Zerah: so all the sons of Iudah were fiue.
5 * The sonnes of Pharez, Hezron, and Hamul.
6 The sonnes also of Zerah, were ‖ Zimri, and [b] Ethan, and Heman, and Calcol, and Dara, which were fiue in all.
7 And the sonne of Carmi, ‖ * Achar that troubled Israel, transgressing in the thing excommunicate.
8 The sonne also of Ethan, Azariah.
9 And the sonnes of Hezron that were borne vnto him, Ierahmeel, and [c] Ram and Chelubai.
10 And Ram begate Aminadab, and Aminadab begat Nahshon [d] prince of the children of Iudah,
11 And Nahshon begate Salma, & Salma begat Boaz,
12 And Boaz begate Obed, and Obed begate ‖ Ishai,
13 * And Ishai begate his eldest sonne Eliab, and Abinadab the second, and ‖ Shimma the third,
14 Nathaneel the fourth, Raddai the fift,
15 Ozem the sixt, and Dauid the seuenth,
16 Whose sisters were Zeruiah and Abigail. And the sonnes of Zeruiah, Abishai, and Ioab, and Asahel.
17 And Abigail bare Amasa: and the father of Amasa was Iether an Ishmaelite.
18 ¶ And [e] Caleb the sonne of Hezron begate Ierioth of Azubah his wife, and her sonnes are these, Iesher, and Shobab, and Ardon.
19 And when Azubah was dead, Caleb tooke vnto him Ephrath, which bare him Hur.
20 * And Hur begate Uri, and Uri begate Bezaleel.
21 And afterward came Hezron to the daughter of Machir the father of [f] Gilead, and tooke her when he was threescore yeere old, and she bare him Segub.
22 And Segub begate Iair, which had three and twenty cities in the land of Gilead.
23 And Geshur with Aram tooke the townes of Iair [g] from them, and Kenath and the townes thereof, euen threescore cities. All these were the sonnes of Machir, the father of Gilead.
24 And after that Hezron was dead, at [h] Caleb Ephratah, then Abiah Hezrons wife bare him also Ashur the [i] father of Tekoa.
25 And the sonnes of Ierahmeel the eldest sonne of Hezron, were Ram the eldest, then Bunah, and Oren, and Ozem, and Ahiah.
26 Also Ierahmeel had another wife named Atarah, which was the mother of Onam.
27 And the sonnes of Ram the eldest sonne of Ierahmeel were Maaz, and Iamin, and Ekar,
28 And the sonnes of Onam were Shammai, and Iada. And the sonnes of Shammai, Nadab, and Abishur.
29 And the name of the wife of Abishur was called Abihail, and she bare him Ahban and Molid.
30 The sonnes also of Nadab were Seled and Appaim: but Seled died without children.
31 And the sonne of Appaim was Ishi, and the sonne of Ishi, Sheshan, and the son of Sheshan, [k] Ahlai.
32 And the sonnes of Iada the brother of Shammai were Iether, and Ionathan: but Iether died without children.
33 And the sonnes of Ionathan were Peleth and Zaza. These were the sonnes of Ierahmeel.
34 And Sheshan had no sons but daughters. And Sheshan had a seruant that was an Egyptian, named Iarha.
35 And Sheshan gaue his daughter to Iarha his seruant to wife, and she bare him Attai.
36 And Attai begate Nathan, and Nathan begate Zabad,
37 And Zabad begate Ephlal, & Ephlal begate Obed,
38 And Obed begate Iehu, and Iehu begate Azariah,
39 And Azariah begate Helez, and Helez begate Eleasah,
40 And Eleasah begate Sisamai, and Sisamai begate Shallum,
41 And Shallum begate Iekamiah, and Iekamiah begate Elishama.
42 Also the sonnes of Caleb, the brother of Ierahmeel were Mesha his eldest sonne, which was the [l] father of Ziph: and the sonnes of Mareshah the father of Hebron.
43 And the sonnes of Hebron were Korah, and Tappuah, and Rekem & Shema.
44 And Shema begate Raham the father of Iorkoam: and Rekem begat Shammai.
45 The sonne also of Shammai was Maon: and Maon was the father of Bethzur.
46 And Ephah a [m] concubine of Caleb bare Haran and Moza, and Gazez: Haran also begate Gazez.
47 The sonnes of Iahdai were Regem, and Iotham, and Geshan, and Pelet, and Ephah, and Shaaph.
48 Calebs concubine Maachah bare Sheber,

Gen. 29. 32. and 30. 5. and 35. 18. Gen. 38. 3. & 46. 12. chap. 4. 1.

a Though Iudah was not Iaakobs eldest sonne, yet he first beginneth at him, because he would come to the genealogie of Dauid of whom came Christ.

Gen. 38. 29. matth. 1. 3. Ruth. 4. 18.

‖ Or, Zabdi.

b Of these reade 1. King. 4. 31.

‖ Or, Achan. Iosh. 7. 1.

c Whom Saint Matthew calleth Aram, Mat. 1. 3.

d That is, chiefe of the family.

‖ Or, Iesse. 1. Sam. 16. 19. and 17. 12.

‖ Or, Shamnah.

e Who was called Chelubai, the sonne of Hezron, vers. 9.

Exod. 31. 2.

f Who was prince of mount Gilead, reade Num. 32. 40.

g That is, the Geshurites, and Syrians tooke the townes from Iair's children.

h Which was a towne named of the husband and wife, called also Beth-lehem Ephratah.

i Meaning, the chiefe & prince.

k Who died whiles his father was aliue, and therefore it is said vers. 34. that Sheshan had no sonnes.

l That is, the chiefe gouernour or prince of the Ziphimes, because the prince ought to haue a fatherly care and affection towards his people.

m This difference was betweene the wife and the concubine, that the wife was taken with certaine solemnities of mariage, and her children did inherite: the concubine had no solemnities in mariage, neither did her children inherite, but had a portion of goods or money giuen them.

Sheber, and Tirhanah.

49 She bare also Saaph, the father of Madmannah, and Sheua the father of Machbenah, and the father of Gibea. * And Achsah was Calebs daughter.

Iosh. 15. 17.

50 ¶ These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephratah, Shobal the father of Kiriath-iearim.

51 Salma the father of Beth-lehem, and Hareph the father of Beth-gader.

52 And Shobal the father of Kiriath-iearim had sonnes, and he || was the ouerseer of halfe Hammenoth.

|| Or, he that saw the halfe, because the prince ought to ouersee his subiects.

53 And the families of Kiriath-iearim were the Ithrites, and the Puthites, and the Shumathites, and the Mishraites. of them came the Zareathites, and the Eshtaulites.

54 The sonnes of Salma of Beth-lehem, and the Netophathite, the n crownes of the house of Ioab, and || halfe the Manahthites and the Zorites,

n Meaning the chiefe and principall.

|| Or, the Zoritos. the halfe of the Manahthites.

55 And the families of the o Scribes dwelling at Iabez, the Tirathites, the Shimmeathites, the Shuchathites, which are the p Kenites, that came of Hammath the father of the house of Rechab.

o Which were men learned and expert in the law.

p Reade Numb. 10. 29. and iudg. 1. 16.

CHAP. III.

1 The genealogie of Dauid, and of his posteritie vnto the sonnes of Iosiah.

THese also were the sonnes of a Dauid, which were borne vnto him in Hebron: the eldest Amnon of Ahinoam the Iezreelitesse: the second b Daniel of Abigail the Carmelitesse.

a He returneth to the genealogy of Dauid, to shew that Christ came of his stocke.

b Which 2. Sam. 3. 3. is called Cheleab, borne of her that was Nabals wife the Carmelite.

2 The third Abialom the sonne of Maachah daughter of Talmai king of Geshur: the fourth Adonijah the sonne of Haggith:

3 The fifth Shephatiah of Abital: the sixt Ithream by Eglah his wife.

4 These six were borne vnto him in Hebron: and there hee reigned seuen yeere and six moneths: and in Ierusalem hee reigned three and thirty yeere.

5 And these foure were borne vnto him in Ierusalem, Shimea, and Shobab, and Nathan, and Salomon of c Bathshua the daughter of Ammiel:

c Called also Bathsheba the daughter of Eliam: so they gaue them diuers names.

6 Ibhar also, and d Elishama, and Eliphalet,

d Elishama, or Elishua, 2. Sam. 5. 16. and Eliphelet died, and Dauid named those sonnes, which were next borne by the same names: in the booke of Kings his children are mentioned which were aliue, & here both they were aliue and dead.

7 And Nogah, and Nepheg, and Iaphia,

8 And Elishama, and Eliada, and Eliphelet, nine in number.

9 These are all the sonnes of Dauid, besides the sonnes of the concubines, and Thamar their sister.

10 ¶ And Salomons sonne was Rehoboam, whose sonne was Abiah, and Asa his sonne, and Iehoshaphat his sonne,

11 And Ioram his sonne, and Ahaziah his sonne, and Ioash his sonne,

12 And Amaziah his sonne, and Azariah his sonne, and Iotham his sonne,

13 And Ahaz his sonne, and Hezekiah his sonne, and Manasseh his sonne,

14 And Amon his sonne, and Iosiah his sonne.

15 ¶ And of the sonnes of Iosiah, the e eldest was || Iohanan, the second Iehoiakim, the third Zedekiah, and the fourth Shallum.

e So called, because he was preferred to the dignitie royal before his brother Iehoiakim which was the elder.

|| Or, Iehoahaz, 2. King. 23. 30.

16 And the sonnes of Iehoiakim were Ieconiah his sonne, and Zedekiah his sonne.

17 And the sonnes of Ieconiah, Assir, and Shealtiel his sonne:

18 Malchiram also and Pedaiah, and Shenazar, Iecamiah, Hoshama, and Nedabiah.

19 And the sonnes of Pedaiah were f Zerubbabel, and Shimei: and the sonnes of Zerubbabel were Meshullam, and Hananiah, and Shelomith their sister.

f Saint Matthew saith that Zorobabel was sonne of Zalathiel, meaning that he was his nephew according to the Ebrew speach: for he was Pedaiahs sonne.

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, and Iushabhesed, fiue in number.

21 And the sonnes of Hananiah were Pelatiah, and Iesaiah: the sonnes of Rephaiah, the sonnes of Arnan, the sonnes of Obadiah, the sonnes of Shechaniah.

22 And the sonne of Shechaniah was Shemaiah: and the sonnes of Shemaiah were Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

g So that Shemaiah was Shechaniahs naturall sonne, and the other fiue his nephewes, and in all were sixe.

23 And the sonnes of Neariah were Elioenai, and Hezekiah, and Azrikam, three.

24 And the sonnes of Elioenai were Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Iohanan, and Delaiah, and Anani, seuen.

CHAP. IIII.

1 The genealogie of the sonnes of Iudah, 5 of Ashur, 9 of Iabez, and his prayer, 11 of Chelub, 24 and Simeon: their habitations, 34 and conquests.

THe a sonnes of Iudah were b Pharez, Hezron, and Carmi, and Hur, and Shobal.

a Meaning, they came of Iudah, as nephewes and kinsemen: for onely Pharez was his naturall sonne. *Gen 38. 29. and 46. 12. chap. 2. 4.*

b The first borne of his mother, & not the eldest sonne of his father.

2 And Reaiah the sonne of Shobal begate Iahath, and Iahath begate Ahumai, and Lahad: these are the families of the Zoreathites.

3 And these were of the father of Etam, Iezreel, and Ishma, & Idbash: and the name of their sister was Hazelelponi.

4 And Penuel was the father of Gedor, and Ezer the father of Hushah: these are the sonnes of Hur the b eldest sonne of Ephratah, the father of Beth lehem.

5 But Ashur the father of Tekoa had two wiues, Helcah, and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haashtari: these were the sonnes of Naarah.

7 And the sonnes of Helcah were Zereth, Iezohar, and Ethnan.

8 Also Coz begate Anub, and Zobebah, and the families of Aharhel the sonne of Harum.

9 But Iabez was more honourable then his brethren: and his mother called his name c Iabez, saying, Because I bare him in sorrow.

c Otherwise called Othniel, Iudg. 1. 13.

10 And Iabez called on the God of Israel, saying, If thou wilt blesse me in deede, and enlarge my coastes, and d if thine hand bee with mee, and thou wilt saue me to be deliuered from euill, that I be not hurt. And God granted the thing that he asked.

d It is to be vnderstood, that then he would accomplish his vow which he made.

11 ¶ And Chelub the brother of Shuah begate Mehir, which was the father of Eshton.

12 And

12 And Eshton begate Beth-rapha, and Paseah, and Tehinnah, the father of the citie of Nahash: these are the men of Rechab.

13 ¶ And the sonnes of Kenaz were Othniel and Seraiah, and the sonne of Othniel, Hathath.

14 And Meonothai begat Ophrah. And Seraiah begate Ioab the [e] father of the valley of craftesmen: for they were craftesmen.

15 ¶ And the sonnes of Caleb the sonne of [f] Iephunneh were Iru, Elah, and Naam. And the sonne of Elah was Kenaz.

16 And the sonnes of Iehaleel were Ziph, and Ziphah, Tiria, and Azareel.

17 And the sonnes of Ezrah were Iether and Mered, and Epher, and Ialon, and hee begat Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 Also his ‖ wife Iehudiah bare Iered the father of Gedor, and Heber the father of Socho, and Iekuthiel the father of Zanoah: and these are the sonnes of Bithiah the daughter of Pharaoh, ‖ which Mered tooke.

19 And the sonnes of the wife of Hodiah the sister of Naham the father of Keilah were the Garmites: and Eshtemoa the Maachathite.

20 And the sonnes of Shimon were Amnon and Rinnah, Ben-hanam and Tilon. And the sonnes of Ishi were Zoheth, and Ben-zoheth.

21 ¶ * The sonnes of Shelah, the sonne of Iudah were Er the father of Lecah, and Laadah the father of Mareshah, & the families of the housholds of them that wrought fine linnen in the house of Ashbea.

22 And Iokim and the men of Chozeba and Ioash, and Saraph, which had the dominion in Moab, & ‖ Iashubi Lehem. These also are ancient things.

23 These were potters, and dwelt among plants and hedges: [g] there they dwelt with the king for his worke.

24 ¶ * The sonnes of Simeon were Nemuel, and Iamin, Iarib, Zerah, and [h] Shaul.

25 Whose sonne was Shallum, & his son Mibsam, and his sonne Mishma.

26 And the sonnes of Mishma, Hamuel was his sonne, Zacchur his sonne, and Shimei his sonne.

27 And Shimei had sixteene sonnes, and five daughters, but his brethren had not many children, neither was all their familie like to the children of Iudah in multitude.

28 And they dwelt at [i] Beer-sheba, and at Moladah, and at Hazar Shual,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth marcaboth, and at Hazar Susim, at Beth-biri, and at Shaaraim: these were their cities vnto the reigne of [k] Dauid.

32 And their townes were Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities.

33 And all their townes that were round about these cities vnto Baal. These are their habitations, and the declaration of their genealogie.

34 And Meshobab and Iamlech, and Ioshah the sonne of Amashiah,

35 And Ioel and Iehu the sonne of Ioshibiah, the sonne of Seraiah, the sonne of Asiel,

36 And Elioenai, and Iaakobah, and Ieshohaiah, and Asaiah, and Adiel, and Iesimiel, and Benaiah,

37 And Ziza the sonne of Shiphei, the sonne of Allon, the sonne of Iedaiah, the sonne of Shimri, the sonne of Shemaiah.

38 These were famous Princes in their families, and increased greatly their fathers houses.

39 And they [l] went to the entring in of Gedor, euen vnto the East side of the valley, to seeke pasture for their sheepe.

40 And they found fat pasture and good, and a wide land both quiet and fruitful: for they of Ham had dwelt there before.

41 And these described by name, came in the dayes of Hezekiah king of Iudah, and smote their tents, and the inhabitants that were found there, and destroyed them vtterly vnto this day, and dwelt in their roume, because there was pasture there for their sheepe.

42 And besides these, five hundreth men of the sonnes of Simeon went to mount Seir, and Pelatiah, and Neariah, and Rophaiah, and Vzziel the sonnes of Ishi were their captaines,

43 And they smote the rest of Amalek that had [m] escaped, and they dwelt there vnto this day.

e The Lord of that valley where the Artificers worke.

f Called also Esron.

‖ Or, she bare, meaning the second wife of Ezra.

‖ Or, of whom hee had Mered.

Gen. 38. 2, 3, 5.

‖ Or, of the inhabitants of Lehem.

g They were King Dauids gardiners, and serued him in his workes. Gen. 46. 10. exod. 6. 15.

h His sonne Obad is here omitted.

i These cities belonged to the tribe of Iudah, Iosh. 19. 1. and were giuen to the tribe of Simeon.

k Then Dauid restored them to the tribe of Iudah.

l For the tribe of Simeon was so great in number, that in the time of Ezekiah they sought new dwellings vnto Gedor, which is in the tribe of Dan.

m And were not slaine by Saul and Dauid.

CHAP. V.

1 The birthright taken from Reuben and giuen to the sonnes of Ioseph. 3 The genealogie of Reuben, 11 and Gad, 23 And of the halfe tribe of Manasseh.

THE sonnes also of Reuben the eldest sonne of Israel (for hee was the eldest, * but had defiled his fathers bed, therefore his birthright was giuen vnto the [a] sonnes of Ioseph the sonne of Israel, so that the genealogie is not reckoned after his birthright.

2 For Iudah preuailed aboue his brethren, and of him came [b] the Prince, but the birthright was Ioseph's.)

3 * The sons of Reuben the eldest sonne of Israel, were Hanoch and Pallu, Hezron and Carmi.

4 The sonnes of Ioel, Shemaiah his sonne, Gog his sonne, and Shimei his sonne,

5 Michah his sonne, Reaiah his sonne, and Baal his sonne,

6 Beerah his sonne, whom Tilgath Pilneeser king of Ashur [c] carried away: he was a Prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogie of their generations, Ieiel and Zechariah were the chiefe.

8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Ioel, which dwelt in [d] Aroer, euen vnto Nebo and Baal-meon.

9 Also

Gen. 35. 22. and 49. 4.

a Because they were made two tribes, they had a double portion.

b That is, he was the chiefest of all the tribes, according to Iaakobs prophesie, Gen. 49. 8 & because Christ should come of him. Gen. 46. 9. exod. 6. 14. numb. 26. 5.

c To wit, in the time of Vzziah King of Israel, 2. King. 15. 29.

d These places were beyond Iorden toward the East in the land giuen to the Reubenites.

9 Also eastward he inhabited vnto the entring in of the wildernesse from the riuer ‖ Perath: for they had much cattell in the land of Gilead.

‖ Or, Euphrates.

10 And in the dayes of Saul they warred with the [e] Hagarims, which fell by their hands; and they dwelt in their tents in all the East parts of Gilead.

e The Ishmaelites that came of Hagar Abrahams concubine.

11 ¶ And the children of Gad dwelt ouer against them in the land of Bashan, vnto Salchah.

12 Joel was the chiefest, and Shapham the second, but Jaani and Shaphat were in Bashan.

13 And their brethren of the house of their fathers were Michael, and Meshullam, and Sheba, and Zorai, and Jacan, and Zia, and Eber, seuen.

14 These are the children of Abihail, the sonne of Huri, the sonne of Jaroah, the sonne of Gilead, the sonne of Michael, the sonne of Jeshishai, the sonne of Jahdo, the sonne of Buz.

15 Ahi the sonne of Abdiel, the sonne of Guni was chiefe of the houshold of their fathers.

16 And they dwelt in Gilead in [f] Bashan, and in the townes thereof, and in all the suburbs of Sharon, by their borders.

f Both the whole countrey and one peculiar citie were called by this name Bashan.

17 All these were reckoned by genealogies, in the dayes of Iotham king of Judah, and in [p] dayes of Ierobeam king of Israel.

18 ¶ The sonnes of Reuben and of Gad, and of halfe the tribe of Manasseh of those that were valiant men, able to beare shield and sword, and to draw a bow, exercised in warre, were foure and fortie thousand seuen hundreth and threescore, that went out to the warre.

19 And they made warre with the Hagarims, with [g] Ietur, and Naphish, and Nodab.

g These twaine were the sonnes of Ishmael, Gen. 25.15.

20 And they were [h] holpen against them, and the Hagarims were deliuered into their hand, and all that were with them: for they cryed to God in the battell, and he heard them because they trusted in him.

h To wit, by the Lord, that gaue them the victory.

21 And they led away their cattell, euen their camels fiftie thousand, and two hundreth and fiftie thousand sheepe, and two thousand asses, and of ‡ persons a hundreth thousand.

‡ Ebr. soules of men.

22 For many fell downe wounded, because the warre was of God. And they dwelt in their steads vntill the [i] captiuitie.

i Meaning, the captiuitie of the ten tribes vnder Tilgath Pilneeser.

23 And the children of the halfe tribe of Manasseh dwelt in the land, from Bashan vnto [k] Baal Hermon, and Senir, and vnto mount Hermon: for they increased.

k Otherwise called Baal-gad.

24 And these were the heads of the households of their fathers, euen Epher and Ishi, and Eliel and Azriel, and Jeremiah, and Hodauiah, and Jahdiel, strong men, valiant and famous, heads of the households of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land whom God had destroyed before them.

26 And the God of Israel [l] stirred vp the spirit of Pul king of Ashur, and the spirit of Tilgath Pilneeser king of Ashur, and he caried them away: euen the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and brought them vnto * Halah, and Habor, and Hara, and to the riuer Gozan, vnto this day.

l Thus God stirred vp the wicked, and vsed them as instruments to execute his iust iudgement against sinners, although they were led with malice and ambition.

* 2. King. 18. 11.

CHAP. VI.

1 The genealogie of the sonnes of Leui. 31 Their order in the ministery of the Tabernacle. 49 Aaron and his sonnes Priests. 54. 57 Their habitations.

THe sonnes of Leui were Gershon, Kohath, and Merari.

2 * And the sonnes of Kohath, Amram, Izhar, and Hebron, and Uzziel.

* Gen. 46. 11. exod. 6. 16. chap. 23. 12.

3 And the children of Amram, Aaron, and Moses, and Miriam. And the sonnes of Aaron, * Nadab, and Abihu, and * Eleazar, and Ithamar.

* Leuit. 10. 1. Num. 20. 25.

4 Eleazar begate Phinehas, Phinehas begate Abishua,

5 And Abishua begat Bukki, and Bukki begate Uzzi,

6 And Uzzi begate Zerahiah, and Zerahiah begate Meraioth,

7 Meraioth begat Amariah, and Amariah begate Ahitub,

8 And Ahitub begate [a] Zadok, and Zadok begate Ahimaaz,

a Which was his Priest after that Abiathar was deposed according to the prophesie of Eli the Priest, 1. Sam. 2. 31, 35.

9 And Ahimaaz begate Azariah, and Azariah begate Johanan,

10 And Johanan begate Azariah (it was he that was [b] Priest in the house that Salomon built in Ierusalem)

b And did valiantly resist king Vzziah, who would haue vsurped the Priests office, 2. Chron. 26. 17, 18.

11 And Azariah begate Amariah, and Amariah begate Ahitub,

12 And Ahitub begat Zadok, and Zadok begate Shallum,

13 And Shallum begate Hilkiah, & Hilkiah begate Azariah,

14 And Azariah begat Seraiah, and Seraiah begate Iehozadak,

15 And [c] Iehozadak departed, when the Lord caried away into captiuity Iudah and Ierusalem by the hand of Nebuchad-nezzar.

c That is, he was led into captiuitie with his father Seraiah the high Priest, 2. King. 25. 18.

16 ¶ The sonnes of Leui were Gershom, Kohath and Merari.

17 And these be the names of the sonnes of Gershom, Libni, and Shimei.

18 And the sonnes of Kohath were Amram, and Izhar, and Hebron and Uzziel.

19 The sonnes of Merari, Mahli, and Mushi: and these are the families of Leui concerning their fathers.

20 Of Gershom, Libni his sonne, Iahath his sonne, Zimmah his sonne,

21 Joah his sonne, Iddo his sonne, Zerah his sonne, Ieaterai his sonne.

22 The sonnes of Kohath, [d] Aminadab his sonne, * Korah his sonne, Assir his sonne,

d Who seemeth to be called Izhar, Exod. 6. 21. Numb. 16. 1.

23 Elkanah his sonne, and Ebiasaph his sonne, and Assir his sonne,

24 Tahath his sonne, Uriel his sonne, Uzziah his sonne, and Shaul his sonne,

25 And the sonnes of Elkanah, Amasai, and Ahimoth.

26 Elkanah. the sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,

27 Eliab his sonne, Ieroham his sonne, Elkanah his sonne,

28 And

28 And the sonnes of Shemuel, the eldest [e] Vashni, then Abiah.

29 ¶ The sonnes of Merari were Mahli Libni his sonne, Shimei his sonne, Vzzah his sonne,

30 Shimea his sonne, Haggiah his sonne, Asaiah his sonne.

31 And these be they whom Dauid set for to sing in the house of the Lord, after that the Arke had [f] rest.

32 And they ministred before the Tabernacle, euen the tabernacle of the Congregation with singing, vntil Salomon had built the house of the Lord in Ierusalem: then they continued in their office, according to their custome.

33 And these ministred with their children: of the sonnes of Kohath, Heman a singer, the sonne of Ioel, the sonne of Shemuel,

34 The sonne of Elkanah, the sonne of Ieroham, the sonne of Eliel, the sonne of Toah,

35 The sonne of Zuph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,

36 The sonne of Elkanah, the sonne of Ioel, the sonne of Azariah, the sonne of Zephaniah,

37 The sonne of Tahath, the ‖ sonne of Assir, the sonne of Ebiasaph, the sonne of Korah,

38 The sonne of Izhar, the sonne of Kohath, the sonne of Leui, the sonne of Israel.

39 And his ‖ brother [h] Asaph stood on his right hand: and Asaph was the sonne of Berechiah, the sonne of Shimea,

40 The sonne of Michael, the sonne of Baaseiah, the sonne of Malchiah,

41 The sonne of Ethni, the sonne of Zerah, the sonne of Adaiah,

42 The sonne of Ethan, the sonne of Zimmah, the sonne of Shimei,

43 The sonne of Iahath, the son of Gershon, the sonne of Leui,

44 And their brethren the sonnes of Merari were on the left hand, euen Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Malluch,

45 The sonne of Hashabiah, the sonne of Amaziah, the sonne of Hilkiah,

46 The sonne of Amzi, the sonne of Bani, the sonne of Shamer,

47 The sonne of Mahli, the son of Mushi, the sonne of Merari, the sonne of Leui.

48 ¶ And their [i] brethren [j] Leuites were [k] appointed vnto all the seruice of the tabernacle of the house of God.

49 But Aaron and his sonnes burnt incense vpon the Altar of burnt offering, and on the altar of incense, for all that was to doe in the most holy place, and to make an atonement for Israel, according to all that Moses the seruant of God had commaunded.

50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abishua his sonne,

51 Bukki his sonne, Vzzi his sonne, Zerahiah his sonne,

52 Meraioth his son, Amariah his sonne, Ahitub his sonne,

53 Zadok his sonne, and Ahimaaz his sonne.

54 ¶ And these are the [l] dwelling places of them throwout their townes and coasts, euen of the sonnes of Aaron for the family of the Kohathites, for [m] lot was theirs.

55 So they gaue them [n] Hebron in the land of Iudah, and the suburbs therof round about it:

56 But the field of the citie, and the villages thereof they gaue to Caleb the sonne of Iephunneh.

57 And to the sonnes of Aaron they gaue the cities of Iudah for [o] refuge, euen Hebron and Libna with their suburbs, and Iattir, and Eshtemoa with their suburbs,

58 And [p] Hilen with her suburbs, and Debir with her suburbs,

59 And Ashan and her suburbs, [q] Beth-shemesh and her suburbs.

60 And of the tribe of Beniamin, Geba and her suburbs, and [q] Alemeth with her suburbs, and Anathoth with her suburbs: all their cities were thirteene cities by their families.

61 And vnto the sonnes of [r] Kohath the remnant of the familie of the tribe, euen of the halfe tribe of the halfe of Manasseh, by lot ten cities.

62 And to the sonnes of Gershom, according to their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteene cities.

63 Vnto the sonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.

64 Thus the children of Israel gaue to the Leuites cities with their suburbs.

65 And they gaue by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Beniamin, these cities, which they called by their names.

66 And they of the families of the sonnes of Kohath had cities, and their coasts out of the tribe of Ephraim.

67 [*] And they gaue vnto them cities of refuge, Shechem in mount Ephraim, and her suburbs, and Gezer and her suburbs,

68 Iokmeam also and her suburbs, and Beth-horon with her suburbs,

69 And Aialon and her suburbs, [t] Gath-rimmon and her suburbs,

70 And out of the halfe tribe of Manasseh, ‖ Anar and her suburbs, and ‖ Bileam and her suburbs for the families of the remnant of the sonnes of Kohath.

71 Vnto the sonnes [s] of Gershom out of the familie of the halfe tribe of Manasseh Golan in Bashan, and her suburbs, and ‖ Ashtaroth with her suburbs,

72 And out of the tribe of Issachar, ‖ Kedesh and her suburbs, Daberath and her suburbs,

73 ‖ Ramoth also and her suburbs, and ‖ Anem

e Who is also called Ioel, 1. Sam. 8. 2. and the 33. verse of this chapter.

f After it was brought to that place where the Temple should be built, and was no more caried to and fro.

g Reade Exod. 27. 21.

‖ Or, nephew.

‖ Or, cousin.

h Meaning the cousin of Heman, Verse 33.

i The Leuites are called the singers brethren, because they came of the same stocke.

k Reade Num. 44.

l Or, cities which were given to the Leuites.

m They were first appointed and prepared for.

n Which was also called Kiriath-arba. Gen. 23. 2. Iosh 21. 11.

o That he that had killed a man might flee thereunto for succour til his cause were tried, Deut 19. 2.

p Which Iosshua calleth Holon, Iosh. 15. 51. and 21. 15.

q Or, Almon, Iosh 21. 18.

r That is, they gaue a portiō to the Kohathites, which were the remnant of the tribe of Leui, out of the halfe tribe of Manasseh, and out of Ephraim, verse 66.

Iosh. 21. 21.

‖ Or, Tanach, Iosh 21. 25.

‖ Or, Gath-rimmon

s Who in the first verse is called also Gershon.

‖ Or, Beeshterah, Iosh. 21. 27.

‖ Or, Kishon, Iosh. 21. 28.

‖ Or, Iarmuth, Iosh. 21. 29.

|| Anem with her suburbs.
74 And out of the tribe of Asher, Mashal and her suburbes, and Abdon and her suburbs,
75 And || Hukok and her suburbs, and Rehob and her suburbs,
76 And out of the tribe of Naphtali, Kedesh in Galilea and her suburbs, and || Hammon and her suburbs, and || Kiriathaim and her suburbs.
77 Unto the rest of the children of Merari were giuen out of the tribe of Zebulun, || Rimmon and her suburbs, || Tabor and her suburbs.
78 And on the other side Iorden, by Iericho, euen on the East side of Iorden, out of the tribe of Reuben, * Bezer in the wildernesse with her suburbs, and Iahzah with her suburbs.
79 And Kedemoth with her suburbs, and Mephaath with her suburbs,
80 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs.
81 And Heshbon with her suburbes, and Iaazar with her suburbs.

CHAP. VII.

1 *The genealogie of Issachar, 6 Beniamin, 13 Naphtali, 14 Manasseh, 20 Ephraim, 30 and Asher.*

AND the sonnes of Issachar were Tola and || Puah, [a] Iashub, and Shimron, foure,
2 And the sonnes of Tola, Vzzi, and Rephaiah, and Ieriel, and Iahmai, and Ibsam, and Shemuel, heads in the houshold of their fathers. Of Tola were valiant men of warre in their generations, [b] whose number was in the dayes of Dauid two & twentie thousand and fire hundred.
3 And the sonne of Vzzi was Izrahaiah, and the sonnes of Izrahaiah, Michael, and Obadiah, and Ioel, and Ishiah, [c] fiue men all princes.
4 And with them in their generations after the houshold of their fathers were bands of men of warre for battell, fire and thirtie thousand: for they had many wives and children.
5 And their || brethren among all the families of Issachar were valiant men of war. reckoned in all by their genealogies foure score and seuen thousand.
6 ¶ The sonnes of Beniamin were Bela, and Becher, and [d] Iediael, [e] three.
7 And the sonnes of Bela, Ezbon, and Vzzi, and Vzziel, and Ieremoth, and Iri, fiue heads of the houshoulds of their fathers, valiant men of warre, and were reckoned by their genealogies, two & twenty thousand and thirty and foure.
8 And the sonnes of Becher, Zemirah, and Ioash, and Eliezer, and Elioenai, and Omri, and Ieremoth, and Abiah, and Anathoth, & Alameth: all these were the sonnes of Becher.
9 And they were numbred by their genealogies according to their generations, and the chiefe of the houses of their fathers, valiant men of warre, twenty thousand and two hundred.
10 And the sonne of Iediael was Bilhan, and the sonnes of Bilhan, Ieush, and Beniamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.
11 All these were the sonnes of Iediael, chiefe of the fathers, valiant men of warre, seuenteene thousand and two hundred, marching in battell aray to the warre.
12 And Shuppim, and Huppim were the sonnes of || Ir, but Hushim was the sonne [f] of || another.
13 ¶ The sonnes of Naphtali, Iaziel, and Guni, and Iezer, and || Shallum [g] of the sonnes of Bilhah.
14 The sonnes of Manasseth, was Asriel, whom she bare vnto him, but his concubine of Aram bare Machir the * father of Gilead.
15 And Machir toke to wife the sister of Huppim and Shuppim, and the name of their sister was Maachah. And the name of the second sonne was Zelophehad, and Zelophehad had daughters.
16 And Maachah the wife of Machir bare a sonne, and called his name || Peresh, and the name of his brother was Sheresh: and his sonnes were Ulam and Rakem.
17 And the sonne of Ulam was Bedan. These were the sonnes of Gilead the sonne of Machir the sonne of Manasseh.
18 And [h] his sister Molecheth bare Ishod, and Abiezer, and Mahalah.
19 And the sonnes of Shemida were Ahian, and Shechem, and Likhi, and Aniam.
20 ¶ The sonnes also of Ephraim were Shuthelah, and Bered his sonne, and Tahath his sonne, and his sonne Eladah, and Tahath his sonne,
21 And Zabad his sonne, and Shuthelah his sonne, and Ezer, & Elead: and the men of [i] Gath that were borne in the land, slew them, because they came down to take away their cattell.
22 Therefore Ephraim their father mourned many dayes, and his || brethren came to comfort him.
23 And when he went in to his wife, shee conceiued, and bare him a sonne, and he called his name Beriah, because affliction was in his house.
24 And his || daughter was Sherah, which built Beth-horon the nether, and the vpper, and Vzzen Sheerah.
25 And Rephah was his [k] sonne, and Resheph, and Telah his sonne, and Tahan his sonne,
26 Laadan his sonne, Ammihud his son, Elishama his sonne,
27 Non his sonne, Iehoshua his sonne.
28 And their possessions and their habitations were Beth-el and the villages thereof, and Eastward Naaran, and Westward Gezer with the villages thereof, Shechem also and the villages thereof, vnto || Azzah, and the villages thereof.
29 And by the places of the children of Manasseh, Beth-shean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In those dwelt the children of Ioseph the sonne of Israel.

30 ¶ * The

|| *Or, Enganim. Iosh. 21.29.*
|| *Or, Helkah, Iosh. 21.31.*
|| *Or, Ammothdor, Iosh. 21.32.*
|| *Or, Kartan, Iosh 21.32.*
|| *Or, Iokneam.*
|| *Or, Kartah, Iosh. 21.34.*
Iosh. 20.8. and 21.36.
|| *Or, Phuuah.*
a Who also is called Iob, Gen. 46.13.
b That is, their number was found thus great when Dauid nembred the people, 2. Sam. 24.1.
c Meaning, the foure sonnes and the father.
|| *Or, kinesmen.*
d Called also Ashbel, Gen. 46. 21. Num. 26. 38.
e Which were the chiefe: for els there were seuen in all, as appeareth, Gen. 46.21.
|| *Or, Iri.*
f Meaning, that he was not the sonne of Beniamin, but of Dan, Gen. 46.23.
|| *Or, of Aher.*
|| *Or, Shillem. Gene 46.24.*
g These came of Dan and Nephtali, which were the sonnes of Bilhah, Gen. 46. 23, 24, 25. *Num. 26.29, 31. Iosh. 17.1.*
|| *Or, Iezer, Num. 26.30.*
h Meaning the sister of Gilead.
i Which was one of the fiue principall cities of the Philistims, slew the Ephraimites.
|| *Or, kinsefolkes.*
|| *Or, neece.*
k To wit, of Ephraim.
|| *Or, Adaiah.*

Gen.46.17.

30 ¶ * The sonnes of Asher were Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.
31 And the sonnes of Beriah, Heber, and Malchiel, which is the father of Birzauith.
32 And Heber begat Japhlet, and Shomer, and Hotham, and Shuah their sister.
33 And the sonnes of Japhlet were Pasach, and || Bimhal, and Ashnath: these were the children of Japhlet.
34 And the sonnes of Shamar, Ahi, and Rohgah, and Iehubbah, and Aram.
35 And the sonnes of his brother Helem were Zophah, and Iimna, and Sheleth, and Amal.
36 The sonnes of Zophah, Suah, and Harnepher, and Shual, and Beri, & Imrah.
37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.
38 And the sonnes of Iether, Iephunneh, and Pispah, and Ara.
39 And the sonnes of Ulla, Harah, and Haniel, and Rizia.
40 All these were the children of Asher, the heads of their fathers houses, noble men, valiant men of warre and chiefe princes, and they were reckoned by their genealogies for warre and for battell, to the number of fixe and twenty thousand men.

|| Or, Kimbal.

CHAP. VIII.

1 *The sonnes of Beniamin,* 33 *and race of Saul.*

BEniamin also [a] begat Bela his eldest son, Ashbel the second, and Ahara the third,
2 Nohah the fourth, and Rapha the fifth.
3 And the sonnes of Bela were Addar, and Gera, and Abihud,
4 And Abishua, & Naaman, and Ahoah.
5 And Gera, and Shephuphan, and Huram.
6 ¶ And these are the sonnes of Ehud: these were the chiefe fathers of those that inhabited Geba: and [b] they were caried away captiues to Monahath.
7 And Naaman, and Ahiah, and Gera, he caried them away captiues: and he [c] begat Uzza, and Abihud.
8 And Shaharaim begat certaine in the countrey of Moab, after he had sent [d] away Hushim and Baara his wiues.
9 He begat, I say, of Hodesh his wife, Iobab and Zibia, and Mesha, and Malcham,
10 And Ieuz, and Shachia, and Mirma: these were his sonnes and chiefe fathers.
11 And of Hushim he begate Abitub and Elpaal.
12 And the sonnes of Elpaal were Eber, and Misham, and Shamed (which built Ono, and Lod, and the villages thereof.)
13 And Beriah, and Shema (which were the chiefe fathers among the inhabitants of Aialon: they draue away the inhabitants of Gath.)
14 And Ahio, Shashak, and Ierimoth,
15 And Sebadiah, and Arad, and Ader,
16 And Michael, and Ispah, & Ioha, the sonnes of Beriah,
17 And Zebadiah, and Meshullam, and Hizki, and Heber,
18 And Ishmerai, and Izliah, and Iobab, the sonnes of Elpaal,
19 Iakim also, and Zichri, and Sabdi,
20 And Elienai, and Zillethai, and Eliel,
21 And || Adaiah, & Beraiah, and Shimrath the sonnes of Shimei,
22 And Ishpan, and Eber, and Eliel,
23 And Abdon, and Zichri, and Hanan,
24 And Hananiah, and Elam, and Antothiah,
25 Iphedeiah and Penuel the sonnes of Shashak,
26 And Shamsherai, & Sheharaiah, and Athaliah,
27 And Iaareshiah, and Eliah, & Zichri, the sonnes of Ieroham.
28 These were the chiefe [e] fathers according to their generations, euen princes which dwelt in Ierusalem.
29 And at * Gibeon dwelt the father of Gibeon, and the name of his wife was Maachah.
30 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Nadab,
31 And Gidor, and Ahio, and Zacher,
32 And Mikloth begate Shimea: these also dwelt with their brethren in Ierusalem, euen by their brethren.
33 And [f] Ner begat Kish, and Kish begat Saul, and Saul begate Ionathan, & Malchishua, and Abinadab, and [g] Eshbaal.
34 And the sonne of Ionathan was [h] Merib baal, and Merib-baal begate Micah.
35 And the sons of Micah were Pithon, and Melech, and Tarea, and Ahaz.
36 And Ahaz begate Iehoadah, and Iehoadah begate Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza.
37 And Moza begate Bineah, whose son was Raphah, and his sonne Eleasah, and his sonne Azel.
38 And Azel had six sonnes, whose names are these, Azrikam, Bocheru, and Ishmael, and Shearaiah, and Obadiah, and Hanan: all these were the sonnes of Azel.
39 And the sonnes of Eshek his brother were Ulam his eldest sonne, Iehush the second, and Eliphelet the third.
40 And the sonnes of Ulam were valiant men of warre which shot with the bow, and had many sonnes and nephewes, an hundred and fiftie: all these were of the sonnes of Beniamin.

a He continueth in the description of the tribe of Beniamin, because his purpose is to set forth the genealogie of Saul.

b Meaning the inhabitants of the citie Geba.

c To wit, Ehud.

d After he had put away his two wiues.

[Or, Araiah.

e The chiefe of the tribe of Beniamin that dwelt in Ierusalem. Chap.9.35.

f Who in the 1.Sam.9.1. is called Abiel.

g He is also named Ishbosheth, 2.Sam.2.8.

h He is likewise called Mephibosheth, 2.Sam.9.6.

CHAP. IX.

1 *All Israel and Iudah numbred.* 10 *Of the Priests and Leuites.* 11. 18 *And of their offices.*

THus all Israel were numbred by their genealogies: and behold, they are written in the booke of the Kings of Israel and of Iudah, and they were [a] caried away to Babel for their transgression.
2 ¶ And the chiefe inhabitants that dwelt in their owne possessions, and in their owne cities, euen Israel, the Priests, the Leuites, and the [b] Nethinims.
3 And in Ierusalem dwelt of the children of Iudah, and of the children of Beniamin, and of the children of Ephraim and Manasseh.
4 Athai the sonne of Amihud the sonne of Omri, the sonne of Imri, the sonne of Bani, of the children of Pharez, the son of Iudah.
5 And of Shiloni, Asaiah the eldest, and his sonnes.

a Hitherto he hath described their genealogies before they went into captiuitie, and now he describeth their historie after their returne.

b Meaning, the Gibeonites, which serued in the temple, read Iosh.9.23.

6 And of the sonnes of Zerah, Jeuel, and their brethren sixe hundred and ninety.
7 And of the sonnes of Benjamin, Sallu the sonne of Meshullam, the sonne of Hodauiah, the sonne of Hasenuah,
8 And Ibneiah the sonne of Jeroham, and Elah the sonne of Uzzi, the sonne of Michri, and Meshullam the sonne of Shephatiah, the sonne of Reuel, the sonne of Ibniiah.
9 And their brethren according to their generations, nine hundred fiftie and sixe, all these men were || chiefe fathers in the households of their fathers.

|| Or, chiefe of the families.

10 ¶ And of the Priestes, Jedaiah, and Jehoiarib, and Jachin,
11 And Azariah the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub, the [e] chiefe of the house of God,

e That is, he was the hie Priest.

12 And Adaiah the son of Jeroham, the sonne of Pashhur, the son of Malchiiah, and Maasai the sonne of Adiel, the sonne of Jahzerah, the sonne of Meshullam, the sonne of Meshillemith, the sonne of Immer.
13 And their brethren the chiefe of the households of their fathers, a thousand seuen hundred and threescore valiant men, for the [d] worke of the seruice of the house of God.

d To serue in the Temple, euery one according to his office.

14 ¶ And of the Leuites, Shemaiah the sonne of Hasshub, the sonne of Azrikam, the sonne of Hashabiah, of the sonnes of Merari,
15 And Bakbakkar, Heresh, and Galal, and Mattaniah the sonne of Micha, the son of Zichri, the sonne of Asaph,
16 And Obadiah the son of Shemaiah, the sonne of Galal, the sonne of Jeduthun, and Berechiah the sonne of Asa, the sonne of Elkanah, that dwelt in the villages of the Netophathites.
17 ¶ And the porters were Shallum, and Akkub, and Talmon, & Ahiman, and their brethren: Shallum was the chiefe.
18 For they were porters to this time by companies of the children of Leui vnto the [e] Kings gate Eastward.

e So called, because the King came into the Temple thereby, and not the common people.

19 And Shallum the sonne of Kore, the sonne of Ebiasaph the sonne of Korah, and his brethren the Korathites (of the house of their father) were ouer the work and office to keepe the gates of the [f] Tabernacle: so their families were ouer the hoste of the Lord, keeping the entrie.

f Their charge was that none should enter into those places which were only appointed for the Priests to minister in.

20 And Phinehas the sonne of Eleazar was their guide, and the Lord was with him.
21 Zechariah the sonne of Meshelemiah was the porter of the dore of the Tabernacle of the Congregation.
22 All these were chosen for porters of the gates two hundreth and twelue, which were numbred according to their genealogies by their towns. Dauid established these and Samuel the Seer || in their perpetuall office.

|| Or, for their fidelitie.

23 So they and their children had the ouersight of the gates of the house of the Lord, euen of the house of the Tabernacle by wards.
24 The porters were in foure quarters, Eastward, Westward, Northward, and Southward.
25 And their brethren which were in their townes, came at [g] seuen dayes from time to time with them.

g They serued weekly, as Eze. 4.10.

26 For these foure chiefe porters were in perpetuall office, and were of the Leuites, and had charge of the || chambers, and of the treasures in the house of God.

|| Or, opening of the doores.

27 And they lay round about the house of God, because the charge was theirs, and they caused it to be opened euery morning.
28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.
29 Some of them also were appointed ouer the instruments, and ouer all the vessels of the Sanctuary, and of the [h] flowre, and the wine, and the oyle, and the incense, and the sweet odours.

h Whereof the meate offering was made, Leu. 2.1.

30 And certaine of the sons of the Priests made oyntments of sweet odours.
31 And Mattithiah one of the Leuites which was the eldest sonne of Shallum the Korhite, had the charge of the things that were made in the frying pan.
32 And other of their brethren the sonnes of Kohath, had the ouersight of the * shewbread to prepare it euery Sabbath.

Exod. 25.30.

33 And these are the singers, the chiefe fathers of the Leuites, which dwelt in ye chambers, [i] and had none other charge: for they had to doe in that businesse day and night.

i But were continually occupied in singing praises to God.

34 These were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Ierusalem.
35 * And in Gibeon dwelt || the father of Gibeon, Ieiel, and the name of his wife was Maachah.

Chap. 8.29.
|| Or, Abigibeon.

36 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,
37 And Gedor, and Ahio, and Zechariah, and Mikloth.
38 And Mikloth begat Shimeam: they also dwelt with their brethren at Ierusalem, euen by their brethren.
39 And * Ner begat Kish, and Kish begat Saul, and Saul begat Ionathan, and Malchishua, and Abinadab, and Eshbaal.

1.Sam. 14.51.
chap. 8.33.

40 And the son of Ionathan, was Meribbaal: and Merib-baal begat Micah.
41 And the sons of Micah were Pithon, and Melech, and Tahrea.
42 And Ahaz begat [k] Iarah, and Iarah begate Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza,

k Who was also called Iehoadah, Chap. 8.36.

43 And Moza begat Binea, whose sonne was Rephaiah, and his sonne was Eleasah and his sonne Azel.
44 And Azel had six sonnes, whose names are these, Azrikam, Bocheru, & Ismael, and Sheariah, and Obadiah, and Hanan: these are the sonnes of Azel.

CHAP. X.

1 The battell of Saul against the Philistims, 4 In which he dieth, 6 and his sonnes also. 13 The cause of Sauls death.

THen * the Philistims fought against Israel: and the men of Israel fledde before the Philistims, and fell downe slaine

1.Sam. 31.1.

slaine in mount Gilboa.

2 And the Philistims pursued after Saul and after his sonnes, and the Philistims smote Ionathan and Abinadab, and Malchishua the sonnes of Saul.

3 And the battel was sore against Saul, and the archers ‡hit him, and he was wounded of the archers.

‡Ebr. found.

4 Then said Saul to his armour bearer, Drawe out thy sword, and thrust me thorow therewith, lest these vncircumcised come and mocke at me: but his armour bearer would not, for he was sore afraid: therefore Saul tooke the sword, and fell vpon it.

5 And when his armour bearer saw that Sauls was dead, hee fell likewise vpon the sword, and died.

6 So Saul died and his three sonnes, and all his house, they died together.

7 And when all the men of Israel that were in the valley sawe how they fled, and that Saul and his sonnes were dead, they forsoke their cities, and fled away, and the Philistims came and dwelt in them.

8 And on the morrow when the Philistims came to spoyle them that were slaine, they found Saul and his sonnes ‡lying in mount Gilboa.

‡Ebr. fallen.

9 And when they had stript him, they tooke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idoles, and to the people.

10 And they layd vp his armour in the house of their god, and set vp his head in the house of [a] Dagon.

a Which was the idole of the Philistims and from the belly downeward had the forme of a fish, and vpward of a man.

11 ¶ When all they of Iabesh Gilead heard all that the Philistims had done to Saul,

12 Then they arose (all the valiant men) and tooke the body of Saul, and the bodies of his sonnes, and brought them to Iabesh, and buried the bones of them vnder an Oke in Iabesh, and fasted seuen dayes.

13 So Saul died for his transgression, that he committed against the Lord, * euen against the word of the Lord, which he kept not, and in that hee sought and asked counsell of a || * familiar spirit,

1.Sam.15.23.

||Or, witch and sorceresse.

14 And asked not of the Lord: therefore he slew him, and turned the kingdome vnto Dauid the sonne of Ishai.

1.Sam.28.8.

CHAP. XI.

3 After the death of Saul u Dauid anoynted in Hebron. 5 The Iebusites rebell against Dauid, from whom he taketh the tower of Zion. 6 Ioab is made captaine. 10 His valiant men.

THen * all Israel [a] gathered themselues to Dauid, vnto Hebron, saying, Behold, we are thy bones and thy flesh.

2.Sam.5.1.

a This was after the death of Ishbosheth Sauls sonne, when Dauid had reigned ouer Iudah seuen yeeres and sixe moneths in Hebron, 2.Sam.5.5.

2 And in time past, euen when Saul was King, thou ledst Israel out and in: and the Lord thy God sayd vnto thee, Thou shalt feede my people Israel, and thou shalt bee captaine ouer my people Israel.

3 So came all the Elders of Israel to the King to Hebron, and Dauid made a couenant with them in Hebron, before the Lord. And they anointed Dauid king ouer Israel, * according to the word of the Lord by the hand of Samuel.

1.Sam.16.13.

4 ¶ And Dauid and all Israel went to Ierusalem, which is Iebus, where were the Iebusites, the inhabitants of the land.

5 And the inhabitants of Iebus sayd to Dauid, Thou shalt not come in hither. Neuertheless Dauid tooke the tower of Zion, which is the city of Dauid.

6 And Dauid sayd, * Whosoeuer smiteth the Iebusites first, shall bee the chiefe and captaine. So Ioab the sonne of Zeruiah went first vp, and was captaine.

2.Sam.5.8.

7 And Dauid dwelt in the tower: therefore they called it the city of Dauid.

8 * And hee built the city on euery side, from Millo euen round about: and Ioab repaired the rest of the city.

2.Sam.5.9.

9 And Dauid prospered, and grew: for the Lord of hostes was with him.

10 ¶ * These also are the chiefe of the valiant men that were with Dauid, and ioyned their force with him in his kingdome with all Israel, to make him king ouer Israel, according to the word of the Lord.

2.Sam.23.8.

11 And this is the number of the valiant men whom Dauid had, Iashobeam the son of Hachmoni, the [b] chiefe among thirty: hee lift vp his speare against three hundreth, whom he slew at one time.

b Meaning, the most excellent and best esteemed for his valiantnesse: some reade, the chiefe of the Princes.

12 And after him was Eleazar the sonne of || Dodo the Ahohite, which was one of the three valiant men.

||Or, his vncle.

13 Hee was with Dauid at Pas-dammim, and there the Philistims were gathered together to battel: and there was a parcell of ground full of barley, and the people fled before the Philistims.

14 And they stood in the mids of the field, and [c] saued it, and slewe the Philistims: so the Lord gaue a great victory.

c This act is referred to Shammah, 2.Sam.23.11. which seemeth was the chiefest of these.

15 ¶ And three of the [d] thirtie captaines went to a rocke to Dauid, into the caue of Adullam. And the armie of the Philistims camped in the valley of Rephaim.

d That is, Eleazar and his two companions.

16 And when Dauid was in the hold, the Philistims garison was at Beth-lehem.

17 And Dauid longed, and sayd, * Oh, that one would giue me to drinke of the water of the well of Beth-lehem that is at the gate.

2.Sam.23.15.

18 Then these three brake thorow the hoste of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke it, and brought it to Dauid: but Dauid would not drinke of it, but powred it for an oblation to the Lord,

19 And sayd, Let not my God suffer mee to do this: should I drinke the [e] blood of these mens liues? for they haue brought it with the ieopardie of their liues: therefore hee would not drinke it: these things did these three mightie men.

e That is, this water for the which they ventured their blood.

20 ¶ And Abishai the brother of Ioab, he was chiefe of the three, and hee lift vp his speare against three hundreth, & slew them, and had the name among the three.

21 Among the three he was more honourable then the two, and hee was their captaine: * but hee attained not vnto the first three.

2.Sam.23.19.

22 Benaiah the sonne of Iehoiada (the

sonne of a valiant man) which had done many actes, and was of Kabzeel, he slew two || strong men of Moab: he went downe also and slew a Lion in the mids of a pit in time of snow.

Or, Lions.

23 And he slew an Egyptian, a man of great stature, euen fiue cubits long, and in the Egyptians hand was a speare like a weauers beame: and hee went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

24 These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

25 Behold, hee was honourable among thirtie, but hee attained not vnto the [f] first three. * And Dauid made him of his counsell.

f Meaning, those three which brought the water to Dauid, 2. Sam. 23. 23.

26 ¶ These also were valiant men of war, Asahel the brother of Ioab, Elhanan the sonne of Dodo of Beth-lehem,

27 [g] Shammoth the Harodite, Helez the Pelonite,

g Called also Shemmoah, 2. Sam. 23. 25.

28 Ira the sonne of Ikkesh the Tekoite, Abiezer the Antothite,

29 [h] Sibbecai the Husathite, Ilai the Ahohite,

h He is also called Mebunnai, 2. Sam. 23. 27.

30 Maharai the Netophathite, Heled the sonne of Baanah the Netophathite,

31 Ithai the sonne of Ribai of Gibeah, of the children of Beniamin, Benaiah the Pirathonite,

32 Hurai of the riuers of Gaash, Abiel the Arbathite,

33 Azmaueth the Baharumite, Elihaba the Shaalbonite,

34 The sonnes of Hashem the Gizonite, Ionathan the sonne of Shageh the Harite,

35 Ahiam the sonne of Sacar the Harite, Eliphal the sonne of Ur,

36 Hepher the Mecherathite, Ahiah the Pelonite,

37 Hezro the Carmelite, Naarai the sonne Ezbai,

38 Ioel the brother of Nathan, Mibhar the sonne of Haggeri,

39 Zelek the Ammonite, Nahrai the Berothite, the armour bearer of Ioab, the sonne of Zeruiah,

40 Ira the Ithrite, Garib the Ithrite,

41 Uriah the Hittite, Zabad the sonne of Ahlai,

42 Adina the sonne of Shiza the Reubenite, a captaine of the Reubenites, and thirtie with him,

43 Hanan the sonne of Maachah, and Ioshaphat the Mithnite,

44 Uzia the Ashterathite, Shama and Ieiel the sonnes of Hotham the Aroerite,

45 Iediael the sonne of Shimri, and Ioha his brother the Tizite,

46 Eliel the Mahauite, and Ieribai and Ioshauiah the sonnes of Elnaam, and Ithmah the Moabite,

47 Eliel and Obed, and Iaasiel the Mesobaite.

CHAP. XII.

1 *Who they were that went with Dauid when he fled from Saul.* 14 *Their valiantnesse.* 23 *They that came vnto him vnto Hebron out of euery tribe to make him king.*

THese also are they that came to Dauid to [a] Ziklag, while he was yet kept close, because of Saul the sonne of Kish: and they were among the valiant and helpers of the battell.

a To take his part against Saul who persecuted him.

2 They were weaponed with bowes, and could vse the right and the left hand with stones and with arrowes and with bowes, and were of Sauls [b] brethren, euen of Beniamin.

b That is, of the tribe of Beniamin, whereof Saul was, and wherein were excellent throwers with slings, Iudges 20. 16.

3 The chiefe were Ahiezer, and Ioash the sonnes of Shemaah a Gibeathite, and Iezziel, and Pelet the sonnes of Asmaueth, Berachah and Iehu the Antothite,

4 And Ishmaiah the Gibeonite, a valiant man among thirtie, and aboue the thirtie, and Ieremiah, and Iehaziel, and Iohanan, and Iosabad the Gederathite,

5 Eluzai, and Gerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Ishia, and Azariel, and Ioezer, Iashobeam of Hokorehim,

7 And Ioelah, and Zebadiah, the sonnes of Ieroham of || Gedor.

|| Or, Gedua.

8 And of the Gadites there separated themselues some vnto Dauid into the holde of the wilderness, valiant men of warre, and men of armes, & apt for battell, which could handle || speare and shield, and their faces were like the faces of [c] lions, and were like the roes in the mountaines in swiftnesse,

|| Or, buckler.
c Meaning, fierce and terrible.

9 Ezer the chiefe, Obadiah the second, Eliab the third,

10 || Mishmanah the fourth, Ieremiah the fift,

|| Or, Mashmannah.

11 Attai the sixt, Eliel the seuenth,

12 Iohanan the eight, Elzabad the ninth,

13 Ieremiah the tenth, Macbannai the eleuenth.

14 These were the sonnes of Gad, Captaines of the hoste: one of the least could resist an hundreth, and the greatest a thousand.

15 These are they that went ouer Iorden in the [d] first moneth when hee had filled ouer all his bankes, and put to flight all them of the valley, toward the East and the West.

d Which the Ebrewes called Nisan and Abid, conteining halfe March and halfe April, when Iorden was wont to ouerflow his bankes, reade Iosh. 3. 15.

16 And there came of the children of Beniamin, and Iudah to the hold vnto Dauid.

17 And Dauid went out to meete them, and answered, and sayd vnto them, If yee bee come peaceably vnto mee to helpe mee, mine heart shall be knit vnto you, but if you come to betray me to mine aduersaries, seeing there is no wickednesse in mine hands, the God of our fathers beholde it, and rebuke it.

18 And the [e] spirit came vpon Amasai, which was the chiefe of thirty, and he said, Thine are wee, Dauid, and with thee, O sonne of Ishai. Peace, peace bee vnto thee, and peace bee vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them Captaines of the garison.

e The spirit of boldnesse and courage moued him to speake thus.

19 ¶ And

19 ¶ And of Manasseh some fell to Dauid, when he came with the Philistims against Saul to battel, but they [f] helped them not: for the princes of the Philistims* by aduisement sent him away, saying, He will fall to his master Saul || for our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilrai, heads of the thousands that were of Manasseh.

21 And they helped Dauid against [g] that band: for they were all valiant men, and were captaines in the hoste.

22 For at that time day by day there came to Dauid to helpe him, vntill it was a great hoste, like the hoste of [h] God.

23 And these are the numbers of the captaines that were armed to battell, and came to Dauid to Hebron to turne the kingdome of Saul to him, according to the word of the Lord.

24 The children of Judah that bare shield and || speare, were sixe thousand and eight hundred armed to the warre.

25 Of the children of Simeon valiant men of warre, seuen thousand ‡ an hundred.

26 Of the children of Leui foure thousand and sixe hundred.

27 And Jehoiada was the chiefe of them of [i] Aaron: and with him three thousand and seuen hundred.

28 And Zadok a yong man very valiant, and of his fathers houshold, came two and twenty captaines.

29 And of the children of Beniamin the brethren of Saul three thousand: for a great part of them vnto that time [k] kept the ward of the house of Saul.

30 And of the children of Ephraim twentie thousand, and eight hundred valiant men and famous men in the houshold of their fathers.

31 And of the halfe tribe of Manasseh eighteene thousand, which were appointed by name to come and make Dauid King.

32 And of the children of Issachar, which were men that had vnderstanding of the [l] times, to know what Israel ought to doe: the heads of them were two hundred, and all their brethren were at their commandement.

33 Of Zebulun that went out to battell, expert in warre, and in all instruments of warre, fiftie thousand || which could set the battell in aray: they were not of a ‡ double heart.

34 And of Naphtali a thousand captains, and with them with shield and speare seuen and thirty thousand.

35 And of Dan expert in battell, eight and twenty thousand and sixe hundreth.

36 And of Asher that went out to the battell, and were trained in the warres, fourtie thousand.

37 And of the other side of Jorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manasseh with all instruments of warre to fight with, an hundreth and twenty thousand.

38 [m] All these men of warre || that could leade an armie, came with || vpright heart to Hebron to make Dauid king ouer all Israel: and all the rest of Israel was of one accord to make Dauid King.

39 And there they were with Dauid three dayes, eating and drinking: for their [n] brethren had prepared for them.

40 Moreouer they that were neere them vntill Issachar, and Zebulun, and Naphtali brought bread vpon asses, and on camels, and on mules, and on oxen, euen meat, flour, figges, and raisins, and wine and oyle, and beeues, and sheepe abundantly: for there was ioy in Israel.

f They came only to helpe Dauid, and not to succour the Philistims, which were enemies to their countrey. 1.Sam.29.4.
|| Or, on the ieopardie of our heads.
g To wit, of the Amalekites, which had burned the citie Ziklag, 1.Sam. 30.1,9.
h Meaning, mightie or strong: for the Ebrewes say a thing is of God, when it is excellent.
|| Or, buckler.
i Of the Leuites which came by descent of Aaron.
k That is, the greatest number tooke Sauls part.
l Men of good experience, which knew at all times what was to be done.
|| Or, set themselues in aray.
‡ Ebr. heart and heart.
m So that his whole host were three hundreth twenty and two thousand, two hundred, twentie and two.
|| Or, fight in their aray.
|| Or, with a good courage.
n The rest of the Israelites.

CHAP. XIII.

7 The Arke is brought againe from Kiriath-iearim to Ierusalem. 9 Vzza dieth because hee toucheth it.

AND Dauid counsell[a]d with the captaines of thousands and of hundreths, and with all the gouernours.

2 And Dauid said to all the Congregation of Israel, If it seeme good to you, and that it proceedeth of the Lord our God, wee will send to and fro vnto our brethren, that are left in all the land of Israel (for with them are the Priests and the Leuites in the cities and their suburbes) that they may assemble themselues vnto vs.

3 And wee will bring againe the [a] Arke of our God to vs: for we sought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs doe so: for the thing seemed good in the eyes of all the people.

5 ¶ * So Dauid gathered all Israel together from || Shihor in Egypt, euen vnto the entring of Hamath, to bring the Arke of God from [b] Kiriath-iearim.

6 And Dauid went vp and all Israel to || Baalath, in Kiriath-iearim, that was in Iudah, to bring vp from thence the Arke of God the Lord that dwelleth betweene the Cherubims, where his Name is called on.

7 And they caried the Arke of God in a new cart out of the house of Abinadab: and Vzza and Ahio [c] guided the cart.

8 And Dauid and all Israel played before [d] God with all their might, both with songs and with harpes, and with viols, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came vnto the threshing floore of [e] Chidon, Vzza put forth his hand to holde the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Vzza, and he smote him, because he layd his hand vpon the Arke: so hee died there [f] before God.

11 And Dauid was angry, because the Lord had made a breach in Vzza, and he called the name of that place Perez Vzza vnto this day.

12 And Dauid feared God that day, saying, How shall I bring in to me the Arke of God?

13 Therefore Dauid brought not the Ark to him into the citie of Dauid, but caused

a His first care was to restore Religion, which had in Sauls dayes bene corrupted and neglected. 2.Sam.6.2.
|| Or, Nilus.
b That is, from Gibea, where the inhabitants of Kiriath-iearim had placed it in the house of Abinadab, 2.Sam. 6.3.
|| Or, Baale, reade 2.Sam.6.2.
c The sonnes of Abinadab.
d That is, before the Arke, where God shewed him selfe: so that the signe is taken for the thing signified, which is common to all Sacraments both in the olde and new Testament.
e Called also Nachon, 2.Sam.6.6
f Before the Arke, for vsurping that which did not appertaine to his vocation: for this charge was giuen to the Priests, Num.4.15. so that here all good intentions are condemned, except they be commanded by the word of God.

it to turne into the house of g Obed Edom the Gittite.

14 So the Arke of God remained in the house of Obed Edom, euen in his house three moneths: and the Lord blessed the house of Obed Edom, and all that he had.

CHAP. XIIII.

1 Hiram sendeth wood and workemen to Dauid. 4 The names of his children. 8. 14 By the counsell of God he goeth against the Philistims, and ouercommeth them. 15 God fighteth for him.

THen * sent Hiram the king of ‡ Tyrus messengers to Dauid, and cedar trees, with masons and carpenters to build him an house.

2 Therefore Dauid knew that the Lord had confirmed him King ouer Israel, and that his kingdome was lift vp on high, because of his a people Israel.

3 ¶ Also Dauid tooke moe wives at Ierusalem, and Dauid begate moe sonnes and daughters.

4 And these are the names of the children which he had at Ierusalem, Shammua, and Shobab, Nathan, and Salomon,

5 And Ibhar, and Elishua, & b Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and ‖ Beeliada, and Eliphalet.

8 But when the Philistims heard that Dauid was annointed King ouer Israel, all the Philistims came vp to seeke Dauid. And when Dauid heard, hee went out against them.

9 And the Philistims came and spread themselues in the valley of Rephaim.

10 Then Dauid asked counsell at God, saying, Shall I goe vp against the Philistims, and wilt thou deliuer them into mine hand? And the Lord said vnto him, Goe vp: for I will deliuer them into thine hand.

11 So they came vp to Baal-perazim, and Dauid smote them there: and Dauid said, God hath diuided mine enemies with mine hand, as waters are diuided: therefore they called the name of that place, c Baal-perazim.

12 And there they had left their gods: and Dauid said, Let them euen bee burnt with fire.

13 Againe the Philistims came and spread themselues in the valley.

14 And when Dauid asked againe counsell at God, God said to him, Thou shalt not go vp after them, but turne away from them, that thou mayest come vpon them ouer against the mulberry trees.

15 And when thou hearest the noise of one going in the tops of the mulberry trees, then goe out to battell: for God is gone forth before thee, to smite the hoste of the Philistims.

16 So Dauid did as God had commanded him: and they smote the host of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands, and the Lord brought the feare of him vpon all nations.

CHAP. XV.

1 Dauid prepareth an house for the Arke. 4 The number and order of the Leuites. 16 The singers are chosen out among them. 25 They bring againe the Arke with ioy. 29 Dauid dancing before it, is despised of his wife Michal.

AND Dauid made him houses in the a citie of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then Dauid said, * None ought to carie the Arke of God but the Leuites: for the Lord hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

3 ¶ And Dauid gathered all Israel together to Ierusalem to bring vp the b Arke of the Lord vnto his place, which he had ordeined for it.

4 And Dauid assembled the sonnes of Aaron, and the Leuites.

5 Of the sonnes of Kohath, Uriel the chiefe, and his ‖ brethren fiue score.

6 Of the sonnes of Merari, Asaiah the chiefe, and his brethren two hundreth and twenty.

7 Of the sonnes of Gershom, Joel the chiefe, and his brethren an hundreth and thirty.

8 Of the sonnes of c Elizaphan, Shemaiah the chiefe, and his brethren two hundred.

9 Of the sonnes of d Hebron, Eliel the chiefe, and his brethren fourescore.

10 Of the sonnes of Uzziel, Amminadab the chiefe, and his brethren an hundreth and twelue.

11 ¶ And Dauid called Zadok and Abiathar, the Priests, and of the Leuites, Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab:

12 And hee said vnto them, Yee are the chiefe fathers of the Leuites: e sanctifie your selues, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the place that I haue prepared for it.

13 For * because ye were not thereat the first, the Lord our God made a breach among vs: for we sought him not after due f order.

14 So the Priests and the Leuites sanctified themselues to bring vp the Arke of the Lord God of Israel.

15 ¶ And the sonnes of the Leuites bare the Arke of God vpon their shoulders with the barres, as Moses had commanded, * according to the word of the Lord.

16 And Dauid spake to the chiefe of the Leuites, that they should appoint certaine of their brethren to sing with g instruments of musicke, with viols and harpes, and cymbals, that they might make a sound, and lift vp their voice with ioy.

17 So the Leuites appointed Heman the sonne of Joel, and of his brethren Asaph the sonne of Berechiah, & of the sons of Merari their brethren, Ethan the sonne of Kushaiah.

18 And with them their brethren in the h second degree, Zechariah, Ben, and Iaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Eliphaleh, and Mikneiah, and Obed Edom, and Jeiel the porters.

19 So Heman, Asaph, and Ethan were singers to make a sound with cymbales of brasse,

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab

g Who was a Leuite, and called Gittite, because he had dwelt at Gath.

2.Sam.5.11. ‡ Ebr. Zor.

a Because of Gods promise made to the people of Israel.

b Elpalet and Nogah are not mentioned, 2. Sam.5.14. so there are but eleuen, and here thirteene. ‖ Or, Eliada.

c That is, the valley of diuisions, because the enemies were d sperled there like waters.

a That was in the place of the city called Zion, 2.Sam.5.7,9. Num 4.2,20.

b From the house of Obed Edom, 2 Sam. 6.10,12.

‖ Or, kinsemen.

c Who was the sonne of Vzziel, the fourth sonne of Kohath, Exo. 6.18, 22. and numb.3.30.

d The third sonne of Kohath, Exo.6.18.

e Prepare your selues and be pure, abstaine from all things wherby ye might be polluted, and so not able to come to the Tabernacle. Chap.13.10.

f According as he hath appointed in the Law. Exod.25.14,15.

g. These instruments and other ceremonies, which they obserued, were instructions of their infancie, which continued to the comming of Christ.

h Which were inferiour in dignitie.

Eliab, and Maaseiah, and Benaiah with violes on [i] Alamoth.

21 And Mattithiah, and Eliphelehu, and Mikneiah, and Obed Edom, and Jeiel, and Azaziah, with harpes vpon [k] Sheminith Jenazzeah.

22 But Chenaniah the chiefe of the Leuites had [l] the charge, bearing the burden in the charge, for he was able to instruct.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the Priests did blow with trumpets before the Arke of God, and Obed Edom and Jeiiah were porters [m] for the Arke.

25 * So David and the Elders of Israel and the captains of thousands went to bring vp the Ark of the couenant of the Lord from the house of Obed Edom with ioy.

26 And because that God [n] helped the Leuites that bare the Arke of the couenant of the Lord, they offered [o] seuen bullocks and seuen rammes.

27 And David had on him a linnen garment, as all the Leuites that bare the Arke, and the singers, and Chenaniah that had the chiefe charge of the singers: and vpon David was a linnen [p] Ephod.

28 Thus all Israel brought vp the Arke of the Lords couenant with shouting, and sound of cornet, and with trumpets, and with cymbales, making a sound with violes and with harpes.

29 And when the Arke of the [q] Couenant of the Lord came into the citie of David, Michal the daughter of Saul looked out at a window, and saw king David dancing and playing, and * shee despised him in her heart.

CHAP. XVI.

1 The Arke being placed, they offer sacrifices. 4 David ordeineth Asaph and his brethren to minister before the Lord. 8 Hee appointeth a notable Psalme to be sung in praise of the Lord.

2.Sam.6.17.

SO * they brought in the Arke of God, and set [r] in the mids of the Tabernacle that David had pitched for it, and they offered burnt offerings and peace offerings before God.

2 And when David had made an end of offering the burnt offering and the peace offerings, he [a] blessed the people in the Name of the Lord.

3 And hee dealt to euery one of Israel both man and woman, to euery one a cake of bread, and a piece of flesh, and a bottell of wine.

4 And hee appointed certaine of the Leuites to minister before the Ark of the Lord, and to [b] rehearse and to thanke and praise the Lord God of Israel.

5 Asaph the chiefe, and next vnto him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed Edom, euen Jeiel with instruments, violes and harpes, and Asaph to make a sound with cymbales,

6 And Benaiah and Jahaziel Priests, with trumpets continually before the Arke of the couenant of God.

7 Then at that time David did [c] appoint at the beginning to giue thanks to the Lord by the hand of Asaph and his brethren.

8 * Praise ye Lord, & call vpon his Name: declare his [d] workes among the people.

9 Sing vnto him, sing praise vnto him, and talke of all his [e] wonderfull workes.

10 Reioyce in his holy Name: let the hearts of them that seeke the Lord, reioyce.

11 Seeke the Lord & his Strength: seeke his face continually.

12 Remember his marueilous works that he hath done, his wonders, and the [f] iudgements of his mouth,

13 O seede of Israel his seruant, O the children of Iaakob his [g] chosen.

14 Hee is the Lord our God: his iudgements are throughout all the earth.

15 Remember his couenant for euer, and the word, which hee commanded to a thousand generations:

16 * Which he made with Abraham, and his oath to Izhak:

17 And hath confirmed it to Iaakob for a Law, and to Israel for an euerlasting couenant,

18 Saying, To thee will I giue the land of Canaan, the ‡ lot of your inheritance,

19 When yee were [h] few in number, yea, a very few, and strangers therein,

20 And walked about from nation to nation, and from one kingdome to another people,

21 Hee suffered no man to doe them wrong: but rebuked [i] kings for their sakes, saying,

22 Touch not mine [k] anointed, and doe my [l] Prophets no harme,

23 * Sing vnto the Lord all the earth: declare his saluation from day to day.

24 Declare his glorie among the nations, and his wonderfull workes among all people.

25 For the Lord is great and much to bee praised, and hee is to bee feared aboue all gods.

26 For al the gods of the people are [m] idols, but the Lorde made the heauens.

27 Praise and glorie are before him: power and beautie are in his place.

28 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and power.

29 Giue vnto the Lord the glorie of his Name: bring an offering and come before him, and worship the Lord in the glorious Sanctuarie.

30 [n] Tremble ye before him, all the earth: surely the world shall bee stable and not moue.

31 Let the [o] heauens reioyce, and let the earth bee glad, and let them say among the nations, The Lord reigneth.

32 Let the sea roare, and all that therein is: let the field be ioyfull and all that is in it.

33 Let the trees of the wood then reioyce

i This was an instrument of musicke, or a certaine tune, whereunto they accustomed to sing Psalmes.

k Which was the eight tune, ouer the which he that was most excellent had charge.

l To wit, to appoint Psalmes and songs to them that sung.

m With Berechiah and Elkanah, verse 23.

2.Sam.6.12.

n That is, gaue them strength to execute their office.

o Besides the bullocke and the fat beast, which David offered at euery sixe pase, 2.Sam.6.13.

p Reade 2. Sam. 6.14.

q It was so called because it put the Israelites in remembrance of the Lords couenant made with them.

2.Sam.6.16.

a He called vpon the Name of God, desiring him to prosper the people, and giue good successe to their beginnings.

b To wit, Gods benefits toward his people,

c Dauid gaue them this Psalme to praise § Lord, signifying that in all our enterprises the Name of God ought to be praised and called vpon.

Psal.105.1.

Isa.12.4.

d Whereof this is the chiefest, that he hath chosen himselfe a Church to call vpon his Name.

e Who of his wonderfull prouidence hath chosen a few of the stocke of Abraham to be his Children.

f In ouercomming Pharoah, which iudgements were declared by Gods mouth to Moses.

g Meaning hereby that the promise of adoption onely appertaineth to the Church.

Gene.22.16,17 18.Luke 1.73. hebr.6.17.

‡ Ebr.coard, whereby parcels of lands were measured.

h Meaning, from the time that Abraham entred, vnto the time that Iaakob went in to Egypt for famine.

i As Pharaoh and Abimelech.

k Mine elect people, and them whom I haue sanctified.

l To whom God declared his word, & they declared it to their posteririe.

Psal.95.1.

m His strong faith appeareth herein, that though all the world would follow idols, yet he would cleaue to the liuing God.

n Humble your selues vnder the mightie hand of God.

o Hee exhorteth the dumme creatures to reioyce with him in considering the greatnes of the grace of God,

at the presence of the Lord: for hee commeth to p iudge the earth.

34 Praise the Lord, for he is good, for his mercie endureth for euer.

35 And say yee, Saue vs, O God, our saluation, and gather vs, and deliuer vs from the heathen, that wee may praise thine holy Name, and q glorie in thy praise.

36 Blessed be the Lord God of Israel for euer and euer: and let all people say, r So be it, and praise the Lord.

37 ¶ Then hee left there before the Arke of the Lords Couenant Asaph and his brethren to minister continually before the Arke, that which was to be done euery day:

38 And Obed Edom and his brethren threescore and eight: and Obed Edom the sonne of Iedithun, and Hosah were porters.

39 And Zadok the Priest and his brethren the Priests were before the Tabernacle of the Lord, in the high place that was at Gibeon,

40 To offer burnt offrings vnto the Lord vpon the burnt offring altar continually, in the morning and in the euening, euen according vnto all that is written in the Law of the Lord, which he commanded Israel.

41 And with them s were Heman, and Iedithum, & the rest that were chosen (which were appointed by names) to praise the Lord, because his mercie endureth for euer.

42 Euen with them were Heman and Iedithun, to make a sound with the cornets and with the cymbals, with excellent instrumentes of musicke: and the sonnes of Iedithum were at the gate.

43 And al the people departed, euery man to his house: and Dauid returned to t bless his house.

p To restore all things to their estate.

q Hee esteemeth this to bee the chiefest felicitie of man.

r He willeth all the people both in heart and mouth to consent to these praises.

s With Zadok and the rest of the Priests.

t Declaring that after our duetie to God wee are chiefly bound to our owne house, for the which as for all other things we ought to pray vnto God and instruct our families to praise his Name.

CHAP. XVII.

3 Dauid is forbidden to build an house vnto the Lord. 12 Christ is promised vnder the figure of Salomon. 18 Dauid giueth thankes, 23 and prayeth vnto God.

NOw * afterward when Dauid dwelt in his house, he said to Nathan the Prophet, Behold, I dwell in an house of a cedar trees, but the Arke of the Lords couenant remaineth vnder b curtaines.

2 Then Nathan said to Dauid, Do c all that is in thine hart: for God is with thee.

3 And the same d night euen the word of God came to Nathan, saying,

4 Goe, and tell Dauid my seruant, Thus saith the Lord, Thou shalt not build me an house to dwell in:

5 For I haue dwelt in no house, since the day that I brought out the children of Israel vnto this day, but I haue beene from e tent to tent, and from habitation to habitation.

6 Wheresoeuer I haue f walked with all Israel, spake I one word to any of the Iudges of Israel (whom I commanded to feed my people) saying, Why haue yee not built me an house of Cedar trees?

7 Now therefore thus shalt thou say vnto my seruant Dauid, Thus saith the Lord of hostes, I tooke thee from the sheepecoate, and g from following the sheepe, that thou shouldest bee a Prince ouer my people Israel.

8 And I haue bene with thee whithersoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue ‖ made thee a name, like the name of the great men that are in the earth.

9 (Also I will appoynt a place for my people Israel, and h will plant it, that they may dwell in their place, and moue no more: neither shall the ‡ wicked people ‖ vexe them any more, as at the beginning,

10 And since the time that I commaunded Iudges ouer my people Israel.) And I will subdue all thine enemies: therefore I say vnto thee, that the Lord will i build thee an house.

11 And when thy dayes shall be fulfilled, to goe with thy fathers, then will I raise vp thy seed after thee, which shall be of thy sons, and will establish his kingdome.

12 He shall build me an house, and I will stablish his throne for k euer.

13 I will be his father, and hee shalbe my sonne, and I will not take my mercy away from him, as I tooke it from him that was before l thee.

14 But I will establish him in mine house, and in my kingdome for euer, and his throne shalbe established for euer,

15 According to all these wordes, and according to all this vision. So Nathan spake to Dauid.

16 ¶ And Dauid the King m went in, and sate before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought mee n hitherto?

17 Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy seruant for a great while, and hast regarded me according to the estate of a man of o hie degree, O Lord God.

18 What can Dauid desire more of thee for the honor of thy seruant? for thou knowest thy seruant.

19 O Lord, for thy seruants sake, euen according to thine p heart hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, neither is there any God besides thee, according to all that we heard with our eares.

21 Moreouer, what one nation in the earth is like thy people Israel, whose God went to redeeme them to bee his people, q to make thy selfe a Name, and to doe great and terrible things by casting out nations from before thy people, whom thou hast deliuered out of Egypt?

22 For thou hast ordeined thy people Israel to bee thine owne people for euer, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy seruant and concerning his house, be confirmed for euer, and doe as thou hast said,

24 And let thy Name bee stable and magnified for euer, that it may bee sayd, The Lorde of hostes, God of Israel, is the God

2 Sam. 7. 2.

a Well built and faire.

b That is, in tents couered w skins

c As yet God had not reuealed to y prophet, what he purposed concerning Dauid therfore seeing God fauoured Dauid, he spake what he thought.

d After that Nathan had spoken to Dauid.

e That is, in a tent which remoued to & fro.

f Meaning, wheresoeuer his arke went, which was a signe of his presence.

g Of a shepheard of sheepe I made thee a shepheard of men, so that thou camest not to this dignity thorow thine owne merites, but by my pure grace.

‖ *Or, gotten thee fame.*

h Make them sure that they shal not remoue.

‡ *Ebr. sonnes of iniquitie.*

[*Or, consume.*

i Will giue thee great posterity.

k That is, vnto the comming of Christ: for then these figures should cease.

l Which was Saul.

m He went into the tent where the Arke was, shewing what we ought to doe when we receiue any benefits of the Lord.

‖ *Or, remained.*

n Meaning, to this kingly estate

o Thou hast promised a kingdome that shall continue to me & my posterity, and that Christ shall proceed of me.

p Freely, and according to the purpose of thy will, without any deseruing.

God of [q] Israel, and let the house of Dauid thy seruant be established before thee.

25 For thou, O my God, hast [r] reuealed vnto the eare of thy seruant, that thou wilt build him an house: therefore thy seruant hath ‡ bene bold to pray before thee.

26 Therefore now Lord, (for thou art [s] God, and hast spoken this goodnesse vnto thy seruant)

27 Now therefore it hath pleased thee to bless the house of thy seruant, that it may be before thee for euer: for thou, O Lord, hast blessed it, and it shalbe blessed for euer.

q That is, hee sheweth himselfe indeede to bee their God, by deliuering them from dangers, and preserving them.
r Thou hast declared vnto me by Nathan the Prophet.
‡ *Ebr. hath found.*
s And canst not breake promise.

CHAP. XVIII.

1 The battell of Dauid against the Philistims, 2 and against Moab, 3 Zobah, 5 Aram, 12 and Edom.

AND after this Dauid smote the Philistims, and subdued them, and tooke [a] Gath, and the villages thereof out of the hand of the Philistims.

2 And hee smote Moab, and the Moabites became Dauids seruants, & ‖ brought gifts.

3 ¶ And Dauid smote ‖ Hadarezer king of Zobah, vnto Hamath, as hee went to stablish his border by the riuer ‖ Perath.

4 And Dauid tooke from him a thousand charets, and seuen thousand horsemen, and twenty thousand footmen, and [b] destroyed all the charets, but he reserued of them an hundreth charets.

5 ¶ Then came the Aramites of Damascus to succour Hadarezer king of Zobah but Dauid slew of the Aramites two and twentie thousand.

6 And Dauid put a garison in Aram of ‖ Damascus, and the Aramites became Dauids seruants, and brought gifts: and the Lord [b] preserued Dauid wherefoeuer he went.

7 And Dauid tooke the shields of gold that were of the seruants of Hadarezer, and brought them to Ierusalem.

8 And from [c] Tibhath, and from Chun (cities of Hadarezer) brought Dauid exceeding much brasse, wherewith Salomon made the [d] brasen Sea, and the pillars and the vessels of brasse.

9 ¶ Then Tou king of Hamath heard how Dauid had smitten all the hoste of Hadarezer king of Zobah:

10 Therefore he sent [d] Hadoram his sonne to king Dauid to salute him, and to reioyce with him, because hee had fought against Hadarezer, and beaten him (for Tou had warre with Hadarezer) who brought all vessels of gold, and siluer, and brasse.

11 And King Dauid did dedicate them vnto the Lord, with the siluer and gold that hee brought from all the nations, from [e] Edom, and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

12 ¶ And Abishai the sonne of Zeruiah smote of Edom in the salt valley [f] eighteene thousand.

13 And he put a garison in Edom, and all the Edomites became Dauids seruants: and the Lord preserued Dauid wherefoeuer he went.

14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahilud Recorder.

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar were the Priests, and ‖ Shausha the Scribe,

17 * And Benaiah the sonne of Iehoiada was ouer the [g] Cherethites and the Pelethites: and the sonnes of Dauid were chiefe about the king.

a Which 2 Sam. 8.1. is called the bridle of bondage, because it was a strong towne, and kept the countrey round about in subiection.
‖ *Or, paid tribute.*
‖ *Or, Hadadezer.*
‖ *Or, Euphrates.*
2. *Sam.* 8.4.

‖ *Or, Darmesek.*

b That is, in all things that he enterprised.

c Which 2. Sam. 8.8. are called Betah and Berothai.
1. *King.* 7.23.
iere. 52.20.

d Called also Ioram, 2. Sam. 8.10.
e Because the Edomites and the Syrians ioyned their powers together, it is said, 2. Sam. 8.12, that the Aramites were spoyled.
f Which is vnderstood that Ioab slew twelue thousand, as is in the title of the 60 Psalme, and Abishai the rest.

‖ *Or, Seraiah.*
2. *Sam.* 8.17, 18.
g Reade 2 Sam. 8.18.

CHAP. XIX.

4 Hanun king of the children of Ammon doeth great iniuries to the seruants of Dauid. 6 He prepareth an armie against Dauid, 15 and is ouercome.

AFter this also * Nahash the king of the children of Ammon died, and his sonne reigned in his stead.

2 And Dauid said, I will shew kindnesse vnto Hanun the sonne of Nahash, because his [a] father shewed kindnesse vnto me. And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the land of the children of Ammon to Hanun to comfort him.

3 And the princes of the children of Ammon said to Hanun, Thinkest thou that Dauid doth honour thy father, that he hath sent comforters vnto thee? Are not his seruants come to thee to [b] search, to seeke, and to spie out the land?

4 Wherefore Hanun tooke Dauids seruants, and [c] shaued them, and cut off [d] their garments by the halfe vnto the buttockes, and sent them away.

5 And there went certaine and told Dauid concerning the men: and hee sent to meete them (for the men were exceedingly ashamed) and the King sayd, Tarie at Iericho vntil your beards be growen: then returne.

6 ¶ When the children of Ammon saw that they ‖ stanke in the sight of Dauid, then sent Hanun and the children of Ammon a thousand talents of siluer to hire them charets and horsemen out of [e] Aram Naharaim, and out of Aram Maachah, and out of [e] Zobah.

7 And they hired them two and thirtie thousand charets, and the king of Maachah and his people which came and pitched before [f] Medeba: and the children of Ammon gathered themselues together from their cities, and came to the battell.

8 ¶ And when Dauid heard, he sent Ioab and all the hoste of the valiant men.

9 And the children of Ammon came out, and set their battel in aray at the gate of the citie. And the kings that were come, were by themselues in the field.

10 When Ioab saw that the front of the battell was against him before and behind, then he chose out of all the choise of Israel, and set himselfe in aray to meete the Aramites.

2. *Sam.* 10.2.

a Because Nahash receiued Dauid and his company, when Saul persecuted him, he would now shew pleasure to his sonne for the same.
b Thus the malicious euer interprete the purpose of the godly in the worst sence.
c They shaued off the halfe of their beards, 2. Sam. 10.4.
d To put them to shame and villenie, whereas the ambassadors ought to haue bene honoured: and because the Iewes vsed to weare side garments and beards, they thus disfigured them to make them odious to others.
‖ *Or, had made themselues to be abhorred of Dauid.*
2. *Sam* 10.6, 8.
e Which were fiue in all.
f Which was a citie of the tribe of Reuben beyond Iorden.

11 And

11 And the rest of the people he deliuered vnto the hand of Abishai his brother, and they put themselues in aray against the children of Ammon.

12 And he sayd, If Aram be too strong for me, then thou shalt succour me: and if the children of Ammon preuaile against thee, then I will succour thee.

13 Be strong, and let vs shew our selues valiant for our people, and for the cities of our God, and let the Lord doe that which is good in his owne sight.

14 So Ioab and the people that was with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon saw that the Aramites fled, they fled also before Abishai his brother, and entred into the citie: so Ioab came to Ierusalem.

16 ¶ And when the Aramites saw that they were discomfited before Israel, they sent messengers & caused the Aramites to come forth that were beyond the [h] riuer: and Shophach the captaine of the hoste of Hadarezer went before them.

17 And when it was shewed Dauid, hee gathered all Israel, and went ouer Iorden, and came vnto them, and put himselfe in aray against them: and when Dauid had put himselfe in battell aray to meete the Aramites, they fought with him.

18 But the Aramites fled before Israel, and Dauid destroyed of the Aramites [i] seuen thousand charets, and fortie thousand footmen, and killed Shophach the captaine of the hoste.

19 And when the seruants of Hadarezer saw that they fell before Israel, they made peace with Dauid, and serued him. And the Aramites would no more succour the children of Ammon.

g He declareth that where the cause is euill, the courage cannot be valiant, and that in good causes men ought to be couragious, and commit the successe to God.

h That is, Euphrates.

i For this place reade 2. Sam. 10. 18.

CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites tormented. 4 The Philistims are thrise ouercome with their gyants.

AND [*] when the yeere was expired, in the time that Kings goe out a warfare, Ioab carried out the strength of the armie, and destroyed the countrey of the children of Ammon, and came and besieged [a] Rabbah (but Dauid tarried at Ierusalem) and Ioab smote Rabbah and destroyed it.

2 [*] Then Dauid tooke the crowne of their King from off his head, and found it the weight of a [b] talent of golde, with precious stones in it: and it was set on Dauids head, and hee brought away the spoyle of the citie exceeding much.

3 And hee caried away the people that were in it, and cut them with sawes, and with harrowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid and all the people came againe to Ierusalem.

4 ¶ [*] And after this also, there arose warre at ‖ Gezer with the Philistims: then Sibbechai the Hushathite slew ‖ Sippai, of the children of ‖ Haraphah, and they were subdued.

2. Sam. 11. 1.

a Which was the chiefe citie of the Ammonites.

2. Sam. 12. 29, 30

b Which mounteth about the value of seuen thousand and seuentie crownes, which is about threescore pound weight.

2. Sam 21. 18.

‖ Or, Gob, 2. Sam. 21. 18.

‖ Or, Saph.

‖ Or, Rephaim, or the gyants.

5 And there was yet another battel with the Philistims: and Elhanan the sonne of Iair slew [c] Lahmi, the brother of Goliath the Gittite, whose speare staffe was like a weauers beame.

6 And yet againe there was a battell at Gath, where was a man of a great stature, and his fingers were by [d] sixes, euen foure and twentie, and was also the sonne of Haraphah.

7 And when he reuiled Israel, Iehenathan the sonne of Shimea Dauids brother did slay him.

8 These were borne vnto Haraphah at Gath, and fell by the hand of Dauid, and by the hands of his seruants.

c Reade 2. Sam. 21. 19.

d Meaning, that hee had sixe a-piece on hands and feete.

CHAP. XXI.

1 Dauid causeth the people to bee numbred, 14 and there die seuentie thousand men of the pestilence.

AND [a] Satan stood vp against Israel, and prouoked Dauid to number Israel.

2 Therefore Dauid said to Ioab, and to the rulers of the people, Goe, and number Israel from [b] Beer-sheba euen to Dan, and bring it to me, that I may know the number of them.

3 And Ioab answered, The Lord encrease his people an hundreth times so many as they be, O my lord the king: are they not all my lords seruants? wherefore doeth my lord require this thing? why should he be a cause of [c] trespasse to Israel?

4 Neuertheleſse the kings word preuailed against Ioab. And Ioab departed and went thorow all Israel, and returned to Ierusalem.

5 And Ioab gaue the number and summe of the people vnto Dauid: and all Israel were [d] eleuen hundreth thousand men that drew sword: and Iudah was [e] foure hundreth and seuentie thousand men that drew sword.

6 But the Leuites and Beniamin counted he not among them: for the Kings word was abominable to Ioab.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

8 Then Dauid said vnto God, I haue sinned greatly, because I haue done this thing: but now I beseech thee, remoue the iniquitie of thy seruant: for I haue done very foolishly.

9 And the Lord spake vnto Gad Dauids ‖ Seer, saying,

10 Goe and tell Dauid, saying, Thus sayth the Lord, I offer thee three things: chuse thee one of them, that I may doe it vnto thee.

11 So Gad came to Dauid, and said vnto him, Thus saith the Lord, Take to thee

12 Either three yeeres famine, or three moneths to be destroyed before thine aduersaries, and the sword of thine enemies ‖ to take thee, or elle the sword of the Lorde and pestilence in the lande three dayes, that the Angel of the Lord may destroy thorowout all the coastes of Israel:

a He tempted Dauid in setting before his eyes his excellencie and glory, his power and victories: read 2. Sam. 24. 1.

b That is, from South to North.

c It was a thing indifferent and vsuall to number the people, but because he did it of an ambitious minde, as though his strength stood in his people, God punished him.

d Ioab partly for griefe, and partly through negligence, gathered not the whole summe as it is here declared.

e In Samuel is mention of thirtie thousand more: which was either by ioyning to them some of the Beniamites, which were mixed with Iudah, or as the Ebrewes write, here the chiefe and princes are left out.

‖ Or, Prophet.

‖ Or, smite thee.

Israel: Now therefore aduise thee, what word I shall bring againe to him that sent mee.

13 And Dauid said vnto Gad, I am in a wonderfull strait: let mee now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seuentie thousand men.

15 ¶ And God sent the Angel into Ierusalem to destroy it. And [f] as he was destroying, the Lord beheld, and [g] repented of the euill, and said to the Angel that destroyed, It is now enough, let thine hand cease. Then the Angel of the Lord stood by the threshing floore of ‖Ornan the Iebusite.

16 And Dauid lift vp his eyes, and saw the Angel of the Lord stand betweene the earth and the heauen with his sword drawen in his hand, and stretched out toward Ierusalem. Then Dauid and the Elders of Israel, which were clothed in sacke, fell vpon their faces.

17 And Dauid said vnto God, Is it not I that commanded to number the people? It is euen I that haue sinned and haue committed euill, but these sheepe, what haue they done? O Lord my God, I beseech thee, let thine hand be on mee, and on my fathers house, and not on [h] thy people for their destruction.

18 ¶ Then the Angel of the Lord commanded Gad to say to Dauid, that Dauid should goe vp, and set vp an altar vnto the Lord in the threshing floore of Ornan the Iebusite.

19 So Dauid went vp according to the saying of Gad, which hee had spoken in the Name of the Lord.

20 And Ornan turned about, and saw the Angel, and his foure sonnes that were with him, [i] hid themselues, and Ornan threshed wheate.

21 And as Dauid came to Ornan, Ornan looked and saw Dauid, and went out of the threshing floore, and bowed himselfe to Dauid with his face to the ground.

22 And Dauid said to Ornan, Giue mee the place of thy threshing floore, that I may build an [k] altar therein vnto the Lord: giue it me for sufficient money, that the plague may be stayed from the people.

23 Then Ornan said vnto Dauid, Take it to thee, and let my lord the king doe that which seemeth him good: loe, I giue thee bullockes for burnt offerings, and threshing instruments for wood, and wheat for meate offering, I giue it all.

24 And king Dauid said to Ornan, Not so: but I will buy it for sufficient [l] money: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.

25 So Dauid gaue to Ornan for that place [m] six hundreth shekels of gold by weight.

26 And Dauid built there an altar vnto the Lord, & offered burnt offerings & peace offerings, and called vpon the Lord and hee [n] answered him by fire from heauen vpon the altar of burnt offering.

27 And when the Lord had spoken to the Angel, hee put vp his sword againe into his sheath.

28 At that time, when Dauid saw that the Lorde had heard him in the threshing floore of Ornan the Iebusite, then he sacrificed there.

29 (But the tabernacle of the Lord which Moses had made in the wildernesse, and the altar of burnt offering were at that season in the hie place at Gibeon.

30 And Dauid could not goe before it to aske counsell at God: for hee was afraid of the sword of the Angel of the Lord.)

f Reade 2. Sam. 24. 16.

g When God draweth backe his plagues, he seemeth to repent, reade Gen. 6. 6.

‖ Araunah.

h Thus he both sheweth a true repentance and a fatherly care toward his people, which desireth God to spare them, and to punish him and his.

i If a man hide himselfe at the sight of an Angel, which is a creature, how much lesse is a sinner able to appeare before the face of God?

k Thus he did by the commandement of God, as verse 18. for else it had beene abominable, except he had either Gods word, or reuelation.

l That is as much as it is worth: for having enough of his owne, and yet to haue taken of another mans goods to offer vnto the Lord, it had beene theft, and not acceptable to God.

m Read 2. Sam. 24. 24.

n God delared that he heard his request in that he sent downe fire from heauen: for else they might vse no fire in sacrifice, but of that which was reserued still vpon the altar, Leuit. 6. 13. and came downe from heauen: Leuit. 9. 24. as appeared by the punishment of Nadab and Abihu, Leuit. 10. 1.

CHAP. XXII.

2 Dauid prepareth things necessarie for the building of the Temple. 6 Hee commandeth his sonne Salomon to build the Temple of the Lorde, which thing he himselfe was forbidden to doe. 9 Vnder the figure of Salomon Christ is promised.

AND Dauid said, This is the [a] house of the Lord God, and this is the altar for the burnt offering of Israel.

2 And Dauid commanded to gather together the [b] strangers that were in the land of Israel, and he set masons to hew and polish stones to build the house of God.

3 Dauid also prepared [c] much yron for the nailes of the doores and of the gates, and for the joynings, and abundance of brasse passing weight,

4 And cedar trees without number: for the Sidonians and they of Tyrus brought much cedar wood to Dauid.

5 And Dauid sayd, Salomon my sonne is young and tender, and we must build an house for the Lord, magnifical, excellent, and of great fame and dignitie thorowout all countreys. I will therefore now prepare for him. So Dauid prepared very much before his death.

6 Then hee called Salomon his sonne, and charged him to build an house for the Lord God of Israel.

7 And Dauid sayd to Salomon, [d] My sonne, I purposed with my selfe to build an house to the Name of the Lord my God.

8 But the word of the Lord came to me, saying, [e] Thou hast shedde much blood, and hast made great battels: thou shalt not build an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

9 Beholde, a sonne is borne to thee, which shall be a man of rest: for I will giue him rest from all his enemies round about: therefore his name is Salomon: and I will send peace and quietnesse vpon Israel in his dayes.

10 He shall build an house for my Name, and he shall be my sonne, and I will be his Father, and I will establish the throne of his kingdome vpon Israel for euer.

11 Now therefore my sonne, the Lord shal be with thee, and thou shalt prosper, and thou shalt build an house to the Lord thy God, as he hath spoken of thee.

a That is, the place wherein he will be worshipped.

b Meaning, cunning men of other nations which dwelt among the Iewes.

c To wit, which weighed fiftie shekels of golde, 2. Chron. 3. 9.

2. Sam. 7. 13. Chap 28 3.

d This declareth how greatly God detesteth the shedding of blood, seeing Dauid for this cause is stayed to build the Temple of the Lord, albeit he enterprised no warre, but by Gods commandement, and against his enemies.

2. Sam. 7. 13. 1. King. 5. 5.

e Hee sheweth that there can be no prosperitie, but when the Lord is with vs.

12 Onely the Lord giue thee [f] wisedome and vnderstanding, and giue thee charge ouer Israel, euen to keepe the Lawe of the Lord thy God.

13 Then thou shalt prosper, if thou take heede to obserue the statutes and the iudgements which the Lord commanded Moses for Israel: bee strong and of good courage: feare not, neither be afraid,

14 For beholde, according to my [g] pouertie haue I prepared for the house of the Lord an hundreth thousand talents of gold, and a thousand thousand talents of siluer, and of brasse and of iron passing weight: for there was abundance: I haue also prepared timber and stone, and thou mayest prouide more thereto.

15 Moreouer, thou hast workemen with thee enow, ‖ hewers of stone, and workemen for timber, and all men expert in euery worke.

16 Of gold, of siluer, and of brasse, and of iron, there is no number: [h] Up therefore, and be doing, and the Lord will be with thee.

17 David also commaunded all the princes of Israel to helpe Salomon his sonne, saying,

18 Is not the Lord your God with you, and hath giuen you rest on euery side? for he hath giuen the [i] inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people.

19 Now set [k] your hearts and your soules to seeke the Lord your God, and arise, and build the Sanctuarie of the Lord God, to bring the Arke of the couenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

f These are onely the meanes whereby kings gouerne their subiects aright, and whereby the realmes do prosper and flourish.

g For David was poore in respect of Salomon.

‖ Or, masons and carpenters.

h That is, goe about it quickly.

i The nations round about.

k For else hee knew that God would plague them, and not prosper their labours, except they sought with all their hearts to set forth his glory.

CHAP. XXIII.

1 David being olde, ordeineth Salomon King. 3 Hee causeth the Leuites to be numbred. 4 and assigneth them to their offices. 13 Aaron and his sonnes are for the high Priest. 14 The sonnes of Moses.

SO when Dauid was old, and ful of dayes, * he made Salomon his sonne King ouer Israel.

2 And he gathered together all the princes of Israel with the Priestes and the Leuites.

3 And the Leuites were numbred from the age of thirtie yeere and aboue, and their number according to their summe, was eight and thirty thousand men.

4 Of these, foure and tweny thousand were set ‖ to aduance the worke of the house of the Lord, and six thousand were ouerseers and Iudges.

5 And foure thousand were porters, and foure thousand praised the Lord with instruments which ‡ he made to praise the Lord.

6 * So Dauid diuided offices vnto them, to wit, to the sonnes of Leui, to * Gershon, Kohath, and Merari.

7 Of the Gershonites were ‖ Laadan and Shimei.

8 The sonnes of Laadan, the chiefe was Iehiel, and Zetham, and Ioel, three.

9 The sonnes of Shimei, Shelomith and Haziel, and Haram, three: these were the chiefe fathers of Laadan.

10 Also the sonnes of Shimei were Iahath, Zina, Ieush, and Beriah: these foure were the sonnes of Shimei.

11 And Iahath was the chiefe, and ‖ Zizah the second, but Ieush and Beriah had not many sonnes: therefore they were in the families of their father, counted but as one.

12 ¶ The sonnes of Kohath were Amram, Izhar, Hebron, and Vzziel, foure.

13 * The sonnes of Amram, Aaron and Moses: and Aaron was separated to [a] sanctifie the most holy place, hee and his sonnes for euer to burne incense before the Lord, to minister to him, and to blesse in his Name for euer.

14 ¶ Moses also the man of God, and his children were named with the [b] tribe of Leui.

15 The sonnes of Moses were Gershom, and Eliezer.

16 Of the sonnes of * Gershom was Shebuel the chiefe.

17 And the sonne of Eliezer was Rehabiah the [c] chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiah were very many.

18 The sonne of Izhar was Shelomith the chiefe.

19 The sonnes of Hebron were Ieriah the first, Amariah the second, Iahaziel the third, and Iekamiam the fourth.

20 The sonnes of Vzziel were Michah the first, and Ishiah the second.

21 ¶ The sonnes of Merari were Mahli and Mushi. The sonnes of Mahli, Eleazar and Kish.

22 And Eleazar died, and had no sonnes, but daughters, & their [d] brethren the sonnes of Kish tooke them.

23 The sons of Mushi were Mahli, and Eder, and Ierimoth, three.

24 These were the sonnes of Leui according to the house of their fathers, euen the chiefe fathers according to their offices, according to the number of names and their summe that did the worke for the seruice of the house of the Lord from the age of [e] twentie yeeres and aboue.

25 For Dauid sayd, The Lord God of Israel hath giuen rest vnto his people, that they may dwell in Ierusalem for euer.

26 And also the Leuites shall no more beare the Tabernacle and all the vessels for the seruice thereof.

27 Therefore according to the last words of Dauid, the Leuites were numbred from twentie yeere and aboue,

28 And their office was vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lord in the courts, and chambers, & in the [f] purifying of all holy things, and in the worke of the seruice of the house of God,

29 Both for the shewbread, and for the fine floure, for the meate offering and for the vnleauened cakes, and for the fryed things, and for that which was rosted, and for all measures and size,

30 And for to stand euery morning, to

1. King. 1. 30.

‖ Or, to haue care ouer.

‡ Heb. I made, meaning David. Chap. 6. 1. Exod. 6. 17.

‖ Or, Libni, Chap. 6. 17.

‖ Or, Zina.

Exod. 2. 2. and 6. 20. hebr. 5. 4, 5.

a That is, to seruie in the most holy place, and to consecrate the holy things.

b They were but of the order of the Leuites, and not of the Priests, as Aarons sonnes.

Exod. 2. 22. and 18. 3.

c The Scripture vseth to call chiefe or the first borne, although he be alone and there be none borne after, Matth. 1. 25.

d Meaning, their cousins.

e David did chuse the Leuites twise, first at the age of thirtie, as verse 3. and againe afterward at twentie, as the necessitie of the office didrequire: at the beginning they had no charge in the Temple, before they were fiue and twenty yeere olde, and had none after fiftie, Numb. 4. 3.

f In washing and cleansing all the holy vessels.

giue thanks and to praise the Lord, and likewise at euen,

31 And to offer all burnt offerings vnto the Lord, in the Sabbaths, in the monethe, and at the appointed times, according to the number and according to their custome continually before the Lord,

32 And that they should keepe the charge of the Tabernacle of the Congregation, and the charge of the holy place, and the charge of the sonnes of Aaron their brethren in the seruice of the house of the Lord.

CHAP. XXIIII.

Dauid assigneth offices vnto the sonnes of Aaron.

Leuit. 10.4,6. numb. 3.4. and 26.60.

THese are also the [a] diuisions of the sonnes of Aaron. The sonnes of Aaron were Nadab, and Abihu. Eleazar, and Ithamar.

a Whiles their father yet liued.

2 But Nadab and Abihu died [a] before their father, and had no children: therefore Eleazar and Ithamar executed the Priests office.

3 And Dauid distributed them, euen Zadok of the ‖ sons of Eleazar, and Ahimelech of the sonnes of Ithamar according to their offices in their ministration.

‖ Or, cousins.

4 And there were found moe of the sons of Eleazar by the ‡ number of men, then of the sonnes of Ithamar, and they diuided them, to wit, among the sonnes of Eleazar, sixteene heads, according to the houshold of their fathers, and among the sonnes of Ithamar, according to the houshold of their fathers, eight.

‡ Ebr. heads.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuary, and the rulers of the house of God, were of the sonnes of Eleazar, and of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nethaneel the Scribe of the Leuites, wrote them before the King & the Princes, and Zadok the Priest, and Ahimelech the sonne of Abiathar, and before the chiefe fathers of the Priests and of the Leuites, one family being reserued for Eleazar, and another reserued for Ithamar.

7 And the first [b] lot fell to Iehoiarib, and the second to Iedaiah,

b This lot was ordeined to take away all occasion of enuie or grudging of one against another.

8 The third to Harim, the fourth to Seorim,

9 The fift to Malchiiah, the first to Miamin,

10 The seuenth to Hakkoz, the eight to [c] Abiiah,

c Zacharie the father of Iohn Baptist was of this course or lot of Abia, Luke 1.5.

11 The ninth to Iesh̃ua, the tenth to Shecaniah,

12 The eleuenth to Eliashib, the twelfth to Iakim,

13 The thirteenth to Huppah, the foureteenth to Ieshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seuenteenth to Hezer, the eightteenth to Happizzer,

16 The ninteenth to Pethahiah, the twentieth to Iehezekel,

17 The one and twentie to Iachin, the two and twenty to Gamul,

18 The three and twenty to Deliah, the foure and twenty to Maaziah.

19 These were their orders according to their offices, when they entred into the house of the Lord according to their custome vnder the [d] hand of Aaron their father, as the Lord God of Israel had commanded him.

d By the dignity that God gaue to Aaron.

20 ¶ And of the sonnes of Leui that remained of the sonnes of Amram, was Shubael, of the sonnes of Shubael, Iedeiah.

21 Of Rehabiah, euen of the sonnes of Rehabiah, the first Isshiiah,

22 Of Izhari, Shelomoth, of the sonnes of Shelomoth, Iahath,

23 And his sonnes Ieriah the first, Amariah the second, Iahaziel the third, and Iekameam the fourth.

24 The sonne of Uzziel was Michah, the sonne of Michah was Shamir,

25 The brother of Michah, was Isshiiah, the sonne of Isshiiah, Zechariah.

26 The sonnes of Merari were Mahli, and Mushi, the sonne of Iaaziiah, was Beno.

27 The sonnes of Merari, of Iahaziah were Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli came Eleazar, which had no sonnes.

29 Of Kish, the sonne of Kish was Ierahmeel,

30 And the sonnes of [e] Mushi were Mahli, and Eder, and Ierimoth: these were sonnes of the Leuites after the houshold of their fathers.

e Which was the second sonne of Merari.

31 And these also cast [f] lottes with their brethren the sonnes of Aaron before King Dauid, and Zadok and Ahimelech and the chiefe fathers of the Priests, and of the Leuites, euen the chiefe of the families against their ponger brethren.

f That is, euery one had that dignitie, which fell vnto him by lot.

CHAP. XXV.

The singers are appointed, with their places and lots.

SO Dauid and the captaines of the armie [a] separated for the ministery the sonnes of Asaph, and Heman, and Iedutham, who should sing prophesies with harpes, with viols, and with cymbals, and their number was euen of the men for the office of their ministery, to wit,

a The singers were diuided into 24. course, so that euery course or order conteined twelue, and in all there were 288. as verse 7.

2 Of the sonnes of Asaph, Zaccur, and Ioseph, and Nethaniah, and Asharelah the sonnes of Asaph were vnder the hand of Asaph, which sang prophesies by the ‡ commission of the king.

‡ Ebr. hands.

3 Of Iedutham, the sonnes of Iedutham, Gedaliah, and Zeri, and Ieshaiah, Hashabiah, and Mattithiah, [b] six, vnder the hands of their father: Iedutham sang [c] prophesies with an harpe, for to giue thankes and to praise the Lord.

b Whereof one is not here numbered.

c Meaning, Psalmes & songs to prayse God.

4 Of Heman, the sons of Heman, Bukkiah, Mattaniah, Uzziel, Shebuel, and Ierimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Iosh̃bekashah, Mallothi, Hothir and Mahazioth.

5 All these were the sonnes of Heman the Kings ‖ Seer in the words of God to lift vp the ‖ horne: and God gaue to Heman fourteene sonnes and three daughters.

‖ Or, Prophet.

‖ Or, power, meaning of the king.

6 All these were vnder the ‖ hand of their father,

‖ Or, gouernment.

father, singing in the house of the Lord with cymbals, violes and harpes, for the seruice of the house of God, and Asaph, and Iedu-
‡ Ebr. hand. thun, and Heman were at the Kings ‡ commandement.
7 So was their number with their brethren that were instructed in the songs of the Lord, euen of all that were cunning, two hundreth fourescore and eight.
8 And they cast lots, [d] charge against charge, aswell [e] small as great, the cunning man as the scholler.
9 And the first lot fell to [f] Ioseph, which was of Asaph, the second to Gedaliah, who with his brethren & his sonnes were twelue.
10 The third to Zaccur, hee, his sonnes, and his brethren, were twelue.
11 The fourth to ‖ Izri, hee, his sonnes, and his brethren twelue.
12 The fift to Nethaniah, he, his sonnes, and his brethren twelue.
13 The sixt to Bukkiah, hee, his sonnes, and his brethren twelue.
14 The seuenth to Iesharelah, hee, his sonnes, and his brethren twelue.
15 The eight to Iesharaiah, he, his sonnes, and his brethren twelue.
16 The ninth to Mattaniah, hee, his sonnes, and his brethren twelue.
17 The tenth to Shimei, he, his sonnes, and his brethren twelue.
18 The eleuenth to Azareel, he, his sons, and his brethren twelue.
19 The twelft to Ashabiah, he, his sons, and his brethren twelue.
20 The thirteenth to Shubael, hee, his sonnes, and his brethren twelue.
21 The fourteenth to Mattithiah, hee, his sonnes, and his brethren twelue.
22 The fifteenth to Ierimoth, hee, his sonnes, and his brethren twelue.
23 The sixteenth to Hananiah, hee, his sonnes, and his brethren twelue.
24 The seuenteenth to Ioshbekashah, he, his sonnes, and his brethren twelue.
25 The eighteenth to Hanani, hee, his sonnes, and his brethren twelue.
26 The nineteenth to Mallothi, hee, his sonnes, and his brethren twelue.
27 The twentieth to Eliathah, hee, his sonnes, and his brethren twelue.
28 The one and twentieth to Hothir, he, his sonnes, and his brethren twelue.
29 The two and twentieth to Giddalti, he, his sonnes, and his brethren twelue.
30 The three and twentieth to Mahazioth, he, his sonnes, and his brethren twelue.
31 The foure and twentieth to Romamti-ezer, he, his sonnes, & his brethren twelue.

CHAP. XXVI.

1 *The porters of the Temple are ordained euery man to the gate, which hee should keepe,* 20 *And ouer the treasure.*

‖ Or, courses and turnes. CONcerning the ‖ diuisions of the porters, of the Korhites, Meshelemiah the sonne of Kore of the sonnes of [a] Asaph.
2 And the sonnes of Meshelemiah, Zechariah the eldest, Iediael the second, Zebadiah the third, Iathniel the fourth,
3 Elam the fift, Iehohanan the sixt, and Elihoenai the seuenth.
4 And of the sonnes of Obed Edom, Shemaiah the eldest, Iehozabad the second, Ioah the third, and Sacar the fourth, and Nethaneel the fift,
5 Ammiel the sixt, Issachar the seuenth, Peulthai the eight: for God had [b] blessed him.
6 And to Shemaiah his sonne, were sonnes borne that [c] ruled in the house of their father: for they were men of might.
7 The sonnes of Shemaiah were Othni, and Rephael, and Obed, Elzabad and his brethren, strong men: Elihu also, and Semachiah.
8 All these were of the ‖ sonnes of Obed Edom, they and their sonnes and their brethren mighty & [d] strong to serue, euen threescore and two of Obed Edom.
9 And of Meshelemiah sonnes and brethren, eighteene mighty men.
10 And of Hosah of the sonnes of Merari, the sonnes were Shuri the chiefe, and (though he was not the eldest, yet his father made him the chiefe)
11 Helkiah the second, Tebaliah the third, and Zechariah the fourth: all the ‖ sons and the brethren of Hosah were thirteene.
12 Of these were the ‖ diuisions of the porters of the chiefe men, hauing the charge [e] against their brethren, to serue in the house of the Lord.
13 And they cast lots both small and great for the house of their fathers, for euery gate.
14 And the lotte on the East side fell to ‖ Shelemiah: then they cast lots for Zechariah his sonne, [f] a wise counseller, and his lot came out Northward:
15 To Obed Edom Southward, and to his sonnes the house of [g] Asuppim:
16 To Shuppim, and to Hosah Westward with the gate [h] of Shallecheth by the paued streete that goeth vpward, ward ouer against ward.
17 Eastward were sixe Leuites, and Northward foure a day, and Southward foure a day, and toward Asuppim, [i] two and two.
18 In [k] Parbar toward the West were foure by the paued streete, and two in Parbar.
19 These are the diuisions of the porters of the sonnes of Kore, and of the sonnes of Merari.
20 ¶ And of the Leuites Ahiah was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.
21 Of the sonnes of Laadan the sonnes of the Gershunnites descending of Laadan, the chiefe fathers of Laadan were Gershunni and Iehieli.
22 The sonnes of Iehieli were Zethan and Ioel his brother appointed ouer the treasures of the house of the Lord.
23 Of the [l] Amramites, of the Izharites, of the Hebronites, and of the Dzielites.
24 And Shebuel the son of Gershom the sonne of Moses, a ruler ouer the treasures.
25 And of his ‖ brethren, which came of Eliezer, was Rehabiah his sonne, and Iesaiah

d Who should be in euery company, and course.
e Without respect to age or cunning.
f So that he serued in the first turne, and the rest euery one as his turne followed orderly.
‖ Or, the Zerites.
a This Asaph was not the notable musitian, but another of that name called also Ebiasaph, Chap. 6, 23, 37. and 9. 19. and also Iasaph.
b In giuing him many children.
c Or, like their fathers house, meaning, worthy men and valiant.
‖ Or, nephewes.
d And meete to serue in the office of the porter-ship.
‖ Or, cousins.
‖ Or, courses.
e According to their turnes, aswell the one as the other.
‖ Or, Meshelemiah.
f One expert and meete to keepe that gate.
g This was an house where they vsed to resort to consult of things concerning the Temple, as a Conuocation house.
h Whereat they vsed to cast out the filth of the citie.
i Meaning, two one day, and two another.
k Which was an house wherein they kept the instruments of the Temple.
l These also had charge ouer the treasures.
‖ Or, cousins.

Iesaiah his sonne, and Ioram his sonne, and Zichri his sonne, and Shelomith his sonne.

26 Which Shelomith and his brethren were ouer all the treasures of the dedicate things, which Dauid the King, & the chiefe fathers, the captaines ouer thousands, and hundreds, and the captaines of the army had [m] dedicated.

m According as the Lord commanded, Numb. 31.28.

27 (For of the battels and of the spoiles they did dedicate to maintaine the house of the Lord)

28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish, and Abner the sonne of Ner, and Ioab the sonne of Zeruiah, and whosoeuer had dedicate any thing, it was vnder the hand of Shelomith, and his brethren.

29 Of the Izharites was Chenaniah and his sonnes, for the businesse [n] without, ouer Israel for officers and for iudges.

n Meaning, of things that were out of the citie.

30 Of the Hebronites, Asabiah and his brethren, men of actiuity, a thousand & seuen hundred were officers for Israel beyond Iorden Westward, in all the businesse of the Lord, and for the seruice [o] of the King.

o That is, for the Kings house.

31 Among the Hebronites was Iediiah the chiefest, euen the Hebronites, by his generations according to the families. And in the fourtieth yeere of the reigne of Dauid they were sought for: and there were found among them men of actiuity at Iazer in Gilead.

32 And his [p] brethren men of actiuity, two thousand and seuen hundred chiefe fathers, whom King Dauid made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for euery matter, pertaining to [q] God, and for the Kings businesse.

p To wit, the cousins of Iediiah.

q Both in spiritual and temporall things.

CHAP. XXVII.

Of the Princes and rulers that ministred vnto the King.

THE children of Israel also after their number, euen the chiefe fathers and captaines of thousands and of hundreths, and their officers that serued the king by diuers ‡ courses, [a] which came in and went out moneth by moneth, throwout all the moneths of the yeere: in euery course were foure and twenty thousand.

‡ Ebr. diuisions, or bands.

a Which executed their charge and office, which is meant by comming in and going out.

2 Ouer the first course for the first moneth was Iashobeam the sonne of Zabdiel: and in his course were foure & twenty thousand.

3 Of the sonnes of Perez was the chiefe ouer al the princes of the armies for the first moneth.

4 And ouer the course of the second moneth was Dodai an Ahohite, and this was his course, and Mikloth was [b] a captaine, and in his course were foure & twenty thousand.

b That is, Dodais Lieutenant.

5 The captaine of the third hoste for the third moneth was Benaiah the sonne of Iehoiada the chiefe Priest, & in his course were foure and twenty thousand.

6 This Benaiah was mighty among * thirty & aboue the thirty, and in his course was Amizabad his sonne.

2.Sam.23.20, 22,23.

7 The fourth for the fourth moneth was Asahel the brother of Ioab, and Zebadiah his sonne after him: and in his course were foure and twenty thousand.

8 The fift for the fift moneth was prince Shamhuth the Izrahite: and in his course foure and twenty thousand.

9 The sixt for the sixt moneth was Ira the sonne of Ikkesh the Tekoite: and in his course foure and twenty thousand.

10 The seuenth for the seuenth moneth was Helez the Pelonite, of the sonnes of Ephraim, and in his course foure and twenty thousand.

11 The eight for the eight moneth was Sibbecai the Hushathite of the Zarhites: and in his course foure and twenty thousand.

12 The ninth for the ninth moneth was Abiezer the Anethothite of the sons of ‖ Ieminí: and in his course foure and twenty thousand.

‖ Or, Beniamin.

13 The tenth for the tenth moneth was Maharai the Netophathite of the Zarhites: and in his course foure and twentie thousand.

14 The eleuenth for the eleuenth moneth was Benaiah the Pirathonite of the sonnes of Ephraim: and in his course foure and twenty thousand.

15 The twelft for the twelft moneth was Heldai the Netophathite, of Othniel, and in his course foure and twenty thousand.

16 ¶ Moreouer [c] the rulers ouer the tribes of Israel were these: ouer the Reubenites was ruler, Elieser the sonne of Zichri: ouer the Shimeonites, Shephatiah the son of Maachah:

c Meaning, beside these twelue captaines.

17 Ouer the Leuites, Hashabiah the son of Kemuel: ouer them of Aharon, and Zadok:

18 Ouer Iudah, Elihu of the brethren of Dauid: ouer Issachar, Omri the sonne of Michael:

19 Ouer Zebulun, Ishmaiah the sonne of Obadiah: ouer Naphtali, Ierimoth the son of Azriel:

20 Ouer the sonnes of Ephraim, Hoshea the sonne of Azaziah: ouer the halfe tribe of Manasseh, Ioel the sonne of Pedaiah:

21 Ouer the [d] other halfe of Manasseh in Gilead, Iddo the sonne of Zechariah: ouer Beniamin, Iaasiel the sonne of Abner:

d Which is beyond Iorden, in respect of Iudah: also one captaine was ouer the Reubenites and the Gadites.

22 Ouer Dan, Azariel the sonne of Ieroham: these are the Princes of the tribes of Israel.

23 ¶ But Dauid toke not the number of them from twenty yeere olde and vnder, because the Lord had said that he would increase Israel like vnto the starres of the heauens.

24 And * Ioab the son of Zeruiah began to number [e]: but he finished it not, [f] because there came wrath for it against Israel, neither was the number put into the [f] Chronicles of king Dauid.

Chap.21.7.

e And the commandement of the King was abominable to Ioab, chap.21.6.

f The Ebrewes make both these bookes of Chronicles but one, and at this verse make the mids of the book, as touching the number of verses.

25 And ouer the Kings treasures was Azmaueth the sonne of Adiel: and ouer the treasures in the fieldes, in the cities and in the villages and in the townes was

Iehe-

Iehonathan the sonne of Azziah:
26 And ouer the workemen in the field that tilled the ground, was Ezri the sonne of Chelub:
27 And ouer them that dressed the vines, was Shimei the Ramathite: and ouer that which appertained to the vines, and ouer the store of the wine was Sabdi the Shiphmite:
28 And ouer the olive trees and mulberry trees that that were in the valleys, was Baal Hanan the Gederite: and ouer the store of the oyle was Ioash:
29 And ouer the oxen that fed in Sharon was Shetrai the Sharonite: and ouer the oxen in the valleys was Shaphat the sonne of Adlai:
30 And ouer the Camels was Obil the Ishmaelite: and ouer the asses was Iehdeiah the Meronothite:
31 And ouer the sheepe was Iaziz the Hagarite: all these were the rulers of the substance that was king Dauids.
32 And Iehonathan Dauids vncle a man of counsel and of vnderstanding (for he was a g scribe) and Iehiel the sonne of Hachmoni were with the Kings h sonnes.
33 And Ahitophel was the kings counseller, and Hushai the Archite the kings friend.
34 And i after Ahitophel was Iehoiada the sonne of Benaiah, and Abiathar: and captaine of the kings armie was Ioab.

g That is, a man learned in the word of God.
h To be their schoolemasters and teachers.
i After that Ahitophel had hanged himselfe, 2. Sam. 17.23. Iehoiada was made counsellour.

CHAP. XXVIII.

3 Because Dauid was forbidden to build the Temple, hee willeth Salomon and the people to performe it, 9 exhorting him to feare the Lord.

NOw Dauid assembled all the princes of Israel: the princes of the tribes, and the captaines of the bands that serued the king, and the captaines of thousands, and the captaines of hundreds, and the rulers of all the substance & possession of the king, and of his sonnes, with the ‖ eunuches, and the mighty, and all the men of power, vnto Ierusalem.
2 And king Dauid stood vp vpon his feet, and said, Heare ye me, my brethren & my people: I purposed to haue built an house of a rest for the Arke of the Couenant of the Lord, and for a * footstoole of our God, and haue made ready for the building,
3 But God sayd vnto mee, * Thou shalt not builde an house for my Name, because thou hast bene a man of warre, and hast shed blood.
4 Yet as the Lord God of Israel chose me before all the house of my father, to bee king ouer Israel for euer (for in Iudah would hee chuse a prince, and of the house of b Iudah is the house of my father, and among the sons of my father he delighted in me to make me king ouer all Israel)
5 * So of all my sonnes (for the Lord hath giuen me many sonnes) hee hath euen chosen Salomon my sonne to sit vpon the throne of the kingdome of the Lord ouer Israel.
6 And he sayd vnto mee, Salomon thy sonne, he shall build mine house & my courts: for I haue chosen him to be my sonne, and I will be his father.

‖ Or, chiefe seruants. Gen. 37.36.
a Where the Arke should remaine and remoue no more to and fro. Psal 99.5. 2. Sam. 7.5, 13. chap. 22.8.
b According to the prophesie of Iaakob, Gen. 49.8. Wisd. 9.7.

7 I will stablish therefore his kingdome for euer, if hee endeuour himselfe to doe my commandements, and my iudgements, as c this day.
8 Now therefore in the sight of all Israel the Congregation of the Lord, and in the audience of our God, keepe and seeke for all the commandements of the Lord your God, that ye may possesse this d good land, & leaue it for an inheritance for your children after you e for euer.
9 And thou, Salomon my sonne, know thou the God of thy father, and serue him with a perfect heart, & with a willing mind: * For the Lord searcheth all hearts, & vnderstandeth all the imaginations of thoughts: if thou seeke him, he will be found of thee: but if thou forsake him, he will cast thee off for euer.
10 Take heed now, for ẏ Lord hath chosen thee to build f the house of the sanctuary: be strong therefore and g doe it.
11 ¶ Then Dauid gaue to Salomon his sonne the paterne of the porch and of the houses thereof, and of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the Mercy seate,
12 And the patterne of all that ‡ he had in his mind for the courts of the house of the Lord, and for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things,
13 And for the courses of the priests, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministerie of the house of the Lord.
14 He gaue of gold by weight, for the vessels of gold for all the vessels of all maner of seruice, and al the vessels of siluer by weight, for all maner of vessels of all maner of seruice.
15 The weight also of gold for the h candlesticks, and gold for their lamps, with the weight for euery candlesticke, and for the lampes thereof, and for the candlesticks of siluer by the weight of the candlesticke, and the lampes thereof, according to the vse of euery condlesticke,
16 And the weight of the gold for the tables of shewbread, for euery table, and siluer for the tables of siluer,
17 And pure gold for the flesh hookes, and the bowles, and ‖ plates, and for basins, gold in weight for euery basin, and for siluer basins, by weight for euery basin,
18 And for the altar of incense pure gold by weight, and gold for the patterne of i the charet of the Cherubs that spread themselues, and couered the Arke of the couenant of the Lord:
19 All, said he, by writing sent to me k by the hand of the Lord, which made mee vnderstand all the workemanship of the patterne.
20 And Dauid sayde to Salomon his sonne, Be strong & of a valiant courage, and doe it: feare not, nor be afraid: for the Lord God, euen my God is with thee: hee will not leaue thee nor forsake thee, till thou hast finished all the worke for the seruice of the house

c If he continue to keepe my law and depart not therefrom, as he doeth hitherto.
d To wit, of Canaan.
e He declareth that nothing can separate them from the commoditie of this land, both for themselues and their posteritie, but their sinnes and iniquitie. 1. Sam. 16.7. psal. 7.9. ierem. 11. 20. and 17.10. and 20.12.
f Meaning, for his Arke.
g Put it in execution.
‡ Ebr. that were in his spirit with him.
h That is, the ten Candlesticks, 1. King 7.49.
‖ Or, couerings.
i Meaning, of the mercyseat which couered the arke, which was called the charet, because the Lord declared himselfe there.
k For al this was left in writing in the booke of the Law, Exo. 25.40. which booke the king was bound to put in execution, Deut. 17.19.

house of the Lord.

21 Behold also, ye companies of the priests and the Leuites for all the seruice of the house of God, euen they shall bee with thee for the whole worke, [l] with euery free heart that is skilfull in any maner of seruice. The princes also and all the people wil be ‡ wholly at thy commandement.

l That is, euery one wil be ready to help thee with those gifts that God hath giuen him.

‡ *Ebr. at all thy words.*

CHAP. XXIX.

2 The offering of Dauid and of the princes for the building of the Temple. 10 Dauid giueth thanks to the Lord. 20 He exhorteth the people to do the same. 22 Salomon is created king. 28 Dauid dieth, and Salomon his sonne reigneth in his stead.

MOreouer Dauid the King said vnto all the Congregation, God hath chosen Salomon mine only sonne yong and tender, and the worke is great: for this house is not for man, but for the [a] Lord God.

2 Nowe I haue prepared with all my power for the house of my God, gold for vessels of gold, and siluer for them of siluer, and brasse for things of brasse, yron for things of yron, and wood for things of wood, and Onix stones, and stones to be set, and carbuncle stones, and of diuers colours, and all precious stones, and marble stones in abundance.

3 Moreouer, because I haue [b] delight in the house of my God, I haue of mine owne golde and siluer, which I haue giuen to the house of my God, beside all that I haue prepared for the house of the Sanctuary,

4 Euen [c] three thousand talents of gold of the gold of Ophir, and seuen thousand talents of fined siluer to outlay the wals of the houses.

5 The gold for the things of gold, and the siluer for things of siluer, and for all the worke by the hands of artificers: and who is [d] willing || to fill his hand to day vnto the Lord?

6 So the princes of the families, and the princes of the tribes of Israel, and the captaines of thousands, and of hundreths, with the rulers of the Kings worke, offered willingly.

7 And they gaue for the seruice of the house of God fiue thousand talents of gold, and ten thousand pieces, and ten thousand talents of siluer, and eighteene thousand talents of brasse, and one hundred thousand talents of yron.

8 And they with whom precious stones were [e] found, gaue them to the treasure of the house of the Lord, by the hand of Iehiel the Gershunnite.

9 And the people reioyced when they offered willingly: for they offered willingly vnto the Lord with a [f] perfect heart. And Dauid the King also * reioyced with great ioy.

10 Therefore Dauid blessed the Lord before all the Congregation, and Dauid said, Blessed be thou, O Lord God of [g] Israel our Father for euer and euer.

11 Thine, O Lord, is greatnesse, and power, and glory, and victory, and praise: for all that is in heauen and in earth is thine: thine is the kingdome, O Lord, and thou excellest as head ouer all.

12 Both riches and honour come of thee, and thou reignest ouer all, and in thine hand is power and strength, [g] in thine hand it is to make great, and to giue strength vnto all.

13 Now therefore our God, wee thanke thee, and praise thy glorious Name.

14 But who am I, and what is my people, that we should be able to offer willingly after this sort? for all things [h] come of thee: and of thine owne hand we haue giuen thee.

15 For we are [i] strangers before thee, and sojourners, like all our fathers: our dayes are like the shadow vpon the earth, and there is none ‡ abiding.

16 O Lord our God, all this abundance that we haue prepared to build thee an house for thine holy Name, is of thine hand, and all is thine.

17 I know also my God, that thou tryest the heart and hast pleasure in righteousnes: I haue offered willingly in the vprightnes of mine heart all these things: now also haue I seene thy people which are found heere, to offer vnto thee willingly with ioy.

18 O Lord God of Abraham, Izhak and Israel our fathers, keepe this for euer in the [k] purpose, and the thoughts of the heart of thy people, and prepare their hearts vnto thee.

19 And giue vnto Salomon my sonne a perfite heart to keepe thy commandements, thy testimonies and thy statutes, and to doe all things, ‡ to build the house which I haue prepared.

20 ¶ And Dauid said to all the Congregation, Nowe blesse the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heads, and worshipped the Lord, and the [l] King.

21 And they offered sacrifices vnto the Lord, and on the morrowe after that day, they offered burnt offerings vnto the Lord, euen a thousand young bullocks, a thousand rammes, and a thousand sheepe, with their [m] drink offrings, and sacrifices in abundance for all Israel.

22 And they did eate and drinke before the Lord the same day with great ioy, and they made Salomon the sonne of Dauid King the second time, and annoynted him Prince before the Lord, and Zadok for the high Priest.

23 So Salomon sate on the [n] throne of the Lord as King in stead of Dauid his father, and prospered: and all Israel obeyed him.

24 And all the princes and men of power, and all the sonnes of King Dauid ‡ submitted themselues vnder king Salomon.

25 And the Lord magnified Salomon in dignity, in the sight of all Israel, and gaue him so glorious a kingdome, as no king had before him in Israel.

26 ¶ * Thus Dauid the sonne of Ishai reigned ouer all Israel.

27 And the space that hee reigned ouer Israel, was forty yeere: seuen yeere reigned hee in Hebron, and three and thirty yeere reigned

a And therefore it ought to be excellent in all points.

b His great zeale toward the furtherance of the Temple made him to spare no expences, but to bestow his owne peculiar treasure.

c He sheweth what he had of his owne store for the Lords house.

d He was not only liberall himselfe, but prouoked others to set forth the worke of God.

|| *Or, to offer.*

e Meaning, them that had any.

f That is, with a good courage, and without hypocrisie.

Psal. 122. 1.

g Which didst reuealе thy selfe to our father Iaakob.

h We giue thee nothing of our owne, but that which we haue receiued of thee: for whether the gifts be corporall or spirituall, we receiue them all of God, & therefore must giue him the glory.

i And therfore haue this land but lent to vs for a time.

‡ *Ebr. waiting for them to returne.*

1. Sam. 16. 7.

chap. 28. 9.

k Continue them in this good mind, that they may serue thee willingly.

l That is, did reuerence to the king.

m Meaning all kind of liquour which they mingled with their sacrifices, as wine, oyle, &c.

n This declareth that the kings of Iudah were figures of Christ, who was the true anoynted, and to whom God gaue the chiefe gouernment of all things.

‡ *Ebr. gaue the hand.*

1. King. 2. 12.

reigned he in Ierusalem:

28 And hee died in a good age, full of dayes, riches, and honour, and Salomon his sonne reigned in his stead.

29 Concerning the actes of Dauid the King, first and last, behold, they are written in the booke of Samuel the Seer, and in the booke of [o] Nathan the Prophet, and in the booke of Gad the Seer,

30 With all his reigne and his power, and [p] times that went ouer him, & ouer Israel, and ouer all the kingdoms of the earth.

o The bookes of Nathan and Gad are thought to haue bene lost in the captiuity.

p Meaning the troubles and griefes.

¶ The second booke of Chronicles.

THE ARGVMENT.

THis second booke conteineth briefly in effect that, which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carying away of the people captiue into Babylon. In this story are certaine things declared & set forth more copiously then in the bookes of the Kings, and therefore seruе greatly to the vnderstandig of the Prophets. But three things are here chiefly to be considered. First, that the godly Kings, when they saw the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remooued. The second, how it is a thing that greatly offendeth God, that such as feare him and professe his Religion, should ioyne in amity with the wicked. And thirdly, how the good rulers euer loued the Prophets of God, and were very zealous to set forth his Religion throughout all their dominions, and contrariwise the wicked hated his ministers, deposed them, and for the true religion and word of God, set vp idolatry, and serued God according to the fantasie of men. Thus haue we hitherto the chiefe acts from the beginning of the world to the building again of Ierusalem, which was the two and thirtieth yere of Darius, and conteine in the whole, three thousand fiue hundred threescore and eighteene yeeres, and sixe moneths.

CHAP. I.

6 The offering of Salomon at Gibeon. 8 Hee prayeth vnto God to giue him Wisedome: 11 Which hee giueth him and more. 14 The number of his charets and horsemen. 15 And of his riches.

THen Salomon the sonne of Dauid was || confirmed in his kingdome: and the Lord his God was with him, and magnified him highly.

2 And Salomon [a] spake vnto all Israel, to the captains of thousands, and of hundreths, and to the Iudges and to all the gouernors in all Israel, euen the chiefe fathers.

3 So Salomon and all the Congregation with him went to the high place that was at [b] Gibeon: for there was the Tabernacle [c] of the Congregation of God which Moses the seruant of the Lord had made in the wildernesse.

4 But the Arke of God had Dauid brought vp from Kiriath-iearim: when Dauid had made preparation for it: for hee had pitched a tent for it in Ierusalem.

5 Moreouer the [d] brasen Altar* that Bezaleel the sonne of Uri, the sonne of Hur had made, did he set before the Tabernacle of the Lord: and Salomon and the Congregation sought it.

6 And Salomon offered there before the Lord vpon the brasen Altar that was in the Tabernacle of the Congregation: * euen a thousand burnt offerings offered he vpon it.

7 ¶ The same night did God appeare vnto Salomon, and said vnto him, Aske what I shall giue thee.

8 And Salomon sayd vnto God, Thou hast shewed great mercy vnto Dauid my father, and hast made mee to reigne in his stead.

9 Now therefore, O Lord God, let thy promise vnto Dauid my father bee [e] true: for thou hast made mee King ouer a great people, like to the dust of the earth.

10 Giue mee now wisedome and knowledge, that I may [f] goe out and goe in before this people: for who can iudge this thy great people?

11 And God said to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures, nor honour, nor the [g] liues of thine enemies, neither yet hast asked long life, but hast asked for thee wisdome and knowledge, that thou mightest iudge my people, ouer whom I haue made thee King,

12 Wisedome and knowledge is granted vnto thee, and I will giue thee riches, and treasures and honour, so that there hath not beene the like among the kings which were before thee, neither after thee shall there bee the like.

13 Then Salomon came from the high place that was at Gibeon, to Ierusalem from before the tabernacle of the Congregation, and reigned ouer Israel.

14 * And Salomon gathered the charets and horsemen: and hee had a thousand and foure hundreth charets, and twelue thousand horsemen, whome hee placed in the [h] charet cities, and with the King at Ierusalem.

15 And the King gaue siluer and gold at Ierusalem as [i] stones, and gaue cedar trees as the wilde figge trees, that are abundantly in the plaine.

16 Also Salomon had horses brought out of Egypt, and * fine linnen: [k] the Kings merchants received the fine linnen for a price.

17 They came vp also and brought out of Egypt some charet, worth sixe hundreth shekels of siluer, that is, an horse for an hundred and fifteene: and thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their ‡ meanes.

CHAP.

|| Or, established and strong, reade 1.King 2.46.

a That is, he proclaimed a solemne sacrifice, and commanded that all should be at the same.

b Reade 1.King. 3.4.

c So called, because that God thereby shewed certaine signes to the Congregation of his presence.

d Which was for the burnt offerings, Exod. 27.1 Exod. 38.1,2.

1.King.3.4.

e Performe thy promise made to my father concerning me.

f That I may gouerne this people, reade 1. Chron. 27 1. and 1.King.3.7.

g That is, to be reuenged on thine enemies.

1 King.10 26.

h Which were cities appointed to keepe and maintaine the charets.

i He caused so great plenty, that it was no more esteemed then stones. Isa. 19.9. Ezek. 27.7.

k Reade 1.King. 10 28.

‡ Ebr. hands.

CHAP. II.

2 The number of Solomons workemen to build the Temple. 3 Solomon sendeth to Huram the king of Tyrus for wood and workemen.

THen Salomon determined to build an house for the Name of the Lord, and an ‖house for his kingdome.

2 And Salomon told out seuenty thousand that bare burdens, & fourescore thousand men to hew stones in the mountaine, and three thousand and [a] fire hundreds to ouersee them.

3 And Salomon sent to ‖ Huram the king of Tyrus, saying, As thou hast done to Dauid my father, and didest * send him Cedar trees to build him an house to dwell in, so doe to me.

4 Beholde, I build an house vnto the Name of the Lord my God to sanctifie it vnto him, and to burne sweete incense before him, and for the continuall shewbread, and for the burnt offerings of the morning, and euening, on the Sabboth dayes, and in the new moneths, and in the solemne feasts of the Lord our God: this is a perpetuall thing for Israel.

5 And the house which I build, is great: for great is our God aboue all gods.

6 Who is hee then that can be able to build him an house, when the heauen, and the heauen of heauens cannot contain him? who am I then that I should build him an house? but I doe it to burne [b] incense before him.

7 Send mee now therefore a cunning man that can worke in golde, in siluer, and in brasse, and in yron, and in purple, ‖ & crimosin, and blue silke, & that can graue in grauen worke with the cunning men that are with me in Iudah and in Ierusalem, whom Dauid my father hath prepared.

8 Send me also cedar trees, fire trees and [c] ‖ Algummim trees from Lebanon: for I know thy seruants can skill to hewe timber in Lebanon: and behold my seruants shalbe with thine,

9 That they may prepare me timber in abundance: for the house which I do build, is great and wonderfull.

10 And beholde, I will giue to thy seruants the cutters and the hewers of timber, twentie thousand ‡ measures of beaten wheate, and twentie thousand measures of barley, and twentie thousand baths of wine, and twenty [d] thousand bathes of oyle.

11 Then Huram king of Tyrus answered in writing which he sent to Salomon, Because the Lord hath loued his people, hee hath made thee king ouer them.

12 Huram said moreouer, Blessed be the Lord God of Israel, which made the heauen and the earth, & that hath giuen vnto Dauid the king a [e] wise sonne, that hath discretion, prudence and vnderstanding to build an house for the Lorde, and a palace for his kingdome.

13 Now therefore I haue sent a wise man, and of vnderstanding of my father Hurams,

14 The sonne of a woman of the [f] daughters of Dan: and his father was a man of Tyrus, and he can skill to worke in gold, in siluer, in brasse, in yron, in stone, and in timber, in purple, in blue silke, and in fine linnen, and in crimosin, and can graue in all grauen workes, and broyder in all broydered worke that shall be giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

15 Nowe therefore the wheat and the barley, the oyle, and the wine, which my lord hath spoken of, let him send vnto his seruants.

16 And we will cut wood in Lebanon as much as thou shalt need, & wil bring it to thee in ‖ rafts by the sea, to ‖ Iapho, so thou mayest cary them to Ierusalem.

17 ¶ And Salomon numbred all the strangers that were in the land of Israel, after the numbring that his father Dauid had numbred them: and they were found an hundreth and three and fiftie thousand, and fire hundreth.

18 And he set seuenty thousand of them to the burden, and fourescore thousand to hew stones in the mountain, and three thousand and fir hundreth ouersees to cause the people to worke.

CHAP. III.

1 The Temple of the Lord and the porch are builded, with other things thereto belonging.

1. King. 6. 1.

SO Salomon began to build the house of the Lord in Ierusalem, in mount [a] Moriah which had beene declared vnto Dauid his father, in the place that Dauid prepared in the threshing floore of Ornan the Iebusite.

2 And he began to build in the second moneth & the second day, in the fourth yere of his reigne.

3 And these are the measures, wheron Salomon grounded to build the house of God: the length of cubites after the first [b] measure was threescore cubites, and the breadth twentie cubites:

4 And the porch, that was before the length in the front [c] of the breadth was twenty cubites, and the height was an [d] hundreth and twenty, and he ouerlaid it within with pure gold.

5 And the greater house hee sieled with fire tree which hee ouerlaide with good golde, and graued thereon palme trees and chaines.

6 And he ouerlayde the house with precious stone for beautie: and the golde was gold of [e] Paruaim.

7 The house, Isay, the beames, postes, and walles thereof, and the doores thereof ouerlayd he with gold, and graued Cherubins vpon the walles.

8 ¶ He made also the house of the most holy place: the length thereof was in the front of the breadth of the house, twenty cubites: and the breadth thereof twenty cubites: and he ouerlaid it with the best gold, of fire hundreth Talents.

9 And the weight of the nayles was fifty shekels of gold, and he ouerlayd the chambers with gold.

10 ¶ And

‖ Or, palace.

a Which is to be vnderstood of al sorts of officers, and ouerseers: or els the chiefe officers were but 3300. as 1. King 5. 16.

‖ Or, Hiram.

2. Sam 5. 11.

b That is, to do ye seruice which he hath commanded, signifying, that none is able to honour and serue God in that perfection, as his maiestie deserueth.

‖ Or, skarlet.

c Some take it for brasil, or the wood called Edenum, others for corall.

‖ Or, Almuggim.

‡ Ebr. Corim.

d Of Bath reade 1. Kin. 7 26. it is called also Epha: but Epha is to measure dry things, as bath is a measure for liquors.

e The very heathen confessed that it was a singular gift of God, when he gaue to any nation a king that was wise and of vnderstanding, albeit it appeareth that this Hiram had the true knowledge of God.

f It is also written that she was of the tribe of Napthtaly, 1. Kin. 7. 14. which may be vnderstood that by reason of the confusion of tribes, which then began to be, they maryed in diuers tribes, so that by her father she might be of Dan, and by her mother of Naphtali.

‖ Or, shippes.

‖ Or, Ioppe.

1. King. 6. 1.

a Which is the mountain where Abrahã thought to haue sacrificed his sonne, Gen. 22. 2.

2. Sam. 24. 16. 21

b According to the wholelength of the Temple, comprehending the most holy place with the rest.

c It conteined as much as did the breadth of the Temple, 1. King. 6. 3.

d From the foundation to the top: for in the booke of Kings mention is made from the foundation to the first stage.

e Some thinke it is that place which is called Peru.

10 ¶ And in the house of the most holy place hee made two Cherubims wrought like children, and ouerlaid them with gold.

1.King.6.24. 11 * And the wings of the Cherubims were twentie cubits long: the one wing was fiue cubits, reaching to the wall of the house, and the other wing fiue cubits, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was fiue cubites, reaching to the wall of the house, and the other wing fiue cubites, ioyning to the wing of the other Cherub.

13 The wings of these Cherubims were spread abroad twentie cubits: they stood on their feete, and their faces were toward the house.

14 ¶ He made also [f] the vaile of blue silke, and purple, and crimosin, and fine linnen, and wrought Cherubims thereon.

15 ¶ And he made before the house two pillars [g] of fiue and thirtie cubites hie: and the chapiter that was vpon the top of each of them, was fiue cubites.

16 He made also chaines for the Oracle, and put them on the heads of the pillars, and made an [h] hundred pomegranates, and put them among the chaines.

17 And he set vp the pillars before the Temple, one on the right hand, and the other on the left, and called that on the right hand Iachin, and that on the left hand Boaz.

f Which separated the Temple from the most holy place.

g Euery one was eighteene cubits long, but ye halfe cubite could not be seene: for it was hid in the roundnes of the chapiter, and therefore he giueth to eueryone but seuenteene and an halfe.

h For euery pillar an hundred, reade 1.King. 7. 20.

CHAP. IIII.

1 The altar of brasse. 2 The molten Sea. 6 The caldron. 7 The Candlesticks, &c.

AND he made an altar of brasse twenty cubites long, and twenty cubits broad, and ten cubites high.

2 And he made a molten [a] Sea of ten cubits from brim to brim, round in compasse, and fiue cubits high: and a line of thirty cubits did compasse it about.

3 And vnder [b] it was the fashion of oxen, which did compasse it round about, [c] ten in a cubite compassing the Sea about: two rowes of oxen were cast when it was molten.

4 It stood vpon twelue oxen: three looked toward the North, and three looked toward the West, and three looked toward the South, & three looked toward the East, and the Sea stood aboue vpon them, and all their hinder parts were inward.

5 And the thicknes thereof was an hand breadth, and the brimme thereof was like the worke of the brimme of a cup, with floures of || Lillies: it contained [d] three thousand baths.

6 ¶ He made also ten caldrons, and put fiue on the right hand, and fiue on the left, to wash in them, and to clense in them that which appertained to the burnt offerings: but the Sea was for the Priests to wash in.

7 ¶ And he made ten candlesticks of gold, (according to [e] their forme) and put them in the Temple, fiue on the right hand, and fiue on the left.

8 ¶ And he made ten tables and put them in the temple, fiue on the right hand, and fiue on the left: and hee made an hundreth basens of gold.

9 And he made the court of the Priests, and the [f] great Court, and doores for the Court, and ouerlaid the doores therof with brasse.

10 And he set the Sea on the right side Eastward toward the South.

11 And Huram made pots and besoms, and basens, and Huram finished the worke that he should make for king Salomon for the house of God.

12 To wit, two pillars, and the bowles and the chapiters on the top of the two pillars, & two grates to couer the two bowles of the chapiters, which were vpon the top of the pillars.

13 And foure hundreth pomegranates for the two grates, two rowes of pomegranates for euery grate to couer the two bowles of the chapiters, which were vpon the pillars.

14 He made also bases, and made caldrons vpon the bases.

15 And a Sea and twelue buls vnder it:

16 Pots also and besoms, and flesh hooks, and all these vessels made Huram [g] his father to king Solomon for the house of the Lord, of Shining brasse.

17 In the plaine of Iorden did the King cast them in clay between Succoth and Zeredathah.

18 And Salomon made all these vessels in great abundance: for the weight of brasse could not be reckoned.

19 And Solomon made all the vessels that were for the house of God: the golden altar also, & the tables whereon the [h] shew-bread stood.

20 Moreouer the candlesticks, with their lamps to burne them after the maner, before the Oracle of pure gold:

21 And the flowres, and the lampes, and the snuffers of gold, which was fine gold:

22 And the || hookes, and the basens, and the spoones, and the ashpans of pure golde: the entry also of the house and doores therof within, euen of the most holy place: and the doores of the house, to wit, of the Temple, were [i] of gold.

a A great vessell of brasse so called because of ye great quantitie of water, which it conteined, 1.King.7.23.

b Meaning, vnder the brimme of the vessel, as 1.King 7. 24.

c In the length of euery cubite were ten heads or knops which in all are 300.

|| *Or, floure-de-lices.*

d In the first booke of Kings, chap.7.26. mention is onely made of two thousand: but the lesse number was taken there, and here according as the measure prooued afterward, is declared.

e Euen as they should be made.

f Called also the porch of Salomon, Acts 3. 11. It is also taken for the Temple where Christ preached, Mat. 21.23.

|| *Or, caldrons.*

g Whom Salomon reuerenced for the gifts that God had giuen him as a father: he had the same name also that Huram the king of Tyrus had: his mother was a Ieweesse, and his father a Tyrian, Some reade, for his father, the authour of this worke.

h In Ebrew the bread of the faces, because they were set before the Arke where the Lord shewed his presence.

|| *Or, instruments of musicke.*

i That is, couered with plates of gold.

CHAP. V.

1 The things dedicated by David, are put in the Temple. 2 The Arke is brought into the Temple, 10 What was within it. 12 They sing praise to the Lord.

SO * was all the worke finished that Salomon made for the house of the Lorde: and Solomon brought in the things that David his father had dedicated, with the siluer and the gold, and all the vessels, and put them among the treasures of the house of God.

1.King.7.51. and.8.1.

2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chiefe fathers of the children of Israel vnto Ierusalem, to bring vp the Arke of the Couenant of the Lord from the [a] city of Dauid, which is Zion:

3 And all the men of Israel assembled vnto the king at the [b] feast: it was in the seuenth

a Reade 2. Sam. 6.12.

b When the things were dedicate & brought into the Temple.

seuenth [c] moneth.
4 And all the Elders of Israel came, and the Leuites toke vp the Arke.
5 And they caried vp the Arke, and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests and Leuites bring vp.
6 And King Salomon and all the Congregation of Israel that were assembled vnto him, were before the Arke, offering sheepe and bullockes, which could not bee told nor numbred for multitude.
7 So the Priestes brought the Arke of the Couenant of the Lord vnto his place, into the Oracle of the house, into the most Holy place, euen vnder the wings of the Cherubims,
8 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Ark, and the barres thereof aboue.
9 And they drew out the barres, that the ends of the barres might be seene out of the Arke before the Oracle, but they were not seene || without: and there they are vnto this day.
10 Nothing was in the Arke, saue [d] the two Tables, which Moses gaue at Horeb, where the Lord made a Couenant with the children of Israel, when they came out of Egypt.
11 And when the Priests were come out of the Sanctuary (for all the Priests that were present, were [e] sanctified and did not wait by course.
12 And the Leuites the singers of all sorts, as of Asaph, of Heman, of Ieduthun, and of their sonnes and of their brethren, being clad in fine linnen, stood with cymbals, and with viols and harpes at the East end of the altar, and with them an hundreth and twenty Priests blowing with trumpets:
13 And they were [f] as one blowing trumpets, and singing, and made one sound to bee heard in praising and thanking the Lord, and when they lift vp their voice with trumpets and with cymbals, and with instruments of musicke, and when they praised the Lord, singing, [g] For he is good, because his mercy lasteth for euer) then the house, euen the house of the Lord was filled with a cloud,
14 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of God.

c Called in Ebrew Ethanim, containing part of September, & part of October, 1.King 8.2. which moneth the Iewes called the first moneth, because they say that the world was created in that moneth, and after they came from Egypt, they began at March: but because this opinion is vncertaine, wee make March euer the first as best writers doe.

|| Or, without the Oracle.

d For Aarons rod and Manna were taken thence before it was brought to this place.

e Were prepared to serue the Lord.

f They agreed all in one tune.

g This was the effect of their songs, as Psal. 118.1. and psal. 136.1.

CHAP. VI.

3 Salomon blesseth the people. 4 Hee praiseth the Lord. 14 He prayeth vnto God for those that shall pray in the Temple.

Then * Salomon [a] said, The Lord hath said, that hee would dwell in the darke cloud:
2 And I haue built thee an house to dwell in, an habitation for thee to dwell in for euer.
3 And the king turned his face, and blessed all the Congregation of Israel, (for all the Congregation of Israel stood there)
4 And he said, Blessed bee the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his || hand fulfilled it, saying,
5 Since the day that I brought my people out of the land of Egypt, I chose no citie of all the tribes of Israel to build an || house, that my Name might be there, neither chose I any man to bee a ruler ouer my people Israel:
6 But I haue chosen Ierusalem, that my Name might be there, and haue chosen Dauid to be ouer my people Israel.
7 * And it was in the heart of Dauid my father to build an house vnto the Name of the Lord God of Israel.
8 But the Lord said to Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest well that ‡ thou wast so minded.
9 Notwithstanding thou shalt not build the house, but thy sonne which shall come out of thy loynes, he shall build an house vnto my Name.
10 And the Lord hath performed his word that he spake: & I am risen vp in the roume of Dauid my father, and am set on the throne of Israel, as the Lord promised, and haue built an house to the Name of the Lord God of Israel.
11 And I haue set the Arke there, wherein is the [b] Couenant of the Lord, that hee made with the children of Israel.
11 ¶ And the king [c] stood before the altar of the Lord in the presence of all the Congregation of Israel, and stretched out his hands,
13 (For Salomon had made a brasen scaffold, and set it in the mids of the court, of fiue cubites long, and fiue cubites broad, and three cubites of height, and vpon it he stood, and kneeled downe vpon his knees before all the Congregation of Israel, and [d] stretched out his hands toward heauen)
14 And said, O Lord God of Israel, * there is no God like thee in heauen nor in earth, which keepest couenant, and mercie vnto thy seruants, that walke before thee with all their heart,
15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine || hand, as appeareth this day.
16 Therefore now Lord God of Israel, keepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou ‡ shalt not want a man in my sight, that shall sit vpon the throne of Israel: so that thy sonnes take heed to their waies, to walke in my Lawe, as thou hast walked before mee.
17 And now, O Lord God of Israel, let thy word be verified, which thou spakest vnto thy seruant Dauid.
18 (Is it true in deed that God wil dwel with man on earth? Behold, the * heauens, and the heauens of heauens are not able to conteine thee: how much more vnable is this house, which I haue built?)
19 But haue thou respect to the prayer of thy seruant, and to his supplication, O Lord my God, to heare the crie and prayer which

1.King.8.12.

a After that he had seene the glory of the Lord in the cloude.

|| Or, power.

|| Or, Temple.

2.Sam 7.3.

‡ Ebr. that it was in thine heart.

b Meaning the two Tables wherein is conteined the effect of the Couenant that God made with our fathers.

c On a scaffold that was made for that purpose, that he praying for the whole people might be heard of all, as 1.King.8.22.

d Both to giue thanks for the great benefits of God bestowed vpon him, and also to pray for the perseuerance and prosperitie of his people. 2.Mac.2.8.

|| Or, in effect, or by the power.

‡ Ebr. a man shall not be cut off.

1.King.8.27.

which thy seruant prayeth before thee,

20 That thine e eyes may be open toward this house, day and night, euen toward the place whereof thou hast said, that thou wouldest put thy Name there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

21 Heare thou therefore the supplication of thy seruant, & of thy people Israel, which they pray in this place, and heare thou in the place of thine habitation, euen in heauen, and when thou hearest, be merciful.

22 ¶ * When a man shall sinne against his f neighbour, and he lay vpon him an oath to cause him to sweare, and the ‡ swearer shal come before thine altar to this house,

23 Then heare thou in heauen, and doe, and iudge thy seruants in recompensing the wicked to bring his way g vpon his head, and in iustifying the righteous, to giue him according to his righteousnesse.

24 ¶ And when thy people Israel shall bee ouerthrowen before the enemie, because they haue sinned against thee, and turne againe and ‖ confesse thy Name, and pray, and make supplication before thee in this house,

25 Then heare thou in heauen, and bee merciful vnto the sinne of thy people Israel, and bring them againe vnto the land, which thou gauest to them and to their fathers.

26 When heauen shalbe shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and ‖ turne from their sinne when thou doest afflict them,

27 Then heare thou in heauen, and pardon the sinne of thy seruants and of thy people Israel, (when thou hast taught them the good way wherein they may walke) and giue raine vpon thy land which thou hast giuen vnto thy people for an inheritance.

28 ¶ * When there shall be famine in the land, when there shall be pestilence, blasting, or mildew, when there shall be grashopper, or caterpiller, when their enemie shall besiege them in the ‡ cities of their land, or any plague, or any sicknesse,

29 Then what prayer and supplication soeuer shall bee made of any man or of all thy people Israel, when euery one shall knowe his owne plague and his owne disease, and shall stretch foorth his handes toward this house,

30 Heare thou then in heauen, thy dwelling place, and bee merciful, and giue euery man according vnto all his wayes, as thou doest know his h heart (for thou onely knowest the hearts of all the children of men)

31 That they may feare thee, and walke in thy wayes as long as they liue in the land, which thou gauest vnto our fathers.

32 ¶ Moreouer, as touching the stranger which is not of thy people Israel, who shall come out of a farre countrey for thy great Names sake, and thy mighty hand, and thy stretched out arme: when they shall come and i pray in this house,

33 Heare thou in heauen thy dwelling place, and do according to all that the stranger calleth for vnto thee: that all the people of the earth may know thy Name, and feare thee, like thy people Israel: and that they may know that thy Name is called vpon in this house which I haue built.

34 ¶ When thy people shall goe out to battel against their enemies by the way that k thou shalt send them, and they pray to thee, ‖ in the way toward this citie, which thou hast chosen, euen toward the house which I haue built to thy Name,

35 Then heare thou in heauen their prayer and their supplication, and iudge their cause.

36 If they sinne against thee (* for there is no man that sinneth not) and thou be angry with them, and deliuer them vnto the enemies, and they take them and cary them away captiue vnto a land farre or neere,

37 If they ‖ turne againe to their heart in the land whither they bee caried m captiues, and turne and pray vnto thee in the land of their captiuity, saying, We haue sinned, wee haue transgressed, and haue done wickedly,

38 If they turne againe vnto thee with all their heart, and with all their soule in the land of their captiuity, whither they haue caried them captiues, and pray toward their land, which thou gauest vnto their fathers, and toward the citie which thou hast chosen, and toward the house which I haue built for thy Name,

39 Then heare thou in heauen, in the place of thine habitation, their prayer and their supplication, and ‖ iudge their cause, and be merciful vnto thy people which haue sinned against thee.

40 Now my God, I beseech thee, let thine eyes be open, and thine eares attent vnto the prayer that is made in this place.

41 * Now therefore arise, O Lord God, to come into thy l rest, thou and the Arke of thy strength: O Lord God, let thy Priests bee clothed with m saluation, and let thy Saints reioyce in goodnesse.

42 O Lord God, refuse not the face of n thine annointed: remember the mercies promised to Dauid thy seruant.

CHAP. VII.

1 *The fire consumeth the sacrifice.* 2 *The glory of the Lord filleth the Temple.* 12 *Hee heareth his prayer,* 17 *And promiseth to exalt him and his throne.*

AND * when Salomon had made an end of praying, a fire came downe from heauen, and consumed the burnt offring and the sacrifices: and the glory of the Lord filled the house,

2 So that the Priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lords house.

3 And when all the children of Israel saw the fire, and the glory of the Lord come downe vpon the house, they bowed themselues with their faces to the earth vpon the pauement, and worshipped, and praised the Lord, saying, For he is good, because his mercie lasteth for euer.

4 * Then the king & all the people offred sacri-

e That thou mayest declare in effect, that thou hast a continuall care ouer this place.

1.King 8.31.

f By retaining any thing from him, or els by denying y which he hath left him to keepe, or doe him any wrong.

‡ Ebr. oath.

g Meaning to giue him that which he hath deserued.

‖ Or, praise.

‖ Or, toward this place.

Chap. 20 9.

‡ Ebr. in the land of their gates.

h He declareth that the prayers of hypocrites can not be heard, nor of any but of them which pray vnto God with an vnfained faith and in true repentance.

i Hee sheweth that before God there is no acception of person, but all people that feareth him, and worketh righteousnesse, is accepted, Acts 10.35.

k Meaning, that none ought to enterprise any warre, but at the Lords commandement, that is, which is lawfull by his word.

‖ Or, according to the maner of this citie.

1.King.8.46. eccles.7.22. 1.ioh 1.8.

‖ Or, repent.

Psal.132.8.

l That is, into thy Temple.

m Let them be preserued by thy power and made vertuous & holy.

n Heare my prayer, which am thy anoynted King.

2.Mace.2.10.

a Hereby God declareth that he was pleased with Salomons praier.

1.King.8.62,63.

sacrifices before the Lord.

5 And King Salomon offered a sacrifice of two and twenty thousand bullockes, and an hundreth and twenty thousand sheep. So the King and all the people dedicated the house of God.

6 And the Priests waited on their offices, and the Leuites with the instruments of musicke of the Lord, which king Dauid had made to praise the Lord, Because his mercy lasteth for euer: when Dauid praised God ‡ by them, the Priests also blew trumpets ouer against them: and all they of Israel stood by.

‡ Ebr. by their hands.

7 Moreouer, Salomon halowed the middle of the court that was before the house of the Lord: for there hee had prepared burnt offerings, and the fat of the peace offerings, because the brasen altar which Salomon had made, was not able to receiue the burnt offering and the meate offering and the fat.

8 And Salomon made [b] a feast at that time of seuen daies, and all Israel with him, a very great congregation, from the entring in of Hamath, vnto the riuer of Egypt.

a The feast of the Tabernacles which was kept in the seuenth moneth.

9 And in the eight day they [c] made a solemne assembly: for they had made the dedication of the altar seuen dayes, and the feast seuen dayes.

c They assembled to heare the word of God after that they had remained seuen dayes in the boothes or Tabernacles.

10 And the [d] three and twentieth day of the seuenth moneth, he sent the people away into their tents, ioyous and with glad heart, because of the goodnesse that the Lord had done for Dauid and for Salomon, and for Israel his people.

d They had leaue to depart the two and twentieth day, 1. King. 8. 66. but they went not away till the next day.

11 *So Salomon finished the house of the Lord, and the kings house, and all that came into Salomons heart, to make in the house of the Lord: and he prospered in his house.

1 King. 9. 1.

12 ¶ And the Lord * appeared to Salomon by night, and said to him, I haue heard thy prayer, and haue chosen this place for my selfe, to be an house of sacrifice.

Num. 12. 6.

13 If I shut the heauen that there be no raine, or if I commaund the grashopper to deuoure the land, or if I send pestilence among my people,

14 If my people among whom my Name is called vpon, doe humble themselues and pray, and seeke my presence, and turne from their wicked waies, then will I heare in heauen, and be merciful to their sinne, and will [e] heale their land:

e I wil cause the pestilence to cease, & destroy the beasts that hurt the fruits of the earth, and send raine in due season.

15 Then mine eyes shalbe open, and mine eares attent vnto the prayer made in this place.

16 For I haue now chosen and sanctified this house, that my Name may bee there for euer: and mine eyes and mine heart shall be there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to doe according vnto all that I haue commanded thee, and shalt obserue my statutes, and my iudgements,

18 Then will I stablish the throne of thy kingdome, according as I made the couenant with Dauid thy father, saying, *Thou shalt not want a man to be ruler in Israel.

Chap. 6. 16.

19 But if ye turne away, and forsake my statutes and my commandements which I haue set before you, and shall goe and serue other gods, and worship them,

20 Then will I pluck them vp out of my land which I haue giuen them, and this house which I haue [f] sanctified for my Name will I cast out of my sight, and will make it to be a prouerbe and a common talke among all people.

f Which thing declareth that God had more respect to their sanctiuation, then to the aduancement of his owne glory: and whereas men abuse those things, which God hath appointed to set forth his praise, he doeth withdraw his graces thence.

21 And this house which is most hie, shal be an astonishment to euery one that passeth by it, so that hee shall say, Why hath the Lord done thus to this land, and to this house?

22 And they shal answere, Because they forsooke the Lord God of their Fathers, which brought them out of the land of Egypt, and haue taken hold on other goods, and haue worshipped them, and serued them, therefore hath he brought all this euill vpon them.

CHAP. VIII.

2 The cities that Salomon built. 7 People that were made tributarie vnto him. 12 His sacrifices. 17 He sendeth to Ophir.

AND * after [a] twentie yeere, when Salomon had built the house of the Lord, and his owne house,

1. King. 9. 10.

a Signifying, that he was twenty yeere in building them.

2 Then Salomon built the cities that Huram [b] gaue to Salomon, and caused the children of Israel to dwell there.

b That is, which Hiram gaue again to Salomon because they pleased him not: and therfore called them Cabul, that is, dirt or filth, 1. Kin. 9. 13.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And he built Tadmor in the wilderness, and repaired all [c] the cities of store which he built in Hamath.

c Meaning, of munitions and treasures for the warre.

5 And he built [d] Beth-horon the vpper, and Beth-horon the neither, cities defenced with walles, gates and barres:

d That is, he repared and fortified them: for they were built long before by Sherah a noble woman of the tribe of Ephraim 1. Chro. 6. 68. and 7. 24.

6 Also Baalath, and all the cities of store that Salomon had, and al the charet cities, and the cities of the horsemen, and euery pleasant place that Salomon had a minde to build in Ierusalem, and in [e] Lebanon, and throughout all the land of his dominion,

e Reade 1. king. 7. 2.

7 And all the people that were left of the Hittites, and the Amorites, and Perizzites, and the Hiuites, and the Iebusites, which were not of Israel,

8 But of their children which were left after them in the land, whom the children of Israel had not consumed, euen them did Salomon make † tributaries vntill this day.

† Ebr. to come vp to tribute.

9 But of the children of Israel did Salomon make no seruants for his worke: for they were men of warre, and his chiefe princes, and the captaines of his charets and of his horsemen.

10 So these were the chief of the officers which Salomon had, euen [f] two hundreth and fiftie that bare rule ouer the people.

f For in all there were 3300. but here he meaneth of them that had the principall charge, reade 1. King. 9. 23.

11 ¶ Then Salomon brought vp the daughter of Pharaoh out of the city of Dauid, into the house that he had built for her: for he said, My wife shall not dwell in the house of Dauid king of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 ¶ Then Salomon offred burnt offrings

Chap.4.1.

Exod.29.39.
|| Or, after the maner of euery day.
g Reade Leuit. 23.

vnto the Lord, on the * altar of the Lord which he had built before the porch,

13 To * offer according to the commandement of Moses || euery day, in the Sabbaths, and in the newe moone, and in the solemne feasts, g three times in the yeere, that is, in the feast of the vnleauened bread, and in the feast of the weekes, and in the feast of the Tabernacles.

14 And he set the courses of the Priests to their offices, according to the order of Dauid his father, and the Leuites in their watches, for to praise and minister before the Priests euery day, and the porters by * their courses, at euery gate: for so was the commandement of Dauid the man of God.

1.Chron.24.1.

15 And they declined not from the commandement of the King, concerning the Priests and the Leuites, touching al things, and touching the treasures.

h Both for the matter, and also for the workemanship.
i Meaning, the red sea.
k Which summe is thought to mount to three millions and sixe hundreth thousand crownes: for here is mention made of thirtie mo, then are spoken of, 1.King.9.28.

16 ¶ Now Salomon had made prouision for all the h worke, from the day of the foundation of the house of the Lord, vntill it was finished: so the house of the Lord was perfit.

17 Then went Salomon to Ezion-geber, and to Eloth by the i sea side in the land of Edom.

18 And Huram sent him by the hands of his seruants, shippes, and seruants that had knowledge of the sea: and they went with the seruants of Salomon to Ophir, and brought thence k foure hundreth and fiftie talents of gold, and brought them to King Salomon.

CHAP. IX.

1. 9. The Queene of Sheba commeth to see Salomon, and bringeth gifts. 13 His yeerely reuenewes. 30 The time of his reigne. 31 His death.

1.King.10.1.
matth.12.42.
luke 11.31.
a To know whether his wisdome were so great as the report was.

AND * when the Queene of Sheba heard of the fame of Salomon, shee came to a proue Salomon with hard questions at Ierusalem, with a very great traine, and camels that bare sweet odours, and much golde, and precious stones: and when shee came to Salomon, she communed with him of all that was in her heart.

b There was no question so hard that he did not solue.

2 And Salomon declared her all her questions, and there was b nothing hid from Salomon, which he declared not vnto her.

3 Then the Queene of Sheba sawe the wisedome of Salomon, and the house that he had built,

4 And the meat of his table, and the sitting of his seruants, and the order of his waiters, and their apparell, and his butlers, and their apparell, and his || burnt offrings, which hee offered in the house of the Lord, and she was ‡ greatly astonied.

|| Or, galleries whereby he went vp.
‡ Ebr. there was no more spirit in her.
§ Or, actes.

5 And she said to the King, it was a true word which I heard in mine owne land of thy || sayings, and of thy wisedome:

6 Howbeit I beleeued not their report, vntill I came, and mine eyes had seene it: and behold, the one halfe of thy great wisedome was not told mee: for thou exceedest the fame that I heard.

7 Happy are thy men, and happie are these thy seruants which stand before thee alway and heare thy wisedome.

8 Blessed bee the Lord thy God, which loued thee, to set thee on his c throne as King, in the stead of the Lord thy God: because thy God loueth Israel, to establish it for euer, therefore hath hee made thee King ouer them, to execute iudgement and iustice.

c Meaning, that the Israelites were Gods peculiar people, and that Kings are the lieutenants of God, which ought to graunt vnto him the superioritie, and minister iustice to all.

9 Then shee gaue the King fiftie talents of gold, and of sweet odours exceeding much, and pretious stones: neither was there such sweet odours since, as the Queene of Sheba gaue vnto king Salomon.

10 And the seruants also of Huram, and the seruantes of Salomon which brought gold from Ophir, brought d Algummim wood and precious stones.

d Reade Chap. 2.8. and 1.King. 10.11.

11 And the king made of the Algummim wood e staires in the house of the Lord, and in the Kings house, and harpes and violes for singers, and there was no such seene before in the land of Iudah.

e Or, pillars: meaning, the garnishing and trimming of the stayres or pillars.

12 And King Salomon gaue to the Queene of Sheba, euery pleasant thing that shee asked, f besides for that which shee had brought vnto the king: so shee returned and went to her owne countrey, both she, and her seruants.

f That is, which the King gaue her for recompence of that treasure which she brought.

13 ¶ Also the weight of gold that came to Salomon in one yeere, was sixe hundreth, threescore and sixe talents of gold,

14 Besides that which chapmen & merchants brought: and all the kings of Arabia, and the princes of the countrey brought gold and siluer to Salomon.

15 And king Salomon made two hundreth targets of beaten gold, and g sixe hundreth shekels of beaten golde went to one target.

g Which summe mounteth to 2400. crownes of the sunne. *Budæus de asse.*

16 And three hundreth shieldes of beaten gold: three hundreth h shekels of gold went to one shield, and the King put them in the house of the wood of Lebanon.

h Or, poundes, called *mina*, whereof euery one seemed to make an hundreth shekels.

17 And the king made a great throne of ywory, and ouerlayd it with pure gold.

18 And the throne had sixe steppes, with a footstoole of gold i fastened to the throne, and staies on either side on the place of the seate, and two Lions standing by the k stayes.

i That is, the steps and the footstoole were fastened to the throne.
k Vpon the pommels, or knops.

19 And twelue Lyons stood there on the sixe steps on either side: there was not the like made in any kingdome.

20 And all King Salomons drinking vessels were of gold, and all the vessels of the house of the wood of Lebanon were of pure gold: for siluer was nothing esteemed in the dayes of Salomon.

21 For the kings ships went to Tarshish with the seruants of Huram, euery three yeere once came the ships of l Tarshish, and brought gold, and siluer, ywory, and apes, and peacoks.

l Which countrey of the best writers, is thought to be Cilicia, reade 1.King.10.22.

22 So King Salomon excelled all the kings of the earth in riches and wisedome.

23 And all the kings of the earth sought the presence of Salomon, to heare his wisedome that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, and vessels of gold, and raiment, armour, and sweete odours, horses, and mules from yeere to yeere.

25 And

25 And Salomon had [m] foure thousand stalles of horses and charets, and twelue thousand horsemen, whom he bestowed in the charet cities, and with the king at Ierusalem.

26 And hee reigned ouer all the Kings from the ‖ Riuer euen vnto the land of the Philistims, and to the border of Egypt.

27 And the King gaue siluer in Ierusalem, [n] as stones, and gaue cedar trees as the wilde figge trees that are aboundant in the plaine.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the acts of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the prophecie of Ahiiah the Shilonite, and in the visions of ‖ Ieedo the Seer, [o] against Ieroboam the sonne of Nebat?

30 And Salomon reigned in Ierusalem ouer all Israel fortie yeeres.

31 And Salomon [*] slept with his fathers, and they buried him in the city of Dauid his father: and Rehoboam his sonne reigned in his stead.

m That is, ten horses in euery stable, which in all mount to fortie thousand, as 1.King.4.26.
‖ Or, Euphrates.
n The abundance of these temporall treasures in Salomons kingdom, is a figure of the spirituall treasures, which the elect shall enioy in the heauens vnder the true Salomon Christ.
‖ Or, Iddo.
o That is, which prophesied against him.
1.King.11.42, 43.

CHAP. X.

4. 14 The rigor of Rehoboam. 13 He followeth lewd counsell. 16 The people rebell.

1.King.12.1.

THen * Rehoboam [a] went to Shechem: for to Shechem came all Israel to make him king.

a After the death of Salomon.

2 And when Ieroboam the sonne of Nebat heard it, (which was in Egypt, whither hee had fled from the presence of Salomon the king) he returned out of Egypt.

3 And they sent and called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying,

4 Thy father [b] made our yoke grieuous: now therefore make thou the grieuous seruitude of thy father, and his sore yoke that hee put vpon vs, lighter, and we will serue thee.

b That is, handled vs rudely. It seemeth, that God hardened their hearts, so that they thus murmured without cause: which declareth also the inconstancie of the people.

5 And hee said to them, Depart yet three dayes, then come againe vnto me. And the people departed.

6 And king Rehoboam tooke counsell with the olde men that had stood before Salomon his father, while he yet liued, saying, What counsell giue ye that I may answere this people?

7 And they spake vnto him, saying, If thou be kind to this people, and please them and speake louing words to them, they will be thy seruants for euer.

8 But he left the counsell of the ancient men that they had giuen him, and tooke counsell of the yong men that were brought vp with him, and [c] waited on him.

c Or, that stood by him, that is, which were of his counsell and secrets.

9 And he said vnto them, What counsell giue yee, that wee may answere this people, which haue spoken to me, saying, Make the yoke which thy father did put vpon vs, lighter?

10 And the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou answere the people that spake to thee, saying, Thy father made our yoke heauie, but make thou it lighter for vs: thus shalt thou say vnto them, My [d] least part shall be bigger then my fathers loynes.

d Or, litle finger, meaning, that he was of far greater power then was his father.

11 Now whereas my father did burden you with a grieuous yoke, I will yet increase your yoke: my father hath chastised you with roddes, but I will correct you with ‖ scourges.

‖ Or, scorpions.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the King had appointed, saying, Come againe to me the third day.

13 And the king answered them sharply: and king Rehoboam left the counsell of the ancient men,

14 And spake to them after the counsel of the yong men, saying, My father made your yoke grieuous, but I will increase it: my father chastised you with rods, but I will correct you with scourges.

15 So the king hearkened not vnto the people: for it was the [e] ordinance of God, that the Lord might performe his saying, which he had spoken ‡ by Ahiiah the Shilonite to Ieroboam the sonne of Nebat.

e Gods will imposed such a necessitie to the second causes, that nothing can be done but according to the same, and yet mans wil worketh as of it selfe, so that it cannot be excused in doing euil, by alledging that it is Gods ordinance.
‡ Ebr. by the hand of.

16 So when all Israel saw that the king would not heare them, the people answered the king, saying, * What portion haue we in Dauid? for wee haue no inheritance in the sonne of Ishai. O Israel, euery man to your tents: now see to thine owne house, Dauid. So all Israel departed to their tents.

1.King.12.16.

17 Howbeit Rehoboam reigned ouer the children of Israel, that dwelt in the cities of Iudah.

18 Then king Rehoboam sent Hadoram that was ‖ ouer the tribute, and the children of Israel stoned him with stones, that he died: then king Rehoboam ‡ made speede to get him vp to his charet, to flee to Ierusalem.

‖ Or, receiuer.
‡ Ebr. strengthened himselfe.

19 And Israel rebelled against the house of Dauid vnto this day.

CHAP. XI.

4 Rehoboam is forbidden to fight against Ieroboam. 5 Cities which he built. 21 He hath eighteene wiues, and threescore concubines, and by them eight and twenty sonnes, and threescore daughters.

AND * when Rehoboam was come to Ierusalem, he gathered of the house of Iudah and [a] Beniamin ninescore thousand chosen men of warre to fight against [b] Israel, and to bring the kingdome againe to Rehoboam.

1.King.12.20, 21.
a That is, the halfe tribe of Beniamin: for the other halfe was gone after Ieroboam.
b Meaning, the ten tribes which rebelled.

2 But the word of the Lord came to Shemaiah the man of God, saying,

3 Speake vnto Rehoboam the sonne of Salomon king of Iudah, and to all Israel, that are in Iudah, and Beniamin, saying,

4 Thus sayth the Lord, Ye shall not goe vp, nor fight against your brethren: returne euery man to his house: for this thing is done of me. They obeyed therefore the word of the Lord, & returned from going against Ieroboam.

5 And Rehoboam dwelt in Ierusalem, and [c] built strong cities in Iudah.

c Or, repaired them, and made them strong, to be more able to resist Ieroboam.

6 He built also Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, & Shoco, and Adullam,

8 And

8 And Gath, and Maresha, and Ziph,
9 And Adoraim, & Lachish, and Azekah,
10 And Zorah, and Aialon, and Hebron, which were in Iudah and Beniamin, strong cities.
11 And hee ‖ repaired the strong holds and put captaines in them, and store of vitaile, and oyle and wine.
12 And in all cities hee put shields and speares, and made them exceeding strong: so Iudah and Beniamin were his.
13 ¶ And the Priests & the Leuites that were in all Israel, ‡ resorted vnto him out of all their coasts.
14 For the Leuites left their suburbes, and their possession, and came to Iudah and to Ierusalem: * for Ieroboam & his sonnes had cast them out from ministring in the Priests office vnto the Lord.
15 * And he ordained him priests for the hie places, and for the [d] deuils, and for the calues which he had made.
16 And after the Leuites there came to Ierusalem of all the tribes of Israel, such as set their [e] hearts to seeke the Lord God of Israel, to offer vnto the Lord God of their fathers.
17 So they strengthened the kingdome of Iudah, and made Rehoboam the sonne of Salomon mighty, three yeere long: for three yere they [f] walked in the way of Dauid and Salomon.
18 ¶ And Rehoboam toke him Mahalath the daughter of Ierimoth the sonne of Dauid to wife, and Abihail the daughter of Eliab the sonne of Ishai.
19 Which bare him sonnes, Ieush, and Shemariah, and Zaham.
20 And after her hee tooke Maakah the daughter of Absalom, which bare him Abiiah, and Atthai, and Ziza, and Shelomith.
21 And Rehoboam loued Maakah the daughter of Absalom aboue all his wiues and his concubines: for he tooke eighteene wiues, and threescore concubines, and begat eight and twentie sonnes, and threescore daughters.
22 And Rehoboam made [g] Abiiah the sonne of Maakah the chiefe ruler among his brethren: for he thought to make him king.
23 And he taught him, and dispersed all his sonnes throughout all the countreyes of Iudah and Beniamin vnto euery strong citie: and he gaue them abundance of vitaile, and [h] desired many wiues.

‖ Or, strengthened.
‡ Eb. stood.
Chap. 13. 9.
1. King. 12. 31.
d Meaning, idoles, reade Isa. 44. 15.
e Which were zealous of true religion, and feared God.
f So long as they feared God, and set forth his word, they prospered.
g Called also Abijam, who reigned three yeere, 1. King. 15. 2.
h He gaue himselfe to haue many wiues.

CHAP. XII.

1 Rehoboam forsaketh the Lord and is punished by Shishak. 5 Shemaiah reproueth him. 6 He humbleth himselfe. 7 God sendeth him succour. 9 Shishak taketh his treasures. 13 His reigne and death. 16 Abijah his sonne succeedeth him.

AND when ‖ Rehoboam had established the kingdome and made it strong, hee forsooke the Law of the Lord, and [a] all Israel with him.
2 Therefore in the fift yeere of king Rehoboam, Shishak the king of Egypt came vp against Ierusalem (because they had transgressed against the Lord)
3 With twelue hundreth charets, and threescore thousand horsemen, and the people were without number, that came with him from Egypt, euen the Lubims, [b] Sukkiims, and the ‖ Ethiopians.
4 And hee tooke the strong cities which were of Iudah, and came vnto Ierusalem.
5 ¶ Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah, that were gathered together in Ierusalem, because of Shishak, and sayd vnto them, Thus saith the Lord, Ye haue forsaken me, [c] therefore haue I also left you in the hands of Shishak.
6 Then the princes of Israel, and the king humbled themselues, and said, The Lord is [d] iust.
7 And when the Lorde saw that they humbled themselues, the word of the Lord came to Shemaiah, saying, They haue humbled themselues, therefore I will not destroy them, but I will send them deliuerance shortly, and my wrath shall not ‡ bee powred out vpon Ierusalem by the hand of Shishak.
8 Neuertheless they shalbe his seruants: so shall they know my [e] seruice, and the seruice of the kingdomes of the earth.
9 ¶ Then Shishak king of Egypt came vp against Ierusalem, and tooke the treasures of the house of the Lord, and the treasures of the kings house: hee tooke euen all, and hee carried away the shieldes of golde, * which Salomon had made.
10 In stead whereof King Rehoboam made shields of brasse, and committed them to the hands of the chiefe of the guard, that waited at the dore of the kings house.
11 And when the king entred into the house of the Lord, the guard came and bare them & brought them againe vnto the guard chamber.
12 And because he [f] humbled himselfe, the wrath of the Lord turned from him, that he would not destroy all together. And also in Iudah the things prospered.
13 * So king Rehoboam was strong in Ierusalem and reigned: for Rehoboam was one and fortie yeere olde, when he began to reigne, and reigned seuenteene yeeres in Ierusalem, the citie which the Lord had chosen out of all the tribes of Israel to put his Name there. And his mothers name was Naamah an Ammonitesse.
14 And he did euill: for he prepared not his heart to seeke the Lord.
15 The acts also of Rehoboam first and last, are they not written in the ‡ booke of Shemaiah the Prophet, and Iddo the Seer, in rehearsing the genealogie? and there was warre alway betweene Rehoboam and Ieroboam.
16 And Rehoboam slept with his fathers, and was buried in the citie of Dauid, and ‖ Abiiah his sonne reigned in his stead.

‖ Or, when the Lord had established Rehoboams kingdome.
a For such is the inconstancie of the people, that for the most part they follow the vices of their gouernours.
b Which were a people of Africa, called the Troglodites, because they dwelt in holes.
‖ Or, blacke Moores.
c Signifying, that no calamitie can come vnto vs except we forsake God, and that he neuer leaueth vs, till we haue cast him off.
d And therefore doth iustly punish you for your sinnes.
‡ Ebr. drop downe.
e He sheweth that Gods punishments are not to destroy his vtterly, but to chastise them, to bring them to the knowledge of themselues, & to know how much better it is to serue God then tyrannes, Chap. 9. 15.
f Which declareth that God seeketh not the death of a sinner, but his conuersion, Ezek. 18, 32. and 33. 11.
1. King. 14. 21.
g That is, twelue yeeres after that he had bene ouercome by Shishak, verse 2.
‡ Ebr. sayings.
‖ Or, Abijam.

CHAP. XIII.

1 Abijah maketh warre against Ieroboam. 4 He sheweth the occasion. 12 Hee trusteth in the Lord, and ouercommeth Ieroboam. 21 Of his wiues and children.

In

IN the eighteenth yeere of king Ieroboam, began Abiiah to reigne ouer [a] Iudah.

2 He reigned three yeere in Ierusalem: (his mothers name also was [b] Michaiah the daughter of [c] Uriel of Gibea) and there was warre betweene Abiiah and Ieroboam.

3 And Abiiah set the battel in aray with the army of valiant men of warre, euen foure hundreth thousand chosen men. Ieroboam also set the battell in aray against him with eight hundreth thousand chosen men, which were strong and valiant.

4 And Abiiah stood vp vpon mount [d] Zemeraim, which is in mount Ephraim, & said, O Ieroboam, and all Israel, heare you me.

5 Ought you not to know that the Lord God of Israel hath giuen the kingdome ouer Israel to [e] Dauid for euer, euen to him and to his sonnes by a couenant [f] of salt?

6 And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen vp, & hath * rebelled against his lord:

7 And there are gathered to him [g] vaine men and ‡ wicked, & made themselues strong against Rehoboam the sonne of Salomon: for Rehoboam was [h] but a childe and ‖ * tender hearted, and could not resist them.

8 Now therefore thinke ye that ye bee able to resist against the kingdom of the Lord which is in the hands of the sons of Dauid, and ye be a great multitude, and the golden calues are with you which Ieroboam made you for gods.

9 * Haue ye not driuen away the Priests of the Lord the sonnes of Aaron and the Leuites, and haue made you priests like the people of other countreys? whosoeuer commeth to ‡ consecrate with a [i] young bullocke and seuen rammes, the same may bee a priest of them that are no gods.

10 But we belong vnto ÿ Lord our God, and haue not forsaken him, and the Priests the sonnes of Aaron minister vnto the Lord, and the Leuites in their office.

11 And they burne vnto the Lord euery [k] morning and euery euening burnt offrings and sweet incense, and the bread is set in order vpon the pure table, and the candlestick of golde with the lampes thereof, to burne euery euening: for wee keepe the watch of the Lord our God: but yee haue forsaken him.

12 And behold, this God [l] is with vs as a captaine, and his Priests with the sounding trumpets, to cry an alarme against you. O yee children of Israel, fight not against the Lord God of your Fathers: for yee shall not prosper.

13 ¶ But Ieroboam caused an ambushment [m] to compasse, and come behind them, when they were before Iudah, and the ambushment behind them.

14 Then Iudah looked, and behold, the battel was before and behind them, and they cryed vnto the Lorde, and the Priests blew with the trumpets,

15 And the men of Iudah gaue a shout: and euen as the men of Iudah shouted, God ‖ smote Ieroboam and also Israel before Abiiah and Iudah.

16 And ÿ children of Israll fled before Iudah, & God deliuered them into their hand.

17 And Abiiah & his people slew a great slaughter of them, so that there fell downe wounded of Israel fiue hundreth thousand chosen men.

18 So ÿ children of Israel were brought vnder at that time: and the children of Iudah preuailed, [n] because they stayed vpon the Lord God of their Fathers.

19 And Abiiah pursued after Ieroboam, and tooke cities from him, euen Bethel, and the ‡ villages thereof, and Iesanah with her villages, and Ephron with her villages.

20 And Ieroboam recouered no strength againe in the dayes of Abiiah, but the Lord plagued him, and he dyed.

21 So Abiiah waxed mighty, and married fourteene wiues, and begate two and twenty sonnes, and sixteene daughters.

22 The rest of the acts of Abiiah, and his maners, and his sayings are written in the story of the Prophet Iddo.

CHAP. XIIII.

3 Asa destroyeth idolatry, and commandeth his people to serue the true God. 11 He prayeth vnto God when he should goe to fight. 12 He obtaineth the victory.

SO * Abiiah slept with his fathers, and they buried him in the city of Dauid, and Asa his sonne reigned in his stead: in whose dayes the land was quiet ten yeere.

2 And Asa did that was good and right in the eyes of the Lord his God.

3 For hee tooke away the altars of the strange gods & the hie places, & brake downe the images, and cut downe the [a] groues,

4 And commaunded Iudah to seeke the Lord God of their fathers, and to doe according to the Law and the commandement.

5 And he tooke away out of all the cities of Iudah the hie places, & the images: therefore the kingdome was [b] quiet before him.

6 Yee built also strong cities in Iudah, because the land was in rest, and hee had no warre in those yeeres: for the Lord had giuen him rest.

7 Therefore he sayd to Iudah, Let vs build these cities & make walles about, and towres, gates, and barres, whiles the land is [c] before vs: because wee haue sought the Lord our God, we haue sought him, and he hath giuen vs rest on euery side: so they built and prospered.

8 And Asa had an armie of Iudah that bare shields & speares, three hundred thousand, and of Beniamin that bare shields and drew bowes, two hundred & fourescore thousand: all these were valiant men.

9 ¶ And there came out against them Zerah [d] of Ethiopia with an host of ten hundred thousand, and three hundred charets, and came vnto [e] Mareshah.

10 Then Asa went out before him, and they set the battel in aray in the valley of Zephathah beside Mareshah.

11 And Asa cried vnto the Lord his God, and

a He meaneth Iudah and Beniamin.
b Or, Maacha, 1.King.15.2.
c Called also Abshalom, for Abshalom was her grandfather, 1.King.15.2.
d Which was one of the tops of mount Ephraim.
e And therefore whosoeuer doth vsurp it, or take it from that stocke, transgresseth the ordinance of the Lord: thus like an hypocrite he alleaged ÿ word of God for his aduantage.
f That is, perpetuall, because the thing which is salted, is preserued from corruption: he meaneth also that it was made solemnely, and confirmed by offring of sacrifices, whereas they vsed salt, according as was ordeined, Num. 18.19.
1.King.11.26.
g This word in the Chaldee tongue is Racha, which our Sauiour vseth, Matt. 5.22.
‡ Ebr. children of Belial.
h Meaning in heart & courage.
‖ Or, faint hearted. Leuit.26.36.
1.King.12.31. chap.11.14.
‡ Ebr fill his hand.
i Hee sheweth ÿ nature of idolaters which take no triall of the vocation, life, & doctrin of their ministers, but thinke the most vilest & greatest beastes sufficient to serue their turne.
k As it was appointed in the Law, Exod. 29.39.
l Because their cause was good and approued by the Lord, they doubted not of the successe and victory.
m Contemning the good counsell which came of the Spirit of God, he thought to haue ouercome by deceit.

‖ Or, gaue him the ouerthrow.
n He sheweth that the stay of all kingdomes and assurance of victories depend vpon our trust and confidence in the Lord.
‡ Ebr. daughters.
1.King.15.8.
a Which were planted contrary to the Law, Deut.16.21.
b He sheweth that the rest and quietnesse of kingdomes standeth in abolishing idolatry, and aduancing true Religion.
c Whiles wee haue the full gouernement thereof.
d The king of Ethiopia or Egypt.
e Which was a citie in Iudah, Iosh.15.44. where Michaiah the Prophet was borne.

1 Sam. 14.6. ‖ Or, against many without power.

and said, Lord, * it is nothing with thee to helpe ‖ with many, or with no power: helpe vs, O Lord our God: for wee rest on thee, and in thy Name are wee come against this multitude: O Lord, thou art our God, f let not man preuaile against thee.

12 ¶ So the Lord smote the Ethiopians before Asa, and before Iudah, and the Ethiopians fled.

13 And Asa and the people that was with him, pursued them vnto Gerar. And the Ethiopians hoste was ouerthrowen, so that there was no life in them: for they were destroyed before the Lord, and before his hoste: and they caried away a mighty great spoyle.

14 And they smote all the cities round about Gerar: for the g feare of the Lord came vpon them, and they spoyled all the cities, for there was exceeding much spoile in them.

15 Yea, and they smote the tents of cattel, and caried away pleuty of sheep and camels, and returned to Ierusalem.

f Thus the children of God neither trust in their owne power or policie, neither feare the strength and subtiltie of their enemies, but consider the cause & see whether their enterprises tend to Gods glory, and thereupon assure themselues of the victory by him, which is only almighty, and can turn all flesh into dust w the breath of his mouth.

g The Lord had stricken them with feare.

CHAP. XV.

1 The exhortation of Azariah. 8 Asa purgeth his countrey of idolatry. 11 He sacrificeth with the people. 14 They sweare together to serue the Lord. 16 He deposeth his mother for her idolatry.

THen the Spirit of God came vpon a Azariah the sonne of Obed.

2 And he went out to meet Asa, and said vnto him, O Asa, and all Iudah, and Beniamin, heare ye mee. The Lord is with you, while yee be with him; and if yee seeke him, he wil be found of you, but if ye forsake him, he will forsake you.

3 Now for a long season Israel hath bene without the b true God, and without Priest to teach, and without Law.

4 But whosoeuer returned in his affliction to the Lord God of Israel, and sought him, he c was found of them.

5 And in that time there was no peace to him that did goe out and goe in: but great troubles were to all the inhabitants of the earth.

6 For nation was destroyed of nation, and citie of citie: for God troubled them with all aduersitie.

7 Be ye strong therefore, and let not your hands be weake: for your d worke shall haue a reward.

8 ¶ And when Asa heard these wordes, and the prophecie of Obed the Prophet, hee was encouraged, and toke away al the abominations out of all the land of Iudah, and Beniamin, and out of the cities which hee had taken of mount Ephraim, and he renued the altar of the Lord, that was before the porch of the Lord.

9 And he gathered all Iudah & Beniamin, & the straugers w them out of Ephraim, and Manasseh, and out of Simeon: for there fell many to him out of Israel, when they saw that the Lord his God was w him.

10 So they assembled to Ierusalem in the e third moneth, in the fiftenth yeere of the reigne of Asa.

a Who was called Obed as his father was, ver. 8.

b For the space of twelue yeeres vnder Rehoboam, and three yeeres vnder Abiiah, religion was neglected, and idolatry planted.

c Hee sheweth that notwithstanding ỳ wickednes of tyrants and their rage, yet God hath his whom hee heareth in their tribulation as he deliuered his from Zerah king of ỳ Ethiopians, Chap. 14.9.12. and out of all other dangers, when they called vpon the Lord.

d Your confidence and trust in God shall not be frustrate.

e Called Shiuan, containing part of May, and part of Iune.

11 And they offered vnto the Lord the same time of the i spoile, which they had brought, even seuen hundred bullocks, and seuen thousand sheepe.

12 And they made a couenant to seeke the Lord God of their fathers, with all their heart and with all their soule.

13 And g whosoeuer will not seeke the Lord God of Israel, shall be slaine, whether he were small or great, man or woman.

14 And they sware vnto the Lord with a loude voyce, and with shouting and with trumpets, and with cornets.

15 And all Iudah reioyced at the oath: for they had sworne vnto the Lord with all their heart, and sought him with a whole desire, and he was h found of them. And the Lord gaue them rest round about.

16 ¶ And king Asa deposed * Maachah his i mother from her regencie, because shee had made an idole, in a grone: And Asa brake downe her idole, and stamped it, and burnt it at the brooke Kidron,

17 But the hie places were not k taken away out of l Israel: yet the heart of Asa was m perfit all his dayes.

18 Also he brought into the house of God the things that his father had dedicate, and that hee had dedicate, siluer, and golde, and vessels.

19 And there was no warre vnto the fiue and thirtie yeere of the reigne of Asa.

f Which they had taken of the Ethiopians.

g These were the words of their couenant, which commanded all idolaters to be put to death according to the Law of God, Deu. 13.5,9,15.

h So long as they serued him aright, so long did he preserue, & prosper them. 1. King. 15.13.

i Or, grandmother: and herein he shewed that he lacked zeale, for she ought to haue died, both by the Couenant, as verse 13. and by the Law of God: but he gaue place to foolish pitie, and would also seeme after a sort to satisfie the Law.

k Which partly came through lacke of zeale in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away.

l Because that God was called the God of Israel by reason of his promise to Iaakob: therefore Israel is sometimes taken for Iudah, because Iudah was his chiefe people.

m In respect of his predecessors.

CHAP. XVI.

2 Asa for feare of Baasha king of Israel, maketh a couenant with Benhadad king of Aram. 7 He is reproued by the Prophet, 10 Whom hee putteth in prison. 12 Hee putteth his trust in the Physicians. 13 His death.

IN the fiue and thirtieth yeere of the reigne of Asa came a * Baasha king of Israel vp against Iudah, and built b Ramah to let none passe out or goe in to Asa king of Iudah.

2 Then Asa brought out siluer and gold out of the treasures of the house of the Lord, and of the kings house, and sent to Benhadad king of Aram that dwelt at ‖ Damascus, saying,

3 There is a couenant betweene me and thee, and betweene my father, and thy father: behold, I haue sent thee siluer and gold: come, c breake thy league with Baasha king of Israel, that hee may depart from mee.

4 And Benhadad hearkened vnto king Asa, and sent the captaines of the armies which hee had, against the cities of Israel. And they smote Ion, and Dan, and Abelmaim, and all the store cities of Naphtali.

5 And when Baasha heard it, hee left building of Ramah, and let his worke cease.

6 Then Asa the king tooke all Iudah, and carryed away the stones of Ramah, and

a Who reigned after Nadab the sonne of Ieroboam. 1. King. 15.17.

b He fortified it with walles and ditches: it was a citie in Beniamin neere to Gibeon.

‖ Or, Darmesek.

c He thought to repulse his aduersarie by an vnlawfull meanes, that is, by seeking helpe of infidels, as they that seeke the Turkes amitie, thinking thereby to make themselues more strong.

and the timber thereof, wherewith Baasha did build, and he built therewith Geba and Mizpah.

7 ¶ And at that same time Hanani the ‖ Seer came to Asa King of Iudah, and said vnto him, Because thou hast rested vpon the King of Aram, and not rested in the Lord thy God, therefore is the hoste of the King of Aram escaped out of thine hand.

8 * The Ethiopians and the Lubims, were they not a great host with charets and horsemen, exceeding many? yet because thou diddest rest vpon the Lord, hee deliuered them into thine hand.

9 * For the eyes of the Lord behold all the earth to shew himselfe strong with them that are of perfite heart toward him: thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.

10 Then Asa was wroth with the Seer, and put him into a ‡ prison: for hee was d displeased with him, because of this thing. And Asa oppressed certaine of the people at the same time.

11 And behold, the actes of Asa first and last, loe, they are written in the booke of the Kings of Iudah and Israel.

12 ¶ And Asa in the nine and thirtieth yeere of his reigne was ‖ * diseased in his feete, and his disease was ‖ e extreme: yet he sought not the Lord in his disease, but to the f Phisicians.

13 So Asa slept with his fathers, and dyed in the one and fourtieth yeere of his reigne.

14 And they buried him in one of his sepulchres, which he had made for himselfe in the citie of Dauid, and layd him in the bed, which they had filled with sweete odours and diuers kindes of spices made by the arte of the Apothecary: and they burnt odours for him with an exceeding great fire.

‖ Or, Prophet. Chap. 14. 9. 2. Macca. 9. 5. and 12 22.
‡ Ebr. prison house.
d Thus in stead of turning to God by repentance, he disdained the admonition of the Prophet, and punished him as the wicked do when they be tolde of their faults.
‖ Or, gowtie, or swollen. 1. King. 15. 23.
‖ Or, to the top of his head.
e God plagued his rebellion, and hereby declareth that it is nothing to begin wel, except we so continue to the ende, that is, zealous of Gods glory, and put our whole trust in him.
f Hee sheweth that it is in vaine to seeke to the Phisicians, except first wee seeke to God to purge our sinnes, which are the chiefe cause of all our diseases, and after vse the helpe of the Phisician, as a meane by whom God worketh.

CHAP. XVII.

5 Iehoshaphat trusting in the Lord, prospereth in riches and honour. 6 He abolisheth idolatry, 7 and causeth the people to bee taught. 11 Hee receiueth tribute of strangers. 13 His munition, and men of warre.

AND Iehoshaphat his sonne reigned in his stead, and preuailed against Israel.

2 And hee put garisons in all the strong cities of Iudah, and set bands in the land of Iudah, and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Iehoshaphat, because he walked in the a first wayes of his father Dauid, and sought not b Baalim.

4 But sought the Lord God of his father, and walked in his commandements, and not after the ‡ trade of Israel.

5 Therefore the Lord stablished the kingdome in his hand, and all Iudah brought presents to Iehoshaphat, so that hee had of riches and honour in abundance.

6 And hee c lift vp his heart vnto the wayes of the Lord, and hee tooke away moreouer the hie places and the groues out of Iudah.

7 ¶ And in the third yeere of his reigne he sent his princes, Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, that they should d teach in the cities of Iudah,

8 And with them Leuites, Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Iehonathan, and Adonitiah, and Tobiiah, & Tob-adonitiah, Leuites, and with them Elishama and Iehoram Priests.

9 And they taught in Iudah, and had the booke of the law of the Lord with them, and went about throughout all the cities of Iudah, and taught the people.

10 And the feare of the Lord fell vpon all the kingdoms of the lands that were round about Iudah, and they e fought not against Iehoshaphat.

11 And some of the Philistims brought Iehoshaphat gifts, and tribute siluer, & the Arabians brought him flockes, seuen thousand and seuen hundred rammes, and seuen thousand and seuen hundred hee goates.

12 So Iehoshaphat prospered and grew vp on hie: and hee built in Iudah palaces and cities of store.

13 And he had great workes in the cities of Iudah, and men of warre, and valiant men in Ierusalem.

14 And these are the numbers of them after the house of their fathers. In Iudah were captaines of thousands, Adnah the captaine, and ‡ with him of valiant men three hundred thousand.

15 And ‖ at his hand Iehohanan a captaine, and with him two hundreth & fourescore thousand.

16 And at his hand Amaziah the sonne of Zichri, which f willingly offred himselfe vnto the Lord, and with him two hundred thousand valiant men.

17 And of Beniamin, Eliada a valiant man, and with him armed men with bow and shield two hundred thousand.

18 And at his hand Iehozabad, and with him an hundred and fourescore thousand armed to the warre.

19 These g waited on the King, besides those which the king put in the strong cities throrowout all Iudah.

a That is, his vertues: meaning, before he had committed with Bath-sheba and against Vriah.
b Sought not helpe at strange gods.
‡ Ebr. worke.
c He gaue himselfe wholy to seruе the Lord.
d He knew it was in vaine to professe religion, except such were appointed which could instruct the people in the same, & had authoritie to put a way all idolatry.
e Thus God prospereth all such that with a pure heart seeke his glory, and keepeth their enemies in feare that they cannot be able to execute their rage against them.
‡ Ebr. in his hand.
‖ Or, next to him.
f Meaning, which was a Nazarite, Num. 6.
g That is, they were as his ordinary guard.

CHAP. XVIII.

1 Iehoshaphat maketh affinitie with Ahab. 10 Foure hundred prophets counsell Ahab to goe to warre. 16 Michaiah is against them. 23 Zidkiah smiteth him. 25 The king putteth him in prison. 29 The effect of his prophesie.

AND * Iehoshaphat had riches and honour in abundance, but hee was ioyned in a affinitie with Ahab.

2 And after certaine b yeeres hee went downe to Ahab to Samaria: & Ahab slew sheepe & oxen for him in great number, and for the people that he had with him, and entised him to goe vp vnto c Ramoth Gilead.

3 And Ahab king of Israel sayd vnto Iehoshaphat king of Iudah, Wilt thou goe with mee to Ramoth Gilead? And hee answered him, I am as thou art, and my people

1. King. 22. 3.
a For Ioram Iehoshaphats son married Ahabs daughter.
b That is, the third yeere, 1. King. 22. 2.
c To recouer it out of the hands of the Syrians.

people as thy people, and we will ioyne with thee in the warre.

4 And Iehoshaphat sayd vnto the king of Israel, Aske counsell, I pray thee, at the [d] word of the Lord this day.

5 Therefore the king of Israel gathered of [e] Prophets foure hundred men, and sayd vnto them, Shall we goe to Ramoth Gilead to battell, or shall I cease? And they sayd, Goe vp: for God shall deliuer it into the kings hand.

6 But Iehoshaphat said, Is there here neuer a Prophet more of the Lord that wee might inquire of him?

7 And the king of Israel sayd vnto Iehoshaphat, There is yet one man, by whom wee may aske counsell of the Lord, but I [f] hate him: for he doeth not prophesie good vnto me, but alway euill: it is Michaiah the sonne of Imla. Then Iehoshaphat said, Let not the king say so.

8 And the king of Israel called an Eunuch, and said, Call quickly Michaiah the sonne of Imla.

9 ¶ And the king of Israel, and Iehoshaphat king of Iudah sate either of them on his throne clothed in their [h] apparel: they sate euen in the threshing floore at the entring in of the gate of Samaria: and all the prophets prophesied before them.

10 And Zidkiah the sonne of Chenaanah made him [i] hornes of yron, and sayd, Thus sayth the Lord, With these shalt thou push the Aramites, vntill thou hast consumed them.

11 And all the prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the hand of the king.

12 ¶ And the messenger that went to call Michaiah, spake to him, saying, Behold, the wordes of the Prophets declare good to the king with one [k] accord: let thy word therefore, I pray thee, bee like one of theirs, and speake thou good.

13 And Michaiah sayd, As the Lord liueth, whatsoeuer my God saith, that will I speake.

14 ¶ So hee came to the King, and the King sayd vnto him, Michaiah, shall wee goe to Ramoth Gilead to battell, or shall I leaue off? And he sayd, [l] Goe yee vp, and prosper, and they shall be deliuered into your hand.

15 And the king sayd to him, How oft shal I charge thee, that thou tell me nothing but the trueth in the Name of the Lord.

16 Then he sayd, I saw all Israel scattered in the mountaines, as sheepe that haue no shepheard: And the Lord sayd, [m] These haue no master: let them returne euery man to his house in peace.

17 And the king of Israel sayd to Iehoshaphat, Did I not tell thee that he would not prophesie good vnto me, but euill?

18 Againe he said, Therefore heare ye the word of the Lord: I saw the Lord sit vpon his throne, and all the [n] hoste of heauen standing at his right hand, and at his left.

19 And the Lord sayd, Who shall || perswade Ahab king of Israel, that hee may goe vp and fall at Ramoth Gilead? And one spake and sayd thus, and another sayd that.

20 Then there came forth a spirit, and stood before the Lord, and sayd, I will perswade him. And the Lord said vnto him, Wherein?

21 And he sayd, I will goe out, and be a false spirit in the mouth of all his prophets. And [o] hee sayd, Thou shalt perswade, and shalt also preuaile: goe forth and doe so.

22 Now therefore behold, the Lord hath put a [p] false spirit in the mouth of these thy prophets, and the Lord hath determined euill against thee.

23 Then Zidkiah the sonne of Chenaanah came neere, and smote Michaiah vpon the [q] cheeke, and sayd, By what way went the spirit of the Lord from mee, to speake with thee?

24 And Michaiah sayd, Behold, thou shalt see that day, when thou shalt goe from chamber to chamber to hide thee.

25 And the king of Israel sayd, Take ye Michaiah, and cary him to Amon the gouernour of the citie, and to Ioash the kings sonne,

26 And say, Thus saith the king, Put this man in the prison house, and feede him with bread of [r] affliction, and with water of affliction, vntill I returne in peace.

27 And Michaiah said, If thou returne in peace, the Lord hath not spoken by mee. And || he said, Heare all ye people.

28 So the king of Israel, and Iehoshaphat the king of Iudah went vp to Ramoth Gilead.

29 And the king of Israel sayd vnto Iehoshaphat, I will [s] change my selfe, and enter into the battell: but put thou on thine apparell. So the king of Israel changed himselfe, and they went into the battell.

30 And the king of Aram had commanded the captaines of the charets that were with him, saying, Fight you not with small nor great, but against the king of Israel onely.

31 And when the captaines of the charets saw Iehoshaphat, they sayd, It is the king of Israel: and they compassed about him to fight. But Iehoshaphat [t] cryed, and the Lord helped him, and moued them to depart from him.

32 For when the captaines of the charets saw that he was not the king of Israel, they turned backe from him.

33 Then a certaine man drew a bowe ‡ mightily, and smote the king of Israel betweene the ioynts || of his brigandine: therefore he said to his charetman, Turne thy hand, and cary me out of the host: for I am hurt.

34 And the battell increased that day: and the king of Israel [u] stood still in his charet against the Aramites vntill euen, and died at the time of the sunne going downe.

CHAP. XIX.

4 After Iehoshaphat was rebuked by the Prophet, hee called againe the people to the honouring of the Lord. 5 Hee appointeth iudges and ministers, 2 and exhorteth them to feare God.

And

d Heare the aduice of some Prophet, to know whether it bee Gods will.

e Which were the prophets of Baal, signifying that the wicked esteeme of none but flatterers and such as will beare with their inordinate affections.

f Yet the true ministers of God ought not to cease to doe their duetie, though the wicked Magistrates cannot abide them to speake the truth.

g Meaning that he ought not to refuse to heare any that was of God

h That is, in their maiestie and royall apparell.

i Reade 1. King. 22. 11.

k Thinking, that whereas foure hundred prophets had agreed in one thing, that he being but one man, and in least estimation, durst not gainesay it.

l He spake this by derision of the false prophets, as the king well perceiued.

m He prophesieth how the people should bee dispersed, and Ahab slaine.

n Meaning, his Angels.

|| *Or, deceiue.*

o That is, the Lord.

p To them that will not beleeue the trueth, God sendeth strong delusion, that they should beleeue lies, 2. Thes. 2. 10.

q By this cruelty his ambition and hypocrisie was discouered: thus the hypocrites boast of the spirit which they haue not, and declare their malice against them, in whom the true spirit is.

r Keepe him straitly in prison, and let him feele hunger & thirst.

|| *Or, Michaiah.*

s Thus the wicked thinke by their owne subtiltie to escape Gods iudgements, which he threatneth by his word.

t He cried to the Lord by acknowledging his fault in going with this wicked king to warre against the word of the Lord by his Prophet, and also by desiring mercie for the same.

‡ *Ebr. in bu simplicitu, or ignorantly.*

|| *Or, betweene the habergine.*

u He dissembled his hurt, that his souldiers might fight more courageously.

AND Iehoshaphat the King of Iudah returned ‡safe to his house in Ierusalem.
2 And Iehu the sonne of Hanani the Seer went out to meet him, and said to king Iehoshaphat, [a] Mouldest thou helpe the wicked, and loue them that hate the Lord? therfore for this thing the wrath ‡ of the Lord is vpon thee.
3 Neuertheleſſe, good things are found in thee, because thou hast taken away the groues out of the land, & hast prepared thine heart to seeke God.
4 ¶ So Iehoshaphat dwelt at Ierusalem, and returned and went [b] thorow the people from Beer-sheba to mount Ephraim, and brought them again vnto the Lord God of their fathers.
5 And he set iudges in the land thorowout all the strong cities of Iudah, citie by citie,
6 And sayd to the Iudges, Take heede what ye do: for ye execute not the iudgments of man, but of the Lord, and he will be [c] with you in the cause and iudgement.
7 Wherfore now let the feare of the Lord be vpon you: take heed, and do it: for there is no [d] iniquitie with the Lord our God, neither * respect of persons, nor receiuing of reward.
8 Moreouer, in Ierusalem did Iehoshaphat set of the Leuites, and of the Priestes, and of the chiefe of the families of Israel, for the iudgement and cause of the Lord: and they [e] returned to Ierusalem.
9 And hee charged them, saying, Thus shall ye do in the feare of the Lord faithfully, and with a perfit heart.
10 And in euery cause that shall come to you of your brethren that dwell in their cities, betweene [f] blood and blood, betweene law and precept, statutes and iudgements, yee shall iudge them, and admonish them that they trespasse not against the Lord, that [g] wrath come not vpon you and vpon your brethren. Thus shall yee doe and trespasse not.
11 And behold, Amariah the Priest shalbe the chiefe ouer you in al matters of the Lord, and Zebadiah the sonne of Ishmael, a ruler of the house of Iudah, shalbe for all the [h] kings affaires, and the Leuites shalbe officers [i] before you. Be of courage, and doe it, and the Lord shalbe with the [k] good.

‡ Ebr. in peace.
a He declareth that the wrath and iudgment of God is ouer all such that support the wicked, and rather shew not indeed that they are enemies to all such as hate the Lord.
‡ Ebr. wrath from the Lord.
b He visited all his countrey, and brought his people from idolatry to § knowledge of the true God.
c Both to preserue you, if you doe iustly, or to punish you, if you do the contrary.
d He wil declare by the sharpnesse of the punishment, that he hateth all iniquity. Deut. 10. 17 iob 34. 19. acts 10. 34. rom. 2. 11. gal. 2. 6. ephes. 6. 9. col. 3. 25. 1. pet. 1. 17.
e The Priests and Leuites which should iudge matters according to the word of the Lord.
f That is, to try whether the murther was done at vnwares, or else on set purpose, Num 35. 11. deut. 4. 41.
g Meaning, that God would punish them most shapely, if they would not execute iustice aright of the realme.
h Shalbe chiefe ouerseer of the publike affaires.
i They shall haue the handling of inferiour causes.
k God will assist them that doe iustice.

CHAP. XX.

3 Iehoshaphat and the people pray vnto the Lord. 22 The marueilous victory that the Lord gaue him against his enemies. 30 His reigne and acts.

AFter this also came the children of Moab and the children of Ammon, & with them of the [a] Ammonites against Iehoshaphat to battell.
2 Then there came that tolde Iehoshaphat, saying, There commeth a great multitude against thee from beyond the [b] sea, out of Aram: and behold, they be in Hazzon Tamar, which is En-gedi.
3 And Iehoshaphat feared, and set himselfe to [c] seek the Lord, and proclaimed a fast thorowout all Iudah.
4 And Iudah gathered themselues together to aske councell of the Lord: they came euen out of all the cities of Iudah to inquire of the Lord.
5 And Iehoshaphat stood in the congregation of Iudah and Ierusalem in the house of the Lord before the new court,
6 And said, O Lord God of our fathers, art not thou God in heauen? & reignest not thou on all the kingdomes of the heauen? and in thine hand is power and might, and none is able to withstand thee.
7 Diddest not thou, our God, cast out the inhabitants of this land before thy people Israel, and [d] ganest it to the seed of Abraham thy friend for ever?
8 And they dwelt therein, and haue built thee a sanctuary therein for thy Name, saying,
9 * If euill come vpon vs, as the [e] sword of iudgement, or pestilence, or famine, wee will stand before this house, and in thy presence, (for thy Name [f] is in this house) and will cry vnto thee in our tribulation, and thou wilt heare and helpe.
10 And now behold, the children of * Ammon and Moab, and mount Seir, by whom thou wouldest not let Israel goe, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:
11 Behold, I say, they reward vs, in comming to cast vs out of thine inheritance, which thou hast caused vs to inherite.
12 O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude that commeth against vs, neither doe wee know what to doe: but our eyes [g] are toward thee.
13 And all Iudah stood [h] before the Lord with their yong ones, their wiues, and their children.
14 And Iahaziel the sonne of Zechariah the sonne of Benaiah, the sonne of Ieiel, the sonne of Mattaniah, a Leuite of the sonnes of Asiph was there, vpon whom came [i] the Spirit of the Lord, in the midst of the Congregation.
15 And he sayd, Hearken ye, all Iudah, and ye inhabitants of Ierusalem, and thou, king Iehoshaphat: thus sayth the Lord vnto you, Feare you not, neither be afraid for this great multitude: for the [k] battell is not yours, but Gods.
16 To morrow goe yee downe against them: behold, they come vp by the cleft of Ziz, and yee shall finde them at the ende of the brooke before the wilderness of Ieruel.
17 Ye shal not need to fight in this battel: * stand still, moue not, and behold the [l] saluation of the Lord toward you: O Iudah and Ierusalem, feare ye not, neither bee afraid: to morrow goe out against them, & the Lord will be with you.

a That is, which counterfeited the Ammonites in language & apparell. The Hebrews thinke that they were the Amalekites, but as may appeare by the tenth verse, they were the Idumeans of mount Seir.
b Called § dead sea, where God destroied the fiue cities for sinne.
c This declareth what the feare of the godly is, which is as a pricke to stirre them to prayer, and to depend on the Lord, whereas it moueth the wicked either to seeke after worldly meanes and policies, or else to fal into despaire.
d The groundeth his prayer vpon Gods power, whereby he is able to helpe, and also on his mercy, which he wil continue toward his, forasmuch as he hath once chosen them and begun to shew his graces toward them. 1 King. 8. 37. chap 6. 28.
e Meaning, war, which commeth by Gods iust iudgements for our sinnes.
f That is, it is here called vpon, and thou declarest thy presence and fauour. Deut. 29. nehe. 13. 1.
g We onely put our trust in thee, and wait for our deliuerance from heauen.
h That is, before the Arke of the couenant.
i Which was moued by the Spirit of God to prophesie.
k They fight against God, and not against you: therefore he will fight for you.
l Or, deliuerance.

Exod 14. 13, 14.

18 ¶ Then

l Declaring his faith and obedience to the word of the Lord, and giuing thankes for the deliuerance promised.

18 ¶ Then Iehoshaphat [l] bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell downe before the Lord, worshipping the Lord.

19 And the Leuites of the children of the Kohathites, and of the children of the Corhites stood vp to praise the Lord God of Israel with a loud voyce on high.

20 And when they arose early in the morning, they went forth to the wilderness of Tekoa: and as they departed, Iehoshaphat stood and said, Heare yee me, O Iudah, and yee inhabitants of Ierusalem: put your trust in the Lord your God, and yee shall be assured: beleeue his [m] Prophets, and ye shall prosper.

m Giue credit to their words and doctrine.

21 And when he had consulted with the people, and appointed singers vnto the Lord, and them that should praise him that is in the beautifull Sanctuarie, in going forth before the men of armes, and saying, [n] Praise ye the Lord, for his mercy lasteth for euer.

n This was a Psalme of thanksgiuing which they vsed commonly to sing when they praised the Lord for his benefits, and was made by Dauid, Psal. 136.

22 And when they began to shout and to praise, the Lord layed ambushments against the children of Ammon, Moab, and [o] mount Seir, which were come against Iudah, and they slew one another.

o Meaning, the Idumeans, which dwelt in mount Seir.

23 For the children of Ammon, & Moab rose against the inhabitants of mount Seir, to slay and to destroy them: and when they had made an end of the inhabitants of Seir, euery one helped [p] to destroy another.

p Thus the Lord according to Iehoshaphats prayer declared his power, when he deliuered his by causing their enemies to kill one another.

24 And when Iudah came toward Mizpah in the wilderness, they looked vnto the multitude: and behold, the carkeises were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away the spoile of them, they found among them in abundance both of substance and also of bodies laden with precious iewels, which they tooke for themselues, till they could carie no more: they were three dayes in gathering of the spoile: for it was much.

26 And in the fourth day they [q] assembled themselues in the valley of Berachah: for there they blessed the Lord: therfore they called the name of that place, The valley of Berachah vnto this day.

q To giue thanks to the Lord for the victory, and therfore the valley was called Berachah, that is, blessing, or thankesgiuing, which was also called the valley of Iehoshaphat, Ioel, 3.2. 12. because the Lord iudged the enemies according to Iehoshaphats prayer.

27 Then euery man of Iudah and Ierusalem, returned with Iehoshaphat their head, to goe againe to Ierusalem with ioy: for the Lord had made them to reioyce ouer their enemies.

28 And they came to Ierusalem with viols, and with harpes, and with trumpets, euen vnto the house of the Lord.

29 And the [r] feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

r He declareth hereby, that the workes of God bring euer comfort or deliuerance to his, and feare or distruction to his enemies.

30 So the kingdome of Iehoshaphat was quiet, and his God gaue him rest on euery side.

31 ¶ And * Iehoshaphat reigned ouer Iudah, and was fiue and thirtie yeere olde, when he began to reigne: and reigned fiue and twenty yeere in Ierusalem, And his mothers name was Azubah the daughter of Shilhi.

* 1.King.22.42.

32 And he walked in the [s] way of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lord.

s Meaning, in his vertues and those wayes wherein he followed God.

33 Howbeit the high places were not [t] taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

t If the great care and diligence of this good king was not able vtterly to abolish all superstition and idolatry out of this people, but that they would still retaine their filth and idolatry, how much lesse are they able to reforme euil, which either haue little zeal, or not such as he had, though herein he was not to bee excused?

34 Concerning the rest of the acts of Iehoshaphat first and last, beholde, they are written in the Booke of Iehu the sonne of Hanani, which is * mentioned in the booke of the kings of Israel.

* 1.King.16.1. 1.King.22.48,49.

35 ¶ Yet after this did Iehoshaphat king of Iudah ioyne himselfe with Ahaziah king of Israel, who was giuen to doe euill.

36 And he ioyned with him to * make ships to goe to Tarshish: and they made the ships in Ezion Gaber.

37 Then Eliezer the son of Dodonah of Mareshah prophesied against Iehoshaphat, saying, Because thou hast [u] ioyned thy selfe with Ahaziah, the Lord hath broken thy works: and the ships were broken, that they were not able to goe to Tarshish.

u Thus God would not haue his to ioyne in society with idolaters and wicked men.

CHAP. XXI.

1 Iehoshaphat dieth. 3 Iehoram succeedeth him, 4 which killeth his brethren. 6 He was brought to idolatry, 11 and seduceth the people. 16 He is oppressed of the Philistims. 18 His miserable end.

IEhoshaphat then slept with his fathers, and was buried with his fathers in the citie of Dauid: and Iehoram his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat king of [a] Israel.

a Reade chap. 15. 17. how by Israel is meant Iudah. 2.King.8.16.

3 And their father gaue them great gifts of siluer and of gold, and of precious things, with strong cities in Iudah, but the kingdome gaue he to Iehoram: for hee was the eldest.

4 * And Iehoram rose vp vpon the kingdome of his father, & made himselfe strong, and [b] slew all his brethren with the sword, and also of the princes of [c] Israel.

b Because the wicked liue euer in feare, and also are ambitious, they become cruell, and spare not to murther them, whom by nature they ought most to cherish and defend.

c Meaning, of Iudah and Beniamin.

5 Iehoram was two and thirty yeere old when hee began to reigne, and hee reigned eight yeere in Ierusalem.

6 And hee walked in the way of the Kings of Israel, as the house of Ahab had done: for hee had the daughter of Ahab to [d] wife, and he wrought euil in the eyes of the Lord.

d So that we see how it cannot be that we should ioyne with the wicked and serue God.

7 Howbeit the Lord would not destroy the house of Dauid, because of the * couenant that he had made with Dauid, and because hee had promised to giue a light to him, and to his sonnes for euer.

2.Sam.7.12,16. 1.king.2.4.&9.5. 2.king.8.19. chap.6.16.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a king ouer them.

9 And Iehoram went forth with his princes, and all his charets with him: and he rose

rose vp by night, and smote Edom, which had compassed him in, and the captaines of the charets.

10 But Edom rebelled from vnder the hand of Iudah vnto this day. Then did [e] Libnah rebell at the same time from vnder his hand, because hee had forsaken the Lord God of his fathers.

11 ¶ Moreouer, he made hie places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit [f] fornication, and compelled Iudah thereto.

12 And there came a writing to him from [g] Eliiah the Prophet, saying, Thus saith the Lord God of Dauid thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Asa King of Iudah,

13 But hast walked in the way of the kings of Israel, and hast made Iudah and the inhabitants of Ierusalem to goe a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou,

14 Behold, with a great plague will the Lord smite thy people, and thy children, and thy wiues, and all thy substance,

15 And thou shalt be in great diseases in the disease of thy bowels vntill [h] thy bowels fall out for the disease, day by day.

16 ¶ So the Lord stirred vp against Iehoram the spirit of the Philistims, and the Arabians that were beside the [i] Ethiopians.

17 And they came vp into Iudah, and brake into it, and carried away all the substance that was found in the Kings house, and his sonnes also, and his wiues, so that there was not a sonne left him, saue [k] Iehoahaz the yongest of his sonnes.

18 And after all this the Lord smote him in his bowels with an incurable disease.

19 And in processe of time, euen after the end of two yeeres, his guts fell out with his disease: so hee died of sore diseases: and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yeere old, and reigned in Ierusalem eight yeere, [l] and liued without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the Kings.

e Reade 2.King. 8.22.
f Meaning, idolatry, because that the idolater breaketh promise with God, as doth the adulteresse to her husband.
g Some thinke that this was Elisha, so called, because he had the Spirit in abundance, as had Elijah.
h We see this example daily practised vpon them that fall away from God, and become idolaters, and murtherers of their brethren.
i There were other Arabians in Africa Southward toward Egypt.
k Called also Ahaziah, as Chap. 22.1. or Azariah, ver. 6. following.
l That is, as some write, he was not regarded, but deposed for his wickednes and idolatry: so that his son reigned 22. yeeres (his father yet liuing) without honour and after his fathers death, he was confirmed to reigne still, as Chap. 22.2.

CHAP. XXII.

1 Ahaziah reigneth after Iehoram. 9 Iehu king of Israel killeth Ahaziah. 10 Athaliah putteth to death all the kings linage. 11 Ioash escapeth.

AND *the inhabitants of Ierusalem made Ahaziah his youngest sonne king in his stead: for the armie that came with [a] the Arabians to the campe, had slaine all the eldest: therefore Ahaziah the sonne of Iehoram king of Iudah reigned.

2 Two and [b] fortie yeere olde was Ahaziah when he began to reigne, and hee reigned [c] one yeere in Ierusalem: and his mothers name was Athaliah the daughter [d] of Omri.

3 Hee walked also in the wayes of the house of Ahab: for his mother counselled him to doe wickedly.

2.King.8.24.
a Meaning, the Philistims.
b Reade Chap. 21.20.
c That is, after the death of his father.
d She was Ahabs daughter, who was the sonne of Omri.

4 Wherefore hee did euill in the sight of the Lord, like the house of Ahab: for they were his [e] counsellers after the death of his father to his destruction.

5 And he walked after their counsel, and went with Iehoram the sonne of Ahab king of Israel to fight against Hazael king of Aram at Ramoth Gilead: and the Aramites smote Ioram.

6 ¶ And he returned to be healed in Iezreel, because of the wounds wherewith they had wounded him at Ramah, when hee fought with Hazael king of Aram. Now Azariah the sonne of Iehoram king of Iudah went downe to see Iehoram the sonne of Ahab at Iezreel, because he was diseased.

7 And the destruction of Ahaziah [f] came of God in that he went to Ioram: for when he was come, he went forth with Iehoram against Iehu the sonne of Nimshi, * whom the Lord had appointed to destroy the house of Ahab.

8 Therefore when Iehu ‖ executed iudgement vpon the house of Ahab, and found the princes of Iudah and the sonnes of the brethren of Ahaziah that waited on Ahaziah, he slew them also.

9 And hee sought Ahaziah, and they caught him where he was hid in Samaria, and brought him to Iehu, and slewe him, and buried him, because, said they, hee is the sonne of [g] Iehoshaphat, which sought the Lord with all his heart. So the house of Ahaziah was not able to retaine the kingdome.

10 ¶ * Therefore when Athaliah the mother of Ahaziah sawe that her sonne was dead, she arose and [h] destroyed all the kings seed of the house of Iudah.

11 But Iehoshabeath the daughter of the king, tooke Ioash the sonne of Ahaziah, and stale him from among the kings sonnes, that should bee slaine, and put him and his nourse in the bed chamber: so Iehoshabeath the daughter of king Iehoram the wife of Iehoiada the Priest (for she was the sister of Ahaziah) hid him from Athaliah: so she slew him not.

12 And hee was with them hidde in the [i] house of God sixe yeeres, whiles Athaliah reigned ouer the [k] land.

e He sheweth that it must needs folow that ỳ rulers are such as their counsellers be, and that there cannot be a good king that suffereth wicked counsellers.
f Hereby we see how nothing can come to any, but by Gods prouidence and as he hath appointed, and therefore he causeth all means to serue to his will.
2.King.9.7.
‖ Or, tooke vengeance.
g This was the iust plague of God, because he ioyned himselfe with Gods enemies: yet God to declare the worthinesse of Iehoshaphat his grandfather, moued them to giue him the honour of buriall.
2.King.11.1.
h To the intent that there should be none to make title to the crowne, and so she might vsurpe the gouernment.
i Meaning, in the chamber where the Priests & Leuites slept, which kept their courses weekely in the Temple.
k To wit, of Iudah.

CHAP. XXIII.

1 Ioash the sonne of Ahaziah is made King. 15 Athaliah is put to death. 17 The Temple of Baal is destroyed. 19 Iehoiada appointeth ministers in the Temple.

AND * [a] in the seuenth yeere Iehoiada waxed bolde, and tooke the captaines of hundreths, to wit, Azariah the sonne of Ieroham, and Ishmael the sonne of Iehohanan, and Azariah the sonne of Obed, and Maasiah the sonne of Adaiah, and Elishaphat the sonne of Zichri in couenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the chiefe fathers [b] of Israel: and they came to Ierusalem.

3 And all the Congregation made a couenant with the King in the house of God:

2.King.11.4.
a Of the reigne of Athaliah, or after the death of Ahaziah.
b Meaning, of Iudah and Beniamin: reade why they are called Israel, Chap. 15. 17.

and he said vnto them, Behold, the Kings
2. Sam. 7. 12, 16. 1. king. 2. 4. chap. 21. 7. sonne must reigne, * as the Lord hath said of
the sonnes of Dauid.
4 This is it that ye shall doe, The third
part of you that come on the Sabbath of the
Priests and the Leuites, shall bee porters of
the dores.
2. King. 11. 6. 5 And another third part toward the
Kings house, and another third part at * the
gate of the c foundation, and all the people
shalbe in the courts of the house of the Lord.
6 But let none come into the house of the
Lord saue the Priests, and the Leuites that
minister: they shall goe in, for they are holy:
but all the people shall keepe the watch of the
Lord.
7 And the Leuites shall compasse the
King round about, and euery man with his
weapon in his hand, and he that entreth d in-
to the house shall bee slaine, and be you with
the King, when he commeth in, and when he
goeth out.
8 ¶ So the Leuites and all Judah did
according to all things that Iehoiada the
Priest had commaunded, and toke euery
man his men that came on the Sabbath,
with them that e went out on the Sabbath:
for Iehoiada the Priest did not discharge
the courses.
9 And Iehoiada the Priest deliuered to
the captaines of hundreths, speares, and
shields, and bucklers which had beene King
Dauids, and were in the house of God.
10 And hee caused all the people to stand
(euery man with his weapon in his hand)
from the right side of the house, to the left
side of the house by the Altar & by the f house
round about the King.
11 Then they brought out the kings son,
and put vpon him the crowne, and g gaue him
the h Testimonie, and made him King. And
Iehoiada and his sonnes anointed him, and
said, God saue the King.
12 ¶ But when Athaliah heard the noise
of the people running and praising the king,
shee came to the people into the house of the
Lord.
13 And when she ‖ looked, behold, the king
stood by his pillar at the entring in, and the
princes and the trumpets by the King, and
all the people of the land reioyced, and blew
the trumpets, and the singers were with in-
strument of musicke, and they that could
sing praise: then Athaliah rent her clothes,
and said, h Treason, treason.
14 Then Iehoiada the Priest brought
out the captaines of hundreths that were
gouernours of the host, and said vnto them,
Haue her forth of the ranges, and hee that
i followeth her, let him die by the sword: for
the Priest had said, Slay her not in the house
of the Lord.
15 So they laid hands on her: and when
she was come to the entring of the horse gate
by the Kings house, they slew her there.
16 ¶ And Iehoiada made a k couenant
betweene him, and all the people, and the
King, that they would be the Lords people.
17 And all the people went to the house
of Baal, and l destroyed it, and brake his al-
tars and his images, and slewe m Mattan
the priest of Baal before the altars.
18 And Iehoiada appointed officers for
the house of the Lord, vnder the ‖ hands of
the Priests, and Leuites, whom Dauid had
distributed for the house of the Lord, to offer
burnt offrings vnto the Lord, * as it is writ-
ten in the Lawe of Moses, with reioycing
and singing by the appointment of Dauid.
19 And he set porters by the gates of the
house of the Lord, that none that was vn-
cleane in any thing, should enter in.
20 And hee tooke the captaines of hun-
dreths, and the noble men, and the gouer-
nours of the people, and all the people of the
land, and he caused the King to come downe
out of the house of the Lord, and they went
through n the high gate of the Kings house,
and set the king vpon the throne of the king-
dome.
21 Then all the people of the land reioy-
ced, and the citie was quiet, o after that they
had slaine Athaliah with the sword.

d Meaning, to make any tumult, or to hinder their enterprise.
e Which had finished their course on the Sabbath, and so the other part entred to keepe their turne.
f Meaning, the most holy place where the Arke stood.
g That is, the booke of the Law, or as some reade, they put vpon him his royal apparell.
‖ Or, saw the king standing.
h Declaring her vile impudencie, which hauing vniustly and by murther vsurped the crowne, would still haue defeated the true possessour, and therefore called true obedience treason.
i To ioyne with her party and to maintaine her authoritie.
k That they would only serue him, & renounce all idolatrie.
l According to their couenant made to the Lord.
m As the Lord commanded in his Law, both for the person and also the citie, Deut. 13. 9. & 15
‖ Or, charge. 3.
Numb. 28.
n Which was the principall gate, that the King might be seene of all the people.
o For where a tyrant and an idolater reigneth, there can be no quietnes: for the plagues of God are euer among such people.

CHAP. XXIIII.

4 Ioash repaireth the house of the Lord. 17 After the death of Iehoiada he falleth to idolatrie. 21 Hee stoneth to death Zechariah the Prophet. 25 Ioash is killed of his owne seruants. 27 After him reigneth Amaziah.

IOash * was seuen yeere old, when he began
2. King. 12. 1. to reigne, and hee reigned fourtie yeere in
Ierusalem, and his mothers name was Zi-
diah of Beer-sheba.
2 And Ioash did vprightly in the sight
of the Lord, all the dayes of a Iehoiada the
Priest.
3 And Iehoiada ‖ toke him two wiues,
and he begate sonnes and daughters.
4 ¶ And afterward it came into Ioash
minde to renew the house of the Lord.
5 And he assembled the Priests and the
Leuites, and said to them, Goe out vnto the
cities of Iudah, and gather of all b Israel
money to repaire the house of your God,
from yeere to yeere, and haste the thing: but
the Leuites hasted not.
6 Therefore the King called Iehoiada
the c chiefe, and said vnto him, Why hast
thou not required of the Leuites to bring in
out of Iudah and Ierusalem * the tare of
Moses the seruant of the Lord, and of the
Congregation of Israel, for the Taberna-
cle of the Testimony?
7 For d wicked Athaliah, and her chil-
dren brake vp the house of God: and all the
things that were dedicate for the house of
the Lord, did they bestow vpon Baalim.
8 Therefore the king commanded, * and
they made a chest, and set it at the gate of the
house of the Lord without.
9 And they made proclamation through
Iudah and Ierusalem, to bring vnto the
Lord * the tare of Moses the seruant of God,
layd vpon Israel in the wilderness.
10 And all the princes and all the people
reioyced, and brought in, and cast into the
chest, vntill they had finished.
11 And when it was time, e they brought
the chest vnto the Kings officer by the
hand of the Leuites: and when they sawe
that there was much siluer, then the
Kings

a Who was a faithful counselleer, and gouerned him by the word of God.
‖ Or, gaue him two wiues.
b He meaneth not the tenne tribes, but only the two tribes of Iudah and Beniamin.
c For he was the high Priest.
Exod. 30. 13.
d The Scripture doeth terme her thus, because she was a cruel murderer, and a blasphemous idolatresse.
2. King. 12. 9.
Exod. 30. 13.
e Such as were faithfull men, whom the king had appointed for that matter.

kings Scribe, and one appointed by the high Priest came and emptied the chest, and tooke it, and carryed it to his place againe: thus they did day by day, and gathered siluer in abundance.

12 And the king and [f] Iehoiada gaue it to such as did the labour and worke in the house of the Lord, & hired masons and carpenters to repaire ‖ house of the Lord: they gaue it also to workers of yron and brasse, to repaire the house of the Lord.

13 So the workemen wrought, and the worke ‡ amended through their hands: and they restored the house of God to his state, and strengthened it.

14 And when they had finished it, they brought the rest of the siluer before the king and Iehoiada, and he made thereof [g] vessels for the house of the Lord, euen vessels to minister, both morters and incense cups, and vessels of gold and of siluer: and they offered burnt offerings in the house of the Lord continually all the dayes of Iehoiada.

15 ¶ But Iehoiada waxed old, and was full of dayes, and died. An hundreth and thirtie yeere old was he when he died.

16 And they buried him in the city of Dauid with [h] kings, because he had done good in Israel, and towards God and his house.

17 ¶ And after the death of Iehoiada, came the [i] princes of Iudah, and did reuerence to the king, and the king harkened vnto them.

18 And they left the house of the Lord God of their fathers, and serued groues and idoles: and wrath came vpon Iudah and Ierusalem, because of this their trespasse.

19 And God sent Prophets among them, to bring them again vnto the Lord: and they [k] made protestation among them, but they would not heare.

20 And the Spirit of God came vpon Zechariah the sonne of Iehoiada the Priest, which stood [l] aboue the people, and said vnto them, Thus saith God, Why transgresse yee the commandements of the Lord? surely yee shall not prosper: because yee haue forsaken the Lord, he also hath forsaken you.

21 Then they conspired against him, and stoned him with stones at the [m] commandement of the king, in the court of the house of the Lord.

22 Thus Ioash the king remembred not the kindnesse which Iehoiada his father had done to him, but slew his sonne. And when he dyed, hee saide, The Lord [n] looke vpon it and require it.

23 ¶ And when the yeere was out, the host of Aram came vp against him, and they came against Iudah and Ierusalem, and destroyed all the princes of the people from among the people, and sent all the spoyle of them vnto the king of Damascus.

24 Though the armie of Aram came with a small company of men, yet the Lord deliuered a very great army into their hand, because they had forsaken the Lord God of their fathers, and they gaue [o] sentence against Ioash.

25 And when they were departed from him, (for they left him in great diseases) his owne seruants conspired against him for the blood of the [p] children of Iehoiada the Priest, and slew him on his bed, and he died, and they buried him in the citie of Dauid: but they buryed him not in the sepulchres of the kings.

26 And these are they that conspired against him, Zabad the sonne of Shimrath an Ammonitesse, and Iehozabad the sonne of Shimrith a Moabitesse.

27 But his [q] sonnes, and the summe of the tare gathered by him, and the [r] foundation of the house of God, behold, they are written in the story of the booke of the Kings. And Amaziah his sonne reigned in his stead.

f Signifying, that this thing was done by aduise and counsel, and not by any one mans affection.

‖ *Ebr. a medicine was vpon the worke, meaning, it was repaired.*

g For the wicked kings his predecessors and Athaliah had destroyed the vessels of the Temple, or turned them to the vse of their idols

h Signifying, that they could not honour him too much, who had so excellently serued in the worke of the Lord, and in the affaires of the commonwealth.

i Which were flatterers, and knew now that the king was destitute of him who did watch ouer him as a father, and therefore brought him to most vile idolatry.

k They tooke heauen and earth and all creatures to witnesse, that except they returned to the Lord, he would most grieuously punish their infidelity and rebellion Nehe. 9.26,

l In a place aboue the people, to the intent that he might be heard.

m There is no rage so cruel and beastly, as of them whose hearts God hath hardened, and which deleight more in superstition and idolatrie, then in the true seruice of God, and pure simplicitie of his word.

n Reuenge my death, and require my blood at your hands: or he speaketh this by prophicie, because he knew that God would do it. This Zachariе is also called the sonne of Barachie, Matth. 23. 35, because his progenitors were Iddo, Barachiah, Iehoiada, &c.

o That is, reprooued and checked him, and handled him rigorously.

p Meaning, Zacharie, which was one of Iehoiadas sonnes, and a Prophet of the Lord.

q That is, concerning his sonnes, &c.

r That is, the reparation.

CHAP. XXV.

3 Amaziah putteth them to death which slew his father. 10 He sendeth backe them of Israel 11 Hee ouercommeth the Edomites. 14 He falleth to idolatry, 17 And Ioash king of Israel ouercommeth Amaziah. 27 He was slaine by a conspiracie.

AMaziah was fiue and twenty yeere old, when he began to reigne, and hee reigned nine and twenty yeere in * Ierusalem: and his mothers name was Iehoaddan, of Ierusalem.

2 And he did [a] vpright ly in the eyes of the Lord, but not with a perfit heart.

3 And when the kingdome was established vnto him, he slew his seruants that had slaine the king his father.

4 But he slew not their children, but did as it is written in the Law, and in the booke of Moses, where the Lord commanded, saying, The fathers shall not die for the [b] children, neither shall the children die for the fathers, but euery man shall die for his owne sinne.

5 ¶ And Amaziah assembled Iudah, and made them captaines ouer thousands, and captaines ouer hundreds, according to the houses of their fathers, throughout al Iudah and Beniamin: and he numbred them from [c] twenty yeere old and aboue, and found among them three hundred thousand chosen men to goe forth to the warre, and to handle speare and shield.

6 Hee hired also an hundred thousand valiant men [d] out of Israel for an hundred talents of siluer.

7 But a man of God came to him, saying, O king, let not the armie of Israel goe with thee: for the Lord is not with [e] Israel, neither with all the house of Ephraim.

8 If [f] not, goe thou on, doe it, make thy selfe strong to the battel, but God shall make thee fall before the enemie: for God hath power to helpe, and to cast downe.

9 And Amaziah said to the man of God, What shall wee doe then for the hundreth talents, which I haue giuen to the hoste

2. *King.* 14.2.

a Meaning, in respect of his predecessors, albeit he had his imperfections. *Deut.* 24.16, 2. *king.* 14.6. *iere.* 31.30. *ezek.* 18.20.

b That is, for that fault, wherfore the child is punished except he be culpable of the same.

c So many as were able mento beare weapons, and goe to the warre.

d That is, out of the ten tribes, which had separated themselues before, both from God and their true king.

e And therfore to think to haue helpe of them, whom the Lord fauoureth not, is to cast off the helpe of the Lord.

f If thou wilt not giue credit to my words.

of Israel? Then the man of God answered, The Lord is able to [g] giue thee more then this.

10 So Amaziah separated them, to wit, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was greatly kindled against Judah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led foorth his people, and went to the salt valley, and smote of the children of [h] Seir ten thousand.

12 And other ten thousand did the children of Judah take aliue, and caryed them to the top of a [i] rocke, and cast them downe from the top of the rocke, and they all burst to pieces.

13 But the men of the [k] armie, which Amaziah sent away, that they should not goe with his people to battel, fell vpon the cities of Judah from Samaria vnto Beth-horon, and smote three thousand of them, and tooke much spoyle.

14 Now after that Amaziah was come from the slaughter of the Edomites, hee brought the gods of the children of Seir, & set them vp to be his gods, and [l] worshipped them, and burned incense vnto them.

15 Wherefore the Lord was wroth with Amaziah, and sent vnto him a Prophet, which saide vnto him, why hast thou sought the gods of the people, which were not able to [m] deliuer their owne people out of thine hand?

16 And as he talked with him, [n] he said vnto him, Haue they made thee the Kings counsellour? cease thou: why should they [o] smite thee? And the Prophet ceased, but saide, I know that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsel.

17 ¶ Then Amaziah king of Judah took counsell, and sent to Ioash the sonne of Iehoahaz, the sonne of Iehu king of Israel, saying, Come, [p] let vs see one another in the face.

18 But Ioash king of Israel sent to Amaziah king of Judah, saying, The thistle that is in Lebanon, sent to the Cedar that is in Lebanon, saying, * Giue thy daughter to my sonne to wife: and the wild beast that was in Lebanon, went and trode downe the thistle.

19 Thou thinkest: loe, thou hast smitten Edom, and thine heart lifteth thee vp to bragge: abide now at home: why doest thou prouoke to thine hurt, that thou shouldest fal, and Judah with thee?

20 But Amaziah would not heare: for [q] it was of God, that he might deliuer them into his hand, because they had sought the gods of Edom.

21 So Ioash the king of Israel, went vp: and he, & Amaziah king of Judah saw one another in the face at Bethshemesh, which is in Judah.

22 And Judah was put to the worse before Israel, and they fled euery man to his tents.

23 But Ioash the king of Israel tooke Amaziah king of Judah, the sonne of Ioash, the sonne of Iehoahaz in Bethshemesh, and brought him to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim vnto the corner gate, foure hundreth cubites.

24 And he tooke all the gold and the siluer, and all the vessels that were found in the house of God with [r] Obed Edom, and in the treasures of the Kings house, and the children that were in hostage, and returned to Samaria.

25 ¶ And Amaziah the sonne of Ioash king of Judah liued after the death of Ioash sonne of Iehoahaz king of Israel, fifteene yeere.

26 Concerning the rest of the acts of Amaziah first and last, are they not written in the booke of the kings of Judah and Israel?

27 Now after the time that Amaziah did turne away from the Lord, * they wrought treason against him in Ierusalem: & when he was fled to Lachish, they sent to Lachish after him, and slew him there.

28 And they brought him vpon horses, and buried him with his fathers in the citie of Judah.

CHAP. XXVI.

1.5 Vzziah obeying the Lord, prospereth in his enterprises. 16 He waxeth proud and Vsurpeth the Priests office. 19 The Lord plagueth him. 20 The Priests driue him out of the Temple, and exlcude him out of the Lords house. 23 His buriall, and his successour.

THen* all the people of Judah tooke [a] Vzziah which was sixteene yeere olde, and made him king in the stead of his father Amaziah.

2 He built [b] Eloth, and restored it to Judah, after that the king slept with his fathers.

3 *Sixteene yeere old was Vzziah, when he began to reigne, and he reigned two and fifte yeere in Ierusalem, and his mothers name was Iecoliah of Ierusalem.

4 And he did vprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And he sought God in the dayes of [c] Zechariah (which vnderstood the visions of God) and when as [d] he sought the Lord, God made him to prosper.

6 For he went forth and fought against the Philistims, and brake downe the wall of Gath, and the wall of Iabneh, and the wall of Ashdod, and built cities in Ashdod, and amongst the Philistims.

7 And God helped him against the Philistims, & against the Arabians that dwelt in Gur-baal and Ammeunim.

8 And the Ammonites gaue [e] giftes to Vzziah, and his name spread to the entring in of Egypt: for he did most valiantly.

9 More-

g He sheweth that if we depend onely vpon God, we shal not neede to bee troubled with these worldly respects: for he wil giue at al times that which shall be necessary, if we obey his word.

h For the Idumeans whom Dauid had brought to subiection, rebelled vnder Iehoram Iehoshaphats sonne.

i In the 2. King. 14.7. this rocke is called the city Sela.

k That is, the hundred thousand of Israel.

l Thus where he should haue giuen the praise to God for his benefits and great victorie, he fell from God, and did most vilely dishonour him.

m He prooueth that whatsoeuer cannot saue himselfe nor his worshippers, is no God, but an idole.

n Meaning, the king.

o So hard it is for the carnall man to be admonished of his fault, that he contemneth, mocketh, and threatneth him that warneth him: yea, imprisoneth him and putteth him to death, as chap. 16.10. and 18. 26. and 24.21.

p That is, let vs trie the matter hand to hand: for he was offended that the armie of the Israelites, whom he had in wages, and dismissed by the counsell of the Prophet, had destroyed certaine of the cities of Iudah, 2. King. 14.9.

q Thus God oftimes plagueth by those meanes wherein men most trust, to teach them to haue their recourse onely to him: and to shew his iudgements, mooueth their hearts to follow that which shall be their destruction.

r Meaning, the successours of Obed Edom: for the house bare the name of the chiefe father.

2. King. 14.19.

2. King. 14.21.

a Called also Azariah.

b He fortified it, and made it strong: this city was also called Elah and Elanon neere to the red Sea. 2. King. 15.2.

c This was not that Zechariah which was the sonne of Iehoiada, but some other Prophet of that name.

d For God neuer forsaketh any that seeketh vnto him, and therefore man is the cause of his own destruction.

e That is, they payed tribute in signe of subiection.

9 Moreouer, Vzziah built towers in Ierusalem at the corner gate, and at the valley gate, and at the *[f] turning, and made them strong.

10 And hee built towers in the wildernesse, and digged many ‖ cisternes: for he had much cattel both in the valleys and plaines, plowmen and dressers of vines in the mountaines, and in [g] Carmel: for hee loued husbandry.

11 Vzziah had also an hoste of fighting men that went out to war by bands, according to the count of their number vnder the hand of Ieiel the Scribe, and Maaseiah the ruler, and vnder the hand of Hananiah, one of the Kings captaines.

12 The whole number of the chiefe of the families of the valiant men were two thousand and sixe hundred.

13 And vnder their hand was the armie for war, three hundreth and seuen thousand, and fiue hundreth that fought valiantly to helpe the king against the enemie.

14 And Vzziah prepared them throughout all the hoste, shields, and speares, and helmets, and brigandines, and bowes, and stones to sling.

15 He made also very ‡ artificiall engines in Ierusalem, to be vpon the towers and vpon the corners, to shoote arrowes and great stones: and his name spred farre abroad, because God did helpe him marueilously, till he was mighty.

16 ¶ [i] But when he was strong, his heart was lift vp to his destruction: for hee transgressed against the Lord his God, and went into the Temple of the Lord to burne incense vpon the altar of incense.

17 And Azariah the Priest went in after him, and with him fourescore Priests of the Lord, valiant men.

18 And they withstood Vzziah the king, and said vnto him, *It pertaineth not to thee, Vzziah, to burne incense vnto the Lord, but to the Priests, the sonnes of Aaron, that are consecrated for to offer incense: [k] go forth of the Sanctuary: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

19 Then Vzziah was wroth, and had incense in his hand to burne it: and while he was wroth with the Priestes, the leprosie rose vp in his forehead before the Priestes in the house of the Lord beside the incense Altar.

20 And when Azariah the chiefe Priest with all the Priests looked vpon him, behold he was leprous in his forehead, and they caused him hastily to depart thence: and he was euen compelled to goe out, because the Lord had smitten him.

21 *And Vzziah the king was a leper vnto the day of his death, and dwelt as a leper in an [l] house apart, because he was cut off from the house of the Lord: and Iotham his sonne ruled ouer the kings house, and iudged the people of the land.

22 Concerning the rest of the acts of Vzziah, first and last, did Isaiah the Prophet the sonne of Amoz write.

23 So Vzziah slept with his fathers, and they buried him with his fathers in the field of the buriall, which pertained to the kings: for they sayd, He [m] is a leper. And Iotham his sonne reigned in his stead.

Nehe.3.19,24.

f Whereas the wall or tower turneth.

‖ *Or, pits.*

g That is, in mount Carmel, or as the word signifieth, in the fruitful field: it is also taken for a greene eare of corne, when it is ful, as Leu.2.14.

h Of the chiefe officers of the kings house, or of the captaines and sergeants for warre.

‡ *Ebr. engins by the inuention of an inuentiue man.*

i Thus prosperity causeth men to trust in themselues and by forgetting him, which is the authour thereof, procure their owne perdition.

Num.18.7.

k Though his zeale seemed to be good and also his intention, yet because they were not gouerned by the word of God, he did wickedly, and was therefore both iustly resisted and also punished.

2.King.15.5.

l According to the commandement of the Lord, Leuit.13.46.

m And therefore was buried apart in the same field, but not in the same sepulchres with his predecessors.

CHAP. XXVII.

1 Iotham reigneth, and ouercommeth the Ammonites. 8 His reigne and death. 9 Ahaz his sonne reigneth in his stead.

IOtham * was fiue and twenty yeere olde when hee began to reigne, and reigned sixteene yeere in Ierusalem, and his mothers name was Ierushah the daughter of Zadok.

2.King.15.33.

2 And he did vprightly in the sight of the Lord, according to all that his father Vzziah did, saue that he entred not into the [a] Temple of the Lord, and the people did yet [b] corrupt their wayes.

3 He built the high [c] gate of the house of the Lord, and he built very much on the wall of the castle.

4 Moreouer, he built cities in the mountaines of Iudah, and in the forrests he built palaces and towers.

5 And hee fought with the king of the children of Ammon, and preuailed against them. And the children of Ammon gaue him the same yeere an hundreth talents of siluer, and ten thousand ‡ measures of wheate, and ten thousand of barley: this did the children of Ammon giue him ‖ both in the second yere and the third.

6 So Iotham became mighty, [d] because hee directed his way before the Lord his God.

7 Concerning the rest of the acts of Iotham, and all his warres and his wayes, loe they are written in the booke of the kings of Israel and Iudah.

8 He was fiue and twenty yere old when he began to reigne, and reigned sixteene yere in Ierusalem.

9 And Iotham slept with his fathers, and they buried him in the citie of Dauid: and Ahaz his sonne reigned in his stead.

a To wit, to offer incense against the word of God, which thing is spoken in the commendation of Iotham.

b They were not cleane purged from idolatry.

c Which was sixescore cubits hie, and was for the height called Ophel: it was at the East gate, and mention is made of it, Chap.3.4

‡ *Ebr. Corim.*

‖ *Or, yeerely.*

d He sheweth that all prosperitie commeth of God, who neuer faileth when we put our trust in him.

CHAP. XXVIII.

1 Ahaz an idolater is giuen into the hands of the Syrians and the king of Israel 9 The Prophet reproueth the Israelites cruelty. 18 Iudah is molested with enemies. 23 Ahaz increaseth his idolatry. 26 His death and successour.

AHaz * was twenty yeere olde when hee began to reigne, and reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord, like Dauid his ‖ father.

2.King.16.2.

‖ *Or, predecessour.*

2 But [a] hee walked in the wayes of the kings of Israel, and made euen molten images for [b] Baalim.

3 Moreouer, he burnt incense in the valley of Ben-hinnom, and ‖ burnt his sonnes with fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

4 He sacrificed also, and burnt incense in the high places, and on hils, and vnder euery greene tree.

5 Wherefore the Lord his God deliuered him into the hand of the king of the Aramites, and they smote him, and tooke of

a He was an idolater like them.

b As the idolaters haue certaine chiefe idoles, who are as patrons: (as were these Baalim) so haue they others which are inferiour, and doe represent the great idoles.

‖ *Or, made them passe thorow the fire, as chap.33.6 Leuit.18.21.*

his, ‡ many prisoners, and brought them to Damascus: and hee was also deliuered into the hand of the king of Israel, which smote him with a great slaughter.

6 For [c] Pekah the son of Remaliah slew in Iudah sixescore thousand in one day, all ‡ valiant men, because they had forsaken the Lord God of their fathers.

7 And Zichri a ‖ mighty man of Ephraim slew Maaseiah the kings son, and Azrikam the gouernour of the house, and Elkanah the second after the king.

8 And the children of Israel tooke prisoners of their brethren, [d] two hundred thousand of women, sonnes, and daughters, and caried away much spoile of them, & brought the spoile to Samaria.

9 ¶ But there was a Prophet of the Lords, (whose name was Oded) and he went out before the hoste that came to Samaria, and sayd vnto them, Beholde, [e] because the Lord God of your fathers is wroth with Iudah, he hath deliuered them into your hand, and yee haue slaine them in a rage, that reacheth vp to heauen.

10 And now yee purpose to keepe vnder the children of Iudah and Ierusalem as seruants, and handmaids vnto you: but are not you such, that [f] sinnes are with you before the Lord your God?

11 Now therefore heare me, and deliuer the captiues againe, which yee haue taken prisoners of your brethren: for the fierce wrath of the Lord is toward you.

12 Wherefore certaine of the chiefe of the children of [g] Ephraim, Azariah the sonne of Iehohanan, Berechiah the sonne of Meshillemoth, and Iehizkiah the son of Shallum, and Amasa the sonne of Hadlai, stood vp against them, that came from the warre,

13 And sayd vnto them, Bring not in the captiues hither: for this shalbe [h] a sinne vpon vs against the Lord: ye intend to adde more to our sinnes and to our trespasse, though our trespasse be great and the fierce wrath of God is against Israel.

14 So the army left the captiues and the spoile before the princes and all the Congregation.

15 And the men that were [i] named by name, rose vp and tooke the prisoners, and with the spoyle clothed all that were naked among them, and arayed them, and shodde them, and gaue them meate and gaue them drinke, and [k] anointed them, and caried all that were feeble of them vpon asses, and brought them to Iericho the citie of palme trees to their [l] brethren: so they returned to Samaria.

16 ¶ At that time did king Ahaz send vnto the [m] kings of Assur to helpe him.

17 (For the Edomites came moreouer, and slew of Iudah, & caried away captiues,

18 The Philistims also inuaded the cities in the low countrey, and toward the South of Iudah, and tooke Beth-shemesh, and Aialon, and Gederoth, and Shocho, with the villages thereof, and Timnah, with her villages, and Gimzo with her villages: and they dwelt there.

19 For the Lord had humbled Iudah, because of Ahaz King of [n] Israel: for hee had brought vengeance vpon Iudah, and had grieuously transgressed against the Lord)

20 And Tilgath Pilneeser king of Assur came vnto him, who troubled him, and did not strengthen him.

21 For Ahaz ‡ tooke a portion [o] out of the house of the Lord, and out of the kings house and of the princes, and gaue vnto the king of Assur: yet it helped him not.

22 And in the time of his tribulation did he yet trespasse more against the Lord, (this is king Ahaz)

23 For he sacrificed vnto the gods of Damascus, which [o] plagued him, and hee sayd, Because the gods of the kings of Aram helped them, I will sacrifice vnto them, & they will [p] helpe me: yet they were his ruine, and of all ‖ Israel.

24 And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the doores of the house of the Lord, and made him altars in euery corner of Ierusalem.

25 And in euery citie of Iudah hee made hie places to burne incense vnto other gods, and prouoked to anger the Lord God of his fathers.

26 Concerning the rest of his actes, and all his wayes first and last, behold, they are written in the booke of the kings of Iudah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city ‖ of Ierusalem, but brought him not vnto the [q] sepulchres of the kings of Israel: and Hezekiah his sonne reigned in his stead.

CHAP. XXIX.

3. 5 Hezekiah repaireth the Temple, and aduertiseth the Leuites of the corruption of religion. 12 The Leuites prepare the Temple. 20 The King and his princes sacrifice in the Temple. 25 The Leuites sing praises. 31 The oblation of the people.

HEzekiah * began to reigne, when he was fiue and twenty yeere olde, and reigned nine and twenty yere in Ierusalem: and his mothers name was ‖ Abiiah the daughter of Zechariah.

2 And hee did vprightly in the sight of the Lord, according to all that Dauid his father had done.

3 He opened the [a] doores of the house of the Lord in the first yeere, & in the first [b] moneth of his reigne, and repaired them.

4 And he brought in the Priests and the Leuites, and gathered them into the East streete,

5 And sayd vnto them, Heare me, ye Leuites: sanctifie now your selues, and sanctifie the house of the Lord God of your fathers, and cary forth the filthinesse out of the sanctuary.

6 For our fathers haue trespassed, and done euill in the eyes of the Lord our God, and haue forsaken him, and turned away their faces from the Tabernacle of the Lord and turned their backes.

7 They haue also shut the doores of the porch, and quenched the lampes, and haue neither burnt incense, nor offered burnt

‡ Ebr. a great captiuitie.

c Who was king of Israel.

‡ Ebr. sonnes of strength.

‖ Or, tyrant.

d Thus by the iust iudgement of God, Israel destroyed Iudah.

e For they thought they had ouercome them by their own valiantnes, and did not consider that God had deliuered them into their hands, because Iudah had offended him.

f May not God aswel punish you for your sinnes, as he hath done these men for theirs, seeing yours are greater?

g Which tribe was now greatest, & had most authority.

h God will not suffer this sinne, which we commit against him, to be vnpunished.

i Whose names were rehearsed before, vers. 12.

k Either for their wounds or weaninesse.

l To them of the tribe of Iudah.

m To Tilgath Pilneeser, and those kings that were vnder his dominion, 2. King. 16 7.

n He meaneth Iudah, because Ahaz forsooke the Lord, & sought helpe of the infidels: reade, of Israel taken for Iudah, chap. 15.17

‡ Ebr. diuided. 2. King. 16.8.

o As he falsely supposed.

p Thus the wicked measure Gods fauour by prosperity and aduersity: for if idolaters prosper, they make their idols gods, not considering that God punisheth them oftimes whom he loueth, and giueth his enemies good successe for a time, whom afterward he will destroy.

‖ Or, Iudah and Beniamin.

‖ Or, in Ierusalem.

q They buried him not in the city of Dauid where were the sepulchres of the Kings.

2. King. 18. 1.

‖ Or, Abi.

a Which Ahaz had shut vp, Chap. 28. 24.

b This is a notable example for all princes, first, to establish the pure religion of God, and to procure that the Lord may be honoured and serued aright.

c Meaning all the idoles, altars, groues, & whatsoeuer was occupied in their seruice, and wherewith the Temple was polluted.

burnt offerings in the Sanctuary vnto the God of Iſrael.

8 [d]Wherfore the wrath of the Lord hath beene on Iudah and Ieruſalem: and he hath made them a || ſcattering, a deſolation, and an hiſſing, as you ſee with your eyes.

9 For loe, our Fathers are fallen by the ſword, and our ſonnes, and our daughters, and our wiues are in captiuitie for the ſame cauſe.

10 Now ‡ I purpoſe to make a couenant with the Lord God of Iſrael, that hee may [e] turne away his fierce wrath from vs.

11 Now my ſonnes, be not deceiued: for the Lord hath * choſen you to ſtand before him, to ſerue him, and to bee his miniſters, and to burne incenſe.

12 ¶ Then the Leuites arose, Mahath the ſonne of Amaſhai, and Ioel the ſonne of Azariah of the ſonnes of the Kohathites: and of the ſonnes of Merari, Kiſh the ſonne of Abdi, and Azariah the ſonne of Iehalelel: and of the Gerſhonites, Ioah the ſonne of Zimmah, and Eden the ſonne of Ioah:

13 And of the ſonnes of Elizaphan, Shimri, and Iehiel: and of the ſonnes of Aſaph, Zechariah, and Mattaniah:

14 And of the ſonnes of Heman, Iehiel, and Shimei: and of the ſonnes of Iedu-thun, Shemaiah, and Vzziel.

15 And they gathered their brethren, and ſanctified themſelues, and came according to the commandement of the king, and || by the words of the Lord, for to cleanſe the houſe of the Lord.

16 And the Prieſtes went into the inner parts of the houſe of the Lord, to [f] cleanſe it, and brought out all the vncleanneſſe that they found in the Temple of the Lord, into the court of the houſe of the Lord: and the Leuites toke it, to carrie it out vnto the brooke Kidron.

17 They began the first day of the [g] first moneth to ſanctifie it, and the eight day of the moneth came they to the porch of the Lord: ſo they ſanctified the houſe of the Lord in eight daies, and in the ſixteenth day of the first moneth they made an end.

18 ¶ Then they went in to Hezekiah the King, and ſayd, We haue cleanſed all the houſe of the Lord, and the altar of burnt offering, with all the veſſels thereof, and the || ſhewbread table, with all the veſſels thereof:

19 And all the veſſels which king Ahaz had caſt aſide when hee reigned, and tranſgreſſed, haue wee prepared and ſanctified: and behold, they are before the Altar of the Lord.

20 ¶ And Hezekiah the king [h] roſe early and gathered the Princes of the citie, and went vp to the houſe of the Lord.

21 And they brought ſeuen bullocks, and ſeuen rammes, and ſeuen lambes, and ſeuen hee goates, for a * ſinne offring for the kingdome, and for the Sanctuary, and for Iudah. And hee commaunded the Prieſts the ſonnes of Aaron, to offer them on the altar of the Lord.

22 So they ſlew the bullockes, and the Prieſts receiued the blood, and [i] ſprinkled it vpon the altar: they ſlew alſo the rammes, and ſprinkled the blood vpon the altar, and they ſlew the lambes, and they ſprinkled the blood vpon the altar.

23 Then they brought the hee goats for the ſinne offering before the King and the Congregation, [k] and they layd their hands vpon them,

24 And the Prieſts ſlew them, and with the blood of them they cleanſed the altar to reconcile all Iſrael: for the King had commanded for all Iſrael the burnt offring and the ſinne offring.

25 Hee appointed alſo the Leuites in the houſe of the Lord with cymbales, with violes, and with harpes, * according to the commaundement of Dauid, and Gad the Kings Seer, and Nathan the Prophet: for the [l] commandement was by the hand of the Lorde, and by the hand of his Prophets.

26 And the Leuites ſtood with the inſtruments of Dauid, and the Prieſts with the trumpets.

27 And Hezekiah commaunded to offer the burnt offering vpon the Altar: and when the burnt offering began, the ſong of the [m] Lorde beganne with the trumpets, and the inſtruments [n] of Dauid King of Iſrael.

28 And all the Congregation worſhipped, ſinging a ſong, and they blew the trumpets: all this continued vntill the burnt offering was finiſhed.

29 And when they had made an ende of offering, the king and all that were preſent with him, bowed themſelues and worſhipped.

30 ¶ Then Hezekiah the King and the Princes commaunded the Leuites to praiſe the Lord with the [o] words of Dauid, and of Aſaph the Seer: ſo they prayſed with ioy, and they bowed themſelues and worſhipped.

31 And Hezekiah ſpake, and ſayd, Now yee haue ‡ conſecrate your ſelues to the Lord: come neere and bring the ſacrifices and offerings of praiſe into the houſe of the Lord. And the Congregation brought ſacrifices, and offerings of prayſes, and euery man that was willing in heart, offred burnt offerings.

32 And the number of the burnt offrings, which the Congregation brought, was ſeuentie bullockes, an hundreth rammes, and two hundreth lambes: all theſe were for a burnt offering to the Lord:

33 And for [p] ſanctification fiue hundreth bullockes, and three thouſand ſheepe.

34 But the Prieſts were too fewe, and were not able to flay all the burnt offerings, therefore their brethren the Leuites did help them, till they had ended the worke, and vntill other Prieſts were ſanctified: for the Leuites were [q] more vpright in heart to ſanctifie themſelues, then the Prieſts.

35 And alſo the burnt offrings were many with the * fat of the peace offerings, and the drinke offerings for the burnt offering: ſo the ſeruice of the houſe of the Lorde was ſet in order.

d Hee ſheweth that the contempt of religion is the cauſe of all Gods plagues.

|| *Or, a nodding of the head and mockerie.*

‡ *Ebr. it is in mine heart.*

e He prooueth by the iudgements of God vpon thoſe that haue contemned his word, that there is no way to auoyde his plagues, but by conforming themſelues to his will. *Numb. 18.6.*

|| *Or, concerning the things of the Lord.*

f From the pollutions and filth that Ahaz had brought in.

g Which conteined part of March and part of Aprill.

|| *Or, table where the bread was ſet in order.*

h By this maner of ſpeech the Ebrewes meane a certain diligence and ſpeed to do a thing, and when there is no delay. *Leuit. 4.14.*

i For without ſprinkling of blood nothing could be ſanctified, Hebr. 9.21. exod. 24.8.

k That is, the King and the Elders, as Leuit. 4. 15. for they that offered a ſinne offering muſt lay their hands vpon it, to ſignifie that they had deſerued that death, & alſo that they did conſecrate it to God to be thereby ſanctified, Exod 29.10. 1. *Chron.* 16.4.

l This thing was not appointed of man, but it was the commandement of God.

m The Pſalme which Dauid had appointed to be ſung for thankeſgiuing.

n Which Dauid had appointed to praiſe the Lord with.

o With that Pſalme whereof mention is made, 1 Chron. 16.8.

‡ *Ebr. filled your hands.*

p That is, for the holy offerings.

q Meaning, were more zealous to ſet forward the religion. *Leuit. 3.2,3.*

36 Then Hezekiah reioyced, and all the people, that God had made the people so [r] ready: for the thing was done suddenly.

CHAP. XXX.

1. 13 The keeping of the Passeouer by the kings commandement. 6 Hee exhorteth Israel to turne to the Lord. 18 He prayeth for the people. 24 His oblation and the princes. 27 The Leuites blesse the people.

AND Hezekiah sent to all Israel, and Iudah, and also wrote letters to [a] Ephraim and Manasseh, that they should come to the house of the Lord at Ierusalem, to keepe the Passeouer vnto the Lord God of Israel.

2 And the king and his princes, and all the Congregation had taken counsel in Ierusalem to keepe the Passeouer in the [b] second moneth.

3 For they could not keepe it at this time, because there were not Priestes enow sanctified, neither was the people gathered to Ierusalem.

4 And the thing pleased the King, and all the Congregation.

5 And they decreed to make proclamation throwout all Israel from [c] Beer-sheba euen to Dan, that they should come to keepe the Passeouer vnto the Lord God of Israel at Ierusalem: for they had not done it of a great time, [d] as it was written.

6 ¶ So the postes went with letters by the commission of the king and his princes, throwout all Israel and Iudah, and with the commandement of the king, saying, Yee children of Israel, turne againe vnto the Lord God of Abraham, Izhak, and Israel, and [e] he will turne to the remnant that are escaped of you out of the hands of the kings of Ashur.

7 And be not ye like your fathers, & like your brethren, which trespassed against the Lord God of their fathers: and therefore he made them desolate as ye see.

8 Be not yee now stiffenecked like your fathers, but [f] give the hand to the Lord, and come into his Sanctuary, which hee hath sanctified for euer, and serue the Lord your God, and the fierceneſse of his wrath shall turne away from you.

9 For if yee returne vnto the Lord, your brethren and your children shall finde mercie before them that led them captiues, and they shall [g] returne vnto this land: for the Lord your God is gracious & merciſull, and will not turne away his face from you, if yee conuert vnto him.

10 ¶ So the posts went from city to city throw the land of Ephraim & Manasseh, euen vnto Zebulun: but they [h] laughed them to scorne, and mocked them.

11 Neuertheleſse, diuers of Asher, and Manasseh, and of Zebulun submitted themselues, and came to Ierusalem.

12 And the hand of God was in Iudah, so that hee gaue them one [i] heart to doe the commandement of the king, and of the rulers, according to the word of the Lord.

13 And there assembled to Ierusalem much people, to keepe the feast of the vnleauened bread in the second moneth, a very great assembly.

14 ¶ And they arose, and tooke away the [k] altars that were in Ierusalem: & all those for incense tooke they away, and cast them into the brooke Kidron.

15 Afterward they slewe the Passeouer the foureteenth day of the second moneth: and the Priestes and Leuites were [l] ashamed, and sanctified themselues, and brought the burnt offerings into the House of the Lord.

16 And they stoode in their place after their maner, according to the Law of Moses the man of God: and the Priests sprinkled the [m] blood, receiued of the handes of the Leuites.

17 Because there were many in the Congregation that were not sanctified, therefore the Leuites had the charge of the killing of the Passeouer for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, euen a multitude of Ephraim, and Manasseh, Issachar and Zebulun had not cleansed themselues, yet did eat the Passeouer, but not as it was written: wherfore Hezekiah praied for them, saying, The [n] good Lord be merciſull toward him,

19 That prepareth his whole heart to seeke the Lord God, the God of his fathers, though hee bee not cleansed, according to the purification of the Sanctuary.

20 And the Lord heard Hezekiah, and [o] healed the people.

21 And the children of Israel that were present at Ierusalem, kept the feast of the vnleauened bread, seuen dayes with great ioy, and the Leuites, and the Priestes praised the Lord day by day, singing with loude instruments vnto the Lord.

22 And Hezekiah ‡ spake comfortably vnto all the Leuites that had good knowledge to sing vnto the Lord: and they did eat in that feast seuen dayes, and offered peace offerings, and praised the Lord God of their fathers.

23 And the whole assembly tooke counsel to keepe it other seuen dayes. So they kept it seuen dayes with ioy.

24 For Hezekiah king of Iudah had giuen to the Congregation a [p] thousand bullockes, and seuen thousand sheepe. And the princes had giuen to the Congregation a thousand bullocks, and ten thousand sheepe: and many Priests were sanctified.

25 And all the Congregation of Iudah reioyced with the Priestes and the Leuites, and all the Congregation that came out of Israel, & the strangers that came out of the land of Israel, and that dwelt in Iudah.

26 So there was great ioy in Ierusalem: for since the time of Salomon the sonne of Dauid king of Israel, there was not the like thing in Ierusalem.

27 Then the Priests and the Leuites arose, and [q] blessed the people, and their voice was heard, and their prayer came vp vnto heauen, to his holy habitation.

CHAP.

r He sheweth that religion can not proceed, except God touch the heart of the people.

a Meaning, all Israel whom Tilgath Pilneesir had not taken away into the captiuitie, 2. kin. 15.29.

b Though they ought to haue done it in ye first moneth, as Exod. 12.18. Numb. 9.3. yet if any were not cleane, or els had a long iourney, they might deferre it vnto the second moneth, as Numb. 9.10,11.

c From one end of the land to the other, North and South.

d In such sort & perfectiō as God had appointed.

e He will haue compassion on them and preserue them.

f Submit your selues to the Lord, and rebell no more.

g God will not onely preserue you, but through your repentance restore your brethren, which for their sinnes he gaue into the hands of the enemies.

h Though the wicked mocke at the seruants of God, by whom he called them to repentance, as Gen. 19.14. yet the word ceaseth not to fructifie in the hearts of Gods elect.

i He sheweth the cause why some obey and some mocke at Gods calling, to wit, because his Spirit is with the one sort, and mooueth their heart and the other are left to themselues.

k Which declareth that we must put away those things wherewith God is offended, before we can serue him aright.

l Seeing their owne negligence (who should haue beene most prompt) and the readinesse of the people, Chap. 29.36.

m To wit, of the Lambe of the Passeouer.

n He knew that faith and sincerity of heart was more agreeable to God, then the obseruation of these ceremonies and therefore he praied vnto God to pardon this fault vnto the people, which did not offend of malice, but of ignorance.

o That is, did accept them as purified.

‡ *Ebr spake to the heart.*

p This great liberality declareth how kings, princes, and all they to whom God hath giuen wherwith, ought to be most ready to bestow it in setting forth of Gods glory.

q According to that which is written, Num 6 23. when they should dismisse the people.

CHAP. XXXI.

1 The people destroy idolatry. 2 Hezekiah appointeth Priests and Leuites, 4 and prouideth for their liuing. 13 Hee ordeineth ouerseers to distribute to euery one his portion.

AND when all these things were finished, all Israel that were found in the cities of Iudah, went out and [a] brake the Images, and cut downe the groues, and brake downe the hie places, and the altars throughout all Iudah and Beniamin, in Ephraim also and Manasseh, vntill they had made an end: afterward all the [b] children of Israel returned euery man to his possession, into their owne cities.

2 And Hezekiah appointed the courses of the Priests and Leuites, by their turnes euery man according to his office, both Priests and Leuites, for the burnt offering and peace offerings, to minister and to giue thankes, and to prayse in the gates of the [c] tents of the Lord.

3 (And the Kings portion was of his owne substance for the burnt offrings, euen for the burnt offerings of the morning and of the euening, and the burnt offerings for the Sabbaths, and for the new moones, and for the solemne feasts, * as it is written in the Law of the Lord)

4 Hee commaunded also the people that dwelt in Ierusalem, to giue a [d] part to the Priestes, and Leuites, that they might bee [e] encouraged in the Law of the Lord.

5 ¶ And when the commandement was ‖ spred, the children of Israel brought abundance of first fruits of corne, wine, and oyle, and hony, and of all the increase of the field, and the tithes of all things brought they abundantly.

6 And the children of Israel and Iudah that dwelt in the cities of Iudah, they also brought the tithes of bullockes and sheepe, and the holy tithes [f] which were consecrate vnto the Lord their God, and laid them on [g] many heapes.

7 In the third moneth they began to lay the foundation of the heapes, and finished them in the seuenth moneth.

8 ¶ And when Hezekiah and the Princes came and saw the heapes, they [h] blessed the Lord and his people Israel.

9 And Hezekiah questioned with the Priestes and the Leuites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, and sayd, Since the people began to bring the offerings into the house of the Lord, we haue [i] eaten and haue beene satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 ¶ And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them,

12 And caried in the first fruites, and the tithes, and the dedicate things faithfully, and ouer them was Conaniah the Leuite, the chiefe, and Shimei his brother the second.

13 And Iehiel, and Azariah, and Nahath, and Asahel, and Ierimoth, and Iozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah were ouerseers ‡ by the appointment of Conaniah, and Shimei his brother, and by the commandement of Hezekiah the King, ¶ of Azariah the chiefe of the house of God.

14 And Kore the sonne of Imnah the Leuite, porter toward the East, was ouer the things that were willingly offered vnto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand were Eden, ¶ Miniamin, and Iesshua, and Shemaiah, Amariah, and Shechaniah, in the cities of the Priests, to distribute with fidelitie to their brethren by courses both to the great and small,

16 Their dayly portion: beside their generation being males [k] from three yeere old and aboue, euen to all that entred into the house of the Lord to their office in their charge, according to their courses:

17 Both to the generation of the Priests after the house of their fathers, and to the Leuites, from twentie yeere old and aboue, according to their charge in their courses:

18 And to the generation of all their children, their wiues, and their sonnes and their daughters throughout all the Congregation: for by their [l] fidelitie are they partakers of the holy things.

19 Also to the sonnes of Aaron, the Priests, which were in the fields and suburbs of their cities, in euery citie the men that were appointed by names, should giue portions to all the males of the Priests, and to all the generation of the Leuites.

20 And thus did Hezekiah throughout all Iudah, and did well and vprightly, and truely before the Lord his God.

21 And in all the workes that hee began for the seruice of the house of God, both in the Law and in the Commaundements, to seeke his God, hee did it with all his heart, and prospered.

a According to the commandement of the Lord, Deut.7.25. iosh.7.1. 2.mac. 12.40.

b That is, all they which came to the Passeouer.

c That is, in the Temple where they assembled as in a tent.

Numb 28.3,9.

d The tithes and first fruits for the maintenance of the Priests and Leuites.

e That their minds might not bee entangled with prouision of worldly things, but that they might wholly, & cheerefully serue the Lord.

‖ *Or, published.*

f Which they had dedicate to the Lord by a vow.

g For the reliefe of the Priests, Leuites, widowes, pupils, fatherles, strangers, and such as were in necessitie.

h They praised the Lord, and prayed for all prosperitie to his people.

i Hee sheweth that this plenteous liberality is expedient for the maintenance of the ministers, & that God therefore prospereth his people, and increaseth by his blessing that which is giuen.

‡ *Ebr. by the hand.*

k Who had also a portion and allowance in this distribution.

l Meaning, that either by the faithfull distributions of the officers, euery one had their part in the things that were offered, or else that their wiues and children were relieued, because the Leuites were faithfull in their office, and so depended on them.

CHAP. XXXII.

1 Sancherib inuadeth Iudah. 3 Hezekiah prepareth for the warre. 7 Hee exhorteth the people to put their trust in the Lord. 9 Sancherib blasphemeth God. 20 Hezekiah prayeth. 21 The Angel destroyeth the Assyrians, and the King is slaine. 25 Hezekiah is not thankefull toward the Lord. 33 His death.

AFter these things faithfully described, * Sancherib King of Assur came and entred into Iudah, and besieged the strong cities, and thought to ‡ winne them for himselfe.

2 When Hezekiah saw that Sancherib was come, and that his ‡ purpose was to fight against Ierusalem,

3 Then he tooke counsell with his princes and his nobles, to stop the water of the fountaines without the citie: and they did helpe him.

4 So many of the people assembled themselues, and stopt all the fountaines, and the

2.King.18.13. isa.30.1. ecclus. 48.18.

‡ *Eb. breake them vp.*

‡ *Ebr. face.*

the riuer that ranne through the middes of the countrey, saying, Why should the Kings of Asshur come, and finde much water?

5 And ‡ hee toke courage, and built all the broken wall, and made vp the towres, and another wall without, and repayred a Millo in the b citie of Dauid, and made many c darts and shields.

6 And he set captaines of warre ouer the people, and assembled them to him in the broad place of the gate of the citie, and ‡ spake comfortably vnto them, saying,

7 Be strong and couragious: feare not, neither bee afraid for the King of Asshur, neither for all the multitude that is with him: * for there be more with vs, then is with him.

8 With him is an d arme of flesh, but with vs is the e Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by the wordes of Hezekiah king of Iudah.

9 * After this did Saneherib king of Asshur send his seruants to Ierusalem (while he was f against Lachish, and all his dominion with him) vnto Hezekiah king of Iudah, and vnto all Iudah that were at Ierusalem, saying,

10 Thus sayth Saneherib the King of Asshur, Wherein doe ye trust, that yee will remaine in Ierusalem, during the siege?

11 Doth not Hezekiah entise you to giue ouer your selues vnto death by famine and by thirst, saying, The Lord our God shall deliuer vs out of the hand of the king of Asshur?

12 Hath not the same Hezekiah taken away his high places & his g altars, and commanded Iudah and Ierusalem, saying, Yee shall worship before one altar, and burne incense vpon it?

13 Know yee not what I and my fathers haue done vnto all the people of other countreyes? Were the gods of the nations of other lands able to deliuer their land out of mine hand?

14 Who is hee of all the h gods of those nations (that my fathers haue destroyed) that could deliuer his people out of mine hand, that your God should be able to deliuer you out of mine hand?

15 Now therefore let not Hezekiah deceiue you, nor seduce you after this sort, neither beleeue ye him: for none of all the gods of any nation or kingdome was able to deliuer his people out of i mine hand, and out of the hand of my fathers: how much lesse shall your gods deliuer you out of mine hand?

16 And his seruants spake yet more against the Lord God, and against his * seruant Hezekiah.

17 Hee wrote also letters, blaspheming the Lord God of Israel, and speaking against him, saying, As the gods of the nations of other countreyes could not deliuer their people out of mine hand, so shall not the God of Hezekiah deliuer his people out of mine hand.

18 Then they l cryed with a loude voyce in the Iewes speach vnto the people of Ierusalem that were on the wall, to feare them and to astonish them, that they might take the citie.

19 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth, euen the m workes of mans hands.

20 But Hezekiah the king, and the Prophet Isaiah the sonne of Amoz n prayed against this, and cryed to heauen.

21 And the Lord sent an Angel which destroyed all the valiant men, and the princes and o captaines of the hoste of the King of Asshur: so hee returned ‡ with shame to his owne land. And when hee was come into the house of his god, they that came forth of his p owne bowels, slew him there with the sword.

22 So the Lord saued Hezekiah and the inhabitants of Ierusalem from the hand of Saneherib King of Asshur, and from the hand of all other, and ‖ maintained them on euery side.

23 And many brought offerings vnto the Lord to Ierusalem, and presents to Hezekiah king of Iudah, so that he was q magnified in the sight of al nations from thenceforth.

24 * In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord, who spake vnto him, and gaue him r a signe.

25 But Hezekiah did not render according to the reward bestowed vpon him: for his heart s was lift vp, and wrath came vpon him, and vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled himselfe (after that his heart was lifted vp) hee and the inhabitants of Ierusalem, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and hee gate him treasures of siluer and golde, and of precious stones, and of sweete odours, and of shields, and of all pleasant vessels:

28 And of storehouses for the increase of wheate and wine, and oyle, and stalles for all beasts, and ‖ rowes for the ‖ stables.

29 And he made him cities, and had possession of sheepe and oxen in abundance: for God had giuen him substance exceeding much.

30 This same Hezekiah also stopped the vpper water springs of t Gihon, and ledde them straight vnderneath toward the citie of Dauid Westward. So Hezekiah prospered in all his workes.

31 But because of the ambassadours of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the land, God left him to u try him, and to know all that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnesse, behold, they are written in the vision of Isaiah the

‡ *Ebr. he was strengthened.*
a He made a double wall.
b Reade 2. Sam. 5.9.
c Some reade, swords or daggers.
‡ *Ebr. he spake to their heart.*
2. *King.* 6.16.
d That is, the power of man.
e This declareth that Hezekiah did euer put his trust in God, and yet made himselfe strong, and vsed lawfull meanes, lest he should seeme to tempe God.
2. *King.* 18.17.
f While he besieged Lachish.
g Thus the wicked put no difference betweene true religion and false, God and idols: for Hezekiah onely destroyed idolatry, and placed true religion: thus the Papists slander the seruants of God: for when they destroy idolatrie, they say that they abolish religion.
h This is his blasphemie, that he will compare the liuing God to vile idoles.
i When man hath prosperity, he swelleth in pride, and thinketh himselfe able to resist and ouercome euen God himselfe.
k Herein we see that when the wicked speake euill of the seruants of God, they care not to blaspheme God himselfe: for if they feared God, they would loue his seruants.
l These words are written, 2. king. 18.19.
m Which were inuented, made, and authorized by man.
n This sheweth what is ye best refuge in all troubles and dangers.
o To the number of an hundred fourescore and fiue thousand, as 2. Kin. 19. 35, 36.
‡ *Ebr. with shame of face.*
p Meaning, Adramelech, and Sharezer his sonnes.
‖ *Or, gouerned.*
q Thus after trouble God sendeth comfort to all them that patiently waite on him, & constantly put their trust in his mercies.
2. *King* 20.1.
Isa. 38.1.
r To confirme his faith in Gods promise, who declared to him by his Prophet, that his life should be prolonged fifteene yeere.
s He was lifted vp with ye pride of his victory and treasures, & shewed them for an ostentation to the ambassadors of Babylon.
‖ *Or, ranges, and partitions.*
‖ *Or, rackes.*
t Which also was called Siloe, whereof mention is made, Isa. 8.6. Iohn 9.7.
u Here we see the cause, why the faithfull are tempted, which is to try whether they haue faith or no, and that they may feele the presence of God who suffereth them not to be ouercome by tentations, but in their weakenesse ministreth strength.

Prophet the sonne of Amoz, in the booke of the Kings of Iudah and Israel.

33 So Hezekiah slept with his fathers, and they buried him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalem did him honor at his death: and Manasseh his sonne reigned in his stead.

CHAP. XXXIII.

2 Manasseh an idolater. 9 He causeth Iudah to erre. 11 He is led away prisoner into Babylon. 12 He prayeth to the Lord and is delivered. 14 Hee abolisheth idolatry, 16 and setteth vp true religion. 20 Hee dieth, and Amon his sonne succeedeth, 24 whom his owne seruants slay.

2.King.21.1. MAnasseh was twelue yeere old, * when he began to reigne, and he reigned fiue and fifty yeere in Ierusalem:

2 And he did euill in the sight of the Lord, like the abominations of the heathen, * whom the Lord had cast out before the children of Israel.

Deut.18.9.

3 For hee went backe and built the high places, * which Hezekiah his father had broken down: * and he set vp altars for Baalim, and made groues, & worshipped all the hoste of the heauen, and serued them.

2.King.18.4. Ier.32.34. 2.King. 17.10.

4 Also he built altars in the house of the Lord, whereof the Lord had said, * In Ierusalem shall my Name be for euer.

2.King.21.4.

5 And he built altars for all the hoste of the heauen, in the two courts of the house of the Lord.

6 [a] And he caused his sonnes to passe thorow the fire in the valley of Ben hinnom: he gaue himselfe to witchcraft, and to charming, and to sorcery, and hee vsed them that had familiar spirits, and soothsayers: he did very much euill in the sight of the Lord to anger him.

a Reade 2.King. 16.3.

7 He put also the carued image, which he had made, in the house of God, whereof God had said to Dauid, & to Salomon his sonne, * In this house, and in Ierusalem which I haue chosen before all the tribes of Israel, will I put my Name for euer.

1.King.8.29.and 9.3. 2.King.21.7. and 23.27. 2.Sam.7.10.

8 Neither will I * make the foote of Israel to remooue any more out of the land which I haue appointed for your fathers, so that they take heede, and doe all that I haue commaunded them, according to the Lawe and statutes, and iudgements by the [b] hand of Moses.

b By the charge giuen to Moses.

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, and to doe worse then the heathen, whom the Lord had destroyed before the children of Israel.

10 ¶ And the Lord spake [c] to Manasseh and to his people, but they would not regard.

c Meaning, by his Prophets, but their hearts were not touched to beleeue and repent, without the which the preaching of the word taketh no place.

11 Wherefore the Lord brought vpon them the captaines of the hoste of the king of Ashur, which tooke Manasseh, and put him in fetters, and bound him in chaines, and caried him to Babel.

12 And when hee was in tribulation, hee prayed to the Lord his God, & humbled himselfe greatly before the God of his fathers,

13 And prayed vnto him: and God was [d] intreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdome: then Manasseh knew that the Lord was God.

d Thus affliction giueth vnderstanding: for he that hateth God in his prosperity, now in his miserie he seeketh vnto him.

14 Now after this, he built a wall without the citie of Dauid, on the West side of [e] Gihon in the valley, euen at the entry of the fish gate, and compassed about [f] Ophel, and raised it very hie, and put captaines of warre in all the strong cities of Iudah.

e Reade Chap. 32.30.

f Reade Chap. 27.3.

15 And hee tooke away the strange gods and the image out of the house of the Lord, and all the altars that hee had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the city.

16 Also hee prepared the [g] altar of the Lord, and sacrificed thereon peace offerings and of thankes, and commanded Iudah to serue the Lord God of Israel.

g Which Salomon had caused to be made.

17 Neuertheleſſe, the people did sacrifice still in the high places, but vnto the [h] Lord their God.

h Thus by ignorance they were deceiued, thinking it nothing to keepe the altars, so that they worshipped God: but it is idolatry to worship God any otherwise then he hath appointed.

18 ¶ Concerning the rest of the actes of Manasseh, & his [i] prayer vnto his God, and the words of the Seers, that spake to him in the name of the Lord God of Israel, behold, they are written in the booke of the kings of Israel.

i Which albeit that it is not conteined in the Ebrew, yet because it is here mentioned, and is written in the Greeke, we haue placed it in the ende of this booke.

19 And his prayer, and how God was intreated of him, and all his sinne, and his trespasse, and the places wherein hee built hie places, and set groues and images (before he was humbled) behold, they are written in the booke of the ‖ Seers.

‖ Or, Hozai.

20 So Manasseh slept with his fathers, and they buried him in his owne [k] house, and Amon his sonne reigned in his stead.

k Because he had so horribly offended against the Lord, they did not bury him in the sepulchres of the kings, but in the garden of the kings house. 2.King 21.23.

21 ¶ Amon was two and twentie yeere olde when hee began to reigne, and reigned two yeere in Ierusalem.

22 But hee did euill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, & serued them.

23 And hee humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but this Amon trespassed more and more.

24 And his seruants * conspired against him, and slew him in his owne house.

25 But the people of the land slew all them that had conspired against king Amon: and the people of the land made Iosiah his sonne king in his stead.

CHAP. XXXIIII.

1 Iosiah destroyeth the idoles, 8 and restoreth the Temple. 14 The booke of the Law is found. 21 He sendeth to Huldah the Prophetesse for counsell. 27 God heareth his prayer. 31 He maketh a couenant with God.

IOsiah * was eight yeere old when he began to reigne, and he reigned in Ierusalem one and thirtie yeere.

2.King 22.1.

2 And he did vprightly in the sight of the Lord, and walked in the wayes of [a] Dauid his father, and bowed neither to the right hand nor to the left.

a He followed Dauid in all points that he followed the Lord.

3 And in the eight yeere of his reigne (when

(when he was yet a [b] childe) hee beganne to seeke after the God of Dauid his father, and in the twelfth yere he began to purge Iudah and Ierusalem from the high places and the groues, and the carued images and molten images,

4 And they brake downe [c] in his sight the altars of Baalim, and he caused to cut downe the images that were on high vpon them: he brake also the groues, and the carued images, and the molten images, and stampt them to powder, and strawed it vpon the graues of them that had sacrificed vnto them.

5 Also he burnt the [d] bones of the priests vpon their altars, and purged Iudah and Ierusalem.

6 And in the cities of Manasseh, and Ephraim, and Simeon, euen vnto Naphtali, with their maules they brake all round about.

7 And when he had [e] destroied the altars and the groues, and had broken and stamped to powder the images, and had cut down all the idoles throughout all the land of Israel, he returned to Ierusalem.

8 ¶ * Then in the eighteenth yeere of his reigne when he had purged the land and the Temple, hee sent Shaphan the sonne of Azaliah, and Maasciah the Gouernour of the city, and Ioah the sonne of Ioahaz the Recorder, to repaire the house of the Lord his God.

9 And when they came to Hilkiah the high Priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the dore had gathered at the hand of Manasseh, and Ephraim, and all the residue of Israel, and of all Iudah and Beniamin, and ‖ of the inhabitants of Ierusalem.

10 And they put it in the hands of them that should doe the worke, and had the oversight in the house of the Lord: and they gaue it to the workmen that wrought in the house of the Lord, to repaire and amend the house.

11 Euen to the workmen and to the builders gaue they it, to buy hewed stone and timber for couples and for beames of the [f] houses, which the kings of Iudah had destroyed.

12 And the men did the worke faithfully, and the ouerseers of them were Iahath and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forward: and of the Leuites, all that could skill of instruments of musicke.

13 And they were ouer the bearers of burdens, & them that set forward all the workmen in euery worke: and of the Leuites were scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the [h] booke of the Law of the Lord giuen by the hand of Moses.

15 Therefore Hilkiah answered, and said to Shaphan the chancellour, I haue found the Booke of the Lawe in the house of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan caried the booke to [i] the king, and brought the king word againe, saying, All that is committed to the hand of thy seruants, that doe they.

17 For they haue gathered the money that was found in the house of the Lord, & haue deliuered it into the hands of the ouerseers, and to the hands of the workmen.

18 Also Shaphan the chancellor declared to the King, saying, Hilkiah the Priest hath giuen me a booke: and Shaphan read it before the King.

19 And when the King had heard the words of the Law, he [k] tare his clothes.

20 And the King commanded Hilkiah and Ahikam the sonne of Shaphan, and Abdon the sonne of Micah, and Shaphan the chancellour, and Asaiah the Kings seruant, saying,

21 Go and enquire of the Lord for me, and for the rest in Israel and Iudah, concerning the words of this Booke that is found: for great is the wrath of the Lord that is fallen vpon vs, because our [l] fathers haue not kept the word of the Lord, to doe after all that is written in this booke.

22 Then Hilkiah and they that the king had appoynted, went to Huldah the Prophetesse the wife of Shallum, the son of ‖ Tokhath, the sonne of ‖ Hatroh keeper of the [m] wardrobe (and shee dwelt in Ierusalem within the [n] colledge) and they communed hereof with her.

23 And she answered them, Thus sayth the Lord God of Israel, Tell yee the [o] man that sent you to me.

24 Thus sayth the Lord, Behold, I will bring euill vpon this place, and vpon the inhabitants thereof, euen all the curses that are written in the booke which they haue read before the king of Iudah:

25 Because they haue forsaken mee, and burnt incense vnto other gods, to anger mee with all the works of their [p] hands, therefore shall my wrath fall vpon this place, and shal not be quenched.

26 But to the King of Iudah, who sent you to inquire of the Lord, so shall ye say vnto him, Thus saith the Lord God of Israel, The words which thou hast heard, shal come to passe.

27 But because thine heart did [q] melt, and thou didst humble thy selfe before God, when thou heardest his words against this place, and against the inhabitants thereof, & humbledst thy selfe before mee, and tarest thy clothes, and weptest before mee, I haue also heard it, saith the Lord.

28 Behold, I will gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill which I will bring vpon this [r] place, and vpon the inhabitants of the same. Thus they brought the king word againe.

29 ¶ Then the king sent and gathered all the elders of Iudah and Ierusalem.

30 And the King went vp into the house of the Lord, and all the men of Iudah, and the inhabitantes of Ierusalem, and the Priests

b When he was but sixteene yeere old, he shewed himselfe zealous of Gods glory, and at twenty yere old he abolished idolatry, and restored the true religion.

c Which sheweth that he would see the reformation with his owne eyes.

d Reade 2.king. 23.16.

e This great zeale of this godly king the holy Ghost setteth forth as an example and patterne to other kings and rulers, to teach them what God requireth of them. 2.*King*.22.3.

‖ *Or, they returned to Ierusalem.* meaning Shaphan, &c.

f For there were many portions and pieces annexed to the Temple.

g Meaning, that they were in such credit for their fidelity, that they made none accounts of that which they receiued, 2.Kings 22.7,9.

h Reade 2.King. 22.8.

i For the king was commanded to haue continually a copy of this booke, and to reade therein day and night, Deut.17.18.

k For sorrow that the word of God had bene so long suppressed, and the people kept in ignorance, considering also the curses conteined therein against the transgressors.

l Thus the godly doe not onely lament their owne sinnes, but also that their fathers and predecessors haue offended God.

‖ *Or, Tikuah.*

‖ *Or, Harhas.*

m Meaning, either of the Priests apparel, or of the Kings.

n Reade hereof, 2.King.22.15.

o That is, to the king.

p This she speaketh in contempt of the idolaters, who contrary to reason & nature make that a god, which they haue made and framed with their owne hands.

q This declareth what is the end of Gods threatnings, to call his to repentance, & to assure § vnrepentant of their destruction.

r It may appeare that very few were touched with true repentance, seeing that God spared them for a time, onely for the kings sake.

Priests and the Leuites, and all the people from the greatest to the [f] smallest, and hee read in their eares all the words of the booke of the couenant that was found in the house of the Lord.

31 And the king stood by his pillar, and made a couenant before the Lord, to walke after the Lord, and to keepe his commaundements, and his testimonies, and his statutes, with all his heart, & with all his soule, and that hee would accomplish the words of the couenant written in the same booke.

32 And hee caused all that were found in Ierusalem and Beniamin to stand to it: and the inhabitants of Ierusalem did according to the couenant of God, euen the God of their fathers.

33 So Iosiah tooke away all the abominations out of all the countreys that pertained to the children of Israel, and compelled all [t] that were found in Israel, to serue the Lord their God: so all his dayes they turned not backe from the Lord God of their fathers.

f Forasmuch as neither yong nor old could be exempted from the curses contained therin, if they did transgresse, he knew it appertained to all, & was his dutie to see it read to all sorts, that euery one might learne to auoide those punishments by seruing God aright.

t Because he had charge ouer al, & must answere for euery one ỳ perished, he thought it his dutie to see that all should make profession to receiue the word of God.

CHAP. XXXV.

1 Iosiah keepeth the Passeouer. 2 Hee setteth forth Gods seruice. 20 He fighteth against the king of Egypt, and dieth. 24 The people bewaile him.

MOreouer * Iosiah kept a Passeouer vnto the Lord in Ierusalem, and they slew the [a] Passeouer in the fourteenth day of the first moneth.

2 And he appointed the Priests to their charges, and encouraged them to the seruice of the house of the Lord.

3 And hee sayd vnto the Leuites that [b] taught all Israel, and were sanctified vnto the Lord, Put the holy Arke in the house which Salomon the sonne of Dauid king of Israel did build: it shall be no more a [c] burden vpon your shoulders: serue now the Lord your God and his people Israel,

4 And prepare your selues by the houses of your fathers according to your courses, as * Dauid the King of Israel hath written, and according to the writing of Solomon his sonne,

5 And stand in the Sanctuary according to the diuision of the families of your brethren || the children of the people, and after the diuision of the family of the Leuites:

6 So kil the Passeouer, and sanctifie your selues, and [d] prepare your brethren that they may doe according to the word of the Lord by the hand of Moses.

7 Iosiah also gaue to the ‡ people sheepe, lambes, and kids, all for the Passeouer, euen to all that were present, to the number of thirtie thousand, and three thousand bullockes: these were of the kings substance.

8 And his Princes offered willingly vnto the people, to the Priests, and to the Leuites: Hilkiah, and Zechariah, and Iehiel, rulers of the house of God, gaue vnto the Priests for ỳ Passeouer, euen two thousand and fiue hundred sheepe, and three hundred bullockes.

9 [e] Conaniah also and Shemaiah and Nethaneel his brethren, and Hashabiah and Ieiel, and Iozabad, chiefe of the Leuites gaue vnto the Leuites for the Passeouer, fiue thousand sheepe, and fiue hundreth bullockes.

10 Thus the seruice was prepared, and the Priestes stood in their places, also the Leuites in their orders, according to the Kings commandement:

11 And they slew the Passeouer, and the Priestes [f] sprinckled the blood with their hands, and the Leuites flayed them.

12 And they tooke away from the [g] burnt offering to giue it according to the diuisions of the families of the children of the people to offer vnto the Lord, as it is written in the booke of Moses, and so of the bullockes.

13 And * they rosted the Passeouer with fire, according to the custome, but the sanctified things they sod in pots, pans, and caldrons, and distributed them quickly to all the people.

14 Afterward also they prepared for themselues and for the Priestes: for the Priests the sonnes of Aaron were occupied in offering of burnt offerings, and the fatte vntill night: therefore the Leuites prepared for themselues, and for the Priests the sonnes of Aaron.

15 And the singers the sonnes of Asaph stood in their standing * according to the commandement of Dauid and Asaph, and Heman, and Iedutham the Kings [h] Seer: and the porters at euery gate, who might not depart from their seruice: therefore their brethren the Leuites prepared for them.

16 So all the seruice of the Lord was prepared the same day to keepe the Passeouer, and to offer burnt offerings vpon the altar of the Lord, according to the commaundement of King Iosiah.

17 And the children of Israel that were present, kept the Passeouer the same time, and the feast of the vnleauened bread seuen dayes.

18 And there was no Passeouer kept like that in Israel, from the dayes of Samuel the Prophet: neither did all the Kings of Israel keepe such a Passeouer as Iosiah kept, and the Priests and the Leuites, and all Iudah and Israel that were ‡ present, and the inhabitants of Ierusalem.

19 This Passeouer was kept in [i] the eighteenth yeere of the reigne of Iosiah.

20 ¶ * After all this, when Iosiah had prepared the Temple, Necho king of Egypt came vp to fight against [k] Carchemish by || Perath, and Iosiah went out against him.

21 But hee sent messengers to him, saying, What haue I to doe with thee, thou king of Iudah? I come not against thee this day, but against the house ‡ of mine enemie, and God commaunded mee to make haste: leaue off to come against God, which is with me, lest he destroy thee.

22 But Iosiah would not turne his face from him, but [l] changed his apparell to fight with him, and hearkened not to the words of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

23 And

1. King. 23. 21.

a The Scripture vseth in sundry places to call the lambe the Passeouer, which was but the signe of the Passeouer, because in all sacraments the signes haue the names of the things which are signified.

b So that the Leuites charge was not onely to minister in the Temple, but also to instruct the people in the word of God.

c As it was before the Temple was built: therefore your office onely is now to teach the people, and to praise God.

1. Chro. 23. 24, 25, 26. chapters, &c.

|| Or, the people.

d Exhort euery one to examine themselues that they be not vnmeete to eate of the Passeouer.

‡ Ebr. sonnes of the people.

e So that euery one, and of all sorts, gaue of that they had, a liberall portion to the seruice of God.

f Meaning, of the lambe which was called the Passeouer: for onely the Priests might sprinckle, and in necessitie the Leuites might kill the sacrifice.

g They reserued for the people that which was not expedient to be offered, that euery man might offer peace offerings, and so haue his portion.

Exod. 12. 8.

1. Chron. 25. 1.

h Meaning here by his Prophet, because he appointed the Psalmes and prophesies which were to be sung.

‡ Ebr. found.

i Which was in the sixe and twentieth yeere of his age.

2. King. 23, 29.

k Which was a citie of the Assyrians, and Iosiah fearing lest hee passing thorow Iudah, would haue taken his kingdome, made warre against him, and consulted not with the Lord.

|| Or, Euphrates.

‡ Ebr. of my battell.

l That is, armed himselfe, or disguised himselfe because he might not be knowen.

23 And the shooters shot at King Iosiah: then the King said vnto his seruants, Carie me away, for I am very sicke.

24 So his seruants tooke him out of that charet, and put him in the second charet which hee had, and when they had brought him to Ierusalem, hee died, and was buried in the sepulchres of his fathers: and all Iudah and Ierusalem [m] mourned for Iosiah.

25 And Ieremiah lamented Iosiah, and all singing men and singing women mourned for Iosiah in their lamentations to this day, and made the same for an ordinance vnto Israel: and behold, they bee written in the [n] Lamentations.

26 Concerning the rest of the acts of Iosiah and his goodnesse, doing as it was written in the Law of the Lord,

27 And his deedes, first and last, behold, they are written in the booke of the Kings of Israel and Iudah.

CHAP. XXXVI.

1 After Iosiah, reigneth Iehoahaz. 4 After Iehoahaz, Iehoiakim. 8 After him Iehoiachin. 11 After him Zedekiah, 14. 17 in whose time all the people were caried away to Babel, for contemning the admonitions of the Prophets, 22 and were restored againe the seuentieth yeere after by King Cyrus.

THen * the people of the land tooke Iehoahaz the sonne of Iosiah, and made him king in his fathers stead in Ierusalem.

2 Iehoahaz was three and twentie yeere old when he began to reigne, and he reigned three [a] moneths in Ierusalem.

3 And the King of Egypt tooke him away at Ierusalem, and condemned the land in an [b] hundred talents of siluer, and a talent of gold.

4 ¶ And the king of Egypt made Eliakim his brother King ouer Iudah and Ierusalem, and turned his name to Iehoiakim: and Necho tooke Iehoahaz his brother, and caried him to Egypt.

5 Iehoiakim was fiue and twentie yeere old when he began to reigne, and he reigned eleuen yeere in Ierusalem, and did [c] euill in the sight of the Lord his God.

6 Against him came vp Nebuchad-nezzar king of Babel, and bound him with chaines to carie him to Babel.

7 Nebuchad-nezzar also * caried of the vessels of the house of the Lord to Babel, and put them in his Temple at Babel.

8 Concerning the rest of the actes of Iehoiakim, and his abominations which hee did, and [d] that which was found vpon him, behold, they are written in the booke of the kings of Israel and Iudah: and Iehoiachin his sonne reigned in his stead.

9 ¶ Iehoiachin was [e] eight yeere olde when hee began to reigne, and hee reigned three moneths and ten dayes in Ierusalem, and did euill in the sight of the Lord.

10 And when the yeere was out, King Nebuchad-nezzar sent and brought him to Babel, with the precious vessels of the house of the Lord, and he made Zedekiah his ‖ brother king ouer Iudah and Ierusalem.

11 Zedekiah was one and twentie yeere olde when hee began to reigne, and reigned eleuen yeere in Ierusalem.

12 * And hee did euill in the sight of the Lord his God, and humbled not himselfe before Ieremiah the Prophet at the commandement of the Lord.

13 But he rebelled moreouer against Nebuchad nezzar, which had cauled him to sweare by God: and hee hardened his necke and made his heart obstinate that he might not returne to the Lord God of Israel.

14 All the chiefe of the Priests also, and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which he had sanctified in Ierusalem.

15 Therefore the Lord God of their fathers sent to them ‡ by his messengers, [f] rising early and sending: for he had compassion on his people, and on his habitation.

16 But they mocked the messengers of God, and despised his words, and misused his Prophets, vntil the wrath of the Lord arose against his people, and till there was no [g] remedie.

17 For hee brought vpon them the King of the Caldeans, who slew their young men with the sword [h] in the house of their Sanctuarie, and spared neither young man, nor virgin, ancient, nor aged: God [i] gaue all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes: all these caried hee to Babel.

19 And they burnt the house of God, and brake downe the wall of Ierusalem, & burnt all the palaces thereof with fire, and all the precious vessels thereof to destroy all.

20 And they that were left by the sword, caried he away to Babel, and they were seruants to him and to his sonnes, vntill the kingdome of the [k] Persians had rule,

21 To fulfill the word of the Lord by the [l] mouth of Ieremiah, vntill the land had her fill of her Sabbaths: for all the dayes that she lay desolate, shee kept Sabbath, to fulfill seuentie yeeres.

22 ¶ * But in the [m] first yeere of Cyrus king of Persia (when the word of the Lord spoken by the mouth of Ieremiah, was finished) the Lord stirred vp the spirit of Cyrus king of Persia, and hee made a Proclamation throw all his kingdome, and also by writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdomes of the earth hath the Lord God of heauen giuen me, and he hath [n] commanded mee to build him an house in Ierusalem, that is in Iudah. Who is among you of all his people, with whom the Lord his God is? let him goe vp.

m The people so much lamented the losse of this good King, that after when there was any great lamentation, this was spoken of as a prouerbe, reade Zech. 12. 11.

n Which some thinke Ieremie made, wherein hee lamenteth the state of the Church, after the Kings death.

2. *King.* 23. 30.

a For three moneths after the death of Iosiah, came Necho to Ierusalem, and so the plagues began, which Huldah and the Prophets forewarned should come vpon Ierusalem.

b To pay this as a yeerely tribute.

c Because he and the people turned not to God by his first plague, hee brought a new vpon him, and at length rooted them out. 2 *King.* 24. 13.

d He meaneth superstitious markes, which were found vpon his body when he was dead: which thing declared how deepely idolatrie was rooted in his heart, seeing hee bare the markes in his flesh.

e That is, he began his reigne at eight yeere olde, and reigned ten yeeres when his father was aliue, and after his fathers death, which was the eighteenth yeere of his age, he reigned a lone three moneths and ten dayes.

‖ *Or, vncle.* 2. *Kin.* 24. 17, 19. *Ierem* 52. 2.

‡ *Ebr. by the hand of his.*

f By this phrase the Scripture meaneth oftentimes, and diligently, as Iere. 11. 7. & 25. 3. and 26. 5. and 32. 33.

g Til God could no longer suffer their sinnes, but must needes punish them.

h Whither they fled, thinking to haue bene saued for the holinesse thereof.

i Which is not because God approueth him, which yet is the minister of his iustice, but because God would by his iust iudgement punish this people: for this King was ledde with ambition and vaine glory, whereunto were ioyned furie and crueltie: therefore his worke was condemnable, notwithstanding it was iust & holy on Gods part, who vsed this wicked instrument to declare his iustice.

k When Cyrus king of Persia had made the Babylonians subiect.

l Who threatned the vengeance of God, and seuentie yeeres captiuitie, which he calleth the Sabbaths, or rest of the land, Iere. 25. 11. *Iere.* 25. 13. & 29. 10. 1. *esdr.* 2. 1.

m In the first yeere that hee reigned ouer the Caldeans, Ezra 1. 1.

n God had so forewarned by his Prophet aboue an hundred yeeres before Cyrus was borne, Isa. 44. 28. that Ierusalem and the Temple should be built againe by Cyrus his anointed: so called because God vsed his seruice for a time to deliuer his Church.

¶ THE

The prayer of Manasseh king of the Iewes.

This prayer is not in the Hebrew, but is translated out of the Greeke.

O Lord Almighty, God of our fathers Abraham, Izhak, and Iaakob, and of their righteous seede, which hast made heauen and earth with all their ornament, which hast bound the sea by the word of thy commandement, which hast shut vp the deepe, and sealed it by thy terrible and glorious Name, whom all doe feare, and tremble before thy power: for the maiestie of thy glory cannot be borne, and thine angrie threatning toward sinners is importable, but thy merciful promise is vnmeasurable and vnsearchable. For thou art the most high Lord, of great compassion, long suffering, and most merciful, and repentest for mans miseries. Thou, O Lord, according to thy great goodnesse hast promised [a] repentance and forgiuenesse to them that sinne against thee, and for thine infinite mercies hast appointed repentance vnto sinners, that they may be saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac, and Iacob, which haue not [b] sinned against thee, but thou hast appointed repentance vnto mee, that am a sinner: for I haue sinned aboue the number of the sand of the sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to behold and see the height of the heauens, for the multitude of mine vnrighteousnesse. I am bowed downe with many yron bands, that I cannot lift vp mine head, neither haue any release. For I haue prouoked thy wrath, and done euill before thee. I did not thy will, neither kept I thy commandements, I haue set vp abominations, and haue multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgiue me, O Lord, forgiue me, and destroy me not with my transgressions. Be not angry with mee for euer by reseruing euill for me, neither condemne me into the lower parts of the earth. For thou art the God, euen the God of them that repent: and in me thou wilt shew all thy goodnesse: for thou wilt saue me that am vnworthy, according thy great mercie: therefore I will praise thee for euer all the dayes of my life. For all the powers of the heauens praise thee, and thine is the glory for euer and euer. Amen.

a Thou hast promised that repentance shalbe the way for them to returne to thee.

b He speaketh this in comparison of himselfe, and these holy Fathers which haue their commendation in the Scriptures, so that in respect of himselfe he calleth their sinnes nothing, but attaibuteth vnto them righteousnesse.

Ezra.

THE ARGVMENT.

AS the Lord is euer mercifull vnto his Church, and doeth not punish them, but to the intent they should see their owne miseries, and be exercised vnder the crosse, that they might contemne the world, and aspire vnto the heauens: so after that he had visited the Iewes, & kept them now in bondage seuenty yeeres in a strange countrey, among infidels and idolaters, he remembred his tender mercies and their infirmities, and therefore for his owne sake raised them vp a Deliuerer, and mooued both the heart of the chiefe ruler to pittie them, and also by him punish such, which had kept them in seruitude. Notwithstanding lest they should grow into a contempt of Gods great benefite, he keepeth them still in exercise, and raiseth domesticall enemies, which endeauour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophets thy went forward by little and little till their worke was finished. The author of this booke was Ezra, who was Priest and Scribe of the Law, as Chap. 7. 6. Hee returned to Ierusalem the sixt yeere of Darius, who succeeded Cyrus, that is, about fiftie yeeres after the returne of the first vnder Zerubbabel, when the Temple was built. Hee brought with him a great company, and much treasures, with letters to the kings officers for all such things as should be necessary for the Temple: and at his comming hee redressed that which was amisse, and set the things in good order.

CHAP. I.

1 *Cyrus sendeth againe the people that was in captiuitie,* 8 *and restoreth them their holy vessels.*

2. Chron. 36. 22. 1. esd. 2 1. iere. 25. 12. and 29. 10.

NOw * in the [a] first yeere of Cyrus king of Persia (that the word of the Lord, spoken by the [b] mouth of Ieremiah, might bee accomplished) the Lord stirred vp the [c] spirit of Cyrus king of Persia, and he made a proclamation thorow all his kingdome, and also by writing, saying,

2 Thus sayeth Cyrus king of Persia, The Lord God of heauen hath giuen me [d] all the kingdomes of the earth, and hee hath commanded me to build him an house in Ierusalem, which is in Iudah.

3 Who is he among you of all his people with whom his God is: let him goe vp to Ierusalem, which is in Iudah, and build the house of the Lord God of Israel: hee is the God which is in Ierusalem.

4 And euery one that remaineth in any place (where he sojourneth) [e] let the men of his place reliefe him with siluer and with golde, and with substance, and with cattell, [f] and with a willing offering, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Beniamin, and the Priests and Leuites rose vp, with all them whose spirit God had raised to goe vp to build the house of the Lord which is in Ierusalem.

a After that he and Darius had wonne Babylon.

b Who promised them deliuerance after that seuenty yeeres were past, Iere. 25. 12.

c That is, moued him and gaue him heart.

d For he was chiefe Monarch, and had many nations vnder his dominion, which this heathen king confesseth to haue receiued of the liuing God.

e If any through pouerty were not able to returne, the Kings commission was that he should be furnished with necessaries.

f Which they themselues should send ward the reparation of the Temple.

6 And

6 And all g they that were about them, strengthened their hands with vessels of siluer, with gold, with substance, and with cattell, and with precious things, besides all that was willingly offered.

7 Also the king Cyrus brought forth the vessels of the house of the Lord, * which Nebuchad-nezzar had taken out of Ierusalem, and had put them in the house of his God.

8 Euen them did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and counted them vnto h Sheshbazzar the prince of Iudah.

9 And this is the number of them, thirtie basins of golde, a thousand basins of siluer, nine and twenty i knives,

10 Thirtie bowles of gold, and of siluer bowles of the second sort, foure hundred and ten, and of other vessels, a thousand.

11 All the vessels of gold and siluer were fiue thousand and foure hundreth. Sheshbazzar brought vp all k with them of the captiuitie that came vp from Babel to Ierusalem.

g The Babylonians & Caldeans gaue them these presents: thus rather then the children of God should want for their necessities, he would stirre vp the heart of the very infidels to helpe them.

2.King.25.13. 2.chron.36.7. iere.27.19,20. dan.1.2.

h So the Caldeans called Zerubbabel, who was the chiefe gouernor, so that the preeminence stil remained in the house of Dauid.

i Which serued to kill the beasts that were offered in sacrifice.

k With the Iewes that had bene kept captiues in Babylon.

CHAP. II.

The number of them that returned from the captiuitie.

Nehem 7.6. 1.esdr.5.7.

Ｔhese * also are the sonnes a of the prouince that went vp out of the captiuity (whom Nebuchad-nezzar king of Babel had caried away vnto Babel) and returned to Ierusalem, and to Iudah, euery one vnto his citie,

2 Which came with b Zerubbabel, to wit, Iesshua, Nehemiah, Seraiah, Reelaiah, c Mordecai, Bilshan, Mispar, Biguai, Rehum, Baanah. The number d of the men of the people of Israel was,

3 The sonnes of Parosh, two thousand, an hundred seuenty and two:

4 The sonnes of Shephatiah, three hundred seuentie and two:

5 The sonnes of Arah, seuen hundreth and seuentie and fiue:

6 The sonnes of ‖ Pahath Moab, of the sonnes of Iesshua and Ioab, two thousand, eight hundred and twelue:

7 The sonnes of Elam, a thousand, two hundred and foure and fiftie:

8 The sonnes of Zattu, nine hundred and fiue and forty:

9 The sonnes of Zaccai, seuen hundred and threescore:

10 The sonnes of Bani, fiue hundred and two and fortie:

11 The sonnes of Bebai, fiue hundred and three and twenty:

12 The sonnes of Azgad, a thousand, two hundreth and two and twentie:

13 The sonnes of Adonicam, six hundred threescore and fiue:

14 The sonnes of Biguai, two thousand and fiue and fiftie:

15 The sonnes of Adin, foure hundred and foure and fifty:

16 The sonnes of Ater of e Hizkiah, ninetie and eight:

17 The sonnes of Bezai, three hundred and three and twenty:

18 The sonnes of Iorah, an hundred and twelue:

19 The sonnes of Hashum, two hundred and three and twenty:

20 The sonnes of Gibbar, ninety & fiue:

21 f The sonnes of Beth-lehem, an hundred and three and twentie:

22 The men of Netophah, fiue and fifty:

23 The men of Anathoth, an hundred and eight and twenty:

24 The sonnes of Azmaueth, two and fortie:

25 The sonnes of Kiriath-arim, of Chephirah, and Beeroth, seuen hundred & three and forty:

26 The sonnes of Haramah, and Gaba, fiue hundred and one and twentie:

27 The men of Michmas, an hundred and two and twenty:

28 The sonnes of Beth-el, and Ai, two hundred and three and twenty:

29 The sonnes of Nebo, two and fiftie:

30 The sonnes of Magbish, an hundred and fiue and fiftie.

31 The sonnes of the other Elam, a thousand, and two hundred, and foure and fiftie:

32 The sonnes of Harim, three hundred and twentie:

33 The sonnes of Lod-hadid, and Ono, seuen hundred and fiue and twentie:

34 The sonnes of Iericho, three hundred and fiue and fortie:

35 The sonnes of Senaah, three thousand fiue hundred and thirtie.

36 ¶ The g Priests: of the sonnes of Iedaiah of the house of Iesshua, nine hundred seuentie and three:

37 The sonnes of Immer, a thousand and two and fiftie:

38 The sons of Pashur, a thousand two hundred and seuen and fortie:

39 The sonnes of Harim, a thousand and seuenteene.

40 ¶ The † Leuites: the sonnes of Iesshua, and Kadmiel, of the sonnes of Hodauiah, seuentie and foure.

41 ¶ † The Singers: the sonnes of Asaph, an hundred and eight and twentie.

42 ¶ † The sonnes of the Porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, all were an hundred and nine and thirtie.

43 ¶ The h Nethinims: the sonnes of Ziha, the sonnes of Hasupha, the sonnes of Tabbaoth,

44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon,

45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reaiah,

48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,

49 The sonnes of Uzza, the sonnes of Paseah, the sonnes of Besai,

50 The sonnes of Asnah, the sonnes of Meunim,

a Meaning, Iudea, which was a prouince, that is, a countrie which was in subiection.

b Zerubbabel was chiefe captaine, and Iesshua the high Priest: but Nehemiah a man of great authority went not now, but came after 64. yeeres.

c This was not that Mordecai which was Esters kinsman.

d Meaning of the common people.

‖ Or, of the Duke of Moab.

e Which were of the posterie of Hezekiah.

f That is, inhabitants: for so this word (sonne) signifyeth, when it is ioyned with the names of places.

g Before, he hath declared the two tribes of Iudah and Beniamin, and now cometh to the tribe of Leui, and beginneth at the Priests.

† The Leuites.

† The Singers.

† The Porters.

h So called, because they were giuen to the Temple, to cut wood and beare water for the vse of the sacrifices, and came of the Gibeonites, which were appointed to this vse by Iosshua, Iosh.9.23.

Meunim, the sonnes of Nephusim,
51 The sonnes of Bakbuk, the sonnes of Hakupa, the sonnes of Harhur,
52 The sonnes of Bazluth, the sonnes of Mehida, the sonnes of Harsha,
53 The sonnes of Barcos, the sonnes of Sisara, the sonnes of Thamah,
54 The sonnes of Nezia, the sonnes of Hatipha,
55 The sonnes of Salomons [i] seruants: the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Peruda,
56 The sonnes of Iaalah, the sonnes of Darkon, the sonnes of Giddel.
57 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth Hazzebaim, the sonnes of Ami.
58 All the Nethinims, and the sonnes of Salomons seruants were three hundreth ninetie and two.
59 ¶ And these went vp from Telmelah, and from Telharsha, Cherub, Addan, and Immer, but they could not discerne their fathers house, and their seed, whether they were of Israel.
60 The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Nekoda, sixe hundreth and two and fiftie.
61 And of the sonnes of the Priests, the sonnes of Habaiah, the sonnes of Coz, the sonnes of [k] Barzillai; which toke of the daughters of Barzillai the Gileadite to wife, and was called after their name.
62 These sought their writing of the genealogies, but they were not found: therefore were they put from the Priesthood.
63 And [l] Tirshatha said vnto them, that they should not eate of the most holy thing, till there rose vp a Priest with [m] Urim and Thummim.
64 The whole Congregation together was two and fourtie thousand, three hundreth and threescore,
65 Besides their seruants & their maids: of whom were seuen thousand, three hundred and seuen and thirtie: and among them were two hundreth singing men and singing women.
66 Their horses were seuen hundreth and sixe and thirtie: their mules two hundreth and fiue and fourtie:
67 Their camels foure hundreth and fiue and thirtie: their asses, sixe thousand seuen hundreth and twentie.
68 And certaine of the chiefe fathers, when they came to the house of the Lord, which was in Ierusalem, they offered willingly for the house of God, to set it vp vpon his foundation.
69 They gaue after their abilitie vnto the treasure of the worke, euen one and threescore thousand [n] drammes of gold, and fiue thousand [o] pieces of siluer, and an hundreth Priests garments.
70 So the Priests and the Leuites, and a certaine of the people, and the singers and the porters, and the Nethinims dwelt in their cities, and all Israel in their cities.

i Which came of them that Salomon had appointed for the worke of the Temple.

k Of him is made mention, 2 Sam. 17. 27. and 19. 31. and because the Priests office was had in cõtempt, these would haue changed their estate by their name, and so by Gods iust iudgement lost both the estimation of the world, and the dignitie of their office.

l This is a Chalde name, and signifieth him that hath authoritie ouer others.

m Reade Exod. 28. 30.

n Which mount to of our money, 24826. lib. 13. shil. 4. d. esteeming the French crowne at 6. shil. 4. d. for the dram is the eight part of an ounce, and the ounce the eight part of a marke.

o Which are called *Minæ*, and conteine a piece two markes: so 5000. *Minæ*, make 550000. frankes, which mount to of our money 66966. li. 13. shil. 4. d. so that the whole summe was 94493. li. 6. shil. 8. d.

CHAP. III.

1 They build the Altar of God. 6 They offer to the Lord. 7 They prepare for the Temple, 11 and sing vnto the Lord.

AND * when the [a] seuenth moneth was come, and the children of Israel were in their cities, the people assembled themselues as one man vnto Ierusalem.
2 Then stood vp Iesshua the sonne of Iozadak, and his brethren the Priests, and Zerubbabel the [b] sonne of Shealtiel, and his brethren, and builded the Altar of the God of Israel, to offer burnt offerings thereon, as it is written in the Law of Moses, the man of God,
3 And they set the Altar vpon [c] his bases (for feare was among them, because of the people of those countreys) therefore they offered burnt offrings thereon vnto the Lord, euen burnt offerings in the morning, and at euen.
4 They kept also the feast of the Tabernacles, as it is written, & the burnt offering * dayly, by number according to the custome day by day.
5 And afterward [d] the continuall burnt offering, both in the new moneths and in all the feast daies that were consecrate vnto the Lord, and in all the oblations willingly offered vnto the Lord.
6 From the first day of the seuenth moneth began they to offer burnt offrings vnto the Lord: but the foundation of the Temple of the Lord was not layd.
7 They gaue money also vnto the masons, and to the workemen, and meate and drinke and oyle vnto them of Zidon and of Tyrus, to bring them Cedar wood from Lebanon to the sea vnto ‖ Iapho, according to the grant that they had of Cyrus king of Persia.
8 ¶ And in the second yeere of their comming vnto the house of God in Ierusalem in the [e] second moneth, began Zerubbabel the sonne of Shealtiel, and Iesshua the sonne of Iozadak, and the remnant of their brethren the Priests and the Leuites, and all they that were come out of the captiuitie vnto Ierusalem, and appointed the Leuites from twentie yeere old and aboue, to set forward the worke of the house of the Lord.
9 And Iesshua [f] stood with his sonnes, and his brethren, and Kadmiel with his sonnes, and the sonnes of Iudah together to set forward the workemen in the house of God, and the sonnes of Henadad with their sonnes, and their brethren the Leuites.
10 And when the builders layd the foundation of the Temple of the Lord, they appointed the Priests in their apparell with Trumpets, and the Leuites the sonnes of Asaph with Cymbals, to praise the Lord, * after the ordinance of Dauid King of Israel.
11 Thus they sang when they gaue praise, and when they gaue thankes vnto the Lord, For he is good, for his mercie endureth for euer toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was layd.
12 Many also of the Priests and the Leuites and the chiefe of the fathers, ancient men,

1. *Esdras*. 5. 47.

a Called Tishri, which answereth to part of September, and part of October,

b Meaning, nephew: for he was the sonne of Pedaiah, reade 1. Chro. 3. 19.

c In the place where Salomon had placed it.

Exod. 23. 16.

d That is, after the feast of Tabernacles.

‖ *Or, Ioppe.*

e Which moneth conteined part of April, and part of May: for in the meane season they had prouided for things necessary for the worke.

f They gaue them exhortations, and encouraged euery man forward in the worke.

1. *Chron.* 16. 7, 8.

men, which had seene the first house (when the foundation of this house was laid before their eyes) g wept with a lowd voyce, and many shouted alowd for ioy.

13 So that the people could not discerne the sound of the shout for ioy, from the noise of the weeping of the people: for the people shouted with a lowd cry, and the noyse was heard farre off.

g Because they saw that it was nothing so glorious as the Temple, which Salomon had built, notwithstanding Aggeus comforteth them, and prophesieth that it shall bee more beautifull then the first: meaning, the spirituall Temple, which are the members of Christes body.

CHAP. IIII.

2 The building of the Temple is hindered, and how. 11 Letters to Artaxerxes, and the answere.

BUt a the aduersaries of Iudah and Benjamin heard, that the children of the captiuitie builded the Temple vnto the Lord God of Israel.

2 And they came to Zerubbabel, and to the chiefe fathers, and said vnto them, Wee will build with you: for we seeke the Lord your God, as ye doe, and wee haue sacrificed vnto him, since the time of Esar Haddon king of Assur, which brought vs vp hither.

3 Then Zerubbabel, and Iesua, and the rest of the chiefe fathers of Israel, said vnto them, It is not for you, but for vs to build the house vnto our God: b for wee our selues together will build it vnto the Lord God of Israel, as King Cyrus the King of Persia hath commanded vs.

4 Wherefore the people of the land ‡ discouraged the people of Iudah, and troubled them in building,

5 And they c hired counsellers against them, to hinder their deuice, all the dayes of Cyrus king of Persia, euen vntill the reigne of Darius king of Persia.

6 And in the reigne of d Ahasuerosh (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudah and Ierusalem.

7 And in the dayes of e Artahshashte, Mithredath, Tabeel, and the rest of their companions wrote when it was peace, vnto Artahshashte King of Persia, & the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

8 Rehum the ‖ chanceller, and Shimshai the Scribe wrote a letter against Ierusalem to Artahshashte the king in this sort.

9 Then wrote Rehum the chanceller, and Shimshai the Scribe, and their companions, f Dinaie, and Apharsathcaie, Tarpelaie, Apharsaie, Archeuaie, Babiaie, Shushanchai, Dehaue, Elmaie,

10 And the rest of the people whom the great & noble g Asnappar brought ouer and set in the cities of Samaria, and other that are beyond the h Riuer and i Cheeneth.

11 ¶ This is the copie of the Letter that they sent vnto King Artahshashte, THY SERVANTS the men beyond the Riuer and Cheeneth, salute thee.

12 Be it knowen vnto the King, that the Iewes which came vp from thee to vs, are come vnto Ierusalem (a citie rebellious and wicked) and build, and lay the foundations of the walles, and haue ioyned the foundations.

13 Be it knowen now vnto the king, that if this citie be built, and the foundations of the walles layd, they will not giue toll, tribute, nor k custome: so shalt thou hinder the Kings tribute.

14 Now therefore because ‡ we haue bene brought vp in the Kings palace, it was not meete for vs to see the Kings dishonour: for this cause haue wee sent and certified the king,

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt find in the booke of the Chronicles, and perceiue that this citie is rebellious & noisome vnto Kings & prouinces, and that they haue moued sedition of olde time, for the which cause this citie was destroyed.

16 We certifie the King therefore, that if this citie be builded, and the foundation of the walles layd, by this meanes the portion beyond the Riuer shall not be thine.

17 ¶ The King sent an answere vnto Rehum the Chancellour, and Shimshai the Scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyond the Riuer, l Shelam, and m Cheeth.

18 ¶ The letter which yee sent vnto vs, hath bene openly read before me,

19 And I haue commanded and they haue searched, and found, that this citie of olde time hath made insurrection against kings, and hath rebelled, and rebellion hath beene committed therein.

20 There haue bene mighty Kings also ouer Ierusalem, which haue ruled ouer all beyond the Riuer, and toll, tribute, and custome was giuen vnto them.

21 Make ye now a decree, that those men may cease, and that the citie be not built till I haue giuen another commandement.

22 Take heede now that yee faile not to doe this: why should domage grow to hurt the king?

23 When the copie of king Artahshashtes letter was read before Rehum and Shimshai the Scribe, and their companions, they went vp in all the haste to Ierusalem vnto the Iewes, and caused them to cease by force and power.

24 Then n ceased the worke of the house of God which was in Ierusalem, and did stay vnto the second yeere of Darius king of Persia.

CHAP. V.

1 Haggai and Zechariah doe prophecie. 3 The worke of the Temple goeth forward contrary to the minde of Tatnai. 6 His letters to Darius.

THen ‖ *Haggai a Prophet, and Zechariah the sonne of Iddo a Prophet prophecied vnto the Iewes that were in Iudah, and Ierusalem, in the Name of the Good of Israel, euen vnto them.

2 Then Zerubbabel the sonne of Shealtiel, and Iesua the sonne of Iozadak arose,

a Meaning, the inhabitants of Samaria, whom the King of Assyria had placed in the stead of the ten tribes, 2. King. 17. 24. and 19. 37. these professed God, but worshipped idols also, and therefore were the greatest enemies to the true seruants of God.

b For they perceiued what their pretence was, to wit, to erect idolatrie in stead of true Religion.

‖ *Ebr. made their hands weake.*

c They bribed the gouernours vnder the King to hinder their work. Thus they that halt, cannot abide that God should be purely serued.

d He was also called Artaxerxes, which is a Persian name. Some thinke it was Cambises Cyrus sonne, or Darius, as ver. 5.

e Called Artaxerxes, which signifieth in the Persian tongue, an excellent warriour.

‖ *Or, counsellour.*

f These were certaine people, which the Assyrians placed in Samaria in stead of the ten tribes.

g Some thinke it was Sanebesib, but rather Salmanasar.

h To wit, Euphrates, and hee meaneth in respect of Babel, that they dwelt beyond it.

i Which were a certaine people that enuied the Iewes.

k Meaning, the gifts that are wont to be giuen to Kings when they passe by any countrey.

‡ *Ebr. in the Chalde, We haue eaten the salt of the palace.*

l Some read, for Shelam, salutation, or greeting.

m Called also Cheeneth, as verse 10.

n Not altogether: for the Prophets exhorted them to continue, but they vsed lesse diligence because of the troubles.

‖ *Or, Haggeus. Hagge. 1. 1. 1. esdras 6. 1.*

arose, and began to build the house of God at Ierusalem, and with them were the Prophets of God, which [a] helped them.

a Which encouraged them to goe forward, and accused them that they were more carefull to build their owne houses, then zealous to build the Temple of God.

3 At the same time came to them Tatnai, which was captaine beyond the riuer, and Shether-boznai and their companions, and said thus vnto them, Who hath giuen you commandement to build this house, and to lay the foundations of these wals?

4 [b] Then said wee vnto them after this maner, What are the names of the men that build this building?

b That is, the enemies asked this, as vers. 10.

5 But the [c] eye of their God was vpon the Elders of the Iewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters thereunto.

c His fauour and the spirit of strength.

6 The copie of the letter, that Tatnai captaine beyond the Riuer, and Shetherboznai and his companions, Apharseehaie, (which were beyond the Riuer) sent vnto king Darius.

7 They sent a letter vnto him, wherein it was written thus, VNTO DARIVS the king, all peace.

8 Be it knowen vnto the king, that wee went into the prouince of Iudea, to the house of the great God, which is builded with ‖ great stones, and beames are laydein the walles, and this worke is wrought speedily, and prospereth in their hands.

‖ Or, marble.

9 Then asked we those Elders, and said vnto them thus, Who hath giuen you commandement to build this house, and to lay the foundation of these walls?

10 We asked their names also, that wee might certifie thee, and that we might write the Names of the men that were their rulers.

11 But they answered vs thus, and said, Wee are the seruants of the God of heauen and earth, and builde the house that was built of olde and many yeeres agoe, which a [d] great king of Israel * builded, and foundeded it.

d To wit, Salomon. 1. King. 6. 2. 2. chron. 3. 2.

12 But after that our fathers had prouoked the God of heauen vnto wrath, * he gaue them ouer into the hand of Nebuchadnezzar king of Babel the Caldean, and he destroyed this house, and caried the people away captiue vnto Babel.

2. King. 24 12. and 25. 9.

13 But in the [e] first yeere of Cyrus king of Babel, king Cyrus made a decree to build this house of God.

e Reade Chap. 1. 1, 2.

14 And the vessels of gold and siluer of the house of God, which Nebuchadnezzar tooke out of the Temple that was in Ierusalem, and brought them into the temple of Babel, those did Cyrus the king take out of the temple of Babel, and they gaue them vnto one [f] Sheshbazzar by his name, whom hee had made captaine.

f Reade Chap. 1. 8.

15 And he said vnto him, Take these vessels and goe thy way, and put them in the Temple that is in Ierusalem, and let the house of God be built in his place.

16 Then came the same Sheshbazzar, and laid the foundation of the house of God, which is in Ierusalem, and since that time euen vntill now, hath it bene in building, yet is it not finished.

17 Now therefore if it please the king, let there bee search made in the house of the kings [g] treasures, which is there in Babel, whether a decree hath bene made by king Cyrus, to build this house of God in Ierusalem, and let the king send his minde concerning this.

g Meaning, in the librarie, or places, where lay the Registers, or Records of times.

CHAP. VI.

At the commaundement of Darius King of Persia, after the Temple was builded and dedicate, the children of Israel keepe the feast of Vnleauened bread.

THen * king Darius gaue commaundement, and they made search in the ‡ library of the treasures, which were there layd vp in Babel.

1. Esdr. 6. 21. ‡ Ebr. house of bookes.

2 And there was found in a [a] coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written as a memoriall,

a Wherein were the actes of the kings of Medes and Persians.

3 IN THE FIRST yeere of king Cyrus, king Cyrus made a decree for the house of God in Ierusalem, Let the house be built, euen the place where they offered sacrifices, and let the walles thereof bee ioyned together: let the height thereof be threescore cubites, and the breadth thereof threescore cubites,

4 Three ‖ orders of ‖ great stones, and one order of timber, and let the expenses bee giuen of the kings house.

‖ Or, rowes, or courses. ‖ Or, marble.

5 And also let them render the vessels of the house of God, (of gold and siluer, which Nebuchadnezzar tooke out of the Temple which was in Ierusalem, and brought vnto Babel) and let [b] him goe into the Temple that is in Ierusalem to his place, and put them in the house of God.

b Meaning, Zerubbabel, to whom he giueth charge.

6 Therefore Tatnai captaine beyond the riuer, and Shethar-boznai, (and their companions Apharsecaie, which are beyond the riuer) be ye farre [c] from thence.

c Meddle not with them, neither hinder them.

7 Suffer yee the worke of this house of God, that the captaine of the Iewes, and the Elders of the Iewes may builde this house of God in his place.

8 For I haue giuen a commaundement what yee shall doe to the Elders of these Iewes for the building of this house of God, that of the reuenues of the king, which is of the tribute beyond the riuer, there be incontinently expenses giuen vnto these men that they [d] cease not.

d For lacke of money.

9 And that which they shall haue neede of, let it bee giuen vnto them day by day, whether it bee yong bullockes, or rammes, or lambes for the burnt offerings of the God of heauen, wheate, salt, wine and oyle, according to the appointment of the Priestes that are in Ierusalem, that there bee no fault,

10 That they may haue to offer sweet sauours vnto the God of heauen, and pray for the Kings life, and for his sonnes.

11 And I haue made a decree, that whosoeuer shal alter this sentence, the wood shall be pulled downe from his house, and shall be set vp, and hee shall bee hanged thereon,

and his house shall bee made a dunghill for this.

12 And the God that hath caused his Name [e] to dwel there, destroy all Kings and people that put to their hand to alter, and to destroy this house of God, which is in Ierusalem. I Darius haue made a decree, let it be done with speed.

13 ¶ [*] Then Tatnai the captaine beyond the riuer, and Shethar Boznai and their companions, according to that which Darius had sent, so they did speedily.

14 So the Elders of the Iewes builded, and they prospered by the prophecying of [f] Haggai the Prophet, and Zechariah the sonne of Iddo, and they builded and finished it, by the appointment of the God of Israel, and by the commaundement of Cyrus and Darius, and Artahshashte King of Persia.

15 And this house was finished the third day of the moneth [g] Adar, which was [h] the first yeere of the reigne of King Darius.

16 ¶ And the children of Israel, the Priests and the Leuites, and the residue of the children of the captiuitie, kept the dedication of this house of God with ioy,

17 And offered at the dedication of this house of God an hundreth bullockes, two hundreth rammes, foure hundreth lambes, and twelue goates, for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Leuites in their courses ouer the seruice of God in Ierusalem, as it is written in the [*] booke of Moses.

19 And the children of the captiuitie kept the Passeouer on the fourteenth day of the first moneth.

20 (For the Priests and the Leuites were purified all together) and they killed the Passeouer for all the children of the captiuitie, and for their brethren the Priests, and for themselues.

21 So the children of Israel which were come againe out of captiuity, and all such as had [i] separated themselues vnto them from the filthinesse of the heathen of the land, to seeke the Lord God of Israel, did eate,

22 And they kept the feast of vnleauened bread seuen dayes with ioy: for the Lord had made them glad, and turned the heart of the King of [k] Assiur vnto them, to ‡ encourage them in the worke of the house of God, euen the God of Israel.

e Who hath appointed that place to haue his Name called vpon there.

1. Esdr. 7. 1.

f Whom God stirred vp to assure them that he would giue their worke good successe.

g This is the twelfth moneth and conteineth part of February and part of March.

h And the two and fourtieth after their first returne.

Num. 3. 6. and 8. 9.

i Which were of the heathen, and forsaken their idolatrie to worship the true God.

k Meaning, Darius, who was King of the Medes, Persians, and Assyrians.

‡ Ebr. to strengthen their hands.

CHAP. VII.

1 *By the commandement of the King, Ezra and his companions come to Ierusalem.* 27 *Hee giueth thankes to God.*

NOw after these things in the reigne of [a] Artahshashte king of Persia, was Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Hilkiah,

2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

3 The sonne of Amariah, the sonne of Azariah, the sonne Meraioth,

4 The sonne of Zeraiah, the sonne of Uzzi, the sonne of Bukki,

5 The sonne of Abishua, the sonne of Phinehas, the sonne of Eleazar, the sonne of [b] Aaron the chiefe Priest.

6 This Ezra came vp from Babel, and was a [c] Scribe prompt in the Law of Moses, which the Lord God of Israel had giuen, and the King gaue him all his request according to the hand of the Lord his God which was vpon him.

7 And there went vp certaine of the children of Israel, and of the Priests, and the Leuites, and the singers, and the porters, and the Nethinims, vnto Ierusalem, in the seuenth yeere of king Artahshashte.

8 And he came to Ierusalem in the [d] fift moneth, which was in the seuenth yeere [e] of the King.

9 For vpon the first day of the first moneth began he to goe vp from Babel, and on the first day of the fift moneth, came he to Ierusalem, according to the good hand of his God, that was vpon him.

10 For Ezra had prepared his heart to seeke the Law of the Lord, and to doe it, and to teach the precepts and iudgements in Israel.

11 ¶ And this is the copie of the letter that King Artahshashte gaue vnto Ezra the Priest and scribe, euen a writer of the words of the Commandements of the Lord, and of his statutes ouer Israel.

12 ARTAHSHASHTE king of kings, to Ezra the Priest and perfite Scribe of the Law of the God of heauen, and to [f] Theeneth.

13 I haue giuen commaundement, that euery one that is willing in my kingdom of the people of Israel and of the Priests, and Leuites [g] to goe to Ierusalem with thee, shall goe.

14 Therefore art thou sent of the King and his seuen counsellers, to [h] enquire in Iudah and Ierusalem, according to the Law of thy God, which is in [i] thine hand,

15 And to cary the siluer and the gold, which the King and his counsellers willingly offer vnto the God of Israel (whose habitation is in Ierusalem)

16 And all the siluer and gold that thou canst finde in all the prouince of Babel, with the free offering of the people, and that which the Priests offer willingly to the house of their God which is in Ierusalem,

17 That thou mayest buy speedily with this siluer, bullocks, rammes, lambes, with their meate offerings, and their drinke offerings, and thou shalt offer them vpon the altar of the house of your God, which is in Ierusalem.

18 And whatsoeuer it pleaseth thee and thy brethren to doe with the rest of the siluer and gold, doe yee it according to the will of your [k] God.

19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer thou before God in Ierusalem.

20 And the residue that shall be needfull for the house of thy God, which shall be meet for thee to bestow, thou shalt bestow it out of the Kings treasure house.

21 And I King Artahshashte haue giuen com-

a The Ebrewes write that diuers of the Kings of Persia were called by this name, as Pharaoh was a common name to the Kings of Egypt, and Cæsar to the Emperours Romane.

b Ezra deduceth his kinred, till he commeth to Aaron, to proue that he came of him.

c He sheweth here what a Scribe is, who had charge to write the Law, and to expound it: whom Marke calleth a Scribe, Marke 12. 28. Matthew and Luke call him a Lawyer, or doctor of the Law, Matth 22. 35. Luke 10. 25.

d That conteined part of Iuly, and part of August.

e Of king Darius.

f Some take this for the name of a people, some for time or continuance, meaning, that the King wished him long life.

g Which remained as yet in Babylon, and had not returned with Zerubbabel.

h To examine who liued according to the law.

i Whereof thou art expert.

k As ye know best may serue to Gods glory.

commandement to all the treasurers which are beyond the Riuer, that whatsoeuer Ezra the Priest and Scribe of the Law of the God of heauen shall require of you, that it be done incontinently,

22 Vnto an hundreth talents of siluer, vnto an hundreth ‡ measures of wheat, and vnto an hundreth baths of wine, and vnto an hundreth [m] baths of oyle, and salt without writing.

23 Whatsoeuer is by the commandement of the God of heauen, let it be done speedily for the house of the God of heauen: for why should bee be wroth [n] against the Realme of the king and his children?

24 And we certifie you, that vpon any of the Priests, Leuites, singers, porters, Nethinims, or ministers of this house of God, there shall no gouernour lay vpon them toll, tribute nor custome.

25 And thou Ezra (after the wisdome of thy God, that is in thine hand) [o] set Iudges and arbiters, which may iudge all the people that is beyond the Riuer, euen all that know the Law of thy God, and teach yee them that know it not.

26 And whosoeuer will not doe the Law of thy God, and the kings law; let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 [p] Blessed bee the Lord God of our fathers, which so hath put in the kings heart, to beautifie the house of the Lord that is in Ierusalem,

28 And hath enclined mercy toward me, before the king and his counsellers, and before all the kings mighty Princes, and I was comforted by the hand of the Lord my God, which was vpon me, and I gathered the chiefe of Israel to goe vp with me.

1 Which was the riuer Euphrates, and they were beyond it in respect of Babylon.

‡ *Ebr. Corim.*

m Reade 1. Kin. 7.26. and 2. Chron. 2.10.

n This declareth that the feare of Gods iudgements caused him to vse this liberalitie, and not the loue that he bare to Gods glory, or affection to his people.

o He gaue Ezra full authoritie to restore all things according to the word of God, and to punish them that resisted and would not obey.

p Thus Ezra gaue God thanks for that he gaue him so good successe in his affaires by reason of the king.

CHAP. VIII.

1 The number of them that returned to Ierusalem with Ezra. 21 Hee causeth them to fast. 24 Hee admonisheth the Priests of their duetie. 31 What they did when they came to Ierusalem.

1. Esdr. 8.29.

THese are now the chiefe fathers of them, and the genealogie of them that came vp with mee from Babel, in the reigne of king [a] Artahshashte.

a Reade Chap. 7.1.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sonnes of Dauid, Hattush:

3 Of the sonnes of Shechania, of the sonnes of Pharosh, Zechariah, and with him the count of the males, an hundreth and fiftie.

4 Of the sonnes of ‖ Pahath Moab, Elihoenai, the sonne of Zerahiah, and with him two hundreth males.

‖ *Or, captaine of Moab.*

5 Of the sonnes of Shechaniah, the sonne of Iahaziel, and with him, three hundreth males.

6 And of the sonnes of Adin, Ebed the sonne of Ionathan, and with him fiftie males.

7 And of the sonnes of Elam, Ieshaiah, the sonne of Athaliah, and with him seuenty males.

8 And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, and with him fourescore males.

9 Of the sonnes of Ioab, Obadiah the sonne of Iehiel, and with him two hundreth and eighteene males.

10 And of the sonnes of Shelomith the sonne of Iosiphiah, and with him an hundreth and threescore males.

11 And of the sonnes of Bebai, Zechariah, the sonne of Bebai, and with him eight and twenty males.

12 And of the sonnes of Azgad, Iohanan the sonne of Hakkatan, and with him an hundreth and ten males.

13 And of the sonnes of Adonikam, that were the [b] last, whose names are these: Eliphelet, Ieiel and Shemaiah, and with them threescore males.

b That came to goe with Ezra.

14 And of the sonnes of Bigvai, Vthai, and Zabbud, and with them seuenty males.

15 And I gathered them to the [c] Riuer that goeth toward Ahaua, and there abode wee three dayes: then I viewed the people, and the Priests, and found there none of the sonnes of Leui.

c To that place of Euphrates, where Ahaua the Riuer entreth into it, looke 1. Esdras 8.41.

16 Therefore sent I to Eliezer, to Ariel, to Shemeiah, and to Elnathan, and to Iarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meshullam the chiefe, and to Iocharib, and to Elnathan, men of vnderstanding,

17 And I gaue them commandement, to Iddo the [d] chiefest at the place of Casiphia, and I told them the words that they should speake to Iddo, and to his brethren the Nethinims at the place of Casiphia, that they should cause the ministers of the house of our God to come vnto vs.

d He was the chiefest that taught there the Law of God vnto the Leuites.

‡ *Ebr. put words in their mouth*

18 So by the good hand of our God, which was vpon vs, they brought vs a man of vnderstanding of the sonnes of Mahali the sonne of Leui the sonne of Israel, and Sherebia with his sonnes and his brethren, euen eighteene.

19 Also Hashabiah, and with him Ieshaiah of the sonnes of Merari, with his brethren and their sonnes twentie.

20 And of the [e] Nethinims, whom Dauid had set, and the Princes for the seruice of the Leuites, two hundreth and twentie of the Nethinims, which all were named by name.

a Reade Chap. 2.43.

21 And there at the Riuer, by Ahaua, I proclaimed a fast, that wee might humble [f] our selues before our God, and seeke of him a right way for vs, and for our children, and for all our substance.

f He sheweth that the end of fasting is to humble the body to the spirit, which must proceed of the heart liuely touched, or else it is but hypocrisie.

22 For I was [g] ashamed to require of the king an armie and horsemen, to helpe vs against the enemie in the way, because we had spoken to the king, saying, The hand of our God is vpon all them that seeke him in goodnesse, but his power and his wrath is against all them that forsake him.

g He thought it better to commit himselfe to the protection of God, then by seeking these ordinary meanes to giue an occasion to others to thinke that he did doubt of Gods power.

23 So we fasted, and besought our God for this: and he was intreated of vs.

24 Then I separated twelue of the chiefe of the Priests, Sherebiah, and Hashabia, and ten of their brethren with them,

25 And weighed them the siluer and the gold, and the vessels, euen the offering of

the house of our God, which the king and his counsellers, and his princes, and all Israel that were present had offered.

26 And I weighed vnto their hand fiue hundred and fiftie [h] talents of siluer, and in siluer vessel, an hundreth talents, and in gold an hundreth talents:

27 And twenty basins of gold, of a thousand [i] drammes, and two vessels of shining brasse very good, and precious as gold.

28 ¶ And I said vnto them, Ye are consecrate vnto the Lord, and the vessels are consecrate, and the golde and the siluer are freely offered vnto the Lord God of your fathers.

29 Watch ye, and keepe them vntill yee weigh them before the chiefe Priests, and the Leuites, and the chiefe fathers of Israel in Ierusalem in the chambers of the house of the Lord.

30 So the Priests and the Leuites receiued the weight of the siluer and of the gold, and of the vessels to bring them to Ierusalem, vnto the house of our God.

31 ¶ Then we departed from the Riuer of Ahaua on the twelfth day of the first moneth, to goe vnto Ierusalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemie, and of such as layd [k] wait by the way.

32 And we came to Ierusalem, and abode there three dayes.

33 And on the fourth day was the siluer weighed, and the gold and the vessell in the house of our God by the hand of Meremoth the sonne of Uriah the Priest, and with him was Eleazar the sonne of Phinehas, and with them was Iosabad the sonne of Iesshua, and Noadiah the sonne of Binnui the [l] Leuites,

34 By number and by weight of euery one, and all the weight was written at the same time.

35 Also the children of the captiuitie, which were come out of captiuitie, offered burnt offerings vnto the God of Israel, twelue bullocks for all Israel, ninetie and fiue rammes, seuenty and seuen lambes, and twelue hee goates for sinne: all was a burnt offering of the Lord.

36 And they deliuered the kings commission vnto the kings officers, and to the captaines beyond the Riuer: and they promoted the people, and the house of God.

h Reade 1. King. 9.14.

i Reade Chap. 2.69.

k This declared that their iourney was full of danger, and yet God deliuered them according to their prayer.

l This was a token of a good conscience, and of his integritie, that he would haue witnesses of his fidelitie.

CHAP. IX.

1 *Ezra complaineth on the people that had turned themselues from God, and married with the Gentiles.* 5 *He prayeth vnto God.*

WHen* as these things were done, the rulers came to mee, saying. The people of Israel, and the Priests and the Leuites are not [a] separated from the people of the lands (as touching their abominations) to wit, of the Canaanites, the Hittites, the Perizzites, the Iebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they haue taken their daughters to themselues, and to their sonnes, and they haue mixed the holy seede with the people of the lands, and the hand of the [b] princes and rulers haue bene chiefe in this trespasse.

3 But when I heard this saying, I rent my clothes and my garment, and pluckt off the haire of mine head, and of my beard, and sate downe [c] astonied.

4 And there assembled vnto mee all that feared the wordes of the God of Israel, because of the transgression of them of the captiuitie. And I sate downe astonied vntil the * eueningsacrifice.

5 And at the eueningsacrifice I rose vp from mine heauinesse, and when I had rent my clothes and my garment, I fell vpon my knees, and spread out mine handes vnto the Lord my God,

6 And said, O my God, I am confounded and ashamed to lift vp mine eyes vnto thee, my God: for our iniquities are increased ouer [d] our head, and our trespasse is growen vp vnto [e] the heauen.

7 From the dayes of our fathers haue wee bene in a great trespasse vnto this day, and for our iniquities haue wee, our kings, and our priests bene deliuered into the hand of the kings of the lands, vnto the sword, vnto captiuitie, vnto a spoile, and into confusion of face, as appeareth this day.

8 And now for a little space, grace hath bene shewed from the Lord our God, in causing a remnant to escape, and in giuing vs a [f] nail in his holy place, that our God may light our eyes, and giue vs a little reuiuing in our seruitude.

9 For though we were bondmen, yet our God hath not forsaken vs in our bondage, but hath inclined mercy vnto vs in the sight of the Kings of Persia, to giue vs life, and to erect the house of our God, and to redresse the desolate places thereof, and to giue vs a wall in Iudah and in Ierusalem.

10 And now, our God, what shall we say after this? for we haue forsaken thy Commandements,

11 Which thou hast commanded by thy seruants the Prophets, saying, * The land whereunto ye go to possesse it, is an vncleane land, because of the filthinesse of the people of the lands, which by their abominations, and by their vncleannesse haue filled it from corner to corner.

12 Now therefore shall yee not giue your daughters vnto their sonnes, neither shall ye take their daughters vnto your sonnes, nor seeke their * peace nor wealth for euer, that yee may bee strong and eate the goodnesse of the land, and leaue it for an inheritance to your sonnes for euer.

13 And after all that is come vpon vs for our euill deeds, and for our great trespasses, (seeing that thou our God hast stayed vs from being beneath [g] for our iniquities, and hast giuen vs such deliuerance)

14 Should we returne to breake thy commandements, and ioyne in affinitie with the people of such abominations? wouldest not thou be angry toward vs till thou hadst consumed vs, so that there should be no remnant nor any escaping?

15 O Lord God of Israel, thou art iust, for we

1. *Esdras* 8.67.

a From the time they came home vnder Zerubbabel, vntil the cõming of Ezra, they had degenerate contrary to the Law of God, & married where it was not lawfull, Deut. 7.3.

b That is, the gouernours are the chiefe beginners thereof.

c As one doubting whether God would continue his benefits to ward vs, or else destroy this which he ha[d] begun.

Exod 29.39. *num.* 28. 3,4.

d That is, we are drowned in sinne.

e They so exceed that they cannot grow greater.

f In giuing vs a resting place. It is a similitude taken of them that remaine still in a place, which smite nailes to hang things vpon, Isa. 22.23.

Exod. 23.32. *and* 34.12,15, 16. *deut.* 7.23.

Deut. 23.6.

g Hast not vtterly cast vs downe, and destroyed vs for our sinnes, Deut. 28.13.

we haue bene [h] restrued to escape, as appeareth this day: behold, wee are before thee in our trespasse: therefore we cannot stand before thee because of it.

h He sheweth that God is iust in punishing his people, and yet merciful in reseruing a residue to whom he sheweth sauour.

CHAP. X.

1 *The people repent and turne, and put away their strange wiues.*

Whiles * Ezra prayed thus, and [a] confessed himselfe weeping, and falling downe before the house of God, there assembled vnto him of Israel a very great Congregation of men and women, and children: for the people wept with a great lamentation.

1. *Esdr.* 8. 90.

a He confessed his sinnes and the sinnes of the people.

2 Then Shechaniah the sonne of Iehiel one of the sonnes of Elam, answered, and sayd to Ezra, We haue trespassed against our God, and haue taken strange wiues of the people of the land, yet now there is [b] hope in Israel concerning this.

b Meaning, that God would receiue them to mercy.

3 Now therefore let vs make a couenant with our God, to put away [c] all the wiues, (and such as are borne of them) according to the counsell of the Lord, and of those that feare the commandements of our God, and let it be done according to the Law.

c Which are strangers & maried contrary to the law of God.

4 Arise; for the matter [d] belongeth vnto thee: we also will be with thee: be of comfort, and doe it.

d Because God hath giuen thee authoritie, and learning to perswade the people herein, and to command them.

5 ¶ Then arose Ezra, and caused the chiefe Priests, the Leuites, and all Israel to sweare, that they would doe according to this word. So they sware.

6 *And Ezra rose vp from before [e] house of God, and went into the chamber of Iohanan the sonne of Eliashib: hee went euen thither, but hee did eate neither bread, nor drinke water: for hee mourned because of the transgression of them of the captiuity.

1. *Esdr.* 9. 1.

e *Ebr. sonnes of the captiuitie.*

7 And they caused a proclamation to goe throughout Iuda and Ierusalem, vnto [f] all them of the captiuitie, that they should assemble themselues vnto Ierusalem.

8 And whosoeuer would not come within three dayes according to the counsell of the Princes and Elders, all his substance should be || forfeit, and hee should be separate from the Congregation of them of the captiuitie.

|| *Or, condemned.*

9 ¶ Then all the men of Iudah & Benjamin assembled themselues vnto Ierusalem within three dayes, which was the twentieth day of the [e] ninth moneth, and all the people sate in the streete of the house of God, trembling for this matter, and for the [f] raine.

e Which conteined part of Nouember and part of December.

f For the season was giuen to raine, and so the weather was more sharpe and colde, and also their conscience touched them.

10 And Ezra the Priest stood vp and said vnto them, Ye haue transgressed, and haue taken strange wiues, to [g] increase the trespasse of Israel.

g Ye haue laid one sinne vpon another.

11 Now therefore [h] giue praise vnto the Lord God of your fathers, and doe his will, and separate your selues from the people of the land, and from the strange wiues.

h Reade Iosh. 7. 19.

12 And all the Congregation answered, and sayd with a loud voyce, So will we doe according to thy words vnto vs.

13 But the people are many, and it is a rainie weather, and we are not able to stand without, neither is it the worke of one day or two: for we are many that haue offended in this thing.

14 Let our rulers stand therefore [i] before all the Congregation, and let al them which haue taken strange wiues in our cities, come at the time appointed, and with them the Elders of euery citie, and the Iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

i Let them be appointed to examine this matter.

15 Then were appointed Ionathan the sonne of Asahel, and Iahaziah the sonne of Tikuah ouer this matter; and Meshullam and Shabbethai the Leuites helped them.

16 And they of the captiuitie did so, and [k] departed, euen Ezra the Priest, and the men that were chiefe fathers to the familie of their fathers by name, & sate downe in the first day of the tenth moneth to examine the matter.

k They went to the chiefe cities to sit on this matter, which was three moneths in finishing.

17 And vntil the first day of the first moneth they were finishing the businesse with all the men that had taken strange wiues.

18 And of the sonnes of the Priests there were men found, that had taken strange wiues, to wit, of the sonnes of Iesshua, the sonne of Iozadak, and of his brethren, Maaseiah, Eliezer, and Iarib, and Gedaliah.

19 And they gaue [l] their handes that they would put away their wiues, and they that had trespassed, gaue a ramme for their trespasse.

l As a token that they would keepe promise and doe it.

20 And of the sonnes of Immer, Hanani, and Zebadiah.

21 And of the sonnes of Harim, Maaseiah, and Eliiah, and Shemaiah, and Iehiel and Ussiah.

22 And of the sonnes of Pashur, Elioenai, Maaseiah, Ismael, Nethaneel, Iozabad, and Elasah.

23 And of the Leuites, Iozabad, & Shimei, and Kelaiah (which is Kelitah) Pethahiah, Iudah, and Eliezer.

24 And of the singers, Eliashib. And of the porters, Shallum, and Telem, and Uri.

25 And of [m] Israel: of the sonnes of Parosh, Ramiah, and Iesiah, and Malchiah, and Miamin, and Eleazar, and Malchiiah, and Benaiah.

m Meaning, of the common people: for before he spake of the Priests and Leuites.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Ieremoth, and Eliah.

27 And of the sonnes of Zattu, Elioenai, Eliashib, Mattaniah, and Ierimoth, and Zabad, and Aziza.

28 And of the sonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

29 And of the sonnes of Bani, Meshullam, Malluch, & Adaiah, Iashub, and Sheal, Ieramoth.

30 And of the sonnes of || Pahath Moab, Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

|| *Or, the captaine of Moab.*

31 And of the sonnes of Harim, Eliezer, Ishiiah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, Shamariah.

33 Of the sonnes of Hashum, Mattenai, Mattattah, Zabad, Eliphelet, Ieremai, Manasseh, Shimei.

34 Of the sonnes of Bani, Maadai, Amram, and Uel,
35 Banaiah, Bediah, Chelluh,
36 Uaniah, Merimoth, Eliashib,
37 Mattaniah, Mattenai, and Iaasau,
38 And Banni, and Bennui, Shimei,
39 And Shelemiah, and Nathan, and Adaiah,
40 Machnadebai, Shashai, Sharai,
41 Azareel, and Shelemiah, Shemariah.
42 Shallum, Amariah, Ioseph.
43 Of the sonnes of Nebo, Ieiel, Mattithiah, Zabad, Zebina, Iadau, and Ioel, Benaiah.
44 All these had taken strange wiues: and among them were women that had [n] children.

n Which also were made illegitimate, because the mariage was vnlawfull.

Nehemiah.

THE ARGVMENT.

God doeth in all ages and at all times set vp worthy persons for the commoditie and profit of his Church, as now within the compasse of seuentie yeeres he raised vp diuers excellent men for the preseruation of his people, after their returne from Babylon: as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captaine to bring them home, and prouided that the Temple was builded: the second reformed their maners, and planted religion: and the third builded vp the walls, deliuered the people from oppression, and prouided that the Law of God was put in execution among them. He was a godly man and in great authoritie with the King, so that the King fauoured him greatly, and gaue him most ample letters for the accomplishment of all things which he could desire. This booke is also called of the Latines the second of Ezra, because he was the writer thereof.

CHAP. I.

4 Nehemiah bewaileth the calamitie of Ierusalem. 5 Hee confesseth the sinnes of the people, and prayeth God for them.

THe wordes of Nehemiah, the sonne of Hachaliah. In the moneth [a] Chisleu, in the twentieth yeere, as I was in the palace of Shushan,
2 Came Hanani one of my [b] brethren, hee and the men of Iudah: and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.
3 And they said vnto mee, The residue that are left of the captiuitie there in the [c] prouince, are in great affliction and in reproch, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.
4 And when I heard these words, I sate downe and wept, and mourned certaine dayes, and I fasted and prayed before the God of heauen,
5 And said, * O Lord God of heauen, the great and terrible God, that keepeth couenant and mercy for them that loue him, and obserue his Commandements,
6 I pray thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee dayly, day and night for the children of Israel thy seruants, and confesse the sinnes of the children of Israel, which we haue sinned against thee, both I and my fathers house haue sinned:
7 Wee haue ‡ grieuously sinned against thee, & haue not kept the commandements, nor the statutes, nor the iudgements which thou commandedst thy seruant Moses,
8 I beseech thee remember the word that thou commandedst thy seruant Moses, saying, Ye will transgresse, and I * will scatter you abroad among the people.
9 But if ye turne vnto me, and keepe my commandements, and doe them, * though your scattering were to the vttermost part of the heauen, yet will I gather you from thence, and will bring you vnto the place that I haue chosen to place my Name there.
10 Now these are thy seruants and thy people, whom thou hast redeemed by thy great power, and by thy mighty hand.
11 O Lord, I beseech thee, let thine eare now hearken to the prayer of thy seruant, and to the prayer of thy seruants who desire to [d] feare thy Name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of [e] this man: for I was the kings butler.

a Which conteineth part of Nouember, and part of December, and was their ninth moneth.
b A Iew as I was.
c Meaning, in Iudea.
Dan. 9. 4.
‡ Hebr. corrupted.
Deut. 29. 21, 28.
Deut. 30. 4.
d That is, to worship thee.
e To wit, the King Artahshashte.

CHAP. II.

1 After Nehemiah had obtained letters of Artaxerxes, 11 Hee came to Ierusalem, 17 And builded the walles.

NOw in the moneth [a] Nisan, in the twentieth yeere of King [b] Artahshashte, the wine stood before him, and I tooke vp the wine, and gaue it vnto the King. Now I was not before time sad in his presence.
2 And the king said vnto me, Why is thy countenance sad, seeing thou art not sicke? this is nothing but sorrow of heart. Then was I sore afraid.
3 And I said to the King, God saue the King for euer: why should not my countenance be sad, when the city and house of the sepulchres of my fathers lyeth waste, and the gates thereof are deuoured with fire?
4 And the King said vnto mee, For what thing doest thou require? Then I prayed [c] to the God of heauen.
5 And said vnto the King, If it please the King, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send me to Iudah vnto the citie of the sepulchres of my fathers, that I may build it.
6 And the king said vnto me, (the Queene also sitting by him) How long shall thy iourney bee? and when wilt thou come againe? So it pleased the king, and he sent mee, and I set him a time.
7 After, I said vnto the king, If it please the king, let them giue me letters to the captaines beyond the ‖ Riuer, that they may conuey me ouer, till I come into Iudah,

a Which was the first moneth of the yeere, and conteineth part of March and part of April.
b Who is also called Darius: reade Ezra 7. 1. and was the sonne of Hystaspis.
c I desired God in mine heart to prosper mine enterprise.
‖ Or, Euphrates.

8 And

8 And letters vnto Asaph the keeper of the || Kings parke, that he may giue me timber to build the gates of the palace (which appertained to the house) and for the walles of the citie, and for the house that I shall enter into. And the King gaue mee according to the [d] good hand of my God vpon me.

9 ¶ Then came I to the captaines beyond the riuer, and gaue them the kings letters. And the King had sent captaines of the army and horsemen with me.

10 But [e] Sanballat the Horonite, and Tobiah a seruant an Ammonite heard it, and it grieued the[e] sore, that there was come a man which sought the wealth of the children of Israel.

11 So I came to Ierusalem, and was there three dayes.

12 And I arose in the night, I, and a few men with mee: for I tolde no man what God had put in my heart to doe at Ierusalem, and there was not a beast with me, saue the beast whereon I rode.

13 And I went out by night by the gate of the valley, and came before the Dragon well, and to the dung port, and viewed the walles of Ierusalem, how they were broken downe, and the ports thereof deuoured with the fire.

14 Then I went forth vnto the gate of the || fountaine, vnto the kings fishpoole, and there was no roume for the beast that was vnder me, to passe.

15 Then went I vp in the night by the broke, and viewed the wall, and turned backe, and comming backe, I entred by the gate of the valley and returned.

16 And the rulers knew not waither I was gone, nor what I did, neither did I as yet tel it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I said vnto them, Yee see the misery that we are in, how Ierusalem lyeth waste, and the gates thereof are burnt with fire: come and let vs build the wall of Ierusalem, that we be no more a [f] reproch.

18 Then I told them of the hand of my God (which was good ouer mee) and also of the Kings wordes, that he had spoken vnto mee. And they sayde, Let vs rise, and build. So they [g] strengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the seruant an Ammonite, and [h] Geshem the Arabian heard it, they mocked vs, and despised vs, and saide, What a thing is this that ye doe? Will ye [i] rebell against the King?

20 Then answered I them, and sayde to them, The God of heauen, he will prosper vs, and wee his seruants will rise vp and build: but as for you, ye haue no portion nor right, nor [k] memoriall in Ierusalem.

|| Or, Paradise.
d As God moued me to aske, and as he gaue me good successe therein.
e These were great enemies to the Iewes, and laboured alwaies both by force and subtilty to ouercome them, and Tobiah, because his wife was a Ieweesse, had aduertisement euer of their affaires, and so wrought them great trouble.
|| Or, conduit.
f That is, contemned of other nations, as though God had forsaken vs.
g They were encouraged, and gaue themselues to doe well, and to trauel in this worthy enterprise.
h These were three chiefe gouernours under the King of Persia beyond Euphrates.
i Thus the wicked when they will burden the children of God, euer lay treason vnto their charge, both because it maketh them most odious to the world, and also stirreth the hatred of Princes most against them.
k Neither ye are of the number of the children of God (to whom he hath appointed this citie only) neither did any of your predecessors euer feare God.

CHAP. III.

The number of them that builded the walles.

THen arose Eliashib the high Priest with his brethren the Priests, and they built the sheepegate: they [a] repayred it, and set vp the dores thereof: euen vnto the towre of Meah repaired they it, and vnto the towre of Hananeel.

2 And next vnto him builded the men of Iericho, and beside him Zaccur the sonne of Imri.

3 But the fishport did the sonnes of Senaah build, which also layde the beames thereof, and set on the dores thereof, the locks thereof, and the barres thereof.

4 And next vnto them fortified Merimoth, the sonne of Vrriah, the sonne of Hakkoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshezabel: and next vnto them fortified Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them [b] put not their neckes to the worke of their lords.

6 And the gate of the * olde fishpoole fortified Iehoiadah the sonne of Paseah, and Meshullam the sonne of Besodaiah: they laide the beames thereof, and set on the doores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Iadon the Meronothite, men of Gibeon, and of Mispah, vnto the [c] throne of the Duke, which was beyond the Riuer.

8 Next vnto him fortified Vzziel the sonne of Harhaiah || of the goldsmithes: next vnto him also fortified Hananiah, the sonne of || Harakkham, and they repaired Ierusalem vnto the broad wall.

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Iedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Hattush, the sonne of Hashabniah.

11 Malchiah the sonne of Harim, and Hashub the sonne of Pahath Moab, fortified the second || portion, and the towre of the fornaces.

12 Next vnto him also fortified Shallum the sonne of Halloesh, the ruler of the halfe part of Ierusalem, he, and his daughters.

13 The valley gate fortified Hanum, and the inhabitants of Zanuah: they built it, and set on the doores thereof, the lockes thereof, and the barres thereof, euen a thousand cubites on the wall vnto the dung port.

14 But the dung port fortified Malchiah, the sonne of Rechab, the ruler of the fourth part of Beth-haccarem: hee built it, and set on the doores therof, the locks thereof, and the barres therof.

15 But the gate of the fountaine fortified Shallum, the sonne Col-hozeh, the ruler of the fourth part of Mispah: he builded it, and couered it, and set on the doores thereof, the lockes thereof, and the barres thereof, and the wall vnto the fishpoole of || Shelah by the kings garden, and vnto the steps that goe downe from the citie of Dauid.

16 After him fortified Nehemiah, the sonne of Azbuk, the ruler of the halfe part of Beth-zur vntill the other side ouer against the

a In Ebrewe, they sanctified it, that is, they finished it, and so dedicated it to the Lord by prayer in desiring him to maintaine it.
b The rich and mighty would not obey them, which were appointed officers in this worke, neither would they helpe thereunto. *Isa. 22, 11.*
c Vnto the place where the Duke was wont to sit in iudgement, who gouerned the countrey in their absence.
|| Or, of Zorephim.
|| Or, of the Apothecaries.
|| Or, measure.
|| Or, Siloe.

the sepulchres of Dauid, and to the fishpoole that was repaired, and vnto the house of the mightie.

17 After him fortified the Leuites, Rehum the sonne of Bani, and next vnto him fortified Hashabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren: Bauai the sonne of Henadad the ruler of the halfe part of Keilah:

19 And next vnto him fortified Ezer, the sonne of Iesbua the ruler of Mizpah, the other portion ouer against the going vp to the [d] corner of the armour.

20 After him was earnest Baruch the sonne of Zacchai, and fortified another portion from the corner vnto the doore of the house of Eliashib the high Priest.

21 After him fortified Meremoth, the sonne of Uriiah, the sonne of Hakkoz, another portion from the doore of the house of Eliashib, euen as long as the house of Eliashib extended.

22 After him also fortified the Priestes, the men of [e] the plaine.

23 After them fortified Beniamin, and Hashub ouer against their house: after him fortified Azariah the sonne of Maasciah, the sonne of Ananiah, by his house.

24 After him fortified Binnui, the sonne of Henadad another portion, from the house of Azariah vnto the turning and vnto the corner.

25 Paal, the sonne of Uzai, from ouer against the corner, and the high tower that lieth out from the Kings house, which is beside the court of the prison. After him Pedaiah, the sonne of Parosh.

26 And the [f] Nethinims that dwelt in the fortresse vnto the place ouer against the water gate, Eastward, and to the tower that lieth out.

27 After him fortified the Tekoites another portion ouer against the great tower, that lieth out, euen vnto the wall of the fortresse.

28 From aboue the horsegate foorth fortified the Priests, euery one ouer against his house.

29 After them fortified Zadok the sonne of Immer ouer against his house: and after him fortified Shemaiah, the sonne of Shechaniah the keeper of the East gate.

30 After him fortified Hananiah, the sonne of Shelemiah, and Hanun, the sonne of Zalaph, the [g] sixt, another portion: after him fortified Meshullam, the sonne of Berechiah ouer against his chamber.

31 After him fortified Malchiah the goldsmiths sonne, vntill the house of the Nethinims, and of the merchants ouer against the gate [h] Miphkad, and to the chamber in the corner.

32 And betweene the chamber of the corner vnto the sheepegate, fortified the goldsmiths and the merchants.

d Where the weapons and armour of the citie lay.

e Which dwelt in the plaine countrey by Iorden and Iericho.

f Reade Ezra Chap. 2. 43.

g Meaning the sixt of his sons.

h Which was the place of iudgement, or execution.

CHAP. IIII.

1 The building of Ierusalem is hindered. 15 But God breaketh their enterprise. 17 The Iewes build with one hand, and hold their weapons in the other.

BUt when Sanballat heard that we builded the wall, then was he wroth and sore grieued, and mocked the Iewes,

2 And said before his [a] brethren and the armie of Samaria, thus he said, What doe these [b] weake Iewes? will they fortifie themselues? will they sacrifice? will they finish it in a day? will they make the stones whole againe out of the heapes of dust, seeing they are burnt?

3 And Tobiah the Ammonite was beside him, and said, Although they build, yet if a fore goe vp, he shall euen breake downe their stonie wall.

4 [c] Heare, O our God, (for we are despised) and turne their shame vpon their owne head, and giue them vnto a pray [d] in the land of their captiuitie,

5 And couer not their [e] iniquitie, neither let their sinne be put out in thy presence: for they haue prouoked vs before the builders.

6 So we built the wall, and all the wall was ioyned vnto the ‖ halfe thereof, and the heart of the people was to worke.

7 ¶ But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodims heard that the walles of Ierusalem were repaired, (for the breaches began to be stopped) then they were very wroth,

8 And conspired all together to come and to fight against Ierusalem, and to ‡ hinder them.

9 Then we prayed vnto our God, and set wathmen by them day & night, because of them.

10 And Iudah said, The strength of the bearers is weakened, and there is much earth, so that wee are not able to build the wall.

11 Also our aduersaries had said, They shall not know, neither see, till we come into the middes of them, and slay them, and cause the worke to cease.

12 But when the Iewes (which dwelt beside them) came, they told vs [f] ten times, [g] From all places whence yee shall returne, they will be vpon vs.

13 Therefore set I in the lower places behind the wall vpon the tops of the stones, and placed the people by their families with their swords, their speares and their bowes.

14 Then I beheld, and rose vp, and said vnto the Princes, and to the rulers, and to the rest of the people, Be not afraid of them: [h] remember the great Lord and fearefull, and fight for your brethren, your sonnes, and your daughters, your wives, and your houses.

15 And when our enemies heard that it was knowen vnto vs, then God brought their counsell to nought, and wee turned all againe to the wall, euery one vnto his worke.

16 And from that day, halfe of the yong men did the labour, and the other halfe part of them held the speares, and shields, and bowes, and habergins: and the rulers stood [i] behind all the house of Iudah.

17 They that builded on the wall, & they that

a Of his companions that dwelt in Samaria.

b Thus the wicked, that consider not ye Gods power is euer in a readines for the defence of his, mocke them as though they were weake and feeble.

c This is the remedie that the children of God haue against the derision and threatnings of their enemies: to flee to God by prayer.

d Let them be spoiled and led away captiue.

e Let thy plagues declare to the world, that they set themselues against thee, and against thy Church: thus he prayeth, only hauing respect to Gods glory, and not for any priuate affection or grudge.

‖ *Or, halfe height.*

‡ *Ebr. make to stay, meaning, the people.*

f That is, oftentimes.

g They which brought the tidings, said thus, When you leaue your worke, and goe either to ex or to rest, your enemies will assaile you.

h Who is euer at hand to deliuer his out of danger, and therefore seeing they should fight for the maintenance of Gods glory and for the preseruation of their owne liues and of theirs, he encourageth them to play the valiant men.

i To ouersee them and to encourage them to their worke.

that bare burdens, and they that laded, did the worke with one hand, and with the other held the sword.

18 For euery one of the builders had his sword girt on his loynes, and so builded: and he that blew the trumpet was beside me.

19 Then sayd I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and we are separated vpon the wall, one farre from another.

20 In what place therefore yee heare the sound of the trumpet, [k] resort ye thither vnto vs: our God shall fight for vs.

21 So we laboured in the worke, and halfe of them held the speares from the appearing of the morning, till the starres came forth

22 And at the same time sayd I vnto the people. Let euery one with his seruant lodge within Ierusalem, that they may be a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my seruants, nor the men of ẏ ward, (which followed mee) none of vs did put off our clothes, saue euery one put them off [l] for washing.

k Meaning to resist their enemies, if neede required.

l That is, when they purified themselues, or else when they washed their clothes.

CHAP. V.

1 The people are oppressed and in necessitie. 6 Nehemiah remedieth it. 14 He tooke not the portion of others that had ruled before, lest hee should grieue the people.

NOw there was a great crie of the people and of their wiues [a] against their brethren the Iewes.

2 For there were that said, We, our sons and our daughters are many, therefore we take vp [b] corne, that wee may eate and liue.

3 And there were that sayd, Wee must gage our lands, and our vineyards, and our houses, and take vp corne for the famine.

4 There were also that sayd, We haue borowed money for the kings [c] tribute vpon our lands and our vineyards.

5 And now our flesh is as [d] the flesh of our brethren, and our sonnes as their sonnes and loe, we bring into subiection our sonnes, and our daughters, as seruants, and there be of our daughters now in subiection, and there is no power [e] in our hands: for other men haue our lands and our vineyards.

6 Then was I very angry when I heard their cry and these words.

7 And I thought in my minde, and I rebuked the Princes, and the rulers, and sayd vnto them, You lay [f] burdens euery one vpon his brethren: and I set a great [g] assembly against them,

8 And I sayd vnto them, We (according to our ability) haue redeemed our brethren the Iewes, which were solde vnto the heathen: and will you sell your brethren againe, or shall they [h] be solde vnto vs? Then held they their peace, and could not answere.

a Against the rich which oppressed them.

b This is the complaint of the people, shewing to what extremitie they were brought vnto.

c To pay our tribute to the King of the Persians, which was exacted yeerely of vs.

d By nature the rich is no better then the poore.

e We are not able to redeeme them, but for pouertie are constrained to hire them to others.

f You presse them with vsurie, and seeke how to bring all things into your hands.

g Both because they should be moued with pitie seeing how many were by them oppreſt, and also heare the iudgement of others, which should be as it were witnesses of their dealing toward their brethren.

h Seeing God hath once deliuered them from the bondage of the heathen, shall wee make them our slaues?

9 I [i] sayd also, That which yee doe, is not good. Ought ye not to walke in the feare of our God, for the [k] reproch of the heathen our enemies?

10 For euen I, my brethren, and my seruants doe lend them money and corne: I pray you, let vs leaue off this ‖ burden.

11 Restore, I pray you, vnto them this day their landes, their vineyardes, their oliues and their houses, and remit the hundreth part of the siluer and of the corne, of the wine, and of the oyle [l] that yee exact of them.

12 Then said they, We wil restore it, and will noe require it of them: wee will doe as thou hast sayd. Then I called the Priests, and caused them to sweare that they should doe according to this promise.

13 So I shooke my lap, and said, So let God shake out euery man that will not performe this promise, from his house, and from his labour: euen thus let him be shaken out and emptied. And all the congregation said, Amen, and praised the Lord: and the people did according to this promise.

14 And from the time that the king gaue mee charge to be gouernour in the land of Iudah from the twentieth yeere, euen vnto the two and thirtieth yeere of king Artahshashte, that is, twelue yeere, I, and my brethren haue not eaten the [m] bread of the gouernour.

15 For the former gouernours that were before mee, had beene chargeable vnto the people, and had taken of them bread and wine, beside fourtie shekels of siluer: yea, and their seruants bare rule ouer the people, but so did not I, because of the feare of God.

16 But rather I fortified a portion in the worke of this wall, and wee bought no land, and all my seruaunts came thither together vnto the worke.

17 Moreouer, there were at my table an hundred and fiftie of the Iewes, and rulers which came vnto vs from among the heathen that are about vs.

18 And there was prepared dayly an oxe and sixe chosen sheepe, and birds were prepared for me, and ‖ within ten dayes wine for all [n] in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.

19 Remember mee, O my God, in goodnesse, according vnto all that I haue done for this people.

i Meaning, Nehemiah.

k Who by this occasion will blaspheme the Name of God, seeing that our actes are no better then theirs.

‖ *Or, vsurie.*

l Which ye take of them for the lone.

m I receiued not that portion and diet, which the gouernours that were before me, exacted: wherein he declareth that he rather sought the wealth of the people, then his owne commoditie.

‖ *Or, once in ten dayes.*

n Whereas at other times they had by measure, at this time they had most liberally.

CHAP. VI.

8 Nehemiah answereth with great wisedome and zeale to his aduersarie. 11 Hee is not discouraged by the false prophets.

AND when Sanballat and Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had built the wall, and that there were no more [a] breaches therein (though at that time I had not set vp the doores vpon the gates.)

2 Then sent Sanballat and Geshem vnto me, saying, Come thou that wee may meete together in the villages in the plaine of

a That is, that they were ioyned together, as Chap.4.6.

of Dno: and they thought to doe me euill.

3 Therefore I sent messengers vnto them, saying, I haue a great worke to doe, and I cannot come downe: [b] Why should the worke cease, whiles I leaue it, and come downe to you?

4 Yet they sent vnto mee foure times after this sort. And I answered them after the same maner.

5 Then sent Sanballat his seruant after this sort vnto me the fift time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and ‖ Gashmu hath laid it, that thou and the Iewes thinke to rebell, for the which cause thou buildest the wall, and thou wilt bee their king according to these [c] words.

7 Thou hast also ordeined [d] the Prophets to preach of thee at Ierusalem, saying, There is a King in Iudah: and now according to these words it shal come to the Kings eares: come now therefore, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done according to these words that thou sayest: for thou fainest them of thine owne heart.

9 For all they afrayed vs, saying, Their hands shall bee weakened from the worke, and it shall not bee done: now therefore ‡ incourage thou me.

10 ¶ And I came to the house of Shemaiah, the sonne of Delaiah the sonne of Mehetabeel, and hee was [e] shut vp, and hee sayd, Let vs come together into the House of God in the middes of the Temple, and shut the dores of the Temple: for they will come to slay thee: yea in the night will they come to kill thee.

11 Then I said, [f] Should such a man as I, flee? Who is hee, being as I am, that would goe into the Temple to liue? I will not goe in.

12 And loe, I perceiued, that God had not sent him, but that hee pronounced this prophecie against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I might bee afraid, and doe thus, and sinne, and that they might haue an euill report that they might reproch me.

14 My God, remember thou Tobiah and Sanballat according vnto these their works, and Noadiah the [g] Prophetesse also, and the rest of the prophets that would haue put me in feare.

15 ¶ Notwithstanding the wall was finished on the fiue and twentieth day of [h] Elul, in two and [i] fifty dayes.

16 And when all our enemies heard thereof, euen all the heathen that were about vs, they were afraid, and their courage failed them: for they knew that this worke was wrought by our God.

17 And in these dayes were there many of the Princes of Iudah, whose [k] letters went vnto Tobiah, and those of Tobiah came vnto them.

18 For there were many in Iudah, that were sworne vnto him: for hee was the sonne in law of Shechaniah, the sonne of Arah: and his sonne Iehonathan had the daughter of Meshullam the sonne of Berechiah.

19 Yea, they spake in his praise before me, and tolde him my wordes, and Tobiah sent letters to put mee in feare.

b Meaning, that if I e should obey their request, the work which God had appointed, should cease: shewing hereby that we should not commit our selues to the hands of the wicked.

‖ *Or, Geshem.*

c As the same goeth.

d Thou hast bribed, and set vp false prophets to make thy selfe King, and so to defraud the King of Persia of that subiection, which you owe vnto him.

‡ *Ebr. strengthen thou mine hand.*

e As though hee would be secret, to the intent that he might pray vnto God with greater libertie, and receiue some reuelation which in him was but hypocrisie.

f He doubted not but God was able to preserue him and knew that if he had obeyed this counsell, hee should haue discouraged all the people: thus God giueth power to his to resist false prophesies, though they seeme to haue neuer so great probability.

g Very griefe caused him to pray against such which vnder the pretence of being the ministers of God, were aduersaries to his glory, and went about to ouerthrow his Church, declaring also hereby, that where there is one true minister of God, the deuill hath a great sort of hirelings.

h Which was the sixt moneth, and conteined part of August, and part of September.

i After that I had sent Sanballat his answere.

k Thus the Church of God hath euermore enemies within it selfe, which are more dangerous, then the outward & professed enemie.

CHAP. VII.

1 After the wall once builded, is the watch appointed. 6 They that returned from the captiuitie are numbred.

NOw * when the wall was builded, and I had set vp the dores, and the porters and the singers and the Leuites were appointed, *Ecclus. 49. 13.*

2 Then I commaunded my brother Hanani and Hananiah the prince of the palace in Ierusalem (for he was doubtlesse a faithfull man, and feared God aboue many.)

3 And I sayd vnto them, Let not the gates of Ierusalem bee opened, vntill the heate of the sunne: and while [a] they stand by, let them shut the doores, and ‡ make them fast: and I appointed wards of the inhabitants of Ierusalem, euery one in his ward, and euery one ouer against his house.

4 Now the city was large and great, but the people were few therein, and the houses were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people to count their genealogies: and I found a booke of the genealogie of them, * which came vp at the first, and found written theren, *Ezra 2. 2.*

6 These are the [b] sonnes of the prouince that came vp from the captiuitie that was caried away (whom Nebuchad-nezzar king of Babel had caried away) and they returned to Ierusalem and to Iudah euery one vnto his citie.

7 They which came with Zerubbabel Ieshua, Nehemia, [c] Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Biguai, Nehum, Baanah. This is the number of the men of the people of Israel.

8 The sonnes of Parosh, two thousand, an hundreth seuentie and two.

9 The sonnes of Shephatiah, three hundreth seuentie and two.

10 The sonnes of Arah, six hundreth fiftie and two.

11 The sonnes of ‖ Pahath Moab of the sonnes of Ieshua, and Ioab, two thousand, eight hundreth and eighteene.

12 The sonnes of Elam, a thousand, two hundreth fiftie and foure.

13 The sonnes of Zattu, eight hundreth, and fiue and fortie.

14 The sonnes of Zacchai, seuen hundred and threescore.

15 The sonnes of Binnui, fiue hundreth and eight and fourty.

16 The sonnes of Bebai, six hundred and eight

a To wit, they that are mentioned, verse 2.

† *Ebr. hold them, meaning, till the barres were put in.*

b That is, the inhabitants of Iudah.

c Azariah in Ezra is called Seraiah: and Raamiah, Reeliah, Chap. 2. 2.

‖ *Or, the captaine of Moab.*

eight and twenty.
17 The sonnes of Azgad, two thousand three hundred and two and twentie.
18 The sonnes of Adonikam, sixe hundred threescore and seuen.
19 The sonnes of Biguai, two thousand threescore and seuen.
20 The sonnes of Adin, sixe hundred and fiue and fiftie.
21 The sonnes of Ater of Hizkiah, ninety and eight.
22 The sonnes of Hashum, three hundred and eight and twenty.
23 The sonnes of Bezai, three hundreth and foure and twenty.
24 The sonnes of Hariph, an hundreth and twelue.
25 The [d] sonnes of Gibeon, ninetie and fiue.
26 The men of Beth-lehem & Netophah, an hundred fourescore and eight.
27 The men of Anathoth, an hundred and eight and twenty.
28 The men of Beth-asmaueth, two and fortie.
29 The men of Kiriath-iearim, Chephirah, and Beeroth, seuen hundred and three and fortie.
30 The men of Ramah and Gaba, sixe hundred and one and twenty.
31 The men of Michmas, an hundreth and two and twenty.
32 The men of Beth-el and Ai, an hundred and three and twenty.
33 The men [e] of the other Nebo, two and fiftie.
34 The sonnes of the other Elam, a thousand two hundred and foure and fiftie.
35 The sonnes of Harim, three hundreth and twenty.
36 The sonnes of Iericho, three hundreth and fiue and fortie.
37 The sonnes of Lod-hadid and Ono, seuen hundred and one and twentie.
38 The sonnes of Senaah, three thousand nine hundred and thirtie.
39 The Priests: the sonnes of Iedaiah of the house of Iesbua, nine hundred seuentie and three.
40 The sons of Immer, a thousand and two and fiftie.
41 The sonnes of Pashur, a thousand two hundred and seuen and fortie.
42 The sonnes of Harim, a thousand and seuenteene.
43 ¶ The Leuites: the sonnes of Iesbua of Kadmiel, and of the sonnes of ‖ Hodiuah, seuentie and foure.
44 ¶ The singers: the children of Asaph, an hundred and eight and fortie.
45 The porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, an hundred and eight and thirtie.
46 ¶ The [f] Nethinims: the sonnes of Ziha, the sonnes of Hashupha, the sonnes of Tabaoth,
47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon,
48 The sonnes of Lebana, the sonnes of Hagaba, the sonnes of Shalmai,
49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gahar,
50 The sonnes of Reaiah, the sonnes of Rezin, the sonnes of Nekoda,
51 The sonnes of Gazam, the sonnes of Uzza, the sonnes of Paseah,
52 The sonnes of Besai, the sonnes of Meunim, the sonnes of Nephishesim,
53 The sonnes of Bakbuk, the sonnes of Hacupha, the sonnes of Harhur,
54 The sonnes of Bazlith, the sonnes of Mehida, the sonnes of Harsha,
55 The sonnes of Barkos, the sonnes of Sisera, the sonnes of Tamah,
56 The sonnes of Neziah, the sonnes of Hatipha,
57 The sonnes of Salomons seruants, the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perida,
58 The sonnes of Iaala, the sonnes of Darkon, the sonnes of Giddel,
59 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth of Zebaim, the sonnes of Amon.
60 All the Nethinims, and the sonnes of Salomons seruants were three hundreth ninetie and two.
61 ¶ And these came vp from Telmelah, Tel-haresha, Cherub, Addon, and Immer: but they could not shew their fathers house, nor their seede, or if they were of Israel.
62 The sonnes of Delaiah: the sonnes of Tobiah, the sons of Nekoda, sixe hundreth and two and fortie.
63 And of the Priests, the sonnes of Habaiah, the sonnes of Hakkoz, the sonnes of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.
64 These sought their writing of the genealogies, but it was not found: therefore they were put from the Priesthood.
65 And [g] the Tirshatha said vnto them, that they should not eate of the most holy, till there rose vp a Priest with * Urim and Thummim.
66 All the Congregation together, was two and fortie thousand, three hundred and threescore.
67 Besides their seruants and their maides, which were seuen thousand, three hundred and seuen and thirtie: and they had two hundred and fiue and forty singing men and singing women.
68 Their horses were seuen hundreth and sixe and thirtie, and their mules two hundred and fiue and fortie.
69 The Camels foure hundred and fiue and thirtie, and sixe thousand, seuen hundred and twentie asses.
70 And certaine of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treasure, a thousand [h] drammes of gold, fifty basins, fiue hundred and thirtie Priests garments.
71 And some of the chiefe fathers gaue vnto the treasure of the worke, twenty thousand drammes of gold, and two thousand and two hundred ‖ pieces of siluer.
72 And

d That is, the inhabitants of Gibeon.
e For there were two cities of this name.
‖ Or, Hodaiah.
f Reade Ezra 2.43.
g Meaning, Nehemiah: for Tirshatha in the Chalde tongue signifieth a butler.
Exod. 28.30.
h Reade Ezra 2.69.
‖ Or, mines.

72 And the rest of the people gaue twenty thousand drammes of golde, and two thousand pieces of siluer, and threescore & seuen Priests garments.

73 And the Priests and Leuites, and the porters and the singers and the rest of the people, and the Nethinims, and all Israel dwelt in their cities: and when the [i] seuenth moneth came, the children of Israel were in their cities.

i Which conteined part of September, and part of October.

CHAP. VIII.

2 Ezra gathereth together the people, and readeth to them the Law. 12 They reioyce in Israel for the knowledge of the word of God. 15 They keepe the feast of tabernacles or boothes.

AND all the people assembled themselues ‡ together in the street that was before the water gate, & they spake vnto Ezra the [a] Scribe, that he would bring the booke of the Law of Moses, which the Lord had commanded to Israel.

‡ Ebr. as one man.

a Read Ezra 7.6.

2 And Ezra the Priest brought the Law before the Congregation both of men and women, and of all that [b] could heare and vnderstand it, in the first day of the seuenth moneth.

b Which had age and discretion to vnderstand.

3 And he read therein in the street that was before the watergate (from the morning vntil the [c] midday) before men and women, and them that vnderstood it, and the eares of all the people hearkened vnto the booke of the Law.

c This declareth the great zeale that the people had to heare the word of God.

4 And Ezra the Scribe stoode vpon a pulpit of wood, which hee had made for the preaching, and beside him stood Mattithiah, and Shema, and Ananiah, and Uriiah, and Hilkiah, and Maaseiah on his right hand, and on his left hand Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5 And Ezra opened the booke before all the people: for hee was [d] aboue all the people: and when hee opened it, all the people stood vp.

d To the intent that his voyce might be the better heard.

6 And Ezra praised the Lord the great God, and all the people answered, Amen, Amen, with lifting vp their hands: and they bowed themselues, and worshipped the Lord with their faces toward the ground.

7 Also Iesshua, and Bani, and Sherebiah Jamin, Akkub, Shabbethai, Hodiiah, Maaseiah, Kelita, Azariah, Iozabad, Hanan, Pelaiah, and the Leuites caused the people to vnderstand the Law, and the people stood in their place.

8 And they read in the booke of the Law of God distinctly, and gaue the sense, and caused them to vnderstand the reading.

9 Then Nehemiah (which is Tirshatha and Ezra the Priest and Scribe, and the Leuites that instructed the people, said vnto all the people, This day is holy vnto the Lord your God: mourne not, neither weepe: for all the people [e] wept when they heard the words of the Law.

e In considering their offences against the Law. Therefore the Leuites doe not reproue them for mourning, but assure them of Gods mercies, forasmuch as they are repentant.

10 Hee said also vnto them, Goe, and eate of the fat, and drinke the sweete, and send part vnto them, for whom none is [f] prepared: for this day is holy vnto our Lord: be ye not sorie therefore: for the [g] ioy of the Lord is your strength.

f That is, remember the poore.

g Reioyce in the Lord, and hee will giue you strength.

11 And the Leuites made silence throughout all the people, saying, Hold your peace: for the day is holy, be not sad therefore.

12 Then all the people went to eat and to drinke, and to send away part, and to make great ioy, because they had vnderstood the words that they had taught them.

13 And on the second day, the chiefe fathers of all the people, the Priests and the Leuites were gathered vnto Ezra the Scribe, that he also might instruct them in the words of the Law.

14 And they found written in the Lawe (that the Lord had commanded by Moses) that the children of Israel should dwell in * boothes in the feast of the seuenth moneth,

Leuit. 23.34.

15 And that they should cause it to be declared and proclaimed in all their cities, and in Ierusalem, saying, Goe forth vnto the mount, and bring oliue branches, and pine branches, and branches of ‖ Myrtus, and palme branches, and branches of thick trees to make boothes, as it is written.

‖ Or, goodly branches, as Leuit. 23.40.

16 So the people went forth and brought them, and made them boothes, euery one vpon the [h] roofe of his house, & in their courts, and in the courts of the house of God, and in the street by the water gate, and in the street of the gate of Ephraim.

h For their houses were made flat aboue, read Deut. 22.8.

17 And all the congregation of them that were come againe out of the captiuitie, made boothes, and sate vnder the boothes: for since the [i] time of Iesshua the sonne of Nun vnto this day, had not the children of Israel done so, and there was very great ioy.

i Which was almost a thousand yeeres.

18 And hee read in the booke of the Law of God euery day, from the first day vnto the last day. And they kept the feast seuen dayes, and on the eight day a solemne assembly, according vnto the maner.

CHAP. IX.

1 The people repent, & forsake their strange wiues. 5 The Leuites exhort them to praise God, 6 Declaring his wonders, 26 And their ingratitude, 30 And Gods great mercies toward them.

IN the foure and twentieth day of this [a] moneth, the children of Israel were assembled with * fasting, and with sackcloth, and earth vpon them.

a Meaning, the seuenth.

1. Esdr. 9.4.

2 (And they that were of the seed of Israel were separated from all the ‡ strangers) and they stood and confessed their sinnes and the iniquities of their fathers.

‡ Ebr. strange children.

3 And they stood vp in their place and read in the booke of the law of the Lord their God foure times on the day, and they [b] confessed and worshipped the Lord their God foure times.

b They made confession of their sinnes and vsed prayers.

4 Then stood vp vpon the staires of the Leuites Iesshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cryed with a loud voyce vnto the Lord their God.

5 And the Leuites said, euen Iesshua and Kadmiel, Bani, Hashabniah, Sherebiah, Hodiiah, Shebaniah and Pethahiah, Stand vp, and praise the Lord your God, for

for euer and euer, and let them praise thy glorious Name, O God, which excelleth aboue all thanksgiuing and praise.

6 Thou art Lord alone: thou hast made heauen, and the heauen of all heauens, with all their hoste, the earth, and all things that are therein, the seas, and all that are in them, and thou preserueſt them all, and the hoste of the heauen worshippeth thee.

7 Thou art, O Lord, the God that hast chosen Abram, and broughtest him out of
Gen.11.31. * Ur in Caldea, * and madest his name A-
Gen.17.5. braham,

8 And foundest his heart faithfull be-
Gen.15.18. fore thee, * and madest a couenant with him, to giue vnto his seede the land of the Canaanites, Hittites, Amorites, and Perizzites, and Iebusites, and Girgashites, and hast perfoymed the words, because thou art iust.

Exod.3.7.and 14,10. 9 * Thou hast also considered the affliction of our fathers in Egypt, and heard their crie by the red sea,

10 And shewedst tokens and wonders vpon Pharaoh, and on all his seruants, and on all the people of his land: for thou knewest that they dealt proudly against them: therefore thou madest thee a name, as appeareth this day.

Exod.14.22. 11 * For thou didst breake vp the Sea before them, and they went thorow the middes of the sea on drie land, and those that pursued them, hast thou cast into the bottomes as a stone in the mighty waters:

Exod.13.21. 12 And * leddest them in the day with a pillar of a cloud, and in the night with a pillar of fire, to giue them light in the way that they went.

Exod.19.18,20. and 20.1. 13 * Thou camest down also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgements and true lawes, ordinances, and good commaundements,

14 And declaredst vnto them thine holy Sabbath, and commaundest them precepts, and ordinances, and lawes, by the hand of Moses thy seruant:

Exod.16.15. Exod.17.16. 15 * And gauest them bread from heauen for their hunger, * and broughtest forth water for them out of the rocke for their thirst: and * promisedst them, that they should goe in, and take possession of the land, for the
Deut.1.8. which thou hadst lift vp thine hand for to giue them.

16 But they & our fathers behaued themselues proudly, and hardened their necke, so that they hearkened not vnto thy commaundements,

17 But refused to obey, and would not remember thy marueilous workes that thou hadst done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou O God of mercies, gracious and full of compassion, of long suffering, and of great mercy, yet forsookest them not.

18 Moreouer, when they made them a molten calfe (and said, This is thy God that brought thee vp out of the land of Egypt) and committed great blasphemies,

19 Yet thou for thy great mercies forsookest them not in the wildernesse: * the pillar
Exod.13.22. of the cloud departed not from them by day
numb.14.14. to leade them the way, neither the pillar of
1.cor.10. fire by night, to shew them light, and the way
Deut.8.4. whereby they should goe.

20 Thou gauest also thy good Spirit to instruct them, and withheldest not thy MAN from their mouth, and gauest them water for their thirst.

21 Thou diddest also feede them fourtie yeeres in the wildernesse: they lacked nothing: * their clothes waxed not olde, and their feet [c] swelled not.

c Though the way was tedious and long.

22 And thou gauest them kingdomes and people, and [d] scatteredst them into corners: so they possessed * the land of Sihon and the land of the king of Heshbon, and the land of Og king of Bashan.

d Meaning, the heathen whom he droue out.
Numb.21.26.

23 And thou diddest multiply their children like the starres of the heauen, & broughtest them into the land, whereof thou hadst spoken vnto their fathers, that they should goe and possesse it.

24 So the children went in, and possessed the lande, and thou subduedst before them the inhabitants of the land, euen the Canaanites, and gauest them into their handes, with their kings and the people of the land, that they might doe with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses full of all goods, cisternes digged out, vineyards and olives, and trees for foode in abundance, and they did eate, and were filled, and became fat, and liued in pleasure through thy great goodnesse.

26 Yet they were disobedient, and rebelled against thee, and cast thy Law behinde their backes, and slew thy Prophets (which [e] protested among them to turne them vnto thee) and committed great blasphemies.

e Taking heauen and earth to witnesse, that God would destroy them, except they returned, as 2.Chron.24.19.

27 Therefore thou delliueredst them into the hand of their enemies that vexed them: yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them sauiours, who saued them out of the hand of their aduersaries.

28 But when they had [f] rest, they returned to doe euill before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion ouer them, yet when they conuerted and cryed vnto thee, thou heardest them from heauen, and delliueredst them according to thy great mercies many times,

f He declareth how Gods mercies euer contended with the wickednesse of the people, who euer in their prosperitie forgate God.
Leuit.18.5. ezek. 20.11. rom.10.5. galat.3.12.

29 And protestedst among them that thou mightest bring them againe vnto the Law: but they behaued themselues proudly, and hearkened not vnto thy commaundements, but sinned against thy iudgements (* which a man should do and liue in them) and [g] pulled away the shoulder, and were stiffnecked, and would not [h] heare.

g which is a similitude taken of oxen, that shrink at the yoke or burden, as Zec. 7.11.

30 Yet thou ‡ diddest forbeare them many yeeres, and protestedst among them by

h When thou diddest admonish them by thy Prophets.

‡ Ebr. thou diddest prolong vpon them many yeeres.

thy

thy Spirit, euen by the hand of the Prophets but they would not heare: therefore gauest thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou hast not consumed them: neither forsaken them: for thou art a gracious and merciful God.

32 Now therefore our God, * thou great God, mighty and terrible, that keepest couenant, and * mercy, let not all the affliction that hath come vnto vs, seeme a little before thee, that is, to our Kings, to our Princes, and to our Priests, & to our Prophets, and to our Fathers, and to all the people, since the time of the Kings of [i] Asshur vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou [k] hast dealt truely, but we haue done wickedly.

34 And our Kings and our Princes, our Priests and our Fathers haue not done thy Lawe: nor regarded thy commandements nor thy protestations, wherewith thou hast [l] protested among them.

35 And they haue not serued thee in their Kingdome, and in thy great goodnesse that thou shewedst vnto them, and in the large and fat land which thou diddest set before them, and haue not conuerted from their euill workes.

36 Behold, we are seruants this day, and the land that thou gauest vnto our Fathers, to eate the [m] fruite thereof, and the goodnesse thereof, behold, we are seruants therein.

37 And it yeeldeth much fruit vnto the kings whom thou hast set ouer vs, because of our sinnes: and they haue dominion ouer our bodies, and ouer our cattel at their pleasure. and we are in great affliction.

38 Now because of all this wee make [n] a sure couenant, and write it, and our princes, our Leuites and our Priests seale vnto it.

Exod. 34.6,7.

Psal. 143.1,2.

1 By whom we were led away into captiuitie, and haue been appointed to be slaine, as Ester 3. 13.

k Hee confesseth that all these things came to them iustly for their sins, but hee appealeth from Gods iustice to his mercies.

l That thou wouldest destroy them, except they would returne to thee, as verse 26.

m That is, to bee the Lords therof.

n Thus by affliction they promise to keepe Gods commandements, whereunto they could not be brought by Gods great benefits.

CHAP. X.

1 *The names of them that sealid the couenant betweene God and the people.*

NOw they that sealed were Nehemiah the || Tirshatha the sonne of Hachaliah, and Zidkiiah,

2 Seraiah, Azariah, Ieremiah,
3 Pashur, Amariah, Malchia,
4 Hattush, Shebaniah, Mallnch,
5 Harim, Merimoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abiiah, Miamin,
8 Maaziah, Bilgai, Shemaiah: these are [a] the Priests.

9 ¶ And the Leuites: Iesshua the sonne of Azaniah, Binnui, of the sonnes of Henadad, Kadmiel.

10 And their brethren, Shebaniah, Hodiiah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Serebiah, Shebaniah,
13 Hodiah, Bani, Beninu,

14 ¶ The chiefe of the people were Parosh, || Pahath, Moab, Elam, Zattu, Bani,
15 Bunni, Azgad, Bebai,
16 Adoniah, Biguai, Adin,
17 Ater, Hizkiiah, Azzur.

||Or, butler.

a Which subscribed to keepe the promise.

||Or, captine of Moab.

18 Hodiah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Iaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahiiah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 And the rest of the people, the Priests, the Leuites, the Porters, the Singers, the [b] Nethinims, and all that were [c] separated from the people of the lands vnto the Law of God, their wiues, their sonnes, and their daughters, all that could vnderstand.

29 The chiefe of them [d] receiued it for their brethren, & they came to the [e] curse and to the othe to walke in Gods Lawe, which was giuen by Moses the seruant of God, to obserue and doe all the commandements of the Lord our God, and his iudgements, and his statutes:

30 And that wee would not giue our daughters to the people of the land, neither take their daughters for our sonnes.

31 And if the people of the land brought ware on the Sabbath, or any victuals to sell, [f] that wee should not take it of them on the Sabbath, and on the holy dayes: * and that we should let the seuenth yeere bee free, and the debts of euery ‡ person.

32 And wee made statutes for our selues to giue by the yeere, the third part of a shekel for the seruice of the house of our God.

33 For the [g] shewbread, and for the dayly offring, and for the daily burnt offering, the Sabbaths, the new moones, for the solemne feasts, and for the things that were sanctified, and for the sinne offerings to make an atonement for Israel, and for all the worke of the house of our God.

34 Wee cast also lots for the offering of the wood, euen the Priests, the Leuites and the people, to bring it into the house of our God. || by the house of our fathers, yeerely at the times appointed, to burne it vpon the altar of the Lord our God, as it is written in the Law,

35 And to bring the first fruits of our land, and the first of al the fruits of all trees, yeere by yeere into the house of the Lord,

36 And the first borne of our sonnes and of our cattell, as it is [h] written in the Law, and the first borne of our bullockes and of our sheepe, to bring it into the house of our God, vnto the Priests that minister in the house of our God,

37 And that wee should bring the first fruit of our dough, and our offerings, and the fruit of euery tree, of wine, and of oyle, vnto the Priests, to the chambers of the house of our God: and the tithes of our land vnto the Leuites, that the Leuites might haue the tithes in all the cities of our [i] trauaile.

38 And the Priest, the sonne of Aaron, shall bee with the Leuites, when the Leuites take tithes, and the Leuites shall * bring vp the tenth part of the tithes vnto the House of our God vnto the chambers of the

b Reade Ezra 2.43.

c Which being idolaters, forsooke their wickednesse, and gaue themselues to serue God.

d They made the othe in the name of the whole multitude.

e Whereunto they gaue themselues, if they brake the Law, as Deut 28.15.

f Which notwithstanding they brake soone after, as Chap. 13.15.

Leuit. 25.4.

deut. 15.1.

‡ *Ebr. hand.*

g This declareth wherefore they gaue this third part of the shekel, which was besides the halfe shekel, that they were bound to pay. Exod. 30.13

|| *Or, into the house of.*

h By this rehearsall is meant that there was no part nor ceremonie in the Law, whereunto they did not binde themselues by couenant.

i Wheresoeuer we laboured, or trauailed, there the tithes were due vnto the Lord both by the Law, and according to the oath and couenant that we made.

Numb. 18.26.

the treasure house.

39 For the children of Israel, & the children of Leui shall bring vp the offerings of the corne, of the wine, and of the oyle, vnto the chambers: and there shalbe the vessels of the Sanctuary, and the Priests that minister, and the porters, and the singers, and [k] we will not forsake the house of our God.

k We will not leaue it destitute of that, that shall be necessary for it.

CHAP. XI.

1 Who dwelled in Ierusalem after it was builded, 21 And who in the cities of Iudah.

AND the rulers of the people dwelt in Ierusalem: the other people also cast lots, [a] to bring one out of tenne, to dwell in Ierusalem the holy citie, and nine parts to bee in the cities.

a Because their enemies dwelt round about them, they prouided that it might be replenished with men, and vsed this policie, because there were few that offered themselues willingly.

2 And the people thanked all the men that were willing to dwell in Ierusalem.

3 These now are the chiefe of the prouince, that dwelt in Ierusalem. but in the cities of Iudah, euery one dwelt in his owne possession in their cities of Israel, the Priests and the Leuites and the Nethinims, and the sonnes of Salomons seruants.

4 And in Ierusalem dwelt certaine of the children of Iudah, & of the children of Benjamin. Of the sonnes of Iudah, Athaiah, the sonne of Vziiah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephatiah, the sonne of Mahaleel of the sonnes of [b] Perez.

b Which came of Perez the sonne of Iudah.

5 And Maaseiah the sonne of Baruch, the sonne of Col-hozeh, the sonne of Hazaiah, the sonne of Adaiah, the sonne of Ioiarib, the sonne of Zechariah, the sonne ‖ of Shiloni.

‖ Or, of a Shilonite.

6 All the sonnes of Perez that dwelt at Ierusalem, were foure hundreth threescore and eight valiant men.

7 These also are the sonnes of Benjamin, Sallu the sonne of Meshullam, the sonne of Ioed, the sonne of Pedaiah, the sonne of Kolaiah, the sonne of Maaseiah, the sonne of Ithiel, the sonne of Iesaiah.

8 And after him Gabai, Sallai, nine hundred and twenty and eight.

9 And Ioel the sonne of Zichri was gouernour ouer them: and Iudah the sonne of Senuah, was the second ouer the citie.

10 Of the Priests, Iedaiah, the sonne of Ioiarib, Iachin.

11 Seraiah the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub [c] was chiefe of the house of God.

c That is, was the hie Priest.

12 And their brethren [d] that did the worke in the Temple, were eight hundreth twentie and two: and Adaiah the sonne of Ieroham, the sonne of Pelaliah, the sonne of Amzi, the sonne of Zechariah the sonne of Pashur, the sonne of Malchiah:

d That serued and ministred in the Temple.

13 And his brethren, chiefe of the fathers two hundreth and two and fourtie: and Amashsai, the sonne of Azareel, the sonne of Ahazai, the sonne Meshillemoth, the sonne of Immer:

14 And their brethren, valiant men, an hundreth & eight and twenty: and their ouerseer was Zabdiel the sonne ‖ of Hagedolim.

‖ Or, of one of the great men.

15 And of the Leuites, Shemaiah the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah, the sonne of Bunni.

16 And Shabbethai, and Iozabad of the chiefe of the Leuites were ouer the workes of the house of God without.

17 And Mattaniah the sonne of Micha, the sonne of Zabdi, the son of Asaph was the chiefe to [e] begin the thanksgiuing and prayer: and Backbukiah the second of his brethren and Abda the sonne of Shammua, the sonne of Galal, the sonne of Ieduthun.

e That is, he began the Psalme, and was the Chaunter.

18 All the Leuites in the holy citie were two hundreth fourescore and foure.

19 And the porters Akkub, Talmon and their brethren that kept the [f] gates, were an hundreth twenty and two.

f Meaning, of the Temple.

20 And the [g] residue of Israel of the Priests, and of the Leuites dwelt in all the cities of Iudah, euery one in his inheritance.

g Of them which dwelt not in Ierusalem.

21 And the Nethinims dwelt in the ‖ fortresse, and Ziha, and Gispa was ouer the Nethinims.

‖ Or, Ophel.

22 And the ouerseer of the Leuites in Ierusalem was Vzzi the sonne of Bani, the son of Asabiah, the sonne of Mattaniah, the son of Micha: of the sonnes of Asaph singers were ouer the worke of the house of God.

23 For it was the kings commandement concerning them, that faithfull prouision should be for the singers euery day.

24 And Pethahiah the son of Meshezabeel, of the sonnes of Zerah, the sonne of Iudah [h] was at the Kings hand in all matters concerning the people.

h Was chiefe about the king for all his affaires.

25 And in the villages in their lands, some of the children of Iudah dwelt in Kiriath-arba, and in the villages thereof, and in Dibon. and in the villages thereof, and in Iekabzeel, and in the villages thereof.

26 And in Iesua, and in Molada, and in Beth-palet,

27 And in Hazer-shual, and in Ber-sheba, and in the villages thereof.

28 And in Ziklag, and in Mechonah, and in the villages thereof.

29 And in En-rimmon, and in Zareah, and in Iarmuth.

30 Zanoah, Adullam, & in their villages, in Lachish, & in the fields thereof, at Azekah, and in the villages thereof: and they dwelt from Beersheba vnto the valley of Hinnom.

31 And the sonnes of Benjamin from Geba, in Michmash, and Aia, and Beth-el, and in the villages thereof.

32 Anathoth, Nob, Ananiah.

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, & Ono in the Carpenters valley.

36 And of the Leuites were diuisions in Iudah and in Benjamin.

CHAP. XII.

1 The Priests and Leuites which came with Zerubbabel vnto Ierusalem, are numbred, 27 And the wall is dedicated.

THese also are the Priests and the Leuites that [a] went vp with Zerubbabel, the son of Shealtiel, and Iesua: to wit, Seraiah, Ieremiah, Ezra.

a From Babylon to Ierusalem.

2 Amariah, Malluch, Hattush,

3 Shecaniah, Rehum, Meriioth,

4 Iddo, Ginnetho, Abiiah,
5 Miamin, Maadiah, Bilgah,
6 Shemaiah, and Ioiarib, Iedaiah,
7 Sallu, Amok, Hilkiiah, Iedaiah: these were the [b] chiefe of the Priests, and of their brethren in the dayes of Iesshua.
8 And the Leuites, Iesshua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah, [c] were ouer the thankesgiuings, hee, and his brethren.
9 And Bakbukiah, and Unni, and their brethren were about them in the [d] watches.
10 And Iesshua begate Ioiakim: Ioiakim also begate Eliashib, and Eliashib begate Ioiada.
11 And Ioiada begat Ionathan, and Ionathan begate Iaddua.
12 And in the dayes of Ioiakim were these, the chiefe fathers of the Priests: Under [e] Seraiah was Meraiah, vnder Ieremiah Hananiah,
13 Under Ezra, Meshullam, vnder Amariah, Iehohanan,
14 Under Melicu, Ionathan, vnder Shebaniah, Ioseph,
15 Under Harim, Adna, vnder Meraioth, Helkai,
16 Under Iddo, Zechariah, vnder Ginnithon, Meshullam,
17 Under [f] Abiiah, Zichri, vnder Miniamin, and vnder Moadiah, Piltai,
18 Under Bilgah, Shammua, vnder Shemaiah, Iehonathan,
19 Under Ioiarib, Mattenai, vnder Iedaiah, Uzzi,
20 Under Sallai, Kallai, vnder Amok, Eber,
21 Under Hilkiah, Hashabiah, vnder Iedaiah, Nethaneel.
22 In the dayes of Eliashib, Ioiada, and Iohanan, Iaddua were the chiefe fathers of the Leuites written, and the Priests in the reigne of Darius the Persian.
23 The sonnes of Leui the chiefe fathers were written in the booke of the Chronicles euen vnto the dayes of Iohanan the sonne of Eliashib.
24 And the chiefe of the Leuites were Hashabiah, Sherebiah, and Iesshua the sonne of Kadmiel, and their brethren about them to giue praise and thankes, according to the ordinance of Dauid the man of God, ward ouer [g] against ward.
25 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub were porters keeping the ward at the thresholds of the gates.
26 These were in the dayes of Ioiakim the sonne of Iesshua, the sonne of Iozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Priest and Scribe.
27 And in the dedication of the wall at Ierusalem, they sought the Leuites out of all their places to bring them to Ierusalem to keepe the dedication and gladnes, both with thankesgiuings and with songs, cymbals, violes, and with harpes.
28 Then the ‡ singers gathered themselues together both from the plaine country about Ierusalem, and from the villages of [h] Netophathi,

b Next in dignitie to the hie Priests & which were of the stocke of Aaron.
c Had charge of them that sing the Psalmes.
d They kept their wards and watches according to their turnes, as 1. Chro. 23. 6.
e That is, next to Seraiah, or rather of that order, which was called after the name of Seraiah.
f Whereof was Zacharie, Iohn Baptists father.
g That is, one after another, and euery one in his course.
‡ Ebr. Sonnes of the singers.
h Which were a certaine family, and had their possessions in the fields, 1. Chron. 2. 54.

29 And from the house of Gilgal, and out of the countreyes of Geba, and Azmaueth: for the singers had built themvillages round about Ierusalem.
30 And the Priests and Leuites were purified, and cleansed the people, and the gates, and the wall.
31 And [i] I brought vp the princes of Iudah vpon the wall, and appointed two great companies to giue thanks, and the one went on the right hand of the wall toward the dung gate.
32 And after them went Hoshaiah, and halfe of the princes of Iudah,
33 And Azariah, Ezra, and Meshullam,
34 Iudah, Beniamin, and Shemaiah, and Ieremiah,
35 And of the Priests sonnes with trumpets, Zechariah the sonne of Ionathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Asaph,
36 And [k] his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Iudah, Hanani, with the musicall instruments of Dauid the man of God: and Ezra the Scribe went before them.
37 And to the gate of the fountaine, euen ouer against them went they vp by [l] the staires of the city of Dauid, at the going vp of the wall beyond the house of Dauid, euen vnto the water gate Eastward.
38 And the second company of them that gaue thankes went on the other side, and I after them, and the halfe of the people was vpon the wall, and vpon the towre of the fornaces, euen vnto the broad wall.
39 And vpon the gate of Ephraim, and vpon the old gate, and vpon the fish gate and the tower of Hananeel, and the tower of Meah, euen vnto the sheepe gate: and they stood in the gate of the ward.
40 So stood the two companies of them that gaue thanks in the house of God, and I and the halfe of the rulers with me.
41 The Priests also, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets,
42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Iehohanan, and Malchiiah, and Elam, and Ezer, and the singers ‡ sang loud, hauing Izrahiah which was the ouerseer.
43 And the same day they offered great sacrifices and reioyced: for God had giuen them great ioy, so that both the women and the children were ioyfull: and the ioy of Ierusalem was heard farre off.
44 Also at the same time were men appointed [m] ouer the chambers of the store for the offerings, for the first fruits, and for the tithes, to gather into them out of the fields of the cities the portions of the Law, for the Priests and the Leuites: for Iudah reioyced for the Priests and for the Leuites, that serued.
45 And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commaundement of Dauid, and Salomon his sonne.
46 * For in the dayes of Dauid, & Asaph, of

i Meaning, Nehemiah.
k That is, the brethren of Zaccur.
l Which was the going vp to the mount Zion, which is called the citie of Dauid.
‡ Ebr. caused to heare.
m Which were chambers appointed by Hezekiah to put in the tithes, and such things, 2. Chron. 31. 11. and now were repaired againe for the same vse.
1. Chro. 15. 16.

of old were chiefe singers, and songs of praise and thanksgiuing vnto God.

47 And in the dayes of Zerubbabel, and in the dates of Nehemiah did all Israel giue portions vnto the singers and porters, euery day his portion, & they gaue the holy things vnto the Leuites, and the Liuites, [n] gaue the holy things vnto the sonnes of Aaron.

n That is, the tenth part of the tithes.

CHAP. XIII.

1 The Law is read. 3 They separate from them all strangers. 15 Nehemiah reproueth them that breake the Sabbath. 30 An ordinance to serue God.

AND on that day did they reade in the booke of Moses, in the audience of the people, and it was found written therein, that the Ammonite, & the Moabite *should not enter into the Congregation of God,

*Deut 23.3. Num.22.5,6.

2 Because they met not the children of Israel with bread and with water, * but hired Balaam against them, that hee should curse them: and our God turned the curse into a blessing.

3 Now when they had heard the Law, they separated from Israel [a] all those that were mixed.

a That is, al such which had ioyned in vnlawfull marriage, and also those with whom God had forbidden them to haue societie.

4 ¶ And before [b] this had the Priest Eliashib the ouersight of the chamber of the house of our God, being [c] kinsman to Tobiah:

b That the separation was made.

c He was ioyned in affinitie with Tobiah the Ammonite, and enemie of the Iewes.

5 And hee had made him a great chamber, and there had they aforetime laid the offerings, the incense, and the vessels, and the tithes of corne, of wine and of oyle (appointed for the Leuites, and the singers, and the porters) and the offerings of the Priests.

6 But in all this time was not I in Ierusalem: for in the two and thirtieth yeere [d] of Artahshashte king of Babel, came I vnto the king, and ‖ after certaine dayes I obtained of the king.

d Called also Darius, Ezra 7. 1.

‖ *Or, at the yeeres end.*

7 And when I was come to Ierusalem, I vnderstood the [e] euill that Eliashab had done for Tobiah, in that hee had made him a chamber in the court of the house of God,

e Thus we see to what inconueniences the people fall into, when they are destitute of one that hath the feare of God, seeing that their chiefe gouernour was but a while absent, and yet they fell into such great absurdities: as appeareth also Exod. 32. 1.

8 And it grieued me sore: therefore I cast forth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to cleanse the chambers: and thither brought I againe the vessels of the house of God, with the meat offering and the incense.

10 And I perceiued that the portions of the Leuites had not bene giuen, and that euery one was fled to his land, euen the Leuites and singers that executed the worke.

11 Then reprooued I the rulers, and said, Why is the house of God forsaken? And I assembled them, and set them in their place.

12 Then brought all Iudah the tithes of corne, and of wine, and of oyle into the treasures.

13 And I made treasurers ouer the treasures, Shelemiah the Priest, and Zadok the Scribe, and of the Leuites, Pedaiah, and vnder their hand Hanan the sonne of Zaccur the sonne of Mattaniah: for they were counted faithfull, and their office was to distribute vnto their brethren.

14 Remember mee, O my God, heerein, and wipe not out my [f] kindnesse that I haue shewed on the house of my God, and on the offices thereof.

f He protesteth that he did his duetie with a good conscience, yet he doeth not iustifie himselfe herein, but desireth God to fauour him, and to be mercifull vnto him for his owne goodnesse sake, as verse 22. and 31.

15 In those dayes saw I in Iudah, them that trode wine presses on the Sabbath and that brought in sheaues, and which laded asses also with wine, grapes and figges, and all burdens, and brought them into Ierusalem vpon the Sabbath day: and [g] I protested to them in the day that they solde victuals.

g I declared vnto them, that God would not suffer such transgressours of his Law to be vnpunished.

16 There dwelt men of Tyrus also therein, which brought fish & all wares, and solde on the Sabbath vnto the children of Iudah euen in Ierusalem.

17 Then reprooued I the rulers of Iudah, and sayd vnto them, What euill thing is this that ye doe, and breake the Sabbath day?

18 Did not your fathers [h] thus, and our God brought all this plague vpon vs, & vpon this citie? yet ye increase the wrath vpon Israel, in breaking the Sabbath.

h Was not this a great cause why God plagued vs in times past? meaning, that if they transgressed now in the same againe, their plague should be greater.

19 And when the gates of Ierusalem began to be [i] darke before the Sabbath, I commanded to shut the gates, and charged that they should not be opened till after the Sabbath, & some of my seruants set I at ỳ gates, that there should no burden be brought in on the Sabbath day.

i About the time that the Sunne went downe: for the Sabbath lasted from the Sunne going downe of the one day, to the Sunne setting of the other.

20 So the chapmen and merchants of all merchandize remained once or twise all night without Ierusalem.

21 And I protested among them, & saide vnto them, Why tary ye all night about the wall? If yee doe it once againe, I will lay hands vpon you. From that time came they no more on the Sabbath.

22 ¶ And I said vnto the Leuites that they should cleanse themselues, and that they should come and keepe the [k] gates, to sanctifie the Sabbath day. Remember me, O my God, concerning this, and pardon me, according to thy great mercy.

k Meaning, of the Temple, that none that was vncleane, should enter.

23 In those dayes also I saw Iewes, that married wiues of [l] Ashdod, of Ammon, and of Moab.

l Which was a citie of the Philistims, and they had married wiues thereof, and so had corrupted their speech and religion.

24 And their children spake halfe in the speach of Ashdod, and could not speake in the Iewes language, and according to the language of the one people, and of the other people.

25 Then I reprooued them, and [m] cursed them, and smote certaine of them, and pulled off their haire, and tooke an othe of them by God. Ye shall not giue your daughters vnto their sonnes, neither shall yee take of their daughters vnto your sonnes, nor for your selues.

m That is, I did excommunicate them, and driue them out of the Congregation.

26 *Did not Salomon the king of Israel sinne by these things? yet among many nations was there no king like him: for he was *beloued of his God, and God had made him king ouer Israel: * Yet strange women caused him to sinne.

*1.*King*.3.7,12. 2.*Sam*.12.24, 25.

*1.*King*.11.1,4. *ecclus*.47.19,20.

27 Shall we then obey vnto you to do all this great euill, and to transgresse against our God, euen to marry strange wiues?

n Punish them according to their fault and euill example which they haue giuen to the rest of thy people, contrary to their vocation.

28 And one of the sonnes of Ioiada the sonne of Eliashib the high Priest was the sonne in lawe of Sanballat the Horonite: but I chased him from me.

29 Remember them, O my God, ỳ [n] defile

the Priesthood, and the Couenant of the Priesthood, and of the Leuites.

30 Then cleansed I them from al strangers, & appointed the wards of the Priests and of the Leuites, euery one in his office,

31 And for the offering of the wood at times appointed, and for the first fruits. Remember me, O my God, [o] in goodnesse.

o That is, to shew mercie vnto me.

Esther.

THE ARGVMENT.

BEcause of the diuersitie of names, whereby they vsed to name their Kings, and the supputation of yeeres wherein the Ebrewes and the Grecians doe varie, diuers authours write diuersly as touching this Ahashuerosh, but it seemeth, Dan 6.1. and 9.1. that he was Darius King of the Medes, and sonne of Astyages, called also Ahashuerosh, which was a name of honour, and signified great and chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church, who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, hee euer stirreth vp some by whom he sendeth comfort and deliuerance. Herein also is described the ambition, pride, and crueltie of the wicked when they come to honour, and their sudden fall when they are at highest: and how God preseruetb and preferreth them which are zealous of his glory, and haue a care and loue toward their brethren.

CHAP. I.

3 King Ahashuerosh maketh a royall feast, 12 whereunto the Queene Vashti will not come. 19 For which cause shee is diuorced. 20 The Kings decree touching the preeminence of Man.

IN the dayes of [a] Ahashuerosh (this is Ahashuerosh that reigned from India euen vnto Ethiopia, ouer an [b] hundreth and seuen and tweenty prouinces)

2 In those dayes when the king Ahashuerosh [c] sate on his throne, which was in the palace of * Shushan,

3 In the thirde yeere of his reigne hee made a feast vnto all his princes and his seruants, euen the power of Persia and Media, and to the captaines and gouernours of the prouinces which were before him,

4 That he might shew the riches & glory of his kingdome, and the honour of his great maiestie many dayes, euen an hundred and fourescore dayes.

5 And when these dayes were expired the king made a feast to all the people that were found in the palace of Shushan, both vnto great and small, seuen dayes, in the court of the garden of the kings palace,

6 Vnder an hanging of white, greene, and blew clothes, fastened with cordes of fine linnen and purple, in siluer rings, and pillars of marble: the [d] beds were of gold, and of siluer vpon a pauement of Porphyre, and marble, and alabaster, and blue colour.

7 And they gaue them drinke in vessels of gold, and changed vessell after vessell, and royall wine in abundance according to the [e] power of the king.

8 And the drinking was by an order, none might [f] compell: for so the king had appointed vnto all the officers of his house, that they should doe according to euery mans pleasure.

9 ¶ The Queene Vashti made a feast also for the women in the royal house of king Ahashuerosh.

10 Upon the [g] seuenth day, when the king was merry with wine, he commanded Mehuman, Bizzha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seuen Eunuches, (that serued in the presence of king Ahashuerosh)

11 To bring Queene Vashti before the king with the crowne royall, that hee might shew the people and the princes her beautie: for she was faire to looke vpon.

12 But the Queene Vashti refused to come at the kings word, ‡ which he had giuen in charge to the Eunuches: therefore the King was very angry, and his wrath kindled in him.

13 Then the king said to the wise men, [h] that knew the times (for so was the kings maner towards all that knew the law and the iudgement:

14 And the next vnto him was Carshena, Shetar, Admatha, Tarshish, Meres, Marsena and Memucan the seuen princes of Persia and Media, which saw the [i] kings face, and sate the first in the kingdome)

15 What shall wee doe vnto the Queene Vashti, according to the law, because she did not according to the word of the King Ahashuerosh by the cõmission of the Eunuches?

16 Then Memucan answered before the King and the Princes, The Queene Vashti hath not onely done [k] euill against the king, but against all the Princes, and against all the people that are in all the prouinces of King Ahashuerosh.

17 For the [l] act of the Queene shall come abroad vnto all women, so that they shall despise their husbands in their owne eyes, and shall say, The king Ahashuerosh commaunded Vashti the Queene to be brought in before him, but she came not.

18 So shal the [m] princesses of Persia and Media this day say vnto all the Kings princes, when they heare of the act of the queene: thus shall there bee much dispitefulnesse and wrath.

19 If it please the King, let a royal decree proceed from him, & let it be written among the statutes of Persia and Media (and let it not be transgressed) that Vashti come [n] no more before King Ahashuerosh: and let the King giue her royall estate vnto her companion that is better then she.

20 And when the decree of the king which shall be made, shall be published throughout all his kingdome (though it bee [o] great) all the women shall giue their husbands honour both great and small.

21 And this saying pleased the King and the

a Called also Darius, who was now the soueraigne Monarch, and had the gouernment of the Medes, Persians and Caldeans. Some thinke hee was Darius Hystaspis sonne, called also Artaxerxes.

b Daniel chap. 6.1. maketh mention but of sixe score, leauing out the number that is vnperfit, as the Scripture in diuers places vseth.

c That is, had rest and quietnesse. *Nehem. 1.1.*

d Which they vsed in those countreyes in stead of tables.

e As was beseeming for so magnificall a King.

f None might be compelled to drinke more then it pleased him.

g Which was the last day of the feast that the King made for the people, as verse 5.

‡ *Ebr. which was in the hand of the Eunuches.*

h That had experience of things as they had learned by diligent marking in continuance of time.

i Which were his chiefe counsellers, that might haue alwayes access vnto him.

k By her disobedience she hath giuen an example to all women to doe the like to their husbands.

l That is, her disobedience.

m Meaning, that they would take first occasion hereof to do the like, and that the rest of women would by continuance doe the same.

n Let her be diuorced, and an other made Queene.

o For he had vnder him an hundred twenty and seuen countreys.

the princes, and the King did according to the word of Memucan.

22 For he sent letters vnto all the prouinces of the King, into euery prouince according to the writing thereof, and to euery people, after their language, that euery man should [p] beare rule in his owne house, and that hee should publish it in the language of that same people.

p That is, that the wife should be subiect to the husband, and at his commandement.

CHAP. II.

1 After the Queene is put away, certaine yong maids are brought to the King 17 Ester pleaseth the King, and is made Queene. 22 Mordecai disclo-seth vnto the King those that would betray him.

AFter these things, when the wrath of king Ahashuerosh was appeased, he [a] remembred Vashti, and what she had done, and what was decreed [b] against her.

2 And the Kings seruants that ministred vnto him, said, Let them seeke for the king beautifull yong virgins.

3 And let the King appoint officers through all the prouinces of his kingdome, and let them gather all the beautifull yong virgins vnto the palace of Shushan, into the house of the women, vnder the hand of Hege the kings Eunuch [c] keeper of the women, to giue them their things for [d] purification.

4 And the mayde that shall please the King, let her reigne in the stead of Vashti. And this pleased the King, and he did so.

5 ¶ In the citie of Shushan, there was a certaine Iew, whose name was Mordecai, the sonne of Iair, the sonne of Shimei, the sonne of Kish, a man of Iemini,

6 Which had bene caried away from Ierusalem * with the captiuitie that was caried away with Ieconiah King of Iudah (whom Nebuchad-nezzar King of Babel had caried away)

7 And hee nourished Hadassah, that is Ester, his vncles daughter: for she had neither father nor mother, and the mayde was faire, and beautifull to looke on: and after the death of her father & her mother, Mordecai tooke her for his owne daughter.

8 And when the Kings commandement and his decree was published, and many maides were brought together to the palace of Shushan vnder the hand of Hege, Ester was brought also vnto the Kings house vnder the hand of Hege the keeper of the womē.

9 And the mayde pleased him, and shee found fauour in his sight: therefore hee caused her things for purification to bee giuen her speedily, and her ‡ state, and seuen comely maydes to bee giuen her out of the Kings house, and hee gaue change to her and to her maydes of the best in the house of the women.

10 But Ester shewed not her people and her kinred: for Mordecai had charged her, that she should not tell it.

11 And Mordecai walked [e] euery day before the court of the womens house to know if Ester did well, and what should bee done with her.

12 And when the course of euery mayde came, to goe in to King Ahashuerosh, after that she had bene twelue moneths according to the maner of the women (for so were the dayes of their purifications accomplished, sixe moneths with oyle of myrrhe, and sixe moneths with sweet odours, and in the purifying of the women:

13 And thus went the maydes vnto the King) whatsoeuer she required, was [f] giuen her, to go with her out of the womens house vnto the Kings house.

14 In the euening shee went, and on the morrow shee returned into the second house of the women, vnder the hand of Shaashgaz, the Kings Eunuch, which kept the concubines: she came in to the king no more, except she pleased the King, and that she were called by name.

15 Now when the course of Ester the daughter of Abihail the vncle of Mordecai (which had taken her as his owne daughter) came, that she should goe in to the King, shee desired nothing, but what || Hege the kings Eunuch the keeper of the women [g] said, and Ester found fauour in the sight of all them that looked vpon her.

16 ¶ So Ester was taken vnto King Ahashuerosh into his house royall in the tenth moneth, which is the [h] moneth Tebeth, in the seuenth yeere of his reigne.

17 And the King loued Ester aboue all the women and shee found grace and fauour in his sight more then all the virgines: so that he set the crowne of the kingdome vpon her head, and made her Queene in stead of Vashti.

18 Then the King made a great feast vnto al his princes, and his seruants, which was [i] the feast of Ester, and gaue rest [k] vnto the prouinces, and gaue gifts according to [l] the power of a king.

19 And when the virgins were gathered the [m] second time, then Mordecai sate in the Kings gate.

20 Ester had not yet shewed her kinred, nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when she was nourished with him.

21 ¶ In those dayes when Mordecai sate in the Kings gate, two of the Kings Eunuches, Bigthan and Teresh, which kept the dore, were wroth, and sought to lay [n] hand on the king Ahashuerosh.

22 And the thing was knowen to Mordecai, and he told it vnto Queene Ester, and Ester certified the king thereof in Mordecais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the booke of the [o] Chronicles before the king.

a That is, he called the matter againe into communication.

b By the seuen wise men of his counsell.

c The abuse of these countreys was so great, that they inuented manymeanes to serue the lusts of Princes, and therefore, as they ordained wicked lawes, that the King might haue whose daughters he would, so they had diuers houses appointed, as one for them whiles they were virgins, another when they were concubines, and for the Queene another.

d Reade what this purification was, verse 12. 2. *King.* 24. 15.

‡ *Ebr. portions.*

e For though she was taken away by a cruel law, yet he ceased not to haue a fatherly care ouer her, and therefore did resort ofr-times to heare of her.

f What apparell she asked of the eunuch, that was he bound to giue her.

|| *Or, Hegai.*

g Wherein her modestie appeared, because she sought not apparell to commend her beautie, but stood to the eunuches appointment.

h Which conteined part of December, and part of Ianuary.

i That is made for her sake.

k He released their tribute.

l That is, great and magnificall.

m That is, at the mariage of Ester, which was the second mariage of the king.

n Meaning, to kill him.

o In the Chronicles of the Medes and Persians, as Chap. 10, 2.

CHAP. III.

1 Haman after he was exalted, obtained of the King that all the Iewes should bee put to death, because Mordecai had not done him worship as other had.

AFter these things did king Ahashuerosh promote Haman the sonne of Hammedatha the Agagite, and exalted him, and set his seat aboue all the princes that were with him.

2 And all the kings seruants that were at the kings gate, bowed their knees, and

reuerenced Haman: for the king had so commaunded concerning him: but Mordecai [a] bowed not the knee, neither did reuerence.

3 Then the Kings seruants which were at the Kings gate, sayd vnto Mordecai, Why transgressest thou the kings commandement?

4 And albeit they spake dayly vnto him, yet he would not heare them: therefore they [b] told Haman, that they might see how Mordecais matters would stand: for he had told them that he was a Iew.

5 And when Haman saw that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Now hee ‡ thought it too little to lay hands onely on Mordecai; and because they had shewed him the people of Mordecai, Haman sought to destroy all the Iewes, that were throughout the whole kingdome of Ahashuerosh, euen the people of Mordecai.

7 In the first moneth (that is the moneth [c] Nisan) in the twelfth yeere of King Ahashuerosh, they cast Pur (that is a lot) [d] before Haman from day to day, and from moneth to moneth, vnto the twelfth moneth, that is the moneth [e] Adar.

8 Then Haman said vnto King Ahashuerosh, There is a people scattered and dispersed among the people in all the prouinces of thy kingdome, and their lawes are diuers from all people, and they doe not obserue the [f] Kings lawes: therefore it is not the kings profit to suffer them.

9 If it please the king, let it be written that they may be destroyed, and I will ‡ pay ten thousand talents of siluer by the hands of them that haue the charge of this busines to bring it into the Kings treasury.

10 Then the King toke his ring from his hand, and gaue it vnto Haman the sonne of Hammedatha the Agagite, the Iewes aduersary.

11 And the King sayd vnto Haman, Let the siluer be thine, and the people to do with them as it pleaseth thee.

12 Then were the Kings ‖ Scribes called on the thirteenth day of the first moneth, and there was written (according to all that Haman commanded) vnto the kings officers, and to the Captaines that were ouer euery prouince, and to the rulers of euery people, & to euery prouince, according to the writing thereof, and to euery people according to their language: in the name of King Ahashuerosh was it written, and sealed with the Kings ring.

13 And the letters were sent by ‡ posts, into all the Kings prouinces, to root out, to kill and to destroy all the Iewes, both yong and old, children and women, in one day vpon the thirteenth day of the twelfth moneth (which is the moneth Adar) and to spoyle them as a pray.

14 The contents of the writing was, that there should be giuen a commandement in all prouinces, and published vnto all people, that they should be ready against the same day.

15 And the posts compelled by the kings commandement went forth, and the commandement was giuen in ye palace at Shushan: and the King and Haman sate drinking, but the [g] citie of Shushan was in perplexitie.

a The Persians maner was to kneele downe and reuerence their kings and such as he appointed in chiefe authority, which Mordecai would not doe to this ambitious and proud man.

b Thus we see that there is none so wicked, but they haue their flatterers to accuse the godly.

‡ *Ebr. despised in his eyes.*

c Which answereth to part of March and part of April.

d To know what moneth and day should be good to enterprise this thing, that it might haue good successe: but God disappointed their lots and expectation.

e Conteyning part of February and part of March.

f These be the two arguments which commonly the worldlings and the wicked vse toward princes against the godly, that is, the contempt of their lawes, and diminishing of their profite, without respect how God is either pleased or displeased.

‡ *Ebr. weigh.*

‖ *Or, secretaries.*

‡ *Ebr. the hands of posts.*

g To wit, the Iewes that were in Shushan.

CHAP. IIII.

5 Mordecai giueth the Queene knowledge of the cruell decree of the King against the Iewes, 16 She willeth that they pray for her.

NOw when Mordecai perceiued all that was done, Mordecai rent his clothes, and put on sackcloth and ashes, & went out into the middes of the citie, and cried with a great cry, and a bitter.

2 And hee came euen before the Kings [a] gate, but he might not enter within the kings gate, being clothed with sackcloth.

3 And in euery prouince, and place, whither the Kings charge and his Commission came, there was great sorrow among the Iewes, and fasting, and weeping, and mourning, and ‡ many lay in sackcloth, & in ashes.

4 ¶ Then Esters maids, & her eunuches came and told it her: therefore the Queene was very heauy, & she sent raiment to clothe Mordecai, and to take away his sackcloth from him, but he receiued it not.

5 Then called Hester Hatach, one of the kings Eunuches, whom he ‡ had appointed to serue her, and gaue him a commandement vnto Mordecai, to know what it was, and why it was.

6 So Hatach went forth to Mordecai, vnto the streete of the city which was before the kings gate.

7 And Mordecai tolde him of all that which had come vnto him, & of the ‡ summe of the siluer that Haman had promised to pay vnto the kings treasurers, because of the Iewes for to destroy them.

8 Also he gaue him the ‖ copy of the writing & commission that was giuen at Shushan to destroy them, that he might shew it vnto Ester, and declare it vnto her, and to charge her, that she should goe in to the king and make petition and supplication before him for her people.

9 ¶ So when Hatach came, he tolde Ester the words of Mordecai.

10 Then Ester sayd vnto Hatach, and commanded him to say vnto Mordecai.

11 All the kings seruants and the people of the kings prouinces doe know, that whosoever, man or woman, that commeth to the king into the inner court, which is not called, there is a law of his, that hee shall die, except him to whom the King holdeth out the golden rod, that hee may liue. Now I haue not been called to come vnto the King these thirty dayes.

12 And they certified Mordecai of Esters words.

13 And Mordecai said, that they should answere Ester thus, Thinke not with thy selfe, that thou shalt escape in the Kings house, more then all the Iewes.

14 For if thou holdest thy peace at this time, ‡ comfort and deliuerance [b] shall appeare to the Iewes out of another place, but thou and thy fathers house shall perish: and

a Because hee would aduertise Ester of this cruel proclamation.

‡ *Ebr. sackcloth, and ashes were spread for many.*

‡ *Ebr. had caused to stand before her.*

‡ *Ebr. declaration.*

‖ *Or, contents.*

‡ *Ebr. breathing.*

b Thus Mordecai spake in the confidence of that faith, which al Gods children ought to haue: which is, that God will deliuer them, though all worldly meanes faile.

and who knoweth whether thou art come to the kingdome for such [c] a time?

15 Then Ester commanded to answere Mordecai,

16 Goe, and assemble all the Iewes that are found in Shushan, and fast yee for mee, and eate not, nor drinke in three dayes, day nor night, I also and my maydes will fast likewise, and so wil goe in to the king, which is not according to the lawe: and if I perish, [d] I perish.

17 So Mordecai went his way, and did according to all that Ester had commanded him.

c For to deliuer Gods Church out of these present dangers.

d I will put my life in danger, and referre the successe to God, seeing it is for his glory, and the deliuerance of his Church.

CHAP. V.

1 Ester entreth in to the King, and biddeth him and Haman to a feast. 14 Haman prepareth a gallows for Mordecai.

AND on the third [a] day Ester put on her royall apparell, and stood in the court of the Kings palace within, ouer against the Kings house: and the King sate vpon his royall throne in the Kings palace ouer against the gate of the house.

2 And when the King saw Ester the Queene standing in the court, she found fauour in his sight: and the King [b] helde out the golden scepter that was in his hand: so Ester drew neere, and touched the top of the scepter.

3 Then said the King vnto her, What wilt thou Queene Ester? and what is thy request? it shall bee euen giuen [c] thee to the halfe of the kingdome.

4 Then said Ester, If it please the King, let the king and Haman come this day vnto the banket, that I haue prepared for him.

5 And the King said, Cause Haman to make haste that hee may doe as Ester hath said. So the King and Haman came to the banket, that Ester had prepared.

6 And the king said vnto Ester, at the banket of [d] wine, What is thy petition, that it may be giuen thee? and what is thy request? it shall euen bee performed vnto the halfe of the kingdome.

7 Then answered Ester, and said, My petition and my request is,

8 If I haue found fauour in the sight of the King, and if it please the King to giue mee my petition, and to performe my request, let the king and Haman come to the banket that I shall prepare for them, and I will doe to morrow according to the kings [e] saying.

9 ¶ Then went Haman forth the same day ioyful and with a glad heart. But when Haman saw Mordecai in the kings gate, that hee stood not vp, nor mooued for him, then was Haman full of indignation at Mordecai.

10 Neuertheleſſe Haman refrained himselfe: and when hee came home, hee sent and called for his friends, and Zeresh his wife.

11 And Haman told them of the glory, of his riches, and the multitude of his children, and all the things wherein the King had [f] promoted him, and how that he had set him aboue the princes and seruants of the king.

12 Haman said moreouer, Yea, Ester the Queene did let no man come in with the King to the banket that shee had prepared, saue me: and to morrow am I bidden vnto her also with the King.

13 But all this doeth nothing auaile me, as long as I see Mordecai the Iew sitting at the Kings gate.

14 Then said Zeresh his wife and all his friends vnto him, Let them make a tree of fiftie [g] cubits hie, and to morrow speake thou vnto the King, that Mordecai may bee hanged thereon: then shalt thou goe ioyfully with the King vnto the banquet. And the thing pleased Haman, and hee caused to make the tree.

a To wit, after that the Iewes had begun to fast.

b Which was a signe that her comming was agreeable vnto him, as Chap. 4. 11.

c Meaning hereby, that whatsoeuer she asked, should be granted: as Marke 6. 23.

d Because they vsed to drinke excessiuely in their bankets, they called the banket by the name of that which was most in vse or esteemed.

e I will declare what thing I demaund.

f Thus the wicked when they are promoted, in stead of acknowledging their charge and humbling themselues, waxe ambitious, disdainfull and cruell.

g Meaning, the highest that could be found.

CHAP. VI.

1 The King turneth ouer the Chronicles, and findeth the fidelitie of Mordecai, 10 And commandeth Haman to cause Mordecai to be had in honour.

THE same night ‡ the king slept not, and he commanded to bring the booke of the Records and the Chronicles: and they were read before the King.

2 Then it was found written that Mordecai * had tolde of Bigtana, and Teresh, two of the Kings Eunuches, keepers of the doore, who sought to lay hands on the king Ahashuerosh.

3 Then the king said, What honour and dignity hath beene giuen to Mordecai [a] for this? And the kings seruants that ministred vnto him, said, There is nothing done for him.

4 And the king said, Who is in the court? (Nowe Haman was come into the inner court of the Kings house, that hee might speake vnto the king to [b] hang Mordecai on the tree that he had prepared for him.)

5 And the kings seruants said vnto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 And when Haman came in, the king said vnto him, What shall be done vnto the man, whome the king will honour? Then Haman thought in his heart, To whome would the king do honour more then to me?

7 And Haman answered the king, The man whom the king would honour,

8 Let them bring for him royall apparel, which the king vseth to weare, and the [c] horse that the king rideth vpon, & that the crown royall may be set vpon his head.

9 And let the rayment and the horse bee deliuered by the hand of one of the Kings most noble princes, and let them apparel the man (whom the king will honour) and cause him to ride vpon the horse thorow the street of the city, and proclaime before him, Thus shal it be done vnto the man whom the king will honour.

10 Then the king said to Haman, Make haste, take the raiment and the horse as thou hast said, and do so vnto Mordecai the Iew, that sitteth at the kings gate: let nothing faile of all that thou hast spoken.

11 So Haman tooke the raiment and the horse, and arayed Mordecai, and brought him on horseback thorow the streete of the citie, and proclaimed before him, Thus shall it bee done to the man whome the king will honour.

‡ Ebr. the Kings sleepe departed.

* Chap. 2. 22.

a For he thought it vnworthy his estate to receiue a benefite, and not reward it.

b Thus while the wicked imagine the destruction of others, they themselues fall into the same pit.

c Meaning, hereby, that the king should make him next vnto himselfe, as Ioseph heereby was knowen to bee next to Pharaoh, Gen. 41. 42.

12 And Mordecai came againe to the kings gate, but Haman hasted home mourning, and his head couered.

13 And Haman told Zeresh his wife, and all his friendes all that had befallen him. Then said his wisemen, and Zeresh his wife vnto him, If Mordecai be of the seed of the Iewes, before whom thou hast begun to fall, thou shalt not preuaile against him, [d] but shalt surely fall before him.

14 And while they were yet talking with him, came the Kings eunuches, and hasted to bring Haman vnto the banket that Ester had prepared.

d Thus God sometime putteth in the mouth of the very wicked, to speake that thing which he hath decreed shall come to passe.

CHAP. VII.

3 The Queene biddeth the King and Haman againe, and prayeth for her selfe and her people. 6 She accuseth Haman, and hee is hanged on the gallowes which he had prepared for Mordecai.

SO the King and Haman came to banket with the Queene Ester.

2 And the King said againe vnto Ester on the second day at the banket of [a] wine, What is thy petition, Queene Ester, that it may be giuen thee? and what is thy request? It shall bee euen performed vnto the halfe of the kingdome.

3 And Ester the Queene answered, and said, If I haue found fauour in thy sight, O King, and if it please the King, let my life be giuen me at my petition, and my people at my request.

4 For wee are sold, I, and my people to be destroyed, to bee slaine and to perish: but if we were solde for seruants, and for handmaydes, I would haue held my tongue: although the aduersary could not [b] recompense the Kings losse.

5 Then King Ahashuerosh answered and said vnto the Queene Ester, Who is hee? and where is he that ‡ presumeth to do thus?

6 And Ester said, The aduersary and enemie is this wicked Haman. Then Haman was afraide before the King and the Queene.

7 And the King arose from the banket of wine in his wrath, and went into the palace garden: But Haman stood vp to make request for his life to the Queene Ester: for he saw that there was a [c] mischiefe prepared for him of the King.

8 And when the King came againe out of the palace garden, into the house where they dranke wine, Haman was [d] fallen vpon the bed whereon Ester sate: therefore the King said, Will he force the Queene also before me in the house? as the word went out of the Kings mouth, they [e] couered Hamans face.

9 And Harbonah one of the eunuches said in the presence of the King, Beholde, there standeth yet the tree in Hamans house fiftie cubites high, which Haman had prepared for Mordecai, that spake [f] good for the King. Then the King said, Hang him thereon.

10 So they hanged Haman on the tree that hee had prepared for Mordecai: then was the Kings wrath pacified.

a Reade Chap. 5.6.

b Haman could not so much profit the King by this his malice, as he should hinder him by the losse of the Iewes, and the tribute which he hath of them.

‡ *Ebr. filleth his heart.*

c His conscience did accuse him that as he had conspired the death of innocents, so the vengeance of God might fall vpon him for the same.

d He fell downe at the beds feet or couch whereupon she sate, and made request for his life.

e This was the maner of the Persians, when one was out of the kings fauor.

f Which discouered the conspiracie against the King Chap. 2. 21,22.

CHAP. VIII.

1 After the death of Haman, was Mordecai exalted. 14 Comfortable letters are sent vnto the Iewes.

THe same day did King Ahashuerosh giue the house of Haman the aduersary of the Iewes vnto the Queene Ester. And Mordecai [a] came before the King: for Ester told what he was [b] vnto her.

2 And the king tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the King, and fell downe at his feete weeping, and besought him that hee would put away the [c] wickednesse of Haman the Agagite, and his deuice that he had imagined against the Iewes.

4 And the King held out the golden [d] scepter toward Ester. Then arose Ester, and stood before the King,

5 And said, If it please the king, and if I haue found fauour in his sight, and the thing be acceptable before the King, and I please him, let it be written, that the letters of the deuice of Haman the sonne of Ammedatha the Agagite, may be called againe, which hee wrote to destroy the Iewes, that are in all the Kings prouinces.

6 For how can I suffer and see the euill, that shall come vnto my people? or how can I suffer and see the destruction of my kinred?

7 And the King Ahashuerosh said vnto the Queene Ester, [e] to Mordecai the Iew, Behold, I haue giuen Ester the house of Haman, whom they haue hanged vpon the tree, because he ‖ layd hand vpon the Iewes.

8 Write yee also for the Iewes, as it liketh you in the kings name, and seale it with the Kings ring (for the writings written in the kings name, and sealed with the kings ring, may no [e] man reuoke.)

9 Then were the Kings scribes called at the same time, euen in the third moneth, that is the moneth [f] Siuan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commaunded vnto the Iewes, and to the princes, and captaines, and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundreth and seuen and twentie prouinces, vnto euery prouince, according to the [g] writing thereof, and to euery people after their speach, and to the Iewes, according to their writing, and according to their language.

10 And he wrote in the king Ahashuerosh name, and sealed it with the kings ring: and hee sent letters by postes on horsebacke, and that rode on beasts of price, as dromedaries, and ‖ colts of mares.

11 Wherein the king granted the Iewes (in what cities soeuer they were) to gather themselues together, and to stand for [h] their life, and to roote out, to slay, and to destroy all the power of the people and of the prouince that vexed them, both children and women, and to spoile their goods:

12 Upon one day in all the prouinces of King Ahashuerosh, euen in the thirteenth day

a That is, was receiued into the kings fauour and presence.

b That he was her vncle, and had brought her vp.

c Meaning, that he should abolish the wicked decrees, which he had made for the destruction of the Iewes.

d Reade Chap. 5. 2.

‖ *Or, went about to slay the Iewes.*

e This was the law of the Medes and Persians, as Dan. 6. 15. notwithstanding the king reuoked the former decree granted to Haman, for Esters sake.

f Which conteineth part of May, and part of Iune.

g That is, in such letters and language, as was vsuall in euery prouince.

‖ *Or, mules.*

h That is, to defeud themselues against all that would assaile them.

day of the twelfth moneth, which is the moneth [i] Adar.

13 The copy of the writing was, how there should be a commandement giuen in all and euery prouince, published among all the people, and that the Iewes should be ready against that day to [k] auenge themselues on their enemies.

14 So the posts rode vpon beastes of price and dromedaries, and went forth with speed, to execute the Kings commaundement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the King in royall apparell of blue and white, and with a great crowne of gold, and with a garment of fine linnen and purple, and the city of Shushan reioyced and was glad.

16 And vnto the Iewes was come [l] light and ioy and gladnesse, and honour.

17 Also in all and euery prouince, and in all and euery city and place where the kings commaundement and his decree came, there was ioy and gladnesse to the Iewes, a feast and good day, and many of the people of the land [m] became Iewes: for the feare of the Iewes fell vpon them.

i Which hath part of February and part of March.

k The king gaue them liberty to kill all that did oppresse them.

l He sheweth by these words that folow, what this light was.

m Conformed themselues to the Iewes religion.

CHAP. IX.

1 *At the commaundement of the king the Iewes put their aduersaries to death.* 14 *The ten sonnes of Haman are hanged.* 17 *The Iewes keepe a feast in remembrance of their deliuerance.*

SO in the twelfth moneth, which is the moneth Adar, vpon the thirteenth day of the same, when the Kings commaundement and his decree came neere to be put in execution, in the day that ẏ enemies of the Iewes hoped to haue power ouer them (but it [a] turned contrary: for the Iewes had rule ouer them that hated them.)

2 The Iewes gathered themselues together into their cities, throwout all the prouinces of the King Ahashuerosh, to lay hand on such as sought their hurt, and no man could withstand them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captaines, and the officers of the king [b] exalted the Iewes: for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the kings house, and the report of him went throw al the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes smote all their [c] enemies with strokes of the sword & slaughter, and destruction, and did what they would vnto those that hated them.

6 And at Shushan the palace slewe the Iewes and destroyed [d] fiue hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vaizatha,

10 The ten sonnes of Haman, the sonne of Ammedatha, the aduersary of the Iewes slew they: but they laid not their hands [e] on the spoile.

a This was by Gods great prouidence, who turneth the ioy of the wicked into sorrow, and the teares of the godly into gladnesse.

b Did them honour, and shewed them friendship.

c Which had conspired their death by the permission of the wicked Haman.

d Beside those three hundred that they slew the second day, as verse 15.

e Whereby they declared, that this was Gods iust iudgement vpō the enemies of his Church, forasmuch as they sought not their own gaine, but to execute his vengeance.

11 On the same day came the number of those that were slaine, vnto the palace of Shushan before the King.

12 And the King sayd vnto the Quene Ester, The Iewes haue slaine in Shushan the palace and destroyed fiue hundred men, and the ten sonnes of Haman: what hane they done in the rest of the Kings prouinces? and what is thy petition, that it may bee giuen thee? or what is thy request moreouer, that it may bee performed?

13 Then sayde Ester, If it please the king, let it bee graunted also to morrow to the Iewes that are in Shushan, to doe according [f] vnto this dayes decree, that they may hang vpon the tree Hamans tenne sonnes.

14 And the king charged to doe so, and the decree was giuen at Shushan, and they hanged Hamans ten sonnes.

15 ¶ So the Iewes that were in Shushan assembled themselues vpon the fourteenth day of the moneth Adar, and slewe three hundred men in Shushan, but on the spoile they laid not their hand.

16 And the rest of the Iewes that were the kings prouinces, assembled themselues and stood for [g] their liues, and had rest from their enemies, and slew of them that [h] hated them, seuenty and fiue thousand: but they laid not their hand on the spoile.

17 Thus they did on the [i] thirteenth day of the moneth Adar, and rested the fourteenth day therof, and kept it a day of feasting and ioy.

18 But the Iewes that were in Shushan assembled themselues on the thirteenth day and on the foureteenth thereof, and they rested on the fifteenth of the same, and kept it a day of feasting and ioy.

19 Therefore the Iewes of the villages that dwelt in the vnwalled townes, [k] kept the foureteenth day of the moneth Adar with ioy and feasting, euen a ioyfull day, and euery one sent presents vnto his neighbour.

20 ¶ And Mordecai [l] wrote these words, and sent letters vnto all the Iewes that were through all the prouinces of the King Ahashuerosh, both neere and farre,

21 Inioyning them that they should keepe the fourteenth day of the moneth Adar, and the fifteenth of the same, euery yeere,

22 According to the dayes wherein the Iewes rested from their enemies, and the moneth, which was turned vnto them from sorrow vnto ioy, and from mourning into a ioyfull day, to keepe them the dayes of feasting and ioy, and [m] to send presents euery man to his neighbour, and gifts to the poore.

23 And the Iewes promised to do as they had begunne, and as Mordecai had written vnto them,

24 Because Haman the sonne of Hammedatha the Agagite all the Iewes aduersary, had imagined against the Iewes, to destroy them, and had [n] cast Pur (that is, a lot) to consume and destroy them.

f This she requireth, not for desire of vengeãce, but with zeale to see Gods iudgments executed against his enemies.

g Reade Chap. 8.11.

h Meaning, that they layd hands on none, that were not the enemies of God.

i Meaning, in all places saue in Shushan.

k As the Iewes doe euen to this day, calling it in the Persians language, Purim, that is, the day of lots.

l The Iewes gather hereof that Mordecai wrote this story, but it seemeth that he wrote but only these letters, and decrees that follow.

m He setteth before our eyes the vse of this feast, which was for the remẽbrance of Gods deliuerance, the maintenance of mutuall friendship, and reliefe of the poore.

n Reade Chap. 3.7.

o That is, Ester.

p These are the words of the kings commandement to disanull Hamans wicked enterprise.

25 And when o she came before the king, he commanded by letters, Let his wicked p deuice (which he imagined against the Iewes) turne vpon his own head, and let them hang him and his sonnes on the tree.

26 Therfore they called these dayes Purim, by the name of Pur, and because of all the wordes of this letter, and of that which they had seene besides this, and of that which had come vnto them.

27 The Iewes also ordeined and promised for them and for their seede, and for all that ioyned vnto them, that they would not ‖ faile to obserue those q two dayes euery yeere, according to their writing, and according to their season,

‖ Or, transgresse.

q Meaning, the fourteenth and the fifteenth day of the moneth Adar.

28 And that these dayes should bee remembred and kept throwout euery generation, and euery family, and euery prouince, and euery citie: euen these dayes of Purim should not faile among the Iewes, and the memoriall of them should not perish from their seed.

29 And the Queene Ester the daughter of Abihail and Mordecai the Iewe, wrote with all ‖ authoritie (to confirme this letter of Purim the second time)

‖ Or, strength, or, efficacie.

30 And he sent letters vnto all the Iewes to the hundred and seuen and twentie prouinces of the kingdom of Ahashuerosh, with r words of peace and trueth,

31 To confirme these dayes of Purim, according to their seasons, as Mordecai the Iew and Ester the Queene had appoynted them, and as they had promised for ‡ themselues, and for their seed with s fasting and prayer.

32 And the decree of Ester confirmed these wordes of Purim, and was written in the booke.

r Which were letters declaring vnto them quietnes, & assurance, and putting them out of doubt and feare.

‡ Ebr. soules.

s That they would obserue this feast with fasting and earnest praier, which in Ebrew is signified by this word (their cry.)

CHAP. X.

The estimation and authority of Mordecai.

AND the king Ahashuerosh laid a tribute vpon the land, and vpon the Iles of the sea.

2 And all the actes of his power, and of his might, and the declaration of the dignity of Mordecai, wherewith the king magnified him, are they not written in the booke of the Chronicles of the Kings of Media and Persia?

3 For Mordecai the Iewe was the second vnto King Ahashuerosh, and great among the Iewes, and a accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his seed.

a These three points are here set forth as commendable, & necessary for him that is in authority: to haue the fauor of the people, to procure their wealth, and to be gentle and louing toward them.

Iob.

THE ARGVMENT.

IN this history is set before our eyes the example of a singular patience. For this holy man Iob was not onely extremely afflicted in outward things and in his body, but also in his minde and conscience, by the sharpe tentations of his wife, and chiefe friends: which by their vehement words, and subtill disputations brought him almost to dispaire: for they set foorth God as a seuere Iudge, and mortal enemy vnto him which had cast him off, therfore in vaine he should seeke vnto him for succour. These friends came vnto him vnder pretence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding hee did constantly resist them, and at length had good successe. In this story we haue to marke that Iob maintaineth a good cause, but handleth it euill: againe, his aduersaries haue an euil matter, but they defend it craftily. For Iob held that God did not alway punish men according to their sinnes, but that he had secret iudgements, whereof man knew not the cause, and therefore man could not reason against God therein, but he should be conuicted. Moreouer, he was assured that God had not reiected him, yet through his great torments and affliction he bursteth foorth into many inconueniences both of wordes and sentences, and sheweth himselfe as a desperate man in many things, and as one that would resist God: and this is his good cause which he doth not handle well. Againe, the aduersaries maintaine with many goodly arguments that God punisheth continually according to the trespasse, grounding vpon Gods prouidence, his iustice, and mans sinnes: yet their intention is euill: for they labour to bring Iob into despaire, and so they maintaine an euill cause. Ezekiel commendeth Iob as a iust man, Ezek. 14. 14. and Iames setteth out his patience for an example, Iames 5. 11.

CHAP. I.

1 *The holinesse, riches, and care of Iob for his children.* 10 *Satan hath permission to tempt him.* 13 *He tempteth him by taking away his substance and his children.* 20 *His faith and patience.*

THERE was a man in the lande of a Vz, called Iob, and this man b was an vpright ‡ iust man, c one that feared God, and eschewed euill.

a That is, of the countrey of Idumea, as Lamen. 4. 21. or bordering thereupon: for the land was called by the name of Vz the sonne of Dishan the sonne of Seir, Gen. 36. 28.

b Forasmuch as hee was a Gentile and not a Iew, and yet is pronounced vpright, and without hypocrisie, it declareth, that among the heathen God hath his.

c Hereby is declared what is meant by an vpright and iust man.

2 And hee had seuen sonnes, and three daughters.

3 His d substance also was seuen thousand sheepe, and three thousand camels, and fiue hundred yoke of oxen, and fiue hundred shee asses, and his family was very great, so that this man was the greatest of all the ‡ men of the e East.

4 And his sonnes went and banqueted in their houses, euery one his day, and sent and called their three sisters to eate and to drinke with them.

5 And when the dates of their banqueting were

d His children and riches are declared, to commend his vertue in his prosperity, & his patience, and constancy, when God had taken them from him.

‡ Ebr. children.

e Meaning, the Arabians, Chaldeans, Idumeans, &c.

were gone about, Iob sent, and [f] sanctified them, and rose vp earely in the morning, and offred burnt offrings according to the number of them all. For Iob thought, It may be that my sonnes haue sinned, and [h] blasphemed God in their hearts: thus did Iob [i] euery day.

6 ¶ Now on a day, when the [k] children of God came and stood before the Lord, Satan [m] came also among them.

7 Then the Lorde saide vnto Satan, Whence [n] commest thou? And Satan answered the Lorde, saying, [o] From compassing the earth to and fro, and from walking in it.

8 And the Lord said vnto Satan, Hast thou not considered my seruant Iob, howe none is like him in the earth, an vpright and iust man, one that feareth God, and eschweth euill?

9 Then Satan answered the Lord, and said, Doeth Iob feare God for [p] nought?

10 Hast thou not made an [q] hedge about him, and about his house, and about all that hee hath on euery side? thou hast blessed the worke of his hands, and his substance is increased in the land.

11 But stretch out now thine hand, and [r] touch all that he hath, to see if he will not blaspheme thee to thy [s] face.

12 Then the Lord said vnto Satan, Lo, all that he hath is in [t] thine hand: only vpon himselfe shalt thou not stretch out thine hand. So Satan departed from the [u] presence of the Lord.

13 ¶ And on a day when his sonnes and his daughters were eating, and drinking wine in their eldest brothers house,

14 There came a messenger vnto Iob, and said, The oxen were plowing, and the asses feeding in their places,

15 And the [x] Shabeans came violently, and tooke them, yea they haue slaine the seruants with the edge of the sword: but I only am escaped alone to tell thee.

16 And whiles he was yet speaking, another came, and said, The [y] fire of God is fallen from the heauen, and hath burnt vp the sheepe and the seruants, and deuoured them: but I only am escaped alone to tell thee.

17 And whiles he was yet speaking, another came, and said, The Caldeans set out three bands, and fell vpon the camels, and haue taken them, & haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

18 And whiles he was yet speaking, came another, and sayde, Thy [z] sonnes and thy daughters were eating, and drinking wine in their eldest brothers house,

19 And behold, there came a great wind from beyond the wilderness, and smote the foure corners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone to tell thee.

20 Then Iob arose, and [a] rent his garment, and shaued his head, and fell downe vpon the ground, and worshipped,

21 And said, * Naked came I out of my mothers wombe, and naked shall I returne [b] thither: the Lord hath giuen, and the Lord hath taken it: [c] blessed be the Name of the Lord.

22 In all this did not Iob sin, nor charge God [d] foolishly.

f That is commanded them to bee sanctified: meaning, that they should consider the faults that they had committed, and reconcile themselues for the same.

g That is, he offered for euery one of his children an offering of reconciliation, which declared his religion toward God, and the care that he had towards his children.

h In Ebrew it is, and blessed God, which is sometime taken for blaspheming, and cursing, as heere, and 1. King. 21.10. and 13. &c.

i While the feast lasted.

k Meaning, the Angels which are called the sonnes of God, because they are willing to execute his will.

l Because our infirmity cannot cōprehend God in his maiesty, he is set forth vnto vs as a King, that our capacity may be able to vnderstand that which is spoken of him.

m This declareth, that although Satan bee aduersary to God, yet hee is compelled to obey him, and to doe him all homage, without whose permission and appointment he can doe nothing. n This question is asked for our infirmity: for God knew whence he came. o Herein is described the nature of Satan, which is euer ranging for his pray, 1. Pet. 5.8. p He feareth thee not for thine owne sake, but for the commodity that hee receiueth by thee. q Meaning, the grace of God, which serued Iob as a rampart against all temptations. r This signifieth, that Satan is not able to touch vs, but it is God that must doe it. s Satan noteth the vice whereunto men are commonly subiect: that is, to hide their rebellion, and to bee content with God in the time of prosperity, which vice is discloseed in the time of their aduersity. t God giueth not Satan power ouer man to gratifie him, but to declare that hee hath no power ouer man, but that which God giueth him. u That is, went to execute that which God had permitted him to doe: for els he can neuer go out of Gods presence. x That is, the Arabians. y Which thing was also done by the craft of Satan, to tempt Iob the more grieuously, forasmuch as he might see that not onely men were his enemies, but that God made warre against him.

z The last plague declareth, that when one plague is past, which seemeth hard to bee borne, God can send vs another farre more grieuous, to try his, and teach them obedience.

a Which came not of impatiency, but declareth that the children of God are not insensible like blocks, but that in their patience they feele affliction and griefe of minde: yet they keepe a meane herein, and rebel not against God as the wicked doe. *Eccles.* 5.14 1. *tim.* 6.7. b That is, into the belly of the earth, which is the mother of all. c Hereby he confesseth that God is iust and good, although his hand be sore vpon him. d But declared that God did all things according to iustice and equity.

CHAP. II.

6 Satan hath permission to afflict Iob. 9 His wife tempteth him to forsake God. 11 His three friends visit him.

AND on a day the [a] children of God came and stood before the Lord, and [b] Satan came also among them, and stood before the Lord.

2 Then ỳ Lord said vnto Satan, Whence commest thou? And Satan answered the Lord, and said, From compassing the earth to and fro, and from walking in it.

3 And the Lord said vnto Satan, Hast thou not considered my seruant Iob, how none is like him in the earth, * an vpright and iust man, one that feareth God, and eschweth euill? for yet hee continueth in his vprightnes, [c] although thou moued st me against him, to destroy him [d] without cause.

4 And Satan answered the Lord, & said, [e] Skinne for skinne, and all that euer a man hath, will he giue for his life.

5 But stretch out now thine hand, and touch his [f] bones, and his flesh, to see if hee will not blaspheme thee to thy face.

6 Then the Lord said vnto Satan, Lo, he is in thine hand, but [g] saue his life.

7 ¶ So Satan departed from ỳ presence of the Lord, & smote Iob with sore [h] boyles,

a That is, the Angels, as Chap. 1.6.

b Reade Chap. 1.6. *Ezek.* 14.14, *chap.* 1.1.

c He prooueth Iobs integrity, by this, that he ceased not to feare God when his plagues were grieuously vpon him.

d That is, when thou haddest nought against him, or when thou wast not able to bring thy purpose to passe.

e Hereby hee meant that a mans owne skin is dearer vnto him then another mans. f Meaning, his owne person. g Thus Satan can goe no further in punishing, then God hath limited him. h This sore was most vehement, wherewith also God plagued the Egyptians, Exod. 9.9 and threatneth to punish the rebellious people, Deu. 28.27. So that this tentation was most grieuous: for if Iob had measured Gods fauor by the vehemency of his disease, he might haue thought that God had cast him off.

from

from the sole of his foote vnto his crowne.

8 And hee tooke a [i] potsheard to scrape him, and he sate downe among the ashes.

9 Then said his [k] wife vnto him, Doest thou [l] continue yet in thine vprightnesse? [m] Blasphemie God, and die.

10 But he said vnto her, Thou speakest like a foolish woman: what? shal we receiue good at the hand of God, and not [n] receiue euill? In all this did not Iob sinne with his [o] lips.

11 Now when Iobs three [p] friendes heard of all this euill that was come vpon him, they came euery one from his owne place, to wit, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreede together to come to lament with him, and to comfort him.

12 So when they lift vp their eyes afarre off, they knew him not: therefore they lift vp their voyces and wept, and euery one of them rent his garment, and sprinkled [q] dust vpon their heades toward the heauen.

13 So they sate by him vpon the ground seuen dates, and seuen nights, & none spake a word vnto him: for they saw that the griefe was very [r] great.

i As destitute of all other helpe and meanes, and wonderfully afflicted with the sorrow of his disease.

k Satan vseth the same instrument against Iob, as he did against Adam.

l Meaning, what gainest thou to serue God, seeing he thus plagueth thee, as though he were thine enemy?

This is the most grieuous tentation of the faithfull, when their faith is assailed, and when Satan goeth about to perswade them, and they trust in God in vaine.

m For death was appointed to the blasphemer, and so shee meant that he should be soone rid out of his paine. n That is, to be patient in aduersity, as we reioyce when he sendeth prosperity, and so to acknowledge him to be both mercifal & iust. o He so bridled his affections, that his tongue thorow impatiency did not murmure against God. p Which were men of authority, wise and learned, and as the Septuagint write, kings, and came to comfort him, but when they saw how he was visited, they conceiued an euill opinion of him, as though he had bin but an hypocrite, and so iustly plagued of God for his sinnes. q This was also a ceremony wh ch they vsed in those coũtries, as the renting of their clothes in signe of sorrow, &c. r And therfore thought that he would not haue hearkened to their counsell.

CHAP. III.

1 Iob complaineth and curseth the day of his birth.
11 He desireth to die, as though death were the ende of all mans misery.

AFterward [a] Iob opened his mouth, and [b] cursed his day.

2 And Iob cried out, and said,

3 Let the day [c] perish wherein I was borne, & the night when it was said, There is a man child conceiued.

4 Let that day be darkenesse, let not God [d] regard it from aboue, neither let the light shine vpon it.

5 But let darknes & the [e] shadow of death staine it: let the cloud remaine vpon it, and let them make it fearefull as a bitter day.

6 Let darknesse possesse that night, let it not be ioyned vnto the dayes of the yeere, nor let it come into the count of the moneths.

7 Yea, desolate be that night, and let no ioy be in it.

a The seuen dayes ended, Chap. 2. 13.

b Heere Iob beginneth to feele his great imperfection in this battell betweene the spirit and the flesh, Rom. 7. 18. and after a manner yeeldeth, yet in the end he getteth victory, though he was in the meane time greatly wounded,

c Men ought not to be weary of their life, and curse it, because of the infirmities that it is subiect vnto, but because they are giuen to sinne and rebellion against God. d Let it be put out of the number of dayes, and let it not haue the light of the sunne to separate it from the night. e That is, most obscure darknes, which maketh them afraid of death that are in it.

8 Let them that curse the day (being [f] ready to renue their mourning) curse it.

9 Let the stars of that twilight be dimme through darknes of it: let it looke for light, but haue none: neither let it [g] see ‡ the dawning of the day.

10 Because it shut not vp the doores of my mothers wombe: nor hid sorrow from mine eyes.

11 [h] Why died I not in the birth? or why died not I when I came out of the wombe?

12 Why did the knees preuent me? and why did I sucke the breasts?

13 For so should I now haue [i] lien and bene quiet, I should haue slept then, and bene at rest,

14 With the kings and counsellers of the earth, which haue builded themselues [k] desolate places:

15 Or with the princes that had gold, and haue filled their houses with siluer.

16 Or why was I not hid as an vntimely birth, either as infants, which haue not seene the light?

17 The wicked [l] haue there ceased from their tyranny, and there they that laboured valiantly, are at rest.

18 The [m] prisoners rest together, and heare not the voice of the oppressor.

19 There are smal and great, and the seruant is free from his master.

20 Wherefore is the light giuen to him that is in misery? and [n] life vnto them that haue heauy hearts?

21 Which long for death, and if it come not, they would euen search it more then treasures:

22 Which ioy for gladnesse, and reioyce when they can find the graue.

23 Why is the light giuen to the man whose way is [o] hidde, and whom God hath hedged in?

24 For my sighing commeth before I eate, and my roarings are powred out like the water.

25 For the thing I [p] feared is come vpon mee, and the thing that I was afraide of, is come vnto me.

26 I had no peace, neither had I quietnes, neither had I rest, [q] yet trouble is come.

f Which curse the day of their birth, let them lay that curse vpon this night.

g Let it be alwayes night, and neuer see day.

‡ *Ebr. the eye lids of the morning.*

h This and that which followeth declareth that when mangiueth place to his passions, he is not able to stay nor keepe measure, but rũneth headlong into all euill, except God call him backe.

i The vehemency of his afflictions made him to vtter these words as though death were the end of all miseries, and as if there were no life after this, which he speaketh not asthough it were so, but [q] the infirmities of his flesh caused him to brast out into this errour of the wicked.

k He noteth the ambition of them, which for their pleasure as it were, change the order of nature, and build in most barren places, because they would hereby make their names immortal

l That is, by death the cruelty of the tyrants haue ceased. m All they that sustaine any kinde of calamity and misery in this world: which he speaketh after the iudgement of the flesh. n He sheweth that the benefites of God are not comfortable, except the heart be ioyfull and the conscience quieted. o That seeth not how to come out of his miseries, because he dependeth not on Gods prouidence. p In my prosperity I euer looked for a fall, as is now come to passe. q The feare of troubles that should ensue, caused my prosperity to seeme to me as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

5 Iob is reprehended of impatiency, 7 and vnrighteousnesse, 17 and of the presumption of his owne righteousnesse.

THen Eliphaz the Temanite answered, and said,

2 If we assay to commune with thee, wilt thou bee grieued? but [a] who can withholde himselfe from speaking?

3 Behold, thou hast taught many, and [b] hast

a Seeing this thine impatiencie.

[b] hast strengthened the weary hands.
4 Thy words have confirmed him that was fallen, and thou hast strengthened the weake knees.
5 But now it is come vpon thee, and thou art grieued: it toucheth thee, and thou art troubled.
6 Is not this thy [c] feare, thy confidence, thy patience, and the vprightnesse of thy wayes?
7 Remember, I pray thee, who euer perished being an [d] innocent? or where were the vpright destroyed?
8 As I haue seene, they that [e] plow iniquitie, and sow wickednes, reape the same.
9 With the [f] blast of God they perish, and with the breath of his nostrils are they consumed.
10 The roaring of the [g] Lion, and the voice of the Lionesse, and the teeth of the Lions whelps are broken.
11 The Lion perisheth for lacke of pray, and the Lions whelps are scattered abroad.
12 But a thing was brought to mee [h] secretly, and mine eare hath receiued a little thereof.
13 In the thoughts of the visions of the night, when sleepe falleth on men,
14 Feare came vpon me, and dread, which made all my bones to [i] tremble.
15 And the winde passed before me, and made the haires of my flesh to stand vp.
16 Then stood one, & I knew not his face: an image was before mine eyes, & in [k] silence heard I a voyce, saying,
17 Shall man be more [l] iust then God? or shall a man be more pure then his maker?
18 Behold, he found no stedfastnes in his seruants, and laid folly vpon his [m] Angels.
19 How much more in them that dwell in houses of [n] clay, whose foundation is in the dust, which shall be destroyed before the moth?
20 They be destroyed from the [o] morning vnto the euening: they perish for euer [p] without regard.
21 Doth not their dignity go away with them? doe they not die, and that without [q] wisedome?

b Thou hast comforted others in their afflictions, & canst not now comfort thy selfe.
c This he concludeth that Iob was but an hypocrite, and had no true feare nor trust in God.
d He concludeth that Iob was reprooued, seeing that God handled him so extremely, which is the argument that the carnall men make against the children of God.
e They that doe euill, cannot but receiue euill.
f He sheweth that God needeth no great preparation to destroy his enemies: for hee can doe it with the blast of his mouth.
g Though men according to their office doe not punish tyrants (whom for their cruelty he compareth to lions, and their children to their whelps) yet God both is able, and his iustice will punish them.
h A thing that I knew not before, was declared vnto mee by vision: that is, that whosoeuer thinketh himselfe iust, shall be found a sinner, when he commeth before God.
i In these visions which God sheweth to his creatures, there is euer a certaine feare ioyned, that the authority thereof might be had in greater reuerence.
k When all things were quiet, or when the feare was somewhat asswaged, as God appeared to Eliah, 1.Kin.19. 12.
l He proueth that if God did punish the innocent, the creature should be more iust then the Creator, which were a blasphemie.
m If God find imperfection in his Angels, when they are not maintained by his power, how much more shall hee lay folly to mans charge, when he would iustifie himselfe against God?
n That is, in this mortall body, subiect to corruption, 2.Cor.5.1.
o They see death continually before their eyes, and dayly approching toward them.
p No man for all this doeth consider it.
q That is, before that any of them were so wise as to thinke on death.

CHAP. V.

1. 2 Eliphaz sheweth the difference betweene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power, who destroyeth the wicked, and deliuereth his.

CAll now, if any will [a] answer thee, and to which of the saints wilt thou turne?
2 Doubtlesse [b] anger killeth the foolish, and enuie slayeth the idiot.
3 I haue seene the [c] foolish wel rooted, and suddenly I [d] cursed his habitation, saying,
4 His [e] children shall be farre from saluation, and they shall be destroyed in the [f] gate, and none shall deliuer them.
5 The hungry shall eate vp his harueſt: yea, they shal take it from among [g] thorns, and the thirstie shall drinke vp their substance.
6 For misery commeth not forth of the dust, [h] neither doeth affliction spring out of the earth.
7 But man is borne vnto [i] trauaile, as the sparks flie vpward.
8 But I would enquire [k] at God, & turne my talke vnto God:
9 Which [l] doeth great things and vnsearchable, and marueilous things without number.
10 He [m] giueth raine vpon the earth, and powreth water vpon the streets,
11 And setteth vp on high them that bee low, that the sorrowfull may bee exalted to saluation.
12 He scattereth the deuices of the crafty: so that their hands cannot accomplish that which they doe enterprise.
13 *He taketh the wise in their craftines, & the counsell of the wicked is made foolish.
14 They meete with [n] darkenesse in the day time, and [o] grope at noone day, as in the night.
15 But hee saueth the [p] poore from the sword, from their [q] mouth, and from the hand of the violent man.
16 So that the poore hath his hope, but iniquity shall [r] stop her mouth.
17 Behold, blessed is the man whom God correcteth: therefore refuse not thou the chastising of the Almighty.
18 For he maketh the wound, and bindeth it vp: hee smiteth, and his hands make whole.
19 He shall deliuer thee [s] in sixe troubles, and in the seuenth the euill shall not touch thee.
20 In famine he shall deliuer thee from death: and in battell from the power of the sword.
21 Thou shalt be hid from the scourge of

a He willeth Iob to consider the example of all them that haue liued or doe liue godly, whether any of them be like vnto him in raging against God as he doeth.
b Murmuring against God in afflictions, increaseth the paine, and vtereth mans follie.
c That is, the sinner that hath not the feare of God.
d I was not moued with his prosperity, but knew that God had cursed him and his.
e Though God sometime suffer the fathers to passe in this world, yet his iudgements will light vpon their wicked children.
f By publique iudgement they shalbe condemned, and none shall pitie them.
g Though there be but two or three eares left in the hedges, yet these shalbe taken from him.
h That is, the earth is not the cause of barrennesse, and mans misery, but his owne sinne.
i Which declareth that sinne is euer in our corrupt nature: for before sinne it was not subiect to paine and affliction.
k If I suffered as thou doest, I would seeke vnto God.
l He counselleth Iob to humble himselfe to God to whom all creatures are subiect, and whose works declare that man is inexcusable, except hee glorifie God in all his workes.
m He sheweth by particular examples what the works of God are. 1.Cor.3.19.
n In things plaine and euident they shewe themselues fooles in stead of wise men.
o This declareth that God punisheth the worldly wise as he threatned, Deu. 28.29.
p That is, he that humbleth himselfe before God.
q He compareth the slander of the wicked to sharp swords.
r If the wicked be compelled at Gods workes to stop their mouthes, much more they that professe God.
s He will send trouble after trouble, that his children may not for one time, but continually trust in him: but they shall haue a comfortable issue, euen in the greatest and the last, which is here called the seuenth.

the

the tongue, and thou shalt not bee afraide of destruction when it commeth.

22 But thou shalt [c] laugh at destruction and dearth, and shalt not bee afrayd of the beast of the earth.

23 For the stones of the field [u] shall be in league with thee, and the beasts of the field shalbe at peace with thee.

24 And thou shalt know that peace shalbe in thy tabernacle, and thou shalt visite thine habitation, and shalt not [x] sinne.

25 Thou shalt perceiue also, that thy seed shalbe great, and thy posterity as the grasse of the earth.

26 Thou shalt go to thy graue in [y] a full age, as a ricke of corne commeth in due season into the barne.

27 Loe, [z] thus haue we enquired of it, and so it is: heare this, and know it for thy selfe.

c Whereas the wicked lament in their troubles, thou shalt haue occasion to reioyce.
u When we are in Gods fauour, all creatures shal serue vs.
x God shall so blesse thee, that thou shalt haue occasion to reioyce in all things, and not to be offended.
y Though the children of God haue not alwaies this promise performed, yet God doeth recompense it otherwise to their aduantage.
z We haue learned these points by experience, that God punisheth not the innocent, that man cannot compare in iustice with him, that the hypocrites shal not long prosper, and that the affliction which man susteineth, commeth for his owne sinne.

CHAP. VI.

1 Iob answereth, that his paine is more grieuous then his fault. 8 He wisheth death. 14 He complaineth of his friends.

BUt Iob answered, and said,

2 O that my griefe were well weighed, and my miseries were laid together in the [a] balance!

3 For it would be now heauier then the sand of the sea: therfore my words are [b] swallowed vp.

4 For the arrowes of the Almighty are in me, the venim whereof doth drinke vp my spirit, and the terrors of God [c] fight against mee.

5 Doeth the [d] wilde asse bray when hee hath grasse? or loweth the oxe when he hath fodder?

6 That which is [e] vnsauory, shal it be eaten without salt? or is there any taste in the white of an egge?

7 Such things as my soule refused to touch, as were sorrowes, are my meat.

8 Oh that I might haue my [f] desire, and that God would graunt me the thing that I long for!

9 That is, that God would destroy mee: that he would let his hand goe, and cut mee off.

10 Then should I yet haue comfort, (though I burne with sorrow, let him not spare) [g] because I haue not denied the words of the Holy one.

11 What power haue I that I should endure? or what is mine [h] end, if I should prolong my life?

12 Is my strength the strength of stones? or is my flesh of brasse?

13 Is it not so, [p] there is in me no [i] helpe? and that || strength is taken from me?

14 He that is in misery, ought to be comforted of his neighbour: but men haue forsaken the feare of the Almighty.

15 My brethren haue deceiued mee as a [k] brooke, and as the rising of the riuers they passe away.

16 Which are blackish with yce, & wherein the snow is hid.

17 But in time they are dried vp with heat, and are consumed: and when it is hote, they faile out of their places,

18 Or they depart from their way and course, yea, they vanish and perish.

19 They that goe to Tema, [l] considered them, and they that go to Sheba, waited for them.

20 But they were confounded: when they hoped, they came thither and were ashamed.

21 Surely now are yee like [m] vnto it: yee haue seene my fearefull plague, and are afraide.

22 Was it because I said, Bring vnto mee? or giue a reward to mee of your [n] substance?

23 And deliuer me fro the enemies hand, or ransome me out of the hand of tyrants?

24 Teach me, [q] I wil [o] hold my tongue: and cause me to vnderstand wherein I haue erred.

25 How [p] stedfast are the words of righteousnesse? and what can any of you iustly reprooue?

26 Doe ye imagine to reprooue [q] words, that the talke of the afflicted should bee as the wind?

27 Yee make your wrath to fall vpon the fatherlesse, and dig a pit for your friend.

28 Now therfore be content [r] to looke vpon me: for I will not lie before your face.

29 Turne, I pray you, let there bee none iniquitie: returne, I say, and yee shall see yet my righteousnesse in that behalfe. Is there iniquity in my tongue? doeth not my mouth feele sorrowes?

a To know whether I complaine without iust cause.
b My griefe is so great that I lack words to expresse it.
c Which declareth that he was not only afflicted in body, but wounded inconscience, which is the greatest battel that the faithfull can haue.
d Thinke you that I cry without cause, seeing the bruit beasts doe not complaine when they haue what they would?
e Can a mans taste delight in that that hath no sauour? meaning, that none take pleasure in affliction, seeing they cannot away with things that are vnsauorie to the mouth.
f Herein hee sinneth double, both in wishing thorow impatiencie to die, and also in desiring of God a thing which was not agreeable to his will.
g That is, let me die at once before I come to distrust in Gods promise through mine impatiencie.
h Hee searcheth lest he should be brought to inconueniences, if his sorowes should continue.
i Haue I not sought to help my selfe as much as was possible? || *Or, wisedome, or law.*
k He compareth those friends which comfort vs not in misery, to a brooke which in summer when we need waters, is dry, in winter is hard frozen, & in the time of raine, when we haue no need, ouerfloweth with water.
l They that passe thereby to goe into the hote countries of Arabia, thinke to find water there to quench their thirst, but they are deceiued.
m That is, like to this brooke, which deceiueth them that thinke to haue water there in their need, as I looked for consolation at your hands.
n He toucheth the worldlings, which for no necessitie will giue part of their goods, and much more these men, which would not giue him cõfort, and I wil confesse
o Shew me wherin I haue erred, doeth not shrinke
p Hee that hath a good conscience, at the sharpe words or reasonings of others, except they be able to perswade him by reason.
q Doe you cauill at my words, because I should be thought to speake foolishly, which am now in miserie?
r Consider whether I speake as one that is driuen to this impatiencie through very sorow, or as an hypocrite as you condeme me.

CHAP. VII.

1 Iob sheweth the shortnes and misery of mans life.

IS there not an appointed time to man vpon earth? and are not his dayes as the daies of an [a] hireling?

2 As a seruant longeth for the shadow, and as an hireling looketh for the end of his worke,

3 So haue I had as an inheritance the [b] moneths of vanitie, and painefull nights haue beene appointed vnto me.

4 If I layd mee downe, I said, When

a Hath not an hired seruant some rest & ease? then in this my continuall torment I am worse then an hireling.
b My sorrow hath continued from moneth to moneth, and I haue looked for hope in vaine.

shall

shall I arise? and measuring the euening, I am euen ful with tossing to and fro vnto the dawning of the day.

5 My flesh is [c] clothed with wormes and filthines of the dust, my skinne is rent, and become horrible.

6 My dayes are swifter then a [d] weauers shittle, and they are spent without hope.

7 Remember that my life is but a wind, and that mine eie shal not returne to see pleasure.

8 The eye that hath seene me, shal see me no more: thine eyes are vpon me, and I shall be no longer.

9 [e] As the cloude vanisheth and goeth away, so he that goeth downe to the graue shall [f] come vp no more.

10 He shall returne no more to his house neither shall his place know him any more.

11 Therefore I will not spare my mouth, but will speake in the trouble of my spirit, & muse in the bitternesse of my minde.

12 Am I a sea [h] or a whale fish, that thou keepest me in ward?

13 When I say, My couch shall reliene me, and my bed shall bring comfort in my meditation,

14 Then feareſt thou me [i] with dreames, and astonishest me with visions.

15 Therefore my soule [k] chuseth rather to be strangled and to die, then to bee in my bones.

16 I abhorre it, I shall not liue alway: [l] spare me then, for my dayes are but vanity,

17 What is man that thou [m] doest magnifie him, and that thou settest thine heart vpon him?

18 And doest visite him euery morning, and triest him euery moment?

19 How long will it be ere thou depart from me? thou wilt not let me alone whiles I may swallow my spittle.

20 I haue [n] sinned, what shall I doe vnto thee? O thou preseruer of men, why hast thou set me as a marke against thee, so that I am a burden vnto my selfe?

21 And why doest thou not pardon my trespasse? and take away mine iniquitie? for now shal I sleepe in the dust, and if thou seekest me in the morning, I shal [o] not be found.

c This signifieth that his disease was rare and most horrible.
d Thus he speaketh in respect of the breuitie of mans life, which passeth without hope of returning: in consideration whereof, he desireth God to haue compassion on him.
e If thou behold me in thine anger, I shal not be able to stand in thy presence.
f Shal no more enioy this mortall life.
g Seeing I can by none other meanes comfort my selfe, I will declare my griefe by words, and thus he speaketh as one ouercome with griefe of minde.
h Am not I a poore wretch? what needest thou then to lay so much paine one me?
i So that I can heue no rest night nor day.
k He speaketh as one ouercome with sorrow and not of iudgement, or of the examination of his faith.
l Seeing my terme of life is so short, let me haue some rest and ease. m Seeing that man of himselfe is so vile, why doest thou giue him that honor to contend against him? Iob vseth all kindes of perswasion with God, that he might stay his hand. n After all temptations, faith bursteth foorth, and leadeth Iob to repentance: yet it was not in such perfection, that he could bridle himselfe from reasoning with God, because that he still tryed his faith. o That is, I shalbe dead.

CHAP. VIII.

1 Bildad sheweth that Iob is a sinner because God punisheth the wicked, and preseruetb the good.

THen answered Bildad the Shuhite, and said,

2 How long wilt thou talke of these things? and how long shal the words of thy mouth [a] be as a mighty wind?

3 Doth God peruert iudgement? or doth the Almighty subuert iustice?

4 If thy sonnes haue sinned against him, and he hath sent them into the place of their [b] iniquitie,

5 Yet if thou [c] wilt early seeke vnto God, and pray to the Almighrie,

6 If thou be pure and vpright, then surely hee will awake vp vnto thee, and he will make the habitation of thy righteousnesse prosperous.

7 And though thy beginning [d] be small, yet thy latter end shall greatly increase.

8 [e] Enquire therefore, I pray thee, of the former age, and prepare thy selfe to search of their fathers.

9 (For we are but [f] of yesterday, and are ignorant; for our dayes vpon earth are but a shadow.)

10 Shall not they teach thee and tell thee, and vtter the words of their heart?

11 Can a [g] rush grow without mire? or can the grasse grow without water?

12 Though it were in greene and not cut downe, yet shall it wither before any other herbe.

13 So are the paths of al that forget God, and the hypocrites hope shall perish.

14 His confidence also shal be cut off, and his trust shalbe as the house of a [h] spider.

15 Hee shall leane vpon his house, but it shall not stand: hee shall hold him fast by it, yet shall it not indure.

16 The [i] tree is greene before the Sunne, and the braunches spread ouer the garden thereof.

17 The rootes thereof are wrapped about the fountaine, and are folded about the house of stones.

18 If any plucke it from his place, and it [k] deny, saying, I haue not seene thee,

19 Behold, it wil reioyce [l] by this meanes, that it may grow in another mold.

20 Behold, God will not cast away an vpright man, neither wil he take the wicked by the hand,

21 Till hee haue filled thy mouth with [m] laughter, and thy lips with ioy.

22 They that hate thee shall be clothed with shame, and the dwelling of the wicked shall not remaine.

a He declareth that their words which wouldd diminish any thing from the iustice of God, is but as a puffe of wind [y] vanisheth away.
b That is, hath rewarded them according to their iniquitie: meaning, that Iob ought to be warned by the example of his children, that he offend not God.
c That is, if thou turne betime, whiles God calleth thee to repentance.
d Though the beginnings be not so pleasant as thou wouldest desire, yet in the end thou shalt haue sufficient occasion to content thy selfe.
e He willeth Iob to examine all antiquitie, and hee shall finde it true which he here saith.
f Meaning, that it is not ynough to haue the experience of our selues, but to be confirmed by the examples of them that went before vs.
g As a rush cannot grow without moystnesse, so cannot the hypocrite, because hee hath not faith which is moystened with Gods Spirit. h Which is to day and to morrow swept away. i He compareth the iust to a tree, which although it be remooued out of one place vnto another, yet flourisheth: so the affliction of the godly turneth to their profit. k That is, so that there remaine nothing there to proue whether the tree had growen there or no. l To be planted in another place, where it may grow at pleasure. m If thou be godly hee will giue thee occasion to reioyce, and if not, thine affliction shall increase.

CHAP. IX.

1 Iob declareth the mighty power of God, and that mans righteousnesse is nothing.

THen Iob answered and said,

2 I know verely that it is so: for how should man compared vnto God, be [a] iustified?

3 If he would dispute with him, he could not answere him one thing of a [b] thousand.

a Iob here answereth to that point of Eliphaz and Bildads oration touching the iustice of God, and his innocencie, confessing God to bee infinite in iustice, and man to be nothing in respect. b Of a thousand things, which God could lay to his charge, man cannot answere him one.

4 Hee is wise in heart, and mightie in strength: who hath bene fierce against him and hath prospered?

5 Hee remooueth the mountaines, and they feele not when hee ouerthroweth them in his wrath.

6 Hee [c] remooueth the earth out of her place, that the pillars thereof doe shake.

7 He commandeth the Sunne, and it riseth not: he closeth vp the starres as vnder a signet.

8 Hee himselfe alone spreadeth out the heauens, and walketh vpon the height of the sea.

9 He maketh the starres [d] Arcturus, Orion, and Pleiades, and the climates of the South.

10 He doeth great things and vnsearchable: yea, marueilous things without number.

11 Loe, when he goeth [e] by me, I see him not: and when he passeth by, I perceiue him not.

12 Behold, when he taketh a pray, [f] who can make him to restore it? who shall say vnto him, What doest thou?

13 God [g] will not withdraw his anger, and the most mightie helpes [h] doe stoupe vnder him?

14 How much lesse shall I answere him? or how should I find out my [i] wordes with him?

15 For though I were iust, yet could I [k] not answere, but I would make supplication to my Iudge.

16 If I [l] crie, and hee answere mee, yet would I not beleeue that he heard my voice.

17 For he destroyeth me with a tempest, and woundeth me [m] without cause.

18 Hee will not suffer mee to take my breath, but filleth me with bitternesse.

19 If we speake of strength, behold, he is [n] strong: if we speake of iudgement, who shal bring me in to plead?

20 If I would iustifie my selfe, mine own mouth shall condemne me: [o] if I would bee perfit, he shall iudge me wicked.

21 Though I were perfect, yet I knowe not my soule: therefore abhorre I my life.

22 This is one point: therefore I saide, He destroyeth the [p] perfect and the wicked.

23 If the scourge should [q] suddenly slay, should God [r] laugh at the punishment of the innocent?

24 The earth is giuen into the hande of the wicked: hee [s] couereth the faces of the Iudges thereof: if not, where [t] is hee? or who is he?

25 My dayes haue bene more swift then a poste: they haue fled, and haue seene no good thing.

26 They are passed as with the most swift shippes, and as the Eagle that flieth to the pray.

27 If [u] I say, I wil forget my complaint, I will cease from my wrath and comfort mee,

28 Then I am afraid of all my sorrowes, knowing that thou wilt not iudge me innocent.

29 If I be wicked, why [x] labour I thus in vaine?

30 If I [y] wash my selfe with snow water, and purge my hands most cleane,

31 Yet shalt thou plunge mee in the pit, and mine owne [z] clothes shall make mee filthie.

32 For hee is not a man as I am, that I should answere him, if wee come together to iudgement.

33 Neither is there any vmpire [a] that might lay his hand vpon vs both.

34 Let him take his rod away from mee, and let not his feare astonish me:

25 Then wil I speake, and feare him not: [b] but because I am not so, I hold me still.

c He declareth what is the infirmitie of man by the mightie and incomprehensible power that is in God, shewing what he could doe if he would set forth his power.

d These are the names of certain starres, whereby he meaneth, that all starres both knowen and vnknowen are at his appointment.

e I am not able to comprehend his works, which are common, and daily before mine eyes, much lesse in those things which are hid & secret.

f He sheweth that when God doth execute his power he doth it iustly, forasmuch as none can controule him.

g God will not be appeased for ought that man can lay for himselfe for his iustification.

h That is, all the reasons that men can lay to approue their cause.

i How should I be able to answer him by eloquence? whereby he noteth his friends, that albeit they were eloquent in talke, yet they felt not in heart that which they spake. k Meaning, in his own opinion: signifying that man will sometimes flatter himselfe to bee righteous, which before God is abomination. l Whiles I am in my pangs, I cannot burst forth into many inconueniences, although I know still that God is iust. m I am not able to feele my sinnes so great, as I feele the weight of his plagues: and this hee speaketh to condemne his dulnes, and to iustifie God. n After he hath accused his own weaknes, he continueth to iustifie God and his powerr. o If I would stand in mine owne defence, yet God hath iust cause to condemne me, if he examine mine heart and conscience. p If God punish according to his iustice, he wil destroy as well them that are counted perfect, as them that are wicked. q To wit, the wicked. r This is spoken according to our apprehension, as though hee would say, If God destroyed but the wicked, as Chap. 5. 3. why should he suffer the innocents to be so long tormented by them?

s That they can not see to doe iustice.

t That can shew the contrary?

u I thinke not to fall into these affections, but my sorrowes bring me to these manifold infirmities, and my conscience condemneth me.

x Why doth not God destroy me at once? thus he speaketh according to the infirmity of the flesh.

y Though I seeme neuer so pure in mine owne eyes, yet all is but corruption before God.

z Whatsoeuer I would vse to couer my filthines with, shall disclose me so much more. a Which might make an accord betweene God and mee, speaking of impaciencie, & yet confessing God to be iust in punishing him. b Signifying that Gods iudgements keepe him in awe.

CHAP. X.

1 Iob is weary of his life, and setteth out his fragilitie before God. 20 He desireth him to stay his hand. 22 A description of death.

My soule is cut off [a] though I liue: I wil leaue my [b] complaint vpon my selfe, and will speake in the bitternesse of my soule.

2 I will say vnto God, [c] Condemne mee not: shew mee wherefore thou contendest with me.

3 Thinkest thou it [d] good to oppresse me, and to cast off the [e] labor of thine hands, and to fauour the [f] counsell of the wicked?

4 Hast thou [g] carnall eyes? or doest thou see as man seeth?

5 Are thy dayes as mans [h] dayes? or thy yeeres as the time of man,

6 That thou inquirest of mine iniquitie, and searchest out my sinne?

7 Thou knowest that I cannot do [i] wickedly: for none can deliuer mee out of thine hand.

8 Thine [k] hands haue made me, and fashioned me wholly round about, and wilt

a I am more like to a dead man, then to one that liueth.

b I wil make an ample declaration of my torments, accusing my selfe, and not God.

c He would not that God should proceed against him by his secret iustice, but by the ordinarie meanes that he punisheth others

d Is it agreeable to thy iustice to do me wrong?

e Wilt thou be without compassion? f Wilt thou gratifie the wicked, and condemne me? g Doest thou this of ignorance? h Art thou inconstant and changeable, as the times, to day a friend, to morow an enemie? i By affliction thou keepest me as in a prison, and restrainest me from doing euill, neither can any set mee at libertie. k In these eight verses following, he describeth the mercie of God in the wonderfull creation of man: and thereon groundeth that God should not shew himselfe rigorous against him,

thou

thou destroy me?

9 Remember, I pray thee, that thou hast made me, as the [l] clay, and wilt thou bring me into dust againe?

10 Hast thou not powred me out as milk? and turned me to curds like cheese?

11 Thou hast clothed mee with skinne, and flesh, and ioined me together with bones and sinewes.

12 Thou hast giuen me life, and [m] grace: and thy [n] visitation hath preserued my spirit.

13 Though thou hast hid these things in thine heart, yet I know [o] that it is so with thee.

14 If I haue sinned, then thou wilt strattly looke vnto me, and wilt not hold me guiltlesse of mine iniquity.

15 If I haue done wickedly, woe vnto mee: if I haue done righteously, I will not [p] lift vp mine head, being full of confusion, because I see mine affliction.

16 But let it increase: hunt thou mee as a lyon, returne and shew thy selfe [q] marueilous vpon me.

17 Thou renuest thy plagues against me, and thou increasest thy wrath against mee: [r] changes and armies of sorrowes are against mee.

18 Wherefore then hast thou brought me out of the wombe? Oh that I had perished, and that none eye had seene me!

19 And that I were as I had not bene, but brought from the wombe to the graue!

20 Are not my dayes few? let him [r] cease, and leaue off from me, that I may take a litle comfort,

21 Before I goe and shall not [t] returne, euen to the land of darknesse, and shadow of death:

22 Into a land, I say, darke as darknesse it selfe, and into the shadow of death, where is none [u] order, but the light is there as darknes.

l As brittle as a pot of clay.
m That is, reason and vnderstanding, and many other gifts wherby man excelleth all earthly creatures.
n That is, thy fatherly care and prouidéce wherby thou preseruest me, & without the which I should perish straightway.
o Though I be not fully able to cõprehend these things, yet I must needs confesse that it is so.
p I will alway walke in feare and humilitie, knowing that none is iust before thee.
q Iob being sore assaulted in this battel betweene the flesh and the spirit, brasteth out into these affections, wishing rather short dayes then long paine.
r That is, diuersity of diseases, and in great abundance, shewing that God hath infinite meanes to punish man.
s He wisheth that God would leaue off his affliction, considering his great miserie and the breuity of his life.
t Hee speaketh thus in the person of a sinner, that is ouercome with passions and with the feeling of Gods iudgements, and therfore cannot apprehend in that state the mercies of God and comfort of the resurrection.
u No distinction betweene light and darknesse, but where all is very darknesse it selfe.

CHAP. XI.

1 Iob is vniustly reprehended of Zophar. 7 God is incomprehensible. 14 He is mercifull to the repentant. 18 Their assurance that liue godly

Then answered Zophar the Naamathite, and sayd,

2 Should not the multitude of words be answered? or should a great [a] talker be iustified?

3 Should men hold their peace at thy lies, and when thou mockest others, shall none make thee ashamed?

4 For thou hast said, [b] My doctrine is pure, and I am cleane in thine eyes.

5 But oh, that God would speake and open his lips against thee!

6 That he might shew thee the [c] secrets of wisedome, how thou hast deserued double, according to right: know therfore that God hath forgotten thee for thine iniquity.

7 Canst thou by searching find out God? canst thou finde out the Almighty to his perfection?

8 The heauens are high, what canst thou doe? [d] it is deeper then hell, how canst thou know it?

9 The measure thereof is longer then the earth, and it is broader then the sea.

10 If he cut off, and [e] shut vp, or gather together, who can turne him backe?

11 For he knoweth vaine men, and seeth iniquitie, and him that vnderstandeth nothing.

12 Yet vaine man would be wise, though man new borne is like a wild asse [f] colt.

13 If thou [g] prepare thine heart, & stretch out thine hands toward him:

14 If iniquity be in thine [h] hand, put it farre away, and let no wickednesse dwell in thy tabernacle.

15 Then truely shalt thou lift vp thy [i] face without spot, and shalt be stable, and shalt not feare.

16 But thou shalt forget thy miserie, and remember it as waters that are past.

17 Thine age also shall appeare more cleare then the noone day: thou shalt shine and be as the morning.

18 And thou shalt be bold, because there is hope: and thou shalt dig pits, and shalt lie downe safely.

19 * For when thou takest thy rest, none shall make thee afraid: yea, many shall make suit vnto thee.

20 But the eyes of the [k] wicked shal faile, and their refuge shall perish, and their hope shalbe sorrow of mind.

a Should he perswade by his great talke that he is iust?
b He chargeth Iob with this, that he should say, that the thing which he spake was true, and that he was without sinne in the sight of God.
c Which is, not to stand in iustifying of thy selfe: he signifieth that man will neuer be ouercome, whiles he reasoneth with another, and therefore God must breake off the controuersie, and stop mans mouth.
d That is, this perfection of God: and if man be not able to comprehend the height of the heauen, the depth of hel, the length of the earth, the breadth of the sea, which are but creatures: how can he attaine to the perfection of the Creator?
e If God should turne the state of things, and establish a new order in nature, who could controll him?
f That is, without vnderstanding, so that whatsoeuer gifts he hath afterward, come of God, and not of nature.
g If thou repent, pray vnto him.
h Renounce thine owne euil workes, and see that they offend not God, ouer whom thou hast charge.
i Hee declareth what quietnesse of conscience and successe in all things such shall haue, which turne to God by true repentance. *Leuit.* 26 5,6.
k Hee sheweth that contrary things shall come vnto them that doe not repent.

CHAP. XII.

2 Iob acusetb his friends of ignorance. 7 Hee declareth the might and power of God, 17 and how he changeth the course of things.

Then Iob answered and said,

2 In deed because that ye are the people onely, [a] wisedome must die with you.

3 But I haue vnderstanding as well as you, and am not inferiour vnto you: yea, who knoweth not such things?

4 * I am as [b] one mocked of his neighbour, who calleth vpon God, and hee [c] heareth him: the iust and the vpright is laughed to scorne.

5 [d] Hee that is ready to fall, is as a lampe despised in the opinion of the rich.

a Because you feele not that which you speak, you thinke the whole standeth in words, and so flatter your selues as though none knew any thing, or could know but you.

Prou. 14 2.
b He reproueth these his friends of two faults, the one that they thought they had better knowledge then in deede they had, and the other, that in stead of true consolation, they did deride and despise their friend in his aduersity.
c The which neighbour being a mocker and a wicked man, thinketh that no man is in Gods fauour but he, because he hath all things that hee desireth.
d As the rich esteeme not a light or torch, that goeth out, so is he despised that falleth from prosperitie to aduersitie.

6 The tabernacles of robbers doe prosper, and they are in safetie, that prouoke God, ‡ whom God hath enriched with his hand.

7 Aske now the beastes, [e] and they shall teach thee, and the foules of the heauen, and they shall tell thee:

8 Or speake to the earth, and it shall shew thee: or the fishes of the Sea, and they shall declare vnto thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whose hand is the soule of euery liuing thing, and the breath of all ‖ mankind.

11 Doeth not the eares [f] discerne the words? and the mouth taste meat for it selfe?

12 Among the [g] ancient is wisedome, and in the length of dayes is vnderstanding.

13 With him is wisedome and strength: he hath counsel and vnderstanding.

14 Behold, he will breake downe, and it cannot be built: hee shutteth a man vp, and he cannot be loosed.

15 Behold, hee withholdeth the waters and they drie vp: but when he sendeth them out, they destroy the earth.

16 With him is strength and wisedome, hee that is deceiued, and that [h] deceiueth, are his.

17 He causeth the counsellers to go as spoiled, and maketh the iudges fooles.

18 [i] He loseth the [k] collar of Kings, and girdeth their loynes with a girdle.

19 He leadeth away the princes as a pray, and ouerthroweth the mighty.

20 Hee taketh away the speach from the [l] faithfull counsellers, and taketh away the iudgement of the ancient.

21 He powreth cõtempt vpon princes, and maketh the strengh of the mighty weake.

22 Hee discouereth the deepe places from their darknesse, and bringeth foorth the shadow of death to light.

23 Hee [m] increaseth the people, and destroyeth them: he enlargeth the nations, and bringeth them in againe.

24 Hee taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wildernesse out of the way.

25 They grope in the darke without light: and he maketh them to stagger like a drunken man.

‡ *Ebr. to whom God hath brought in with his hand.*

e He declareth to them that did dispute against him, that their wisdome is common to all, and such as the very bruit beasts doe dayly teach.

‖ *Or, flesh.*

f He exhorteth them to be wise in iudging, & as well to knowe the right vse why God hath giuen them eares, as he hath done a mouth.

g Though men by age and continuance of time attaine to wisedome, yet it is not comparable to Gods wisedome, nor able to comprehend his iudgements, wherein he answereth to that, which was alleaged, Chap. 8. 8.

h He sheweth that there is nothing done in this world without Gods wil and ordinance: for else he should not be Almighty.

i He taketh wisedome from them.

k He abateth the honour of Princes, and bringeth them into the subiection of others.

l He causeth that their words haue no credit, which is, when he will punish sinne.

m In this discourse of Gods wonderfull workes, Iob sheweth that whatsoeuer is done in this world, both in the order and change of things, is by Gods will and appointment, wherein he declareth that he thinketh well of God, and is as able to set foorth his power in words, as they that reasoned against, were.

CHAP. XIII.

1 Iob compareth his knowledge with the experience of his friends. 16 The penitent shalbe saued and the hypocrite condemned. 20 He prayeth vnto God that he would not handle him rigorously.

LO mine eye hath seene all this: mine eare hath heard and vnderstood it.

2 I know also as much as you know: I am not inferiour vnto you.

3 But I will speake to the Almightie, and I desire [a] to dispute with God.

4 For in deed yee forge lies, and all you are [b] physicians of no value.

5 O that you would hold your tongue, that it might be imputed vnto you for wisedome!

6 Now heare my disputation, and giue eare to the arguments of my lips.

7 Will ye speake [c] wickedly for Gods defence, and talke deceitfully for his cause?

8 Will yee accept his person? or will yee contend for God?

9 Is it well that hee should seeke of you? will you make a lie for him, as one lieth for a man?

10 He will surely reprooue you, if ye doe secretly accept any person.

11 Shall not his excellencie make you afraid? and his feare fall vpon you?

12 Your [d] memories may bee compared vnto ashes, and your bodies to bodies of clay.

13 Holde your tongues in my presence, that I may speake, and let come vpon what will.

14 Wherefore doe [e] I take my flesh in my teeth, and put my soule in my hand?

15 Loe, though he slay me, yet wil I trust in him, and I will reprooue my wayes in his sight.

16 He shall be my saluation also: for the [f] hypocrite shall not come before him.

17 Heare diligently my words, & marke my talke.

18 Beholde now: if I prepare mee to iudgement, I know that I shall bee [g] iustified.

19 Who is he that wil pleade [h] with me: for if I now hold my tongue, I [i] die.

20 But do not these two things vnto me: then will I not hide my selfe from thee:

21 [k] Withdraw thine hand from me, and let not thy feare make me afraid.

22 Then call thou, and I will answere: or let me speake, and answere thou me.

23 How many are [l] mine iniquities and sinnes? shew mee my rebellion, and my sinne.

24 Wherefore hidest thou thy face, and takest me for thine enemie?

25 Wilt thou breake a leake driuen to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against mee, and makest mee to possesse [m] the iniquities of my youth.

27 Thou puttest my feete also in the [n] stockes, and lookest narrowly vnto all my pathes, and makest the print thereof in the ‡ heeles of my feet.

28 Such one consumeth like a rotten thing, and as a garment that is motheaten.

a For although hee knew that God had a iustice which was manifest in his ordinary working, & another in his secret counsell, yet would he vtter his affection to God, because he was not able to vnderstand the cause why he did thus punish him.

b You doe not well apply your medicine to the disease.

c He condemneth their zeale which had not knowledge, neither regarded they to comfort him, but alway grated on Gods iustice, as though it was not euidently seene in Iob, except they had vndertaken the probation theresf.

d Your fame shall come to nothing.

e Is not this a manifest signe of mine affliction, and that I doe not complaine without cause, seeing that I am thus tormented, as though I should teare mine own flesh, and put my life in danger?

f Whereby he declareth that he is not an hypocrite as they charged him.

g That is cleared, and not cast off for my sinnes, as you reason.

h To prouе that God doeth thus punish me for my sinnes.

i If I defend not my cause, euery man will condemne me.

k He sheweth what these two things are.

l His pangs thus moue him to reason with God: not denying but that hee had sinned: but hee desired to vnderstand what were his great sinnes, that had deserued such rigour, wherein hee offended, that hee would know a cause of God why he did punish him.

m Thou punishest me now for the faults that I committed in my youth

n Thou makest me thy prisoner, and doest so presse mee, that I cannot stirre hand nor foote.

‡ *Ebr. roots.*

CHAP.

CHAP. XIIII.

1 Iob describeth the shortnesse and misery of the life of man. 14 Hope sustaineth the godly. 22 The condition of mans life.

MAn [a] that is borne of woman, is of short continuance, and full of trouble.

2 He sprouteth forth as a flower, and is cut downe: he vanisheth also as * a shadow, and continueth not.

3 And yet thou openest thine eyes vpon such [b] one, and causest me to enter into iudgement with thee.

4 * Who can bring a cleane thing out of filthinesse? there is not one.

5 Are not his dayes determined? the number of his moneths are with thee: thou hast appointed his bounde, which he cannot passe.

6 Turne from him that he may cease vntill his desired day, [c] as an hireling.

7 For there is hope of a tree, if ye be cut downe, that it will yet sprout, and the branches thereof will not cease.

8 Though the root of it waxe old in the earth, and the stocke thereof be dead in the ground.

9 Yet by the sent of water it will bud, and bring forth boughes like a plant.

10 But man is sicke, and dieth, and man perisheth, and where is he?

11 As the waters passe from the sea, and as the flood decayeth and drieth vp,

12 So man sleepeth and riseth not: for he shal not wake againe, nor be raised from his sleepe, till the heauen be no more.

13 Oh that thou wouldest hide me in the graue, & keepe me secret, vntill thy [e] wrath were past, and wouldest giue me terme, and [f] remember me!

14 If a man die, shall he liue againe? All the dayes of mine appointed time will I wait, till my [g] changing shall come.

15 Thou shalt call mee, and I shall [h] answere thee: thou louest the worke of thine owne hands.

16 But now thou * numbrest my steps, and doest not delay my sinnes.

17 Mine iniquitie is sealed vp, as in a [i] bagge, and thou addest vnto my wickednesse.

18 And surely as the mountaine that falleth, commeth to nought, and the [k] rocke that is remoued from his place:

19 As the water breaketh the stones, when thou ouerflowest the things which grow in the dust of the earth: so thou destroyest the hope of man.

20 Thou preuailest alway against him, so that he passeth away: he changeth his face when thou castest him away.

21 And he knoweth not if his sonnes shal be honourable, neither shall he vnderstand concerning them, whether they shall bee of low degree,

22 But while his [l] flesh is vpon him, hee shall be sorrowfull, and while his soule is in him, it shall mourne.

CHAP. XV.

1 Eliphaz reprehendeth Iob, because he ascribeth wisedome and pureness to himselfe. 16 He describeth the curse that falleth on the wicked, reckoning Iob to be one of the number.

THen answered Eliphaz the Temanite, and said,

2 Shal a wise man speake wordes of the [a] wind, and fill his belly [b] with the East wind?

3 Shal he dispute with words not comely, or with talke that is not profitable?

4 Surely thou hast cast off [c] feare, and restraynest prayer before God.

5 For thy mouth declareth thine iniquitie, seeing thou hast chosen [d] the tongue of the craftie.

6 Thine owne mouth condemneth thee, and not I, and thy lips testifie against thee.

7 Art thou [e] the first man that was born? and wast thou made before the hils?

8 Hast thou heard the secret counsell of God? and doest thou restraine wisedom [f] to thee?

9 What knowest thou that wee know not? and vnderstandest that is not in vs?

10 With vs are both ancient and very aged men, farre older then thy father.

11 Seeme the consolations of God [g] small vnto thee? is this thing strange vnto thee?

12 Why doeth thine heart [h] take thee away, and what doe thine eyes meane,

13 That thou answerest to God ‡ at thy pleasure, and bringest such wordes out of thy mouth?

14 What is man that he should be cleane? and he that is born of woman, that he should be [i] iust?

15 Behold, hee found no stedfastnesse in his Saints: yea, the heauens are not cleane in his sight.

16 How much more is man abominable, and filthy, which [k] drinketh iniquitie like water?

17 I will tell thee: heare me, and I will declare that which I haue seene.

18 Which wise men haue tolde, as they haue heard of their fathers, and haue not kept it secret:

19 To whom alone the land was [l] giuen, and no stranger passed thorow them.

20 The wicked man is continually as one that traueileth of child, and the number of [m] yeeres is hid from the tyrant.

21 A sound of feare is in his eares, and in his prosperitie the destroyer shall come vpon him.

22 Hee beleeueth not to returne out of [n] darknes: for he seeth the sword before him.

23 Hee wandreth [o] to and fro for bread

a Taking occasion of his aduersaries words, he describeth the state of mans life from his birth to his death. *Chap.8.9. psal.144.4.*

b His meaning is, that seeing that man is so fraile a creature, God should not handle him so extremely: wherein Iob sheweth the wickednes of the flesh when it is not subiect to the spirit. *Psal.51.5,7.*

c Vntill the time that thou hast appointed for him to dy, which he desireth, as the hireling waiteth for the end of his labour to receiue his wages.

d He speaketh not here, as though he had not hope of the immortalitie, but as a man in extreme paine, when reason is ouercome by affections and torments.

e Hereby he declareth that the feare of Gods iudgement was the cause why he desired to die.

f That is, release my paines and take me to mercie.

g Meaning, vnto the day of resurrection, when he should be changed and renewed.

h Though I be afflicted in this life, yet in the resurrection I shal feele thy mercies, and answere when thou callest me. *Prou. 5.21.*

i Thou layest them altogether, and suffrest none of my sinnes vnpunished.

k He murmureth through the impaciencie of the flesh against God, as though he vsed as great seueritie against him, as against the hard rocks, or waters that ouerflow, so that hereby all the occasion of his hope is taken away.

l Yet wiles he liueth, he shalbe in paine and misery.

a That is, vaine words, and without consolation?

b Meaning, with matters that are of none importance, which are forgotten assoon as they are vttered, as the East wind drieth vp the moisture assoone as it falleth.

c He chargeth Iob as though his talke caused men to cast off the feare of God and prayer.

d Thou speakest as doe the mockers & contemners of God.

e That is, the most ancient, & so by reason the most wise?

f Art thou onely wise?

g He accuseth Iobs pride, and ingratitude, that will not be comforted by God nor by their counsel.

h Why doest thou stand in thine owne conceit?

‡ *Ebr. in thy spirit.*

i His purpose is to proue that Iob as an vniust man and an hypocrite is punished for his sinnes like as he did before, Chap. 4.18.

k Which hath a desire to sinne, as he that is thirstie, to drinke.

l Who by their wisedome so gouerned, that no stranger inuaded them, and so the land seemed to be giuen to them alone.

m The cruel man is euer in danger of death, and is neuer quiet in conscience.

n Out of that misery whereinto he once falleth

o God doth not onely impouerish the wicked oft times, but euen in their prosperitie he punisheth them with a greedinesse euermore to gather; which is as a beggerie.

where hee may: he knoweth that the day of darkenesse is prepared at hand.

24 Affliction and anguish shal make him afraide: they shall preuaile against him as a King ready to the battell.

25 For he hath stretched out his hand against God, & made himselfe strong against the Almighty.

26 Therefore God shall runne vpon him, euen vpon his necke, and against the most thicke part of his shield.

27 Because he hath couered his face with [q] his fatnesse, and hath collops in his flanke.

28 Though he dwell [r] in desolate cities, and in houses which no man inhabiteth, but are become heapes,

29 Hee shal not be rich, neither shall his substance continue, neither shall he prolong the [s] perfection thereof in the earth

30 He shal neuer depart out of darkenes, the flame shall dry vp his branches, & he shal goe away with the breath of his mouth.

31 He [t] beleeueth not that he erreth in vanitie: therefore vanity shalbe his change.

32 His branch shal not be greene, but shal be cut off before his day.

33 God shal destroy him as the vine her sowre [u] grape, and shal cast him off, as the olive doeth her flower.

34 For the congregation of the hypocrite shal bee desolate, and fire shal deuoure the houses of [x] bribes.

35 For they [y] conceiue mischiefe, and bring forth vanitie, and their belly hath prepared deceit.

p He sheweth what weapons God vseth against the wicked which list vp themselues against him, to wit, terrour of conscience and outward afflictions.

q That is, he was so puft vp with great prosperity and abundance of all things, that he forgate God: noting that Iob in his felicitie had not the true feare of God.

r Though he build & repaire ruinous places to get him fame, yet God shall bring all to nought, & turne his great prosperitie into extreame misery.

s Meaning, that his sumptuous buildings should neuer come to perfection.

t He standeth so in his owne conceit, that he will giue no place to good counsell, therefore his owne pride shall bring him to destruction.

u As one that gathereth grapes before they bee ripe.

x Which were built or maintained by powling and bribery.

y And therefore all their vaine deuises shall turne to their owne destruction.

CHAP. XVI.

1 Iob moued by the importunitie of his friends, 7 counteth in what extremitie hee is, 19 and taketh God to witnesse of his innocency.

BVt Iob answered, and said,

2 I haue oft times heard such things: miserable comforters are ye all.

3 Shall there be none end of wordes of [a] winde? or what maketh thee bolde so to [b] answere?

4 I could also speake as yee doe, (but would God your [c] soule were in my soules stead) I could keepe you company in speaking, and could [d] shake mine head at you.

5 But I would strengthen you [e] with my mouth, and the comfort of my lips should assuage your sorrow.

6 Though I speake my sorrow [f] cannot be assuaged: though I cease, what release haue I?

7 But now [g] he maketh me weary: O God, thou hast made all my [h] congregation desolate,

a Which serue for vain ostentation, and for no true comfort.

b For Eliphaz did reply against Iobs answere.

c I would you felt that which I doe.

d That is, mocke at your misery, as you doe at mine.

e If this were in my power, yet would I comfort you, and not doe as ye do to me.

f If they would say, why doest thou not then comfort thy selfe? he answereth, that the iudgements of God are more heauie, then he is able to assuage either by words or silence,

g Meaning, God.

h That is, destroyed most of my family.

8 And hast made me full of [i] wrinkles which is a witnesse therof, and my leannesse riseth vp in mee, testifying the same in my face.

9 [k] His wrath hath torne mee, and he hateth me, and gnasheth vpon mee with his teeth: mine enemie hath sharpened his eyes against me.

10 They haue opened their mouthes vpon mee, and smitten me on the [l] cheeke in reproch: they gather themselues together against me.

11 God hath deliuered me to the vniust, and hath made me to turne out of the way by the [m] hands of the wicked.

12 I was in wealth, but he hath brought me to nought: he hath taken me by the neck, and beaten me, and set me as a marke for himselfe.

13 His [n] archers compasse me round about: he cutteth my reines, and doeth not spare, and powreth my gall [o] vpon the ground.

14 He hath broken me with one breaking vpon another, and runneth vpon me like a giant.

15 I haue sowed a sackecloth vpon my skinne, and haue abased mine [p] horne vnto the dust.

16 My face is withered with weeping, and the shadow of death is vpon mine eyes,

17 Though there bee no wickednesse in [q] mine hands, and my prayer be [r] pure.

18 O earth, couer not thou my [s] blood, and let my crying finde no place.

19 For loe, now my [t] witnesse is in the heauen, and my record is on high.

20 My friendes [u] speake eloquently against me: but mine eye powreth out teares vnto God.

21 Oh that a man might [x] pleade with God, as man with his neighbour!

22 For the yeares accounted come, and I shall goe the way whence I shal not returne.

i In token of sorow and griefe.

k That is, God by his wrath: and in this diuersity of words and hie stile, he expresseth how grieuous the hand of God was vpon him.

l That is, hath handled me most contemptuously: for so smiting on the cheeke signified. 1. King. 22. 24 mar. 14. 65.

m They haue led me whither they would.

n His manifold afflictions.

o I am wounded to the heart.

p Meaning, his glory was brought low.

q Signifying, that he is not able to comprehend the cause of this his grieuous punishment.

r That is, vnfained and without hypocrisie.

s Let my sinne be knowen, if I be such a sinner as mine aduersaries accuse me, and let me finde no fauour.

t Though man condemne me, yet God is witnesse of my cause.

u Vse painted words in stead of true consolation.

x Thus by his great torments he is caried away & brasteth out into passions, and speaketh vnaduisedly, as though God should increate man more gently, seeing he hath but a short time here to liue.

CHAP. XVII.

1 Iob saith that he consumeth away, and yet doth patiently abide it. 10 He exhorteth his friends to repentance, 13 shewing that he looketh but for death.

MY breath is corrupt: my dayes are cut off, and the graue is ready for me.

2 There are none but [a] mockers with mee, and mine eye continueth in [b] their bitternesse.

3 [c] Lay downe now and put me in surety for thee: who is hee, that will [d] touch mine hand?

4 For thou hast hid their heart from [e] vnderstanding: therefore shalt thou not set them vpon high.

a In stead of comfort, being now at deaths doore, he had but them that mocked at him, and discouraged him.

b I see still that they seeke but to vexe me.

c He reasoneth with God as a man besides himselfe, to the intent that his cause might be brought to light

d And answere for thee?

e That these mine afflictions are thy iust iudgements, though man know not the cause.

f He that flattereth a man, and onely iudgeth him happie in his prosperitie, shal not himself onely, but in his posteritie be punished.
g God hath made all the world to speake of me, because of mine afflictions.
h That is, as a continuall sound in their eares.
i To wit, when they see the godly punished: but in the end they shall come to vnderstanding, and know what shall be the reward of the hypocrite.
k That is, will not be discouraged, considering that the godly are punished as well as the wicked.

5 [f] For the eyes of his children shall faile, that speaketh flatteries to his friends.
6 Yee hath also made me a [g] by-word of the people, and I am as a tabret [h] before them.
7 Mine eye therefore is dimme for griefe, and all my strength is like a shadow.
8 The righteous shall be astonied at [i] this, and the innocent shall be moued against the hypocrite.
9 But the righteous will hold his [k] way, and hee whose hands are pure, shall increase his strength.
10 All [l] you therefore turne you and come now, and I shall not finde one wise among you.
11 My dayes are past, mine enterprises are broken, and the thoughts of mine heart
12 Haue changed the [m] night for the day, and the light that approched for darknesse.
13 Though I hope, [n] yet the graue shall be mine house, and I shall make my bed in the darke.
14 I shal say to corruption, Thou art my [o] father, and to the worme, Thou art my mother and my sister.
15 Where is then now my hope? or who shall consider the thing that I hoped for?
16 [p] They shall goe downe into the bottome of the pit: surely it shall lie together in the dust.

l Iob speaketh to them three that came to comfort him.
m That is, haue brought the sorow in stead of comfort.
n Though I should hope to come from aduersitie to prosperitie, as your discourse pretendeth.
o I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shalbe to me in stead of them.
p All worldly hope and prosperitie faile, which you say, are only signes of Gods fauour: but seeing, that these things perish, I set my hope in God, and in the life euerlasting.

CHAP. XVIII.

1 Bildad rehearseth the paines of the vnfaithfull and wicked.

THen answered Bildad the Shuhite, and sayd,
2 When will [a] yee make an end of your words? [b] cause vs to vnderstand, and then we will speake.
3 Wherefore are we counted as beasts, and are vile in your sight?
4 Thou art [c] as one that teareth his soule in his anger. Shall the [d] earth be forsaken for thy sake? or the rocke remoued out of his place?
5 Yea, the light of the wicked shall bee [e] quenched, and the sparke of his fire shall not shine.
6 The light shall bee darke in his dwelling, and his candle shalbe put out with him.
7 The steps of his strength shall be restrained, and his owne counsell shall cast him downe.
8 For hee is taken in the net by his feete, and he [f] walketh vpon the snares.
9 The gren shall take him by the heele, and the thiefe shall come vpon him.
10 A snare is laid for him in the ground, and a trap for him in the way.
11 Fearefulnesse shall make him afraid on euery side, and shall driue him to his feet.

a Which count your selues iust, as Chap.12.4.
b Whō you take to be but beasts, as Chap.12.7.
c That is, like a mad man.
d Shall God change the order of nature for thy sake, by dealing with thee otherwise then he doeth with all men?
e When the wicked is in his prosperitie, then God changeth his state: and this is his ordinary working for their sinnes.
f Meaning, that the wicked are in cōtinuall danger.

12 His strength shalbe [s] famine: and destruction shalbe ready at his side.
13 It shall deuoure the inner parts of his skinne, and the [h] first borne of death shall deuoure his strength.
14 His hope shalbe rooted out of his dwelling, and shall cause him to goe to the [i] King of feare.
15 Feare shall dwel in his house (because it is not [k] his) [l] and brimstone shalbe scattered vpon his habitation.
16 His rootes shall bee dryed vp beneath, and aboue shall his branch be cut downe.
17 His remembrance shall perish from the earth, and he shall haue no name in the streete.
18 They shalt driue him out of the [m] light vnto darknesse, and chase him out of the world.
19 Yee shall neither haue sonne nor nephew among his people, nor any posteritie in his dwellings.
20 The posteritie shall be astonied at his [n] day, and feare shall come vpon the ancient.
21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

g That which should nourish him, shalbe consumed by famine.
h That is, some strong & violent death shall consume his strēgth, or as the Ebrew word signifieth, his members or parts.
i That is, with most greate feare.
k Meaning, not truely come by.
l Though all the world would fauour him, yet God would destroy him & his.
m He shall fall from prosperitie to aduersitie.
n When they shall see what came vnto him.

CHAP. XIX.

2 Iob reproueth his friends, 15 and reciteth his miseries and grieuous paines. 25 He assureth himselfe of the generall resurrection.

BUt Iob answered, and sayd,
2 How long will ye vexe my soule, and torment me with words?
3 Yee haue now [a] tenne times reproched me, and are not ashamed: yee are impudent toward me.
4 And though I had in deed erred, mine [b] errour remaineth with me.
5 But indeed if you will aduance your selues against me, and rebuke me for my reproch,
6 Know now, that God hath [c] ouerthrowen mee, and hath compassed mee with his net.
7 Behold, I cry out of violence, but I haue none answere: I crie, but there is no iudgement.
8 Yee hath hedged vp my way that I cannot [d] passe, and hee hath set darknesse in my paths.
9 Yee hath spoyled mee of mine honour, and taken the [e] crowne away from mine head.
10 Yee hath destroyed mee on euery side, and I am gone: and he hath remoued mine hope like [f] a tree.
11 And he hath kindled his wrath against me, and counteth me as one of his enemies.
12 His [g] armies came together, and made their way vpon mee, and camped about my tabernacle.
13 Yee hath remooued my brethren farre from mee, and also mine acquaintance were strangers vnto me.
14 My neighbours haue forsaken me, and my familiars haue forgotten me.
15 [h] They that dwell in mine house, and my maydes tooke mee for a stranger: for I was a stranger in their sight.
16 I called my seruant, but he would not answere,

a That is, many times, as Nehe. 4.12.
b That is, I my selfe shall be punished for it, or you haue not yet confuted it.
c He brasteth out againe into his passions, and declareth still, that his affliction commeth of God, though he be not able to feele the cause in himselfe.
d Meaning, out of his afflictions.
e Meaning, his children, and whatsoeuer was deare vnto him in this world.
f Which is pluckt vp, and hath no more hope to grow.
g His manifold afflictions.
h Mine houshold seruants: by all these losses Iob sheweth, that touching the flesh he had great occasion to be mooued.

answere, though I prayed him with my mouth.

17 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine owne [i] body.

18 The wicked also despised me, & when I rose, they spake against me.

19 All my secret friends abhorred mee, and they whom I loued, are turned against mee.

20 My [k] bone cleaueth to my skinne, and to my flesh, and I haue escaped with the [l] skinne of my teeth.

21 Haue pitie vpon me: haue [m] pitie vpon me, (O yee my friends) for the hand of God hath touched mee.

22 Why doe ye persecute mee as [n] God? and are not satisfied with my [o] flesh?

23 Oh that my wordes were now written? Oh that they were written euen in a booke,

24 And grauen with [p] an yron pen in lead, or in stone for euer!

25 For I am sure that my [q] Redeemer liueth, and he shall stand the last on the earth.

26 And though after my [l] skinne wormes destroy this body, yet shall I see God [r] in my flesh.

27 Whom I my selfe shall see, and mine eyes shall behold, and none other for mee, though my reines are consumed within mee.

28 But ye sayd, Why is hee persecuted? And there was [s] a deepe matter in me.

29 Be yee afrayd of the sworde: for the sword will be [t] auenged of wickednesse, that ye may know that there is a iudgement.

i Which were hers and mine.
k Besides these great losses and most cruell vnkindnesse, he was touched in his owne person as followeth.
l All my flesh was consumed.
m Seeing I haue these iust causes to complaine, condemne mee not as an hypocrite, especially ye which should comfort me.
n Is it not enough that God doth punish me, except you by reproches increase my sorrow?
o To see my body punished, except yee trouble my minde?
p He protesteth that notwithstãding his sore passions, his religiõ is perfit, and that he is not a blasphemer, as they iudged him.
q I doe not so iustifie my selfe before the world, but I knowe that I shall come before the great iudge, who shall be my deliuerer, and Sauiour. r Herein Iob declareth plainely that he had a ful hope, that both the soule and body should enioy the presence of God in the last resurrection. s Though his friends thought that hee was but persecuted of God for his sinnes, yet he declareth that there was a deeper consideration: to wit, the triall of his faith and patience, and so to be an example for others. t God will bee reuenged of this hastie iudgement, whereby yee condemne me.

CHAP. XX.

1 Zophar sheweth that the wicked and the couetous shall haue a short end, 22 Though for a time they flourish.

Then answered Zophar the Naamathite, and sayd,

2 Doubtlesse my thoughts cause mee to answere, and therefore I make haste.

3 I haue heard the [a] correction of my reproch: therefore the spirit of mine vnderstanding causeth me to answere.

4 Knowest thou not this of old? and since God placed man vpon the earth,

5 That the reioycing of the wicked is short, and that the ioy of hypocrites is but a moment?

6 Though [b] his excellencie mount vp to the heauen, and his head reach vnto the cloudes,

7 Yet shall hee perish for euer, like his doung, and they which haue seene him shall say, Where is he?

8 Hee shall flee away as a dreame, and they shall not finde him, and shall passe away as a vision of the night.

9 So that the eye which had seene him, shall do so no more, and his place shall see him no more.

10 His children shall [c] flatter the poore, and his hand shall [d] restore his substance.

11 His bones are full of the sinne of his youth, and [e] it shall lie downe with him in the dust.

12 When wickednesse [f] was sweet in his mouth, and he hid it vnder his tongue,

13 And fauoured it, and would not forsake it, but kept it close in his mouth,

14 Then his meat in his bowels was turned: the gall of Aspes was in the middes of him.

15 Hee hath deuoured substance, and he shall vomite it: for God shall draw it out of his belly.

16 Hee shall sucke the [g] gall of Aspes, and the vipers tongue shall slay him.

17 Hee shall not see the [h] riuers, nor the floods and streames of hony and butter.

18 Hee shall restore [i] the labour, and shall deuoure no more: euen according to the substance shalbe his exchange, [i] and he shall enioy it no more.

19 For hee hath vndone many: hee hath forsaken the poore, and hath spoiled houses which he builded not.

20 Surely hee shall feele no quietnesse in his body, neither shal he reserue of that which he desired.

21 There shall none of his [k] meat be left: therefore none shall hope for his goods.

22 When he shal be filled with his abundance, he shalbe in paine, and the hand [l] of all the wicked shall assayle him.

23 He shall bee about to fill his belly, but God shall send vpon him his fierce wrath, [m] and shall cause to raine vpon him, euen vpon his meate.

24 He shall flee from the yron weapons, and the bow of steele shal strike him through.

25 The arrow is drawen out, and commeth forth of the [n] body, and shineth of his gall, so feare commeth vpon him.

26 [o] All darknesse shall be hid in his secret places: the fire that is not blowen, shal deuoure him, & that which remaineth in his tabernacle, shall be destroyed.

27 The heauen shall declare his wickednes, and the earth shall rise vp against him.

28 The [q] increase of his house shall goe away: it shall flow away in the day of his wrath.

29 This is the portion of the wicked man from [r] God, and the heritage that hee shall haue of God for his [s] words.

a He declareth that two things mooued him to speake: to wit, because Iob seemed to touch him, & because hee thought he had knowledge sufficient to confute him.
b His purpose is to prooue Iob to be a wicked man, & an hypocrite, because God punished him, and changed his prosperitie into aduersitie.
c Whereas the father through ambition and tyranny oppressed the poore, his children through pouerty and misery shall seeke fauour at the poore.
d So that the thing which hee hath taken away by violence shall bee restored againe by force.
e Meaning, that he shall cary nothing away with him, but his sin.
f As poison that is sweet in the mouth, bringeth destructiõ, when it commeth into the body: so all vice at the first is pleasant, but afterward God turneth it to destruction.
g He compareth euil gottẽ goods to the venime of Aspes, which serpent is most dangerous: noting that Iobs great riches were not truely come by, and therefore God did plague him iustly for the same.
h Though God giue to all other abundance of his blessings, yet he shall haue no part thereof.
i That is, these raueners and spoylers of the poore shal enioy their theft but for a time: for after, God will take it from them, and cause them to make restitution, so that it is but an exchange. k Hee shall leaue nothing to his posteritie. l The wicked shall neuer be in rest: for one wicked man shall seeke to destroy another. m Some read, vpon his flesh, alluding to Iob, whose flesh was smitten with a scab. n Some reade of the quiuer. o All feare and sorrow shal light vpon him, when hee thinketh to escape. p That is, fire from heauen, or the fire of Gods wrath. q Meaning the children of the wicked shall flow away like riuers, and be dispersed in diuers places. r Thus God will plague the wicked. s Against God, thinking to excuse himselfe, and to escape Gods hand.

CHAP. XXI.

7 Iob declareth how the prosperitie of the wicked maketh them proud: 15 Insomuch that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for prosperity.

BUt Iob answered, and said,
2 Heare diligently my wordes, and this [a] shalbe in stead of your consolations.
3 Suffer mee that I may speake, and when I haue spoken, mocke on.
4 Doe I direct my talke to man? If it [b] were so, how should not my spirit be troubled?
5 Marke mee, and bee abashed, and lay your hand vpon your [c] mouth.
6 Euen when I remember, I am afraid, and feare taketh hold on my flesh.
7 Wherefore doe the wicked [d] liue, and waxe old, and grow in wealth?
8 Their seede is established in their sight with them, and their generation before their eyes.
9 Their houses are peaceable without feare, and the rod of God is not vpon them.
10 Their bullocke gendreth, and faileth not: their cow calueth, and casteth not her calfe.
11 They send foorth their children [e] like sheepe, and their sonnes daunce.
12 They take the tabret and harpe, and reioyce in the sound of the Organs.
13 They spend their dayes in wealth, and suddenly [f] they goe downe to the graue.
14 They say also vnto God, Depart from vs: for we desire not the [g] knowledge of thy wayes.
15 Who is the Almighty, that we should serue him? and what profit should wee haue, if we should pray vnto him?
16 Loe, their wealth is not in their [h] hand, therefore let the counsell of the wicked [i] bee farre from me.
17 How oft shall the candle of the wicked bee put out? and their destruction come vpon them? he will diuide their liues in his wrath.
18 They shall bee as stubble before the winde, and as chaffe that the storme carieth away.
19 God will lay vp the sorow of the father for his children: when he rewardeth him, he shall know it.
20 [k] His eyes shall see his destruction, and hee shall drinke of the wrath of the Almighty.
21 For what pleasure hath he in his house after him, when the number of his moneths is cut off?
22 Shall any teach [l] God knowledge, who iudgeth the highest things?
23 [m] One dieth in his full strength, being in all ease and prosperity.
24 His breasts are full of milke, and his bones runne full of marrow.
25 And another [a] dieth in the bitternesse of his soule, and neuer eateth with pleasure.
26 They shall sleepe both in the [o] dust, and the wormes shall couer them.
27 Behold, I know your thoughts, and the enterprises, wherewith ye doe me wrong.
28 For yee say, Where is the Princes [p] house? and where is the Tabernacle of the wickeds dwelling?
29 Way ye not [q] aske them that goe by the way? and ye cannot denie their signes.
30 But the wicked is kept vnto the day of [r] destruction, and they shall bee brought forth to the day of wrath.
31 Who shal declare his way [s] to his face, and who shall reward him for that he hath done?
32 Yet shall he be brought to the graue, and remaine in the heape.
33 The [t] slimie valley shalbe sweet vnto him, and euery man shall draw after him, as before him there were innumerable.
34 How then comfort [u] yee me in vaine, seeing in your answeres there remaine but lies?

a Your diligent marking of my words, shalbe to me a great consolation.
b As though he would say, I doe not talke with man, but with God, who will not answere me, and therefore my mind must needs be troubled.
c He chargeth them as though they were not able to comprehend this his feeling of Gods iudgement, and exhorteth them therefore to silence.
d Iob proueth against his aduersaries, that God punisheth not straightway the wicked, but oft times giueth them long life and prosperity, so that we must not iudge God iust or vniust by the things that appeare to our eye.
e They haue store of children, lusty, and healthfull: and in these points he answereth to that which Zophar alledged before.
f Not being tormented with long sicknesse.
g They desire nothing more then to be exempt from all subiection that they should beare to God: this Iob sheweth his aduersaries, that if they reason only by that which is seene by common experience, the wicked that hate God, are better dealt with all, then they that loue him.
h It is not their owne, but God onely lendeth it vnto them.
i God keepe me from their prosperitie.
k When God recompenseth his wickednes, he shall know that his prosperity was but vanitie.
l Who sendeth to the wicked prosperity, and punisheth the godly.
m Meaning, the wicked.
n To wit, the godly.
o As concerning their bodies: and this he speaketh according to the common iudgement.
p Thus they called Iobs house in derision, concluding that it was destroyed because he was wicked.
q Which through long trauelling haue experience and tokens hereof, to wit, that the wicked do prosper, and the godly liue in affliction.
r Though the wicked flourish heere, yet God will punish him in the last day.
s Though men doe flatter him, and none dare reproue him in this world, yet death is a token, that God will bring him to an account.
t He shalbe glad to lie in a slimie pit, which before could not bee content with a royall pallace.
u Saying, that the iust in this world haue prosperity, and the wicked aduersity.

CHAP. XXII.

2 Eliphaz affirmeth that Iob is punished for his sinnes. 6 He accuseth him of vnmercifulnesse, 13 And that he denied Gods prouidence. 21 He exhorteth him to repentance.

THen Eliphaz the Temanite answered, and said,
2 May a man be [a] profitable vnto God, as he that is wise, may be profitable to himselfe?
3 * Is it any thing vnto the almighty, that thou art righteous? or is it profitable to him, that thou makest thy wayes vpright?
4 Is it for feare [b] of thee that he will accuse thee? or goe with thee into iudgement?
5 Is not thy wickednes great, and thine iniquities innumerable?
6 For thou hast taken the [c] pledge from thy brother for naught, & spoiled the clothes of the naked.
7 To such as were weary, thou hast not giuen water to drinke, and hast withdrawen bread from the hungry.
8 But the mighty man [d] had the earth, and he that was in authoritie dwelt in it.
9 Thou hast cast out widowes empty, and the armes of the [e] fatherlesse were broken.
10 Therefore snares are round about thee, and feare shall suddenly trouble thee:
11 Or darknes that thou shouldest not see, and [f] abundance of waters shall couer thee.
12 Is not God on [g] hie in the heauen? and

a Though man were iust, yet God could haue no profit of this his iustice: and therefore when he punisheth him, he hath no regard to his iustice, but to his sinne.
Chap. 35. 7.
b Lest thou shouldest reproue or hurt him?
c Thou hast bin cruell and without charitie, and wouldest do nothing for the poore, but for thine owne aduantage.
d When thou wast in power & authoritie, thou didst not iustice, but oppressed them.
e Thou hast not onely not shewed pitie, but oppressed them.
f That is, manifold afflictions.
g Hee accuseth Iob of impiety and contempt of God, as though hee would say, Iob, if thou passe not for men, yet consider the height of Gods maiestie.

beholde the height of the [h] starres how high they are.

13 But thou sayest, How should God [i] know? can hee iudge through the darke cloude?

14 The cloudes hide him that he cannot see, and he walketh in the circle of heauen.

15 Hast thou marked the way of [j] world, [k] wherein wicked men haue walked?

16 Which were [l] cut downe before the time, whose foundation was as a riuer that ouerflowed:

17 Which said vnto God, Depart from vs, and asked what the Almighty could doe for them.

18 Yet he [m] filled their houses with good things: but let the counsell of the wicked be farre from me.

19 The righteous shal see them, and shal reioyce, [n] and the innocent shall laugh them to scorne.

20 Surely [o] our substance is hid: but the fire hath deuoured the remnant of [p] them.

21 Therefore acquaint thy selfe, I pray thee, [q] with him, and make peace: thereby thou shalt haue prosperity.

22 Receiue, I pray thee, the Law of his mouth, and lay vp his words in thine heart.

23 If thou returne to the Almighty, thou shalt be [r] built vp, and thou shalt put iniquity farre from thy Tabernacle.

24 Thou shalt lay vp gold for [s] dust, & the golde of Ophir, as the flints of the riuers.

25 Yea, the Almighty shalbe thy defence, and thou shalt haue plenty of siluer.

26 And thou shalt then delight in the Almighty, and lift vp thy voyce vnto God.

27 Thou shalt make thy prayer vnto him, and he shall heare thee, and thou shalt render thy vowes.

28 Thou shalt also decree a thing, and he shal establish it vnto thee, and the [t] light shal shine vpon thy wayes.

29 [u] When others are cast downe, then shalt thou say, I am lifted vp: and God shall saue the humble person.

30 The innocent shal deliuer the [x] Iland, and it shall be preserued by the pureness of thine hands.

h That so much the more by that excellent worke thou mayest feare God, and reuerence him. i He reproueth Iob as though he denied Gods prouidence, and that he could not see the things that were done in this world. k How God hath punished them from the beginning? l He prooueth Gods prouidence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe. m He answereth to that which Iob had sayd, Chap. 21. 7. that the wicked haue prosperity in this world: desiring that hee might not be partaker of the like. n The iust reioyce at the destruction of the wicked for two causes: first because God sheweth himselfe Iudge of the world, and by this meanes continueth his honour and glory: secondly, because God sheweth that he hath care ouer his, in that he punisheth their enemies. o That is, the state and preseruation of the godly is hid vnder Gods wings. p Meaning, of the wicked. q He exhorteth Iob to repentance and to returne to God. r God will restore vnto thee all thy substance. s Which shall be in abundance like dust. t That is, the fauour of God. u God will deliuer his when the wicked are destroyed round about them, as in the flood and in Sodome. x God will deliuer a whole countrey from perill, euen for the iust mans sake.

CHAP. XXIII.

2 Iob affirmeth that he both knoweth and feareth the power and sentence of the Iudge, 10 And that he is not punished onely for his sinnes.

BUt Iob answered, and sayd,

2 Though my talke bee this day in [a] bitternesse, and my plague greater then my groning,

3 Would God yet I knew how to finde him, I would enter vnto his place.

4 I would pleade the cause before him, and fill my mouth with arguments.

5 I would know the wordes that hee would answere mee, and would vnderstand what he would say vnto me.

6 Would hee [b] pleade against me with his great power? No, but hee would [c] put strength in me.

7 [d] There the righteous might reason with him, so I should bee deliuered for euer from my iudge.

8 [e] Behold, if I goe to the East, he is not there: if to the West, yet I cannot perceiue him:

9 If to the North where hee worketh, yet I cannot see him: he will hide himselfe in the South, and I cannot behold him.

10 But hee knoweth my [f] way, and trieth me, and I shall come forth like the gold.

11 My foote hath followed his steps: his way haue I kept, and haue not declined.

12 Neither haue I departed from the commandement of his lips, & I haue [g] esteemed the words of his mouth more then mine appointed foode.

13 Yet hee is in one minde, and who can [h] turne him? yea, hee doeth what his minde desireth.

14 For he will performe that which is decreed of me, and [i] many such things are with him.

15 Therefore I am troubled at his presence, and in considering it, I am afraid of him.

16 For God [k] hath softened mine heart, and the Almighty hath troubled me.

17 For I am not cut off in [b] darknesse, but he hath hid the darknesse from my face.

a He sheweth the iust cause of his complaining, and as touching that Eliphaz had exhorted him to returne to God as chap. 22. 21. he declareth that he desireth nothing more: but it seemed that God would not be found of him. b Vsing his absolute power, and saying, Because I am God, I may doe what I will. c Of his mercy hee would giue me power to answere him. d When he of his mercy hath giuen strength to maintaine their cause. e Meaning, that if hee consider Gods iustice, he is not able to comprehend his iudgements, on what side or part soeuer hee turneth himselfe. f God hath this preeminence aboue me that he knoweth my way: to wit, that I am innocent, and I am not able to iudge of his works, hee sheweth also his confidence, that God doth visite him for his profit. g His word is more precious vnto me, then the meate wherewith the body is sustained. h Iob confesseth that at this present he felt not Gods fauour, and yet was assured that hee had appointed him to a good end. i In many points man is not able to attaine to Gods iudgements. k That I should not be without feare. l He sheweth the cause of his feare, which is, that he being in trouble, seeth none end, neither yet knoweth the cause.

CHAP. XXIIII.

2 Iob describeth the wickednesse of men, and sheweth what curse belongeth to the wicked. 12 How all things are gouerned by Gods prouidence, 17 And the destruction of the wicked.

HOw should not the times be [a] hid from the Almightie, seeing that they which know him, see not his [b] dayes?

2 Some remoone the land markes, that rob the flockes, and feede thereof.

3 They leade away the asse of the fatherlesse, and take the widowes oxe to pledge.

4 They make the poore to turne out of the way, so that the poore of the earth hide themselues [c] together.

5 Beholde, others as wilde asses in the wilderness, goe forth to their business, and [d] rise early for a pray: the wildernesse

a Thus Iob speaketh in his passions and after the iudgement of the flesh, that is, that he seeth not the things that are done at times, neither yet hath a peculiar care ouer all, because he punisheth not the wicked, nor reuengeth the godly. b When hee punisheth the wicked, and rewardeth the good. c And for cruelty and oppression dare not shew their faces. d That is, spare no diligence.

[c] giueth him and his children food.
6 They reape [f] his prouision in the field, but they gather the late [g] vintage of the wicked.
7 They cause the naked to lodge without garment, and without couering in the cold.
8 They are wet with the showres of the mountaines, [h] and they embrace the rocke for want of a couering.
9 They plucke the fatherlesse [i] from the breast, and take the pledge [k] of the poore.
10 They cause him to goe naked without clothing, and take the gleaning from the hungry.
11 They that make oyle [l] betweene their walles, and tread their wine presses, suffer thirst.
12 Men [m] cry out of the citie, & the soules of the slaine [n] cry out: yet God doeth [o] not charge them with folly.
13 These are they that abhorre the [p] light: they know not the wayes thereof, nor continue in the pathes thereof.
14 The murderer riseth earely, & killeth the poore and the needy, and in the night he is a thiefe.
15 The eye also of the [q] adulterer waiteth for the twilight, and saith, None eye shall see me, and disguiseth his face.
16 They dig through houses in the dark, which they marked for themselues in the day: they know not the light.
17 But the morning is euen to them as the shadow of death: if one know them, they are in the terrours of the shadow of death.
18 Hee is swift vpon the [r] waters: their [s] portion shall be cursed in the earth: he will not behold the way of the vineyards.
19 As the dry ground and heate consume the snow waters, so shall the graue the [t] sinners.
20 [u] The pitifull man shall forget him: the worme shall feele his sweetnesse: he shall be no more remembred, and the wicked shall be broken like a tree.
21 Hee [x] doeth euill intreat the barren, that doeth not beare, neither doeth he good to the widow.
22 Hee draweth also the [y] mighty by his power, and when he riseth vp, none is sure of life.
23 Though men giue him assurance to be in safety, yet his eyes are vpon their wayes.
24 They are exalted for a little, but they are gone, and are brought low as all others: they are destroyed, and cut off as the top of an eare of corne.

e Hee and his liue by robbing and murthering.
f Meaning, the poore mans.
g Signifying, that one wicked man will not spoile another, but for necessitie.
h The poore are driuen by the wicked into rocks and holes, where they can not lie dry for the raine.
i That is, they so powle and pill the poore widow that shee cannot haue to sustaine her selfe, that she may be able to giue her childe sucke.
k That is, his garment wherewith he should bee couered or clad.
l In such places, which are appointed for that purpose: meaning, that those that labour for the wicked, are pined for hunger.
m For the great oppression and extortion.
n Cry out and call for vengeance.
o God doth not condemne the wicked, but seemeth to passe ouer it by his long silence.
p That is, Gods word, because they are reproued thereby.
q By these particular vices and the licence thereunto, he would prooue, that God punisheth not the wicked, and rewardeth the iust.
r He fleeth to the waters for his succour.
s They thinke that all the world is bent against them, and dare not goe by the high way.
t As the drie ground is neuer ful with waters, so wil they neuer cease sinning, till they come to the graue.
u Though God suffer the wicked for a time, yet their end shall be most vile destruction, and in this point Iob commeth to himselfe, & sheweth his confidence.
x He sheweth why the wicked shall not be lamented, because hee did not pity others.
y He declareth that after the wicked haue destroyed the weakest, they will doe like to the stronger, and therefore are iustly preuented by Gods iudgements.

25 But if it be not [z] so, where is he? or who will prooue me a liar, and make my words of no value?

z That is, that contrary to your reasoning no man can giue a perfect reason of Gods iudgements, let mee bee reprooued.

CHAP. XXV.

Bildad prooueth that no man is cleane nor without sinne before God.

THen answered Bildad the Shuhite, and sayd,
2 [a] Power and feare is with him, that maketh peace in his hie places.
3 Is there any number in his armies? and vpon whom [b] shall not his light arise?
4 And how may a man be [c] iustified with God? or how can he be cleane, that is borne of woman?
5 Behold, hee will giue no light to the moone, [d] and the starres are vncleane in his sight.
6 How much more man a worme, euen the sonne of man, which is but a worme?

a His purpose is to prooue that albeit God trie and afflict the iust, yet soone after hee sendeth prosperity, and because hee did not so to Iob, he concludeth that he is wicked.
b Who can hide him from his presence?
c That is, be iust in respect of God?
d If God shew his power, the moone and starres cannot haue that light, which is giuen them, much lesse can man haue any excellencie, but of God.

CHAP. XXVI.

Iob sheweth that man cannot helpe God, and prooueth it by his miracles.

BUt Iob answered, and sayd,
2 [a] Whom helpest thou? him that hath no power? sauest thou the arme that hath no strength?
3 Whom counsellest thou? him that hath no wisedome? thou [b] shewest right well as the thing is.
4 To whom doest thou declare these words? or whose spirit [c] cometh out of thee?
5 The [d] dead things are formed vnder the waters, and neere vnto them.
6 The graue is [e] naked before him, and there is no couering for [f] destruction.
7 He stretcheth out the [g] North ouer the emptie place, and hangeth the earth vpon nothing.
8 He bindeth the waters in his clouds, and the cloud is not broken vnder them.
9 [h] He holdeth backe the face of his throne: [i] and spreadeth his cloud vpon it.
10 He hath set bounds about the waters, vntill the [j] day and night come to an end.
11 The [k] pillars of heauen tremble and quake at his reproofe.
12 The sea is calme by his power, and by his vnderstanding hee smiteth the pride thereof.
13 His Spirit hath garnished the heauens, and his hand hath formed the crooked [l] serpent.
14 Loe, these are part of his wayes: but [m] how little a portion heare we of him? and

a Thou concludest nothing: for neither thou helpest me, which am destitute of al helpe, neither yet speakest sufficiently on Gods behalfe, who hath no neede of thy defence.
b But thou doest not apply it to the purpose.
c That is, moueth thee to speake this?
d Iob beginneth to declare the force of Gods power and prouidence in ye mines and mettals in the deepe places of the earth.
e There is nothing hid in the bottome of the earth, but hee seeth it.
f Meaning, the graue wherein things putrifie.
g Hee causeth the whole heauen to turne about the North pole.
h That is, hee hideth the heauens, which are called his throne.
i So long as this world endureth.
k Not that heauen hath pillars to vpholdit, but hee speaketh by a similitude, as though hee would say, The heauen it selfe is not able to abide his reproch.
l Which is a figure of stars fashioned like a serpent, because of the crookednesse.
m If these few things, which we see daily with our eyes, declare his great power & prouidence, how much more would they appeare, if we were able to comprehend all his workes?

who can vnderstand his fearefull power?

CHAP. XXVII.

3 The constancie and perfectnesse of Iob. 13 The reward of the wicked and of the tyrants.

MOreouer Iob proceeded and continued his parable, saying,

2 The liuing God hath taken away my [a] iudgement: for the Almighty hath put my soule in bitternesse.

3 Yet so long as my breath is in me, and the Spirit of God in my nostrels,

4 My lippes surely shall speake no wickednesse, [b] and my tongue shall vtter no deceit.

5 God forbid, that I should [c] iustifie you: vntill I die, I will neuer take away mine [d] innocencie from my selfe.

6 I will keepe my righteousnesse, and will not forsake it: mine heart shall not reprooue me of my [e] dayes.

7 Mine enemie shall bee as the wicked, and he that riseth against me, as the vnrighteous.

8 For what [f] hope hath the hypocrite when he hath heaped vp riches, if God take away his soule?

9 Will God heare his cry, when trouble commeth vpon him?

10 Wil he set his delight on the Almightie? will he call vpon God at all times?

11 I will teach you what is in the hand of [g] God, and I will not conceale that which is with the Almighty.

12 Behold, all ye your [h] selues haue seene it: why then doe you thus vanish [i] in vanitie.

13 This is the [k] portion of a wicked man with God, and the heritage of tyrants, which they shall receiue of the Almighty.

14 If his children bee in great number, the sword shall destroy them, and his posteritie shall not be satisfied with bread.

15 His remnant shall be buried in death, and his widowes [l] shall not weepe.

16 Though he should heape vp siluer as the dust, and prepare rayment as the clay,

17 Hee may prepare it, but the iust shall put it on, and the innocent shall diuide the siluer.

18 Hee buildeth his house as the [m] moth, and as a lodge that the watchman maketh.

19 When the rich man sleepeth, [n] he shall not bee gathered to his fathers: they opened their eyes, and he was gone.

20 Terrours shall take him as waters, and a tempest shall cary him away by night.

21 The East wind shall take him away, and hee shall depart: and it shall hurle him out of his place.

22 And God shall cast vpon him and not spare, though hee would faine flee out of his hand.

23 Euery man shal clap their hands at him, and hisse at him out of their place.

a Hee hath so sore afflicted me, that men cannot iudge of mine vprightnesse: for they iudge onely by outward signes.
b Howsoeuer men iudge of me, yet will I not speake contrary to that which I haue sayd, and so doe wickedly in betraying the trueth.
c Which condemne mee as a wicked man, because the hand of God is vpon me.
d I will not confesse that God doth thus punish mee for my sinnes.
e Of my life past.
f What aduantage hath the dissembler to gaine neuer so much, seeing hee shall lose his owne soule?
g That is, what God reserueth to himselfe, and whereof he giueth not the knowledge to all.
h That is, these secret iudgements of God, and yet doe not vnderstand them.
i Why maintaine you then this errour?
k Thus will God order the wicked, and punish him euen vnto his posterity.
l None shall lament him.
m Which breedeth in another mans possession or garment, but is soone shaken out.
n He meaneth that the wicked tyrants shal not haue a quiet death, nor be buried honourably.

CHAP. XXVIII.

Iob sheweth that the wisdome of God is vnsearchable.

THe siluer surely hath his veine, [a] and the gold his place, where they take it.

2 Iron is taken out of the dust, & brasse is molten out of the stone.

3 God putteth an end to darknesse, [b] and he trieth the perfection of all things: he setteth a bond of darknesse, and of the shadow of death.

4 The flood breaketh out against the [c] inhabitant, and the waters [d] forgotten of the foote, being higher then man, are gone away

5 Out of the same earth cometh [e] bread, and vnder it, as it were fire is turned vp.

6 The stones thereof are a place [f] of saphirs, and the dust of it is gold.

7 There is a path which no fowle hath knowen, neither hath the kites eye seene it.

8 The lions whelps haue not walked it, nor the lyon passed thereby.

9 He putteth his hand vpon the [g] rocks, & ouerthroweth the mountaines by the rootes.

10 Hee breaketh riuers in the rockes, and his eye seeth euery precious thing.

11 He bindeth the floods that they do not ouerflow, and the thing that is hid, bringeth he to light.

12 But where is wisedome found? [h] and where is the place of vnderstanding?

13 Man knoweth not the [i] price thereof: for it is not found in the land of the liuing.

14 The depth sayth, It is not in me: the sea also sayth, It is not with mee.

15 [k] Gold shal not be ginen for it, neither shall siluer be weighed for the price thereof.

16 It shall not be valued with the wedge of gold of Ophir, nor with the precious onix, nor the saphir.

17 The gold nor the christal shalbe equal vnto it, nor the exchange shall be for plate of fine gold.

18 No mention shalbe made of coral, nor of the [l] gabish: for wisdome is more precious then pearles.

19 The topaz of Ethiopia shall not bee equall vnto it, neither shall it be valued with the wedge of pure gold.

20 Whence then commeth wisdom? and were is the place of vnderstanding,

21 Seeing it is hid from the eyes of all the liuing, and is hid from the [m] foules of the heauen?

22 Destruction and death say, Wee haue heard the fame thereof with our eares.

23 But God vnderstandeth the [n] way thereof, and hee knoweth the place thereof.

24 For hee beholdeth the endes of the world, and seeth all that is vnder heauen,

25 To make the weight of the winds, and to weigh the waters by measure.

26 When he made a decree for the raine, and a way for the lightning of the thunders,

27 Then did he see it, and counted it: he prepared it and also considered it.

a His purpose is to declare that man may attaine in this world to diuers secrets of nature, but man is neuer able to comprehend the wisdom of God.
b There is nothing but it is compassed within certain limits, and hath an end, but Gods wisedome.
c Meaning, him that dwelleth thereby.
d Which a man cannot wade thorow.
e That is, corne, and vnderneath is brimstone, or cole, which easily conceiueth fire.
f He alludeth to the mines and secrets of nature which are vnder the earth, where into neither foules nor beasts can enter.
g After that hee hath declared the wisdom of God in the secrets of nature, he describeth his power.
h Though Gods power and wisedome may bee vnderstood in earthly things, yet his heauenly wisdome cannot be attained vnto.
i It is too high a thing for man to attaine vnto in this world.
k It can neither bee bought for gold nor precious stones, but is onely the gift of God.
l Which is thought to bee a kind of precious stone.
m Meaning, that there is no naturall meanes, whereby man might attaine to the heauenly wisdome, which he meaneth by the foules that flie hie.
m He maketh God onely the authour of this wisedome, and the giuer thereof.

28 And

28 And vnto men he said, Behold, * the o feare of the Lord is wisdome, and to depart from euill is vnderstanding.

Proverb.1.7.

o He declareth that man hath so much of this heauenly wisedome, as he sheweth by fearing God and departing from euill.

CHAP. XXIX.

1 *Iob complaineth of the prosperitie of the time past.* 7. 21 *His authoritie,* 12 *iustice and equitie.*

MOreouer Iob proceeded and continued his parable, saying,

2 Oh that I were as ‡ in times past, when God preserued me!

3 When his a light shined vpon mine head: and when by his light I walked thorow the b darkenesse,

4 As I was in the dayes of my youth, when c Gods prouidence was vpon my tabernacle:

5 When the Almighty was yet with me, and my children round about me:

6 When I washed my paths d with butter, and when the rocke powred me out riuers of oyle:

7 When I went out to the gate, euen to the iudgement seat, and when I caused them to prepare my seat in the street.

8 The yong men saw me, and e hid themselues, and the aged arose, and stood vp.

9 The princes stayed talke, and laid their hand on their f mouth.

10 The voyce of princes was hid, & their tongue cleaued to the roofe of their mouth.

11 And when the g eare heard me, it blessed me: and when the eye sawe mee, it gaue witnesse to h me.

12 For I deliuered the i poore that cryed, and the fatherlesse, and him that had none to helpe him.

13 k The blessing of him that was ready to perish, came vpon me, and I caused the widowes heart to reioyce.

14 I put on l iustice, and it couered me, my iudgement was as a robe, and a crowne.

15 I was the eyes to the blind, and I was the feet to the lame.

16 I was a father vnto the poore, and when I knew not the cause, I sought it out diligently.

17 I brake also the chawes of the vnrighteous man, and pluckt the pray out of his teeth.

18 Then I said, I shall die in my m nest, and I shall multiply my dayes as the sand.

19 For my root is n spread out by the water, and the dew shall lie vpon my branch.

20 My glory shal renew toward me, and my bow shalbe restored in mine hand.

21 Vnto me men gaue eare, and waited, and held their tongue at my counsell.

22 After my words they replyed not, and my talke o dropped vpon them.

23 And they wayted for mee, as for the raine, and they opened their mouth p as for the latter raine.

24 If I q laughed on them, they beleeued it not: neither did they cause the light of my countenance r to fall.

25 I appointed out s their way, and did sit as chiefe, & dwelt as a king in the armie, and like him that comforteth the mourners.

‡ *Ebr. moneths before.*

a When I felt his fauour.

b I was free from affliction.

c That is, seemed by euident tokens to be more present with me.

d By these similitudes he declareth the great prosperitie that he was in, so that he had none occasion to be such a sinner as they accused him.

e Being ashamed of their lightnes, and afraid of my grauitie.

f Acknowledging my wisedome.

g All that heard me, praised me.

h Testifying, ‡ I did good iustice.

i Because his aduersaries did so much charge him with wickednes, he is cōpelled to render accoūt of his life

k That is, I did succour him that was in distresse, & so he had cause to praise me.

l I delited to do iustice, as other did to weare costly apparell.

m That is, at home in my bed wout all trouble and vnquietnesse.

n My felicitie doth increase.

o That is, was pleasant vnto them.

p As the dry ground thirsteth for the raine.

q That is, they thought it not to be a iest, or they thought not that I would condescend vnto them.

r They were affraid to offend me, and cause me to be angry.

s I had them at commandement.

CHAP. XXX.

1 *Iob complaineth that he is contemned of the most contemptible,* 11. 21 *because of his aduersitie and affliction.* 23 *Death is the house of all flesh.*

BUt now they that are younger then I, a mocke mee: yea, they whose fathers I haue refused to set with the b dogges of my flocks.

2 For whereto should the strength of their hand haue serued me, seeing age c perished in them?

3 For pouertie and famine they were solitary, fleeing into the wildernesse, which is darke, desolate and waste.

4 They cut vp || nettles by the bushes, and the iuniper roots was their meate.

5 They were d chased forth from among men: they shouted at them, as at a thiefe.

6 Therefore they dwelt in the clefts of riuers, in the holes of the earth and rocks.

7 They roared among the bushes, and vnder the thistles they gathered themselues.

8 They were the children of fools, and the children of villaines, which were more vile then the earth.

9 And now am I their e song, and I am their talke.

10 They abhorre me, and flee farre from me, and spare not to spit in my face.

11 Because that God hath loosed my f cord and humbled mee, g they haue loosed the bridle before me.

12 The youth rise vp at my right hand: they haue pusht my feete, and haue troden on me as on the h pathes of their destruction.

13 They haue destroyed my pathes: they tooke pleasure at my calamity, they had none i helpe.

14 They came as a great breach of waters, and k vnder this calamitie they come on heapes.

15 Feare is turned vpon me: and they pursue my soule as the winde, and mine health passeth away as a cloud.

16 Therefore my soule is now l powred out vpon me, and the dayes of affliction haue taken hold on me.

17 m It pierceth my bones in the night, and my sinews take no rest.

18 For the great vehemencie is my garment changed, which compasseth me about as the coller of my coat.

19 n He hath cast me into the mire, and I am become like ashes and dust.

20 When I cry vnto thee, thou doest not heare mee, neither regardest mee, when I stand vp.

21 Thou turnest thy selfe o cruelly against me, & art enemie vnto me with the strength of thine hand.

22 Thou takest me vp and causest mee to ride vpon the p winde, and makest my

a That is, mine estate is changed, and whereas before the ancient men were glad to doe me reuerence, the yong men now contemne me.

b Meaning, to be my shepheards, or to keepe my dogs

c That is, their fathers died for famine before they came to age.

|| *Or, mallowes,*

d Iob sheweth that these that mocked him in his affliction, were like to their fathers, wicked and lewde fellowes, such as he here describeth.

e They make songs of me, and mocke at my misery.

f God hath taken from me the force, credit, and authoritie, wherwith I kept them in subiection.

g He said that the yong men when they saw him, hid themselues, as Chap. 29.8 and now in his misery they were impudent and licentious.

h That is, they sought by all meanes how they might destroy me.

i They need none to helpe them.

k By my calamitie they tooke an occasion against me.

l My life faileth me, and I am as halfe dead.

m Meaning, sorrow.

n That is, God hath brought me into contempt.

o Hee speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby he was caryed beside himselfe.

p Hee compareth his afflictions to a tempest or whirlewinde.

|| strength.

|| Or, wisedome, or law.

|| strength to faile.

23 Surely I know that thou wilt bring me to death, and to the house appointed for all the liuing.

24 Doubtlesse none can stretch his hand q vnto the graue, though they cry in his destruction.

25 Did not I weepe with him that was in trouble? was not my soule in heauinesse for the poore?

26 Yet when I looked for good, r euill came vnto me: and when I waited for light there came darkenesse.

27 My bowels did boile without rest: for the dayes of affliction are come vpon me.

28 I went mourning without s sunne: I stood vp in the congregation, and t cryed.

29 I am a brother to the u dragons, and a companion to the ostriches.

30 My skinne is blacke vpon me, and my bones are burnt with x heat.

31 Therefore mine harpe is turned to mourning, and mine organes into the voyce of them that weepe.

q None can deliuer me thence, though they lament at my death

r In stead of comforting, they mocked at me.

s Not delighting in any worldly thing, no not so much as in the vse of the Sunne.

t Lamenting them that were in affliction, and mooning others to pitie them.

u I am like the wild beasts that desire most solitary places.

x With the heat of affliction.

CHAP. XXXI.

1 Iob reciteth the innocencie of his liuing, and number of his vertues, which declareth what ought to be the life of the faithfull.

I Made a couenant with mine a eyes: why then should I thinke on b a mayd?

2 For what portion should I haue of God from aboue? and what inheritance of the Almightie from on high?

3 Is not destruction to the wicked, and strange punishment to c the workers of iniquitie?

4 Doeth not hee behold my wayes, and tell all my steps?

5 If I haue walked in vanitie, or if my foote hath made haste to deceit,

6 Let God weigh me in the iust balance, and he shall know mine d vprightnesse.

7 If my step hath turned out of the way, or mine heart hath e walked after mine eye, or if any blot hath cleaued to mine hands,

8 Let me sow, and let another f eat: yea, let my plants be rooted out.

9 If mine heart hath beene deceiued by a woman, or if I haue laid waite at the doore of my neighbour,

10 Let my wife g grind vnto another man, and let other men bow downe vpon her:

11 For this is a wickednesse, and iniquitie to be condemned:

12 Yea, this is a fire that shall deuoure h to destruction, and which shall roote out all mine increase.

13 If I did contemne the iudgement of my seruant, and of my mayde when they i did contend with me,

14 What then shall I doe when k God standeth vp? and when he shall visite mee, what shall I answere?

15 Hee that hath made me in the wombe, hath hee not made l him? hath not he alone fashioned vs in the wombe?

16 If I restrained the poore of their desire, or haue caused the eyes of the widow to m faile,

17 Or haue eaten my morsels alone, and the fatherlesse hath not eaten thereof,

18 (For from my youth he hath growen vp with me n as with a father, and from my mothers wombe I haue beene a guide vnto her)

19 If I haue seene any perish for want of clothing, or any poore without couering,

20 If his loynes haue not blessed mee, because hee was warmed with the fleece of my sheepe,

21 If I haue lift o vp mine hand against the fatherlesse, when I saw that I might helpe him in the gate,

22 Let mine p arme fall from my shoulder, and mine arme be broken from the bone.

23 For Gods punishment was q fearefull vnto mee, and I could not be deliuered from his Highnesse.

24 If I made golde mine hope, or haue sayd to the wedge of gold, Thou art my confidence,

25 If I reioyced because my substance was great, or because mine hand had gotten much,

26 If I did behold the r Sunne, when it shined, or the moone walking in her brightnesse,

27 If mine heart did flatter me in secret, or if my mouth did kisse mine s hand,

28 (This also had been an iniquitie to bee condemned: for I had denied the God t aboue)

29 If I reioyced at his destruction that hated mee, or was mooued to ioy when euill came vpon him,

30 Neither haue I suffered my mouth to sinne by wishing a curse vnto his soule.

31 Did not the men of my u Tabernacle say, Who shall giue vs of his flesh? we cannot be satisfied.

32 The stranger did not lodge in the streete, but I opened my doores vnto him that went by the way.

33 If I haue hid x my sinne, as Adam, concealing mine iniquitie in my bosome,

34 Though I could haue made afraid a great multitude, yet the most contemptible of the families did y feare mee: so I kept z silence, and went not out of the doore.

35 Oh, that I had some to heare me! behold my a signe that the Almighty will witnesse for me: though mine aduersary should write a booke against me.

36 Would not I take it vpon my shoulder, and binde it as b a crowne vnto me?

37 I will tell him the number of my goings, and goe vnto him as to a c prince.

38 If my land d cry against mee, or the furrowes thereof complaine together,

39 If I haue eaten the fruites thereof

a I kept mine eyes from all wanton lookes.

b Would not God then haue punished me?

c Iob declareth that the feare of God was a bridle to stay him from all wickednesse.

d He sheweth wherein his vprightnesse standeth, that is, in as much as he was blamelesse before men, and sinned not against the second Table.

e That is, hath accomplished the lust of mine eye.

f According to the curse of the Law, Deu. 28. 33

g Let her bee made a slaue.

h He sheweth that albeit man neglect the punishment of adultery, yet the wrath of God will neuer cease till such be destroyed.

i When they thought themselues euill intreated by mee.

k If I had oppressed others, how should I haue escaped Gods iudgement?

l He was mooued to shew pitie vnto seruants, because they were Gods creatures, as he was,

m By long waiting for her request.

n He nourished the fatherlesse, and maintained the widowes cause.

o To oppresse him and doe him iniurie.

p Let me rot in pieces.

q I refrained not from sinning for feare of men, but because I feared God.

r If I was proud of my worldly prosperity, and felicity, which is meant by the shining of the Sun, and brightnesse of the Moone.

s If mine owne doings delighted mee.

t By putting confidence in any thing, but in him alone.

u My seruants mooued me to be reuenged of mine enemie, yet did I neuer wish him hurt.

x And not confesse it freely: whereby it is euident that he iustified himselfe before men, and not before God.

y That is, I reuerenced the most weake and contemned, and was afrayd to offend them.

z I suffred them to speake euill of me, and went not out of my house to reuenge it.

a This is a sufficient token of my righteousnesse, that God is my witnesse and will iustifie my cause.

b Should not this booke of his accusations be a prayse and commendation to mee?

c I will make him account of all my life without feare.

d As though I had withholden their wages that laboured in it.

without

without sinne: or if I haue grieued [e] the soules of the masters thereof,

40 Let thistles grow in stead of wheate, and cockle in the stead of barley.

THE WORDES OF IOB ARE ENDED.

CHAP. XXXII.

2 Elihu reproueth them of folly. 8 Age maketh not a man wise, but the Spirit of God.

SO these three men ceased to answere Iob, because he ‡ esteemed himselfe iust.

2 Then the wrath of Elihu the sonne of Barachel the [a] Buzite of [f] family of [b] Ram, was kindled: his wrath, I say, was kindled against Iob, because hee iustified himselfe [c] more then God.

3 Also his anger was kindled against his three friends, because they could not find an answere, and yet condemned Iob.

4 (Now Elihu had waited till Iob had spoken: for [d] they were more ancient in yeres then he)

5 So when Elihu saw that there was none answere in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the sonne of Barachel the Buzite, answered and said, I am yong in yeeres, and ye are ancient: therefore I doubted, and was afraid to shew you mine opinion.

7 For I sayd, The [e] dayes shall speake, and the multitude of yeeres shall teach wisedome.

8 Surely there is a spirit in man, [f] but the inspiration of the Almightie giueth vnderstanding.

9 Great men are not alway wise, neither doe the aged alway vnderstand iudgement.

10 Therefore I say, Heare me, and I will shew also mine opinion.

11 Behold, I did wait vpon your wordes, and hearkened vnto your knowledge, whiles you sought out [g] reasons.

12 Yea, when I had considered you, loe, there was none of you that reproued Iob, nor answered his wordes:

13 Least ye should say, Wee haue [h] found wisedome: for God hath cast him downe, and no man.

14 Yet hath [i] he not directed his wordes to me, neither will I answere [k] him by your wordes.

15 Then they fearing, answered no more, but left off their talke.

16 When I had waited (for they spake not but stood still, and answered no more)

17 Then answered I in my turne, and I shewed mine opinion.

18 For I am full of [l] matter, and the spirit within me, compelleth me.

19 Behold, my belly is as the wine, which hath no vent, and like the new bottles that braste.

20 Therefore will I speake that I may take breath: I will open my lips, and will answere.

21 I will not now accept the person of man, [m] neither will I giue titles to man.

22 For I may not giue [n] titles, least my Maker should take me away suddenly.

‡ Ebr. was iust in his owne eyes.

a Which came of Buz the sonne of Nahor Abrahams brother.

b Or, as the Chalde paraphrast readeth, Abram.

c By making himselfe innocent, and by charging God of rigour.

d That is the three mentioned before.

e Meaning the ancient which haue experience.

f It is a speciall gift of God that man hath vnderstanding, and commeth neither of nature nor by age.

g To proue that Iobs affliction came for his sinnes.

h And flatter your selues, as though you had ouercome him.

i To wit, Iob.

k He vseth almost the like arguments, but without taunting and reproches.

l I haue conceiued in my minde great store of reasons.

m I will neither haue regard to riches, credite, nor authoritie, but will speake the very trueth.

n The Ebrew word signifieth, to change the name, as to call a foole a wise man: meaning, that he would not cloke the trueth to flatter men.

CHAP. XXXIII.

5 Elihu accuseth Iob of ignorance. 14 He sheweth that God hath diuers meanes to instruct man, and to draw him from sinne. 19. 29 He afflicteth man, and suddenly deliuereth him. 26 Man being deliuered, giueth thanks to God.

WHerefore, Iob, I pray thee, heare my talke, and hearken vnto all my wordes.

2 Behold, now I haue opened my mouth: my tongue hath spoken in my mouth.

3 My wordes are in the vprightnesse of mine heart, and my lips shall speake pure knowledge.

4 The [a] Spirit of God hath made mee, and the breath of the Almightie hath giuen me life.

5 If thou canst giue me answere, prepare thy selfe, and stand before me.

6 Behold, I am according to thy wish in [b] Gods stead: I am also formed of the clay.

7 Behold, my terrour shall not feare thee, neither shall my hand [c] be heauy vpon thee.

8 Doubtlesse thou hast spoken in mine eares, and I haue heard the voyce of thy wordes:

9 I am [d] cleane, without sinne: I am innocent, and there is none iniquitie in me.

10 Loe, he hath found occasions against me, and counted me for his enemie.

11 He hath put my feete in the stocks, and looketh narrowly vnto all my paths.

12 Behold, in this hast thou not done right: I wil answere thee, that God is greater then man.

13 Why doest thou strine against him? for hee doeth not [e] giue account of all his matters.

14 For God speaketh [f] once or twice, and one seeth it not.

15 In dreames and [g] visions of the night, when sleepe falleth vpon men, [e] they sleepe vpon their beds,

16 Then hee openeth the eares of men, euen by their corrections, which hee [h] had sealed,

17 That he might cause man to turne away from his enterprise, and that he might hide the [i] pride of man,

18 And keepe backe his soule from the pit, and that his life should not passe by the sword.

19 Hee is also stricken with sorrow vpon his bed, and the griefe of his bones is sore,

20 So that his [k] life causeth him to abhorre bread, and his soule daintie meate.

21 His flesh falleth that it cannot bee seene, and his bones which were not seene, clatter.

22 So his soule draweth to the graue, and his life [l] to the buriers.

23 If there be a [m] messenger with him, or

a I confesse the power of God, and am one of his, therefore thou oughtest to heare me.

b Because Iob had wished to dispute his cause with God, Chap. 16. 21. so that he might doe it without feare, Elihu saith he will reason in Gods stead, whom he needeth not to feare, because he is a man made of the same matter that he is.

c I will not handle thee so roughly, as these others haue done.

d He repeateth Iobs wordes, whereby he protested his innocencie in diuers places, but specially in the 13. 16. and 30. chapters.

e The cause of his iudgements is not alwayes declared to man.

f Though God by sundry examples of his iudgements speake vnto man, yet the reason thereof is not knowen: yea, and though God should speake, yet he is not vnderstood.

g God saith he, speaketh commonly either by visions to teach vs the cause of his iudgements, or els by afflictions, or by his messenger.

h That is, determined to sen I vpon them.

i He sheweth for what end God sendeth afflictions: to beate downe mans pride, and to turne from euill.

k That is, his painefull and miserable life.

l To them that shall bury him.

m A man sent of God to declare his will.

an interpreter, one of a thousand [n] to declare vnto man his righteousnesse,

24 Then will he haue [o] mercy vpon him, and will say, [p] Deliuer him that he goe not downe into the pit: for I haue receiued a reconciliation.

25 Then shall his flesh bee [q] as fresh as a children, and shall returne as in the dayes of his youth.

26 He shall pray vnto God, and he wil be fauourable vnto him, and he shall see his face with ioy: for hee will render vnto man his [r] righteousnesse.

27 He looketh vpon men, and if one say, I haue sinned, and [s] peruerted righteousnes, and it did not profit [t] me,

28 [u] Hee will deliuer his soule from going into the pit, and his life shall see the light.

29 Loe, all these things will God worke [x] twise or thrise with a man,

30 That hee may turne backe his soule from the pit, to be illuminate in the light of the liuing.

31 Marke well, O Iob, and heare mee: keepe silence, and I will speake.

32 If there be [y] matter, answere me, and speake: for I desire to [z] iustifie thee.

33 If thou hast not, heare mee: hold thy tongue, and I will teach thee wisedome.

n A singular man and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: and wherein mans righteousnes standeth, which is through the iustice of Iesus Christ and faith therein.

o He sheweth that it is a sure token of Gods mercy toward sinners, when he causeth his word to be preached vnto them.

p That is, the minister shall by the preaching of the word pronounce vnto him the forgiuenesse of his sinnes.

q He shall feele Gods fauour and reioyce: declaring hereby, wherein standeth the true ioy of the faithfull: and that God will restore him to health of body, which is a token of his blessing.

r God will forgiue his sinnes, and accept him as iust.

s That is, done wickedly.

t But my sinne hath bin the cause of Gods wrath toward me.

u God wil forgiue the penitent sinner.

x Meaning, oft times, euen as oft as a sinner doeth repent.

y If thou doubt of any thing, or see occasion to speake against it.

z That is, to shew thee wherein mans iustification consisteth.

CHAP. XXXIIII.

5 Elihu chargeth Iob that he called himselfe righteous. 12 He sheweth that God is iust in his iudgements. 24 God destroyeth the mightie. 30 By him the hypocrite reigneth.

MOreouer Elihu answered, and said,

2 Heare my wordes, yee [a] wise men, and hearken vnto me, yee that haue knowledge.

3 For the eare tryeth the wordes, as the mouth tasteth meate.

4 Let vs seeke [b] iudgement among vs, & let vs know among our selues what is good.

5 For Iob hath said, I am righteous, and God hath taken [c] away my iudgement.

6 Should I lie in my [d] right? my wound of the arrow is [e] grieuous without my sinne.

7 What man is like Iob, that drinketh [f] scornefulnesse like water?

8 Which goeth in the [g] company of them that worke iniquity, and walketh with wicked men?

9 For he hath said, [h] It profiteth a man nothing, that he should [i] walke with God.

10 Therefore hearken vnto me, yee men of wisedome, God forbid that wickednesse should bee in God, and iniquitie in the Almightie.

11 For he wil render vnto man according to his worke, and cause euery one to find according to his way.

12 And certainely God will not doe wickedly, neither will the Almightie peruert iudgement.

13 Whom [l] hath hee appointed ouer the earth beside himselfe? or who hath placed the whole world?

14 If [k] hee set his heart vpon man, and gather vnto himselfe his spirit [l] and his breath,

15 All flesh shal perish together, and man shall returne vnto dust.

16 And if thou hast vnderstanding, heare this, and hearken to the voyce of my words.

17 Shall he that hateth iudgement, [m] gouerne? and wilt thou iudge him wicked that is most iust?

18 Wilt thou say vnto a King, Thou art [n] wicked? or to princes, Ye are vngodly?

19 How much lesse to him that accepteth not the persons of princes, & regardeth not the rich more then the poore? for they be all the worke of his hands.

20 They shall die suddenly, [o] and the people shall be troubled at midnight, [p] and they shall passe forth, and take away the mighty without hand.

21 For his eyes are vpon the wayes of man, and he seeth all his goings.

22 There is no darknesse nor shadow of death, that the workers of iniquitie might be hid therein.

23 For hee will not lay on man so much, that hee should [q] enter into iudgement with God.

24 Hee shall breake the mighty without [r] seeking, and shal set vp other in their stead.

25 Therefore shal he declare their [s] works, he shall turne the [t] night, and they shall bee destroyed.

26 Hee striketh them as wicked men in the places of the [u] seers,

27 Because they haue turned backe from him, and would not consider all his wayes:

28 So that they haue caused the voyce of the poore to [x] come vnto him, and hee hath heard the cry of the afflicted.

29 And when he giueth quietnesse, who can make trouble? and when hee hideth his face, who can behold him, whether it be vpon nations, or vpon a man onely?

30 Because the [y] hypocrite doeth reigne, and because the people are snared.

31 Surely, it appertaineth vnto God [z] to say, I haue pardoned, I will not destroy.

32 [a] But if I see not, teach thou me: If I haue done wickedly, I will doe no more.

33 Will hee performe the thing through [b] thee? for thou hast reproued [c] it, because

a Which are esteemed wise of the world.

b Let vs examine the matter vprightly.

c That is, hath afflicted mee without measure.

d Should I say, I am wicked, being an innocent?

e I am sorer punished, then my sinne deserueth.

f Which is compelled to receiue the reproch and scornes of many for his foolish words.

g Meaning, that Iob was like to the wicked, because he seemed not to glorifie God, and submit himselfe to his iudgements.

h He wresteth Iobs words, who said that Gods children are oft times punished in this world, and the wicked goe free.

i That is, liue godly, as Gene. 5.22.

Chap. 36.23.

k To destroy him.

l The breath of life which hee gaue man.

m If God were not iust, how could he gouerne the world?

n If man of nature feare to speake euill of such as haue power, then much more ought they to be afraid to speake euill of God.

o When they looke not for it.

p The messengers or visitation that God shall send.

q God doth not afflict man aboue measure, so that he should haue occasion to contend with him.

r For al his creatures are at hand to serue him, so that he needeth not to seeke for any other armie.

s Make them manifest that they are wicked.

t Declare the things that were hid.

u Meaning, openly in the light of all men.

x By their cruelty and extortion.

y When tyrants sit in the throne of iustice, which vnder pretence of executing iustice are but hypocrites, and oppresse the people, it is a signe that God hath drawen backe his countenance and fauour from that place.

z Only it belongeth to God to moderate his corrections, and not vnto man.

a Thus Elihu speaketh in the person of God, as it were mocking Iob, because hee would be wiser then God.

b Will God vse thy counsell in doing his worke?

c Thus he speaketh in the person of God, as though Iob should chuse and refuse affliction at his pleasure.

that

that thou hast chosen, and not I: now speake what thou knowest,

34 Let men of vnderstanding tel me, and let a wise man hearken vnto me.

35 Iob hath not spoken of knowledge, neither were his wordes according to wisdome.

36 I desire that Iob may be [d] tried vnto the ende, touching the answeres for wicked men.

37 For he [e] addeth rebellion vnto his sin: he clappeth his hands among vs, and multiplieth his words against God.

CHAP. XXXV.

6 Neither doeth godlinesse profit, or vngodlinesse hurt God, but man. 13 The wicked cry vnto God, and are not heard.

ELihu spake moreouer, and said,

2 Thinkest thou this right that thou hast said, I am [a] more righteous then God?

3 For thou hast said, What profiteth it thee, and what availeth it mee, to purge mee from my sinne?

4 Therefore will I answere thee, and thy [b] companions with thee.

5 Looke vnto the heauen, and see, and behold the [c] clouds, which are higher then thou.

6 If thou sinnest, what doest thou [d] against him, yea, when thy sinnes bee many, what doest thou vnto him?

7 If thou be righteous, what gieest thou vnto him? or what receiueth hee at thine hand?

8 Thy wickednesse may hurt a man as thou art: and thy righteousnesse may profite the sonne of man.

9 They cause many that are oppressed to [e] crie, which crie out for the violence of the mighty.

10 But none saith, Where is God that made me, which giueth songs in the night?

11 Which teacheth vs more then the beasts of the earth, and giueth vs more wisdome then the foules of the heauen.

12 Then they crie because of the violence of the wicked, but [f] he answereth not.

13 Surely God wil not heare vanity, neither will the Almighty regard it.

14 Although thou sayest to God, Thou wilt not regard it, [g] yet iudgement is before him: trust thou in him.

15 But now because his anger hath not visited, nor called to count the euil with great extremitie,

16 Therefore Iob [h] openeth his mouth in vaine, and multiplieth wordes without knowledge.

and he that is [b] perfit in knowledge, speaketh with thee.

5 Beholde, the mighty God casteth away none that is [c] mightie and valiant of courage.

6 [d] He maintaineth not the wicked, but he giueth iudgement to the afflicted.

7 He withdraweth not his eies from the righteous, but they are with [e] kings in the throne, where he placeth them for euer: thus they are exalted.

8 And if they be bound in fetters and tied with the cords of affliction.

9 Then will he shew them their [f] worke and their sinns, because they haue beene proud.

10 He openeth also their eare to discipline, and commandeth them that they returne from iniquitie.

11 * If they obey and serue him, they shal end their dayes in prosperity, and their yeres in pleasures.

12 But if they wil not obey, they shal passe by the sword, and perish [g] without knowledge.

13 But the hypocrites [h] of heart increase the wrath: for they [i] call not when he bindeth them.

14 Their soule dieth in [k] youth, and their life among the whoremongers.

15 He deliuereth the poore in his affliction, and openeth their eare in trouble.

16 Euen so would he haue taken thee out of the strait place into a broad place and not shut vp beneath: and [l] that which resteth vpon thy table, had bene full of fat.

17 But thou art full of the [m] iudgement of the wicked, though iudgement and equity maintaine all things.

18 [n] For Gods wrath is, lest he should take thee away in thine abundance: for no multitude of gifts can deliuer thee.

19 Will he regard thy riches? hee regardeth not golde, nor all them that excell in strength.

20 [o] Be not carefull in the night, how he destroyeth the people out of their place.

21 Take thou heede, looke not to [p] iniquitie: for thou hast chosen it rather then affliction.

22 Behold, God [q] exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men behold.

25 All men see it, and men beholde it [q] afarre off.

26 Behold, God is excellent, [r] and wee know him not, neither can the number of his yeeres be searched out.

a Iob neuer spake these words: but because he maintained his innocencie, it seemed as though hee would say, that God tormented him without iust cause.
b Such as are in the like errour.
c If thou canst not controll the clouds, wilt thou presume to instruct God?
d Neither doeth thy sin hurt God, nor thy iustice profit him: for he will be glorified without thee.
e The wicked may hurt man, & cause him to cry who if he sought to God, which sendeth comfort, should be deliuered.
f Because they pray not in faith as feeling Gods mercies.
g God is iust, howsoeuer thou iudgest of him.
h For if he did punish thee as thou deserueſt, thou shouldest not be able to open thy mouth.

CHAP. XXXVI.

1 Elihu sheweth the power of God, 6 and his iustice, 9 and wherefore he punisheth. 13 The properties of the wicked.

ELihu also proceeded and said,

2 Suffer me a little, and I will instruct thee: for I haue yet to speake on Gods behalfe.

3 I will fetch [a] my knowledge a far off, and will attribute righteousnesse vnto my Maker.

4 For truely my words shall not be false

b Thou shalt perceiue that I am a faithfull instructer, and that I speake to thee in the Name of God.
c Strong & constant, and of vnderstanding: for these are the gifts of God, and he loueth them in man: but forasmuch as God punished now Iob, it is a signe that these are not in him.
d Therefore he wil not preserue the wicked: but to the humble & afflicted heart he will shew grace.
e He preferreth the godly to honour.
f He will mooue their hearts to feele their sinnes, that they may come to him by repentance, as he did Manasseh. *Isa.1.19.*
g That is, in their follie or obstination, and so shall be cause of their own destruction.
h Which are maliciously bent against God and flatter themselues in their vices.
i When they are in affliction they seeke not to God for succour, as Asa, 2.Chro. 16. 12.reuel.16.11.
k They die of some vile death, and that before they come to age.
l If thou hadst bene obedient to God, he would haue brought thee to liberty and wealth.
m Thou art altogether after the maner of the wicked: for thou doest murmure against the iustice of God.
n God doeth punish thee, lest thou shouldest forget God in thy wealth, and so perish.
o Be not thou curious in seeking the cause of Gods iudgements, when he destroyeth any.
p And so murmure against God through impatiencie.
q The workes of God are so manifest, that a man may see them afarre off, and know God by the same.
r Our infirmitie hindreth vs so, that we cannot attaine to the perfect knowledge of God.

a He sheweth that when we speake of God, we must lift our spirits more hie then our naturall sense is able to reach.

27 When he restraineth the drops of water, the raine [f] powreth downe by the vapour thereof,

28 Which raine the clouds doe drop, and fall abundantly vpon man.

29 Who can knowe the diuisions of the cloudes, and the thunders of his [t] Tabernacle?

30 Behold, he spreadeth his light vpon [u] it, and couereth the [x] bottome of the sea.

31 For thereby he iudgeth [y] the people, and giueth meat abundantly.

32 He couereth the light with the clouds, and commandeth them to goe [z] against it.

33 [a] His companion sheweth him thereof, and there is anger in rising vp.

f That is, the raine commeth of those drops of water, which hee keepeth in the clouds.
t Meaning, of the clouds, which he calleth the Tabernacle of God.
v Vpon the cloud.
x That men can not come to the knowledge of the springs thereof.
y He sheweth that the raine hath double vse: the one that it declareth Gods iudgements, when it doeth ouerflow any places, and the other that it maketh the land fruitfull. z That is, one cloude to dash against another. a The cold vapour sheweth him: that is, the cloude of the hote exhalation, which being taken in the colde cloud, mounteth vp toward the place where the fire is, and so anger is ingendred: that is, noise and thunder-claps.

CHAP. XXXVII.

Elihu prouoketh that the vnsearchable wisedome of God is manifest by his works, 4 as by the thunders, the snow, 9 the whirlewinde, 11 and the raine.

AT this also mine heart is [a] astonied, and is moued out of his place.

2 Heare the [b] sound of his voyce, and the noyse that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the ends of the world.

4 After it, a noyse soundeth: he thundreth with the voice of his maiesty, and he wil not stay [c] them when his voyce is heard.

5 God thundreth marueilously with his voyce: hee worketh great things, which we know not.

6 For he saith to the snow, Be thou vpon the earth: [d] likewise to the small raine and to the great raine of his power.

7 With the force thereof he [e] shutteth vp euery man, that all men may knowe his worke.

8 Then the beasts goe into the den, and remaine in their places.

9 The whirlewinde commeth out of the South, and the cold from the [f] Northwind.

10 At the breath of God the frost is giuen, and the breadth of the waters [g] is made narrow.

11 He maketh also the cloudes to [h] labour to water the earth, and scatteretheth the cloud of [i] his light.

12 And it is turned about by his gouernment, that they may doe whatsoeuer he commandeth them vpon the whole world:

13 Whether it be for [k] punishment, or for his land, or of mercy, he causeth it to come.

14 Hearken vnto this, O Iob: stand and consider the wondrous workes of God.

a At the maruelling of the thunder and lightnings: whereby he declareth that the faithfull are liuely touched with the maiesty of God, when they behold his workes.
b That is, the thunder, wherby he speaketh to men to waken their dulnes, and to bring them to the consideration of his workes.
c Meaning, the raines and thunders.
d So that nether small raine, nor great snow, nor any thing else commeth without Gods appointment.
e By raines and thunders God causeth men to keepe themselues within their houses.
f In Ebrew it is called the scattering wind because it driueth away the cloudes, and purgeth the ayre. g That is, is frozen vp and dryed h Gather the vapours and moue to and fro to water the earth. i That is, the cloude that hath lightning in it. k Raine, cold, heate, tempests and such like, are sent of God, either to punish man, or to profit the earth, or to declare his fauour to ward man, as Chap. 36, 31.

15 Didst thou know when God disposed them? and caused the [l] light of his cloude to shine?

16 Hast thou knowen the [m] variety of the cloud, and the wondrous workes of him that is perfit in knowledge?

17 Or how thy clothes are [n] warme, when he maketh the earth quiet through ye South wind?

18 Hast thou stretched out the heauens which are strong, and as a molten [o] glasse?

19 Tell vs what we shall say vnto him: for we cannot dispose our matter because of [p] darkenesse.

20 Shal it be [q] told him when I speake? or shall man speake when he shall bee [r] destroyed?

21 And now men see not the light, [s] which shineth in the cloudes, but the wind passeth and cleanseth them.

22 The [t] brightnesse commeth out of the North: the praise thereof is to God which is terrible.

23 It is the Almighty: we cannot find him out: hee is excellent in power and iudgement, and abundant in iustice: he [u] afflicteth not.

24 Let men therefore feare him: for hee will not regard any that are wise in their owne conceit.

l That is, the lightning to breake forth in the cloudes?
m Which is sometime changed into raine or snow, or haile, or such like.
n Why thy clothes should keepe thee warme, when the South winde bloweth, rather then when any other winde bloweth?
o For their clrarenesse.
p That is, our ignorance, signifying, that Iob was so presumptuous, that he would controll the workes of God.
q Hath God neede that any should tell him when man murmureth against him? r If God would destroy a man, should he repine? s The cloude stoppeth the shining of the Sun, that man cānot see it til the wind haue chased away the cloud: and if man be not able to attaine to the knowledge of these things, how much lesse of Gods iudgements? t In Ebrew, gold: meaning faire weather and cleare as gold. u Meaning without cause

CHAP. XXXVIII.

God speaketh to Iob, and declareth the weakenesse of man in the consideration of his creatures, by whose excellencie the power, iustice, and prouidence of the Creator is knowen.

THen answered the Lord vnto Iob out of the [a] whirlewind, and said,

2 Who is this that [b] darkeneth the counsell by words without knowledge?

3 Gird vp now thy loynes like a man: I [c] will demaund of thee, and declare thou vnto me.

4 Where wast thou when I layed the [d] foundations of the earth? declare, if thou hast vnderstanding.

5 Who hath laid the measures thereof, if thou knowest, or who hath stretched the line ouer it:

6 Whereupon are the foundations thereof set: or who laid the corner stone thereof:

7 When the starres of the morning [e] praised me together, and all the [f] children of God reioyced:

8 Or who hath shut vp the Sea with doores, when it issued and came forth as out of the wombe:

9 When I made the clouds as a couering

a That his words might haue greater maiestie, and that Iob might know with whom he had to doe.
b Which by seeking out the secret counsell of God by mans reason, maketh it more obscure, and sheweth his owne folly.
c Because he had wished to dispute with God, Chap. 13 3. God reasoneth with him to declare his rashnesse.
d Seeing hee could not iudge of those things which were done so long before he was borne, he was not able to comprehend all Gods workes: much lesse the secret causes of his iudgements. e The starres and dumb creatures are said to praise God, because his power, wisedome and goodnes is manifest and knowen therein. f Meaning, the Angels.

there-

thereof, and darknesse the swadling bands thereof?

10 When I stablished my commaundement vpon it, and set barres and dores,

11 And said, Hitherto shalt thou come, but no farther, and here h shall it stay the proud waues.

12 Hast thou commanded the i morning since thy dayes? hast thou caused the morning to know his place?

13 That it might take hold of the corners of the earth, and that the wicked might bee k shaken out of it?

14 It is turned as clay to fashion, l and all stand vp as a garment.

15 And from the wicked their light shall be taken away, & the his arme shalbe broken.

16 Hast thou entred into the bottomes of the sea? or hast thou walked to seeke out the m depth?

17 Haue the gates of death beene opened vnto thee, or hast thou seene the gates of the shadow of death?

18 Hast thou perceiued the breadth of the earth? tell if thou knowest all this.

19 Where is the way where light dwelleth? and where is the place of darknesse,

20 That thou n shouldest receiue it in the bounds thereof, & that thou shouldest know the paths to the house thereof?

21 Knewest thou it, because thou wast then borne, & because the number of thy dayes is great?

22 Hast thou entred into the treasures of the snow? or hast thou seene the treasure of the haile,

23 Which I haue o kept against the time of trouble, against the day of war and battell?

24 By what way is p light parted, which scattereth the East wind vpon the earth?

25 Who hath diuided the spouts for the raine? or the way for the lightenings of the thunders,

26 To cause it to raine on the earth where no man is, and in the wildernes where there is no man?

27 To fulfill the wilde and waste place, and to cause the budde of the herbe to bring forth?

28 Who is the father of the raine? or who hath begotten the drops of the dew?

29 Out of whose wombe came the yce? who hath ingendred the frost of the heauen?

30 The waters are hid q as with a stone: and the face of the depth is frozen.

31 Canst thou restraine the swete influences of r the Pleiades, or loose the bands of s Orion?

32 Canst thou bring forth t Mazzaroth in their time? canst thou also guide u Arcturus with his sonnes?

33 Knowest thou the course of heauen, or canst thou set the x rule thereof in the earth?

34 Canst thou lift vp thy voyce to the clouds, that the abundance of water may couer thee?

35 Canst thou send the lightnings y they may walke, & say vnto thee, Lo, here we are.

36 Who hath put wisedome in y z reines? or who hath giuen the heart vnderstanding?

37 Who can number clouds by wisedome? or who can cause to cease the y bottels of heauen,

38 When the earth groweth into hardnesse, z and the clots are fast together?

g As though the great Sea were but as a little babe in the hands of God to turne to and fro.

h That is, Gods decree and commandement, as verse 10.

i To wit, to rise since thou wast borne?

k Who hauing in the night bene giuen to wickednes, cannot abide the light, but hide themselues.

l The earth which seemed in the night to haue no forme, by the rising of the Sun, is as it were created anew, and all things therein clad with new beauty.

m If thou art not able to seeke out the depth of the sea, how much lesse art thou able to comprehend the counsell of God?

n That thou mightest appoint it his way and limits.

o To punish mine enemies with them, as Exod. 9. 18. Iosh. 10. 11.

p The yce couereth it, as though it were paued with stone.

q Which starres arise when the sunne is in Taurus, which is the spring time, and bring flowers.

r Which starre bringeth in winter.

s Certaine starres so called: some thinke they were the 12. signes.

t The North star, with those that are about him.

u Canst thou cause the heauenly bodies to haue any power ouer the earthly bodies?

x In the secret parts of man?

y That is, the clouds wherein the water is contained as in bottels.

z For when God doeth not open these bottels, the earth commeth to this inconuenience.

CHAP. XXXIX.

1 The bounty and providence of God, which extendeth euen to young rauens, giueth man full occasion to put his confidence in God. 37 Iob confesseth and humbleth himselfe.

WIlt a thou hunt the pray for the Lyon? or fill the appetite of the Lyons whelpes,

2 When they couch in their places, and remaine in the couert to lie in wait?

3 Who prepareth for the rauen his meat, when his birds b crie vnto God, wandering for lacke of meate?

4 Knowest thou the time when the wild goates bring forth young? or doest thou marke when the c hindes doe calue?

5 Canst thou number the moneths that they d fulfill? or knowest thou the time when they bring forth?

6 They bow themselues: they e bruise their yong, and cast out their sorrowes.

7 Yet their young ware fat, and grow vp with corne: they goe forth and returne not vnto them.

8 Who hath set the wild asse at liberty? or who hath loosed the bonds of the wilde asse?

9 It is l which haue made the wildernesse his house, & the f salt places his dwellings.

10 He derideth the multitude of the city: he heareth not the cry of the driuer.

11 He seeketh out the mountaine for his pasture, and searcheth after euery greene thing.

12 Will the Unicorne g serue thee? or will he tary by the crib?

13 Canst thou binde the Unicorne with his band to labour in the furrow? or will hee plow the valleys after thee?

14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him.

15 Wilt thou beleeue him, y he will bring home thy seed, and gather it vnto thy barne?

16 Hast thou giuen the pleasant wings vnto the peacocks? or wings and feathers vnto the ostrich?

17 Which leaueth his egges in the earth, and maketh h them hote in the dust,

18 And forgetteth that the foote might scatter them, or that the wilde beast might breake them.

19 He sheweth himselfe cruell vnto his young ones, as they were not his, and is without feare, as if he trauailed i in vaine.

20 For God hath deprived him of k wisedome, and hath giuen him no part of vnderstanding.

21 When l time is, he mounteth on high: he mocketh the horse and his rider.

22 Hast thou giuen the horse strength? or

a After he had declared Gods workes in the heauens, hee sheweth his marueilous prouidence in earth, euen toward the bruite beasts.

b Reade Psalme 147. 9.

c He chiefly maketh mention of wilde goats and hindes, because they bring forth their yong with most difficultie.

d That is, how long they goe with yong?

e They bring forth with great difficultie.

f That is, the barren ground where no good fruits grow.

g Is it possible to make the Unicorne tame? signifying, that if man cannot rule a creature, that it is much more vnpossible y he should appoint the wisdome of God, whereby he gouerneth all the world.

h They write that the ostrich couereth her egges in the sand, and because the countrey is hote, and the Sun still keepeth them warme, they are hatched.

i If he should take care for them.

k That is, to haue a care and naturall affection toward his yong.

l When the yong ostrich is growen vp, he outrunneth the horse.

m That is, giuen him courage? which is meant by neying, and shaking his mane: for with his breath he couereth his necke.

n He beateth with his hoofe.

o He so riddeth the ground, that it seemeth nothing vnder him.

p That is, when cold commeth to flie into the warme countreys.

q Is this the way for a man that will learne, to strine with God? which thing he reproueth in Iob.

r Whereby he sheweth that he repented, and desired pardon for his faults.

Chap. 38. 1.

a Signifying, that they that iustifie themselues, condemne God as vniust.

b Meaning, that these were proper vnto God, and belonged to no man.

c Cause them to die, if thou canst.

d Proving hereby, that whosoeuer attributeth to himselfe power and abilitie to saue himselfe, maketh himselfe God.

e This beast is thought to be the elephant, or some other, which is vnknowen.

f Whom I made as wel as thee.

g This commendeth the prouidence of God toward man: for if hee were giuen to deuoure as a lion, nothing were able to resist him or content him.

couered his neck with neying?

23 Hast thou made him afraide as the grashopper? his strong neying is fearefull.

24 He [b] diggeth in the valley, and reioyceth in his strength: he goeth forth to meet the harnessed man.

25 He mocketh at feare, and is not afraid, and turneth not backe from the sword.

26 Though the quiuer rattle against him, the glittering speare and the shield.

27 He [o] swalloweth the ground for fiercenesse and rage, and hee beleeueth not that it is the noyse of the trumpet.

28 Hee sayeth among the trumpets, Ha, ha: he smelleth the battell afarre off, and the noyse of the captaines, and the shouting.

29 Shall the hauke flie by thy wisedome, stretching out his wings toward the South?

30 Doeth the eagle mount vp at thy commandement, or make his nest on high?

31 She abideth [p] & remaineth in the rocke, euen vpon the top of the rocke and the tower.

32 From thence she seeketh for meate, and her eyes behold afarre off.

33 His young ones also sucke vp blood: and where the slaine are, there is she.

34 Moreouer the Lord spake vnto Iob, and said,

35 Is this to [q] learne, to strine with the Almighty? hee that reproueth God, let him answere to it.

36 ¶ Then Iob answered [r] the Lord, saying,

37 Behold, I am vile: what shall I answere thee? I will lay mine hand vpon my mouth.

38 Once haue I spoken, but I will answere no more, yea twise, but I will proceede no further.

CHAP. XL.

2 How weake mans power is, being compared to the workes of God. 10 Whose power appeareth in the creation, and gouerning of the great beasts.

AGaine, the Lord answered Iob out of the [a] whirlewind, and said,

2 Gird vp now thy loynes like a man: I will demand of thee, & declare thou vnto me.

3 Wilt thou disanull [a] my iudgement, or wilt thou condemne me, that thou mayest be iustified?

4 Or hast thou an arme like God? or doest thou thunder with a voyce like him?

5 Decke thy selfe now with [b] Maiestie and excellencie, and aray thy selfe with beautie and glory.

6 Cast abroad the indignation of thy wrath, and behold euery one that is proud, and abase him.

7 Looke on euery one that is arrogant, and bring him lowe: and destroy the wicked in their place.

8 Hide them in the dust together, and binde [e] their faces in a secret place.

9 Then will I confesse vnto thee also, that thy right hand can [d] saue thee.

10 ¶ Behold now [e] Behemoth, (whom I made [f] with thee) which eateth [g] grasse as an ox.

11 Behold now, his strength is in his loynes, and his force is in the nauill of his belly.

12 When hee taketh pleasure, his tasle is like a Cedar: the sinewes of his stones are wrapt together.

13 His bones are like staues of brasse, and his small bones like staues of iron.

14 [h] He is the chiefest of the works of God: [i] hee that made him, will make his sword to approch vnto him.

15 Surely the mountains bring him forth grasse, where all the beasts of the field play.

16 Lieth hee vnder the trees in the couert of the reede and fennes?

17 Can the trees couer him with their shadow? or can the willowes of the riuer compasse him about?

18 Behold, hee [k] spoileth the riuer, and hasteth not: he trusteth that he can draw vp Iorden into his mouth.

19 He taketh it with his eyes, & thrusteth his nose through whatsoeuer meeteth him.

20 ¶ Canst thou draw out [l] Liuiathan with an hooke, & with a line which thou shalt cast downe vnto his tongue?

21 Canst thou cast an hooke into his nose? canst thou pierce his sawes with an angle?

22 Will hee make many [m] prayers vnto thee, or speake thee faire?

23 Will he make a couenant with thee, and wilt thou take [n] him as a seruant for euer?

24 Wilt thou play with him as with a bird? or wilt thou binde him for thy maides?

25 Shall the companions banquet with him? shall they diuide him among the merchants?

26 Canst thou fill the basket with his skinne, or the fish panier with his head?

27 Lay thine hand vpon him: remember [o] the battell, and doe no more so.

28 Behold, [p] his hope is in vaine, for shal not one perish euen at the sight of him?

CHAP. XLI.

1 By the greatnesse of this monster Liuiathan God sheweth his greatnesse, and his power, which nothing can resist.

NOne is so fierce that dare stirre him vp. [a] Who is hee then that can stand before mee?

2 Who hath preuented me that I should [b] make an end? all vnder heauen is mine.

3 I will not keepe silence concerning [c] his parts, nor his power, nor his comely proportion.

4 Who can discouer the face [d] of his garment? or who shall come to him with a double [e] bridle?

5 Who shall [f] open the doores of his face? his teeth are fearefull round about.

6 The maiestie of his scales is like strong shields, and are sure sealed.

7 One is set to another, that no winde can come betweene them.

8 One is ioyned to another: they sticke together that they cannot be sundred.

9 His neesings [g] make the light to shine, & his eyes are like the eye lids of the morning.

10 Out of his mouth goe lampes, and sparkes of fire leape out.

11 Out of his nostrels cōmeth out smoke,

h He is one of the chiefest works of God among the beasts.

i Though man dare not come neere him, yet God can kill him.

k He drinketh at leasure and feareth no body.

l Meaning, the whale.

m Because hee feareth lest thou shouldest take him.

n To doe thy businesse, and be at thy commandement?

o If thou once consider the danger, thou wilt not meddle with him.

p To wit, that trusteth to take him.

a If none dare stand against a while which is but a creature, who is able to compare with God y Creator?

b Who hath taught me to accomplish my worke?

c The parts and members of the whale.

d That is, who dare pull off his skinne?

e Who dare put a bridle in his mouth?

f Who dare look in his mouth?

g That is, casteth out flames of fire.

as out of a boyling pot or caldron.
12 His breath maketh the coales burne: for a flame goeth out of his mouth.
13 In his necke remaineth strength, and [h] labour is reiected before his face.
14 The members of his body are ioyned: they are strong in themselues, and cannot be moued.
15 His heart is as strong as a stone, and as hard as the nether mill stone.
16 The mighty are afraid of his maiesty, and for feare they faint in themselues.
17 When the sword doth touch him, he will not rise vp, nor for the speare, dart nor habergion.
18 He esteemeth iron as straw, and brasse as rotten wood.
19 The archer cannot make him flee: the stones of the sling are turned into stubble vnto him.
20 The darts are counted as straw: and he laugheth at the shaking of the speare.
21 Sharpe stones are [i] vnder him, and he spreadeth sharpe things vpon the mire.
22 He maketh the depth to [k] boile like a pot, & maketh the sea like a pot of ointment.
23 He maketh a path to [l] shine after him: one would think the depth as an hoare head.
24 In the earth there is none like him, he is made without feare.
25 He beholdeth [m] all high things: he is a king ouer all the children of pride.

h Nothing is painefull or hard vnto him.

i His skin is so hard that he lieth with as great ease on ye stones, as in the mire.

k Either he maketh the sea to seeme as it boiled by his wallowing, or else he spouteth water in such abundance, as it wold seeme that the sea boiled.

l That is, a white froth and shining streame before him.

m He despiseth all other beasts and monsters, & is the proudest of all others.

CHAP. XLII.

6 The repentance of Iob 9 He prayeth for his friends. 12 His goods are restored double vnto him. 13 His children, age and death.

Then Iob answered the Lord, and said,
2 I know that thou canst doe all things, and that there is no [a] thought hid from thee.
3 Who is he that hideth counsel without [b] knowledge? therefore haue I spoken that I vnderstood not, euen things too wonderful for me, [c] and which I knew not.
4 Heare, I beseech thee, and I will speake: I will demaund of thee, and declare thou vnto me.
5 I haue [e] heard of thee by the hearing of the eare, but now mine eye seeth thee.
6 Therefore I abhorre my selfe, and repent in dust and ashes.
7 ¶ Now after that the Lord had spoken these wordes vnto Iob, the Lord also sayde vnto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friendes: for ye haue not spoken of me the thing that is [f] right, like my seruant [g] Iob.
8 Therefore take vnto you now seuen bullockes, and seuen rammes, and go to my seruant Iob, and offer vp for your selues a burnt offering, and my seruant Iob shall [d] pray for you: for I will accept him, lest I should put you to shame, because ye haue not spoken of me the thing which is right, like my seruant Iob.
9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord had said vnto them, and the Lord accepted Iob.
10 ¶ Then the Lord turned the [i] captiuitie of Iob, when he prayed for his friendes, also the Lord gaue Iob twise so much as he had before.
11 Then came vnto him all his [k] brethren, and all his sisters, and all they that had bene of his acquaintance before, and did eat bread with him in his house, & had compassion of him, and comforted him for all the euil, that the Lord had brought vpon him, and euery man gaue him a piece of money, and euery one an earering of Gold.
12 So the Lord blessed the last dayes of Iob more then the first: for he had [l] fourteene thousand sheepe, and sixe thousand camels, and a thousand yoke of Oxen, & a thousand shee asses.
13 He had also seuen sonnes, and three daughters.
14 And he called the name of one [m] Iemimah, and the name of the second [n] Keziah, and the name of the third [o] Kerenhappuch.
15 In all the land were no women found so faire as the daughters of Iob, and their father gaue them inheritance among their brethren.
16 And after this liued Iob an hundreth and forty yeares, and saw his sonnes, and his sonnes sonnes, euen foure generations.
17 So Iob dyed, being olde and full of dayes.

a No thought so secret, but thou doest see it, nor any thing that thou thinkest, but thou canst bring it to passe.

b Is there any but I? for this God laid to his charge, cha. 38.2

c I confesse herein mine ignorance, and that I spake I wist not what.

d Hee sheweth that he will be Gods scholler to learne of him,

e I knew thee only before by hearesay: but now thou hast caused me to feele what thou art to me: that I may resigne my selfe ouer vnto thee.

f You tooke in hand an euil cause, in that you condemned him by his outward afflictions, & not comforted him with my mercies

g Who had a good cause, but handled it euill.

h When you haue reconciled your selues to him for ye faults that you haue committed against him, he shall pray for you, and I will heare him.

i He deliuered him out of the affliction wherein he was.

k That is, all his kinred, reade Chap. 19.13.

l *Or, lambe, or money so marked.*

l God made him twise so rich in cattell as he was afore, and gaue him as many children as he had taken from him.

m That is, of long life or beautifull as the day.

n As pleasant as Cassia or sweete spice.

o That is, the horne of beautie

The* Psalmes of Dauid.

*Or, praises, according to the Hebrewes: and were chiefly instituted to praise and giue thankes to God for his benefits. They are called the psalmes or songs of Dauid, because the most part were made by him.

THE ARGVMENT.

THis booke of Psalmes is set footh vnto vs by the holy Ghost, to be esteemed as a most precious treasure: wherein all things are conteined that appertaine to true felicitie, as wel in this life present as in the life to come. For the riches of true knowledge and heauenly wisdome are here set open for vs to take thereof most abundantly. If we would know the great and hie maiestie of God, here we may see the brightnesse thereof shine most clearely. If we would seeke his incomprehensible wisdome, here is the schoole of the same profession. If we would comprehend his inestimable bountie, and approch neere thereunto, and fill our hands with that treasure, here we may haue a most liuely and comfortable taste thereof. If we would know wherein standet hour saluation, & how to attain to life euerlasting, here is Christ our onely Redeemer and Mediatour most euidently described. The rich man may learne the true vse of his riches. The poore man may find full contentation. He that will reioyce, shal know the true ioy, and how to keepe measure therin. They that are afflicted & oppressed,

pressed, shall see wherein standeth their comfort, and how he ought to praise God when he sendeth them deliueranee. The wicked and the persecuters of the children of God shall see how the hand of God is euer against them: and though he suffer them to prosper for a while, yet he bridleth them, insomuch as they cannot touch a haire of ones head, except he permit them, and how in the end their destruction is most miserable. Briefly, here we may haue most present remedy against all temptations and troubles of minde and conscience, so that being well practised herein, we may be assured against all dangers in this life, liue in the true feare and loue of God, and at length attaine to that incorruptible crowne of glory, which is laid vp for al them that loue the comming of our Lord Iesus Christ.

PSAL. I.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalme first in maner of a preface, to exhort all godly men to studie and meditate the heauenly wisedome. For the effect hereof is, 1 That they be blessed, which giue themselues wholly all their life to the holy Scriptures. 4 And that the wicked contemners of God though they seeme for a while happie, yet at length shall come to miserable destruction.

BLessed is the man that doeth not walke in the [a] counsell of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornefull.

2 But his delight is in the *Law of the Lord, and in his [b] Law doeth he meditate day and night.

3 For he shall be like a * tree planted by the riuers of waters, that will bring forth her fruit in due season: whose leafe shall not fade, so [c] whatsoeuer he shal doe, shal prosper.

4 [d] The wicked are not so, but as the chaffe, which the wind driueth away.

5 Therefore the wicked shall not stand in the [e] iudgement, nor sinners in the assembly of the righteous.

6 For the Lord [f] knoweth the way of the righteous, and the way of the wicked shall perish.

a When a man hath giuen once place to euill counsel, or to his owne concupiscence, he beginneth to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called the seat of the scorners. *Deut.6.6. iosh.1. 8. prou.6.20.*

b In the holy Scriptures. *Iere.17.8.*

c Gods children are so moistened euer with his grace, that whatsoeuer commeth vnto them, tendeth to their saluation. d Though the wicked seeme to beare the swinge in this world, yet the Lord drueth them down, that they shall not rise nor stand in the company of the righteous. e But tremble when they feele Gods wrath. f Doeth approue and prosper, like as not to know, is to reproue and reiect.

PSAL. II.

1 The Prophet Dauid reioyceth that notwithstanding his enemies rage, yet God will continue his kingdome for euer, and aduance it euen to the ende of the world, 10 and therfore exhorteth kings and rulers, that they would humbly submit themselues vnder Gods yoke, because it is in vaine to resist God. Herin is figured Christs kingdome.

WHy doe the [a] Heathen * rage, and the people murmure in vaine?

2 The kings of the earth band themselues, and the princes are assembled together against the Lord, and against his || Christ.

3 [b] Let vs breake their bandes, and cast their cords from vs.

4 * But he that dwelleth in the heauen, shal laugh: the Lord shall haue them in derision.

5 [c] Then shal he speake vnto them in his wrath, and vexe them in his sore displeasure, saying,

6 Euen I haue set my King vpon Zion mine holy mountaine.

7 I will declare the [d] decree: that is, the Lord hath said vnto me, * Thou art my Sonne: this [e] day haue I begotten thee.

8 Aske of me, and I shall giue thee the heathen for thine inheritance, and the [f] ends of the earth for my possession.

9 * Thou shalt crush them with a sceptre of yron, and breake them in pieces like a potters vessell.

10 Be wise now therefore yee Kings: be learned ye iudges of the earth.

11 Serue the Lord in feare, and reioyce in trembling.

12 [h] Kisse the Sonne, lest he be angry, & ye [i] perish in the way, when his wrath shall suddenly burne: blessed are all that trust in him.

a The conspiracy of the Gentiles, the murmuring of the Iewes, and power of Kings cannot preuaile against Christ. *Act.4.25.*

||*Or, anoynted.*

b Thus the wicked say, that they will cast off the yoke of God, and of his Christ. *Pro.1.26.* c Gods plagues will declare, that in resisting his Christ, they sought against him, and manifestation to the world. f Not only the Iewes, but the Gentiles also *Reuel.2.27.* g He exhorteth all rulers to repent in time. h In signe of homage. i When the wicked shall say, Peace and rest, seeming yet to be but in the midway of their purposes then shall destruction suddenly come. 2. Thess.5.3.

d To shew that my vocation to the kingdome is of God. *Act.13.23,33. Hebr.1.5.*

e That is to say, as touching mans knowledge, because it was the first time that Dauid appeared to be elected of God. So is it applyed to Christ in his first comming

PSAL. III.

1 Dauid driuen forth of his kingdome, was greatly tormented in minde for his sinnes against God 4 And therfore calleth vpon God, and waxeth bold through his promises, against the great railings and terrors of his enemies yea against death it selfe, which he saw present before his eyes. 7 Finally, he reioyceth for the good successe that God gaue him, and all the Church.

A Psalme of Dauid, when he fled from his sonne Absalom.

LORD, how are mine aduersaries [a] increased: how many rise against me?

2 Many say to my soule: There is no helpe for him in God. Selah.

3 But thou Lord art a buckler for mee: my glory and the lifter vp of mine head.

4 I did call vnto the Lord with my voyce: and he heard me out of his holy mountaine. Selah.

5 I laid me downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not be afraid for [c] ten thousand of the people [b] should beset me round about.

7 O Lord, arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheeke bone: thou hast broken the teeth of the wicked.

8 [d] Saluation belongeth vnto the Lord, and thy blessing is vpon thy people. Selah.

a This was a token of his stable faith, that for all his troubles he had his recourse to God.

b Selah here signifieth a lifting vp of the voice, to cause vs to consider the sentence as a thing of great importance.

c When he considered the truth of Gods promise and tryed the same, his faith increased marueilously. d Be the dangers neuer so great or many, yet God hath euer meanes to deliuer his.

PSAL. IIII.

1 When Saul persecuted him, he called vpon God, trusting most assuredly in his promise, and therefore boldly reproueth his enemies, who wilfully resisted his dominion, 7 and finally preferreth the fauour of God before all worldly treasures.

a Among them that were appointed to sing the Psalmes, and to play on the instruments, one was appoynted chiefe to set the tune, and to begin: who had the charge because he was most excellent, & he began this Psalme on the instrument called Neginoth, or in a tune so called.
b Thou that art the defender of my iust cause.
c Both of mind and body.
d Ye that thinke your selues noble in this world.
e Though your enterprises please you neuer so much, yet God will bring them to nought. f A King that walketh in his vocation. g For feare of Gods iudgement. h Cease your rage. i Serue God purely and not with outward ceremonies. k The multitude seek worldly wealth, but Dauid setteth his felicitie in Gods fauour. l This word in Ebrew may be referred to God, as it is here translated, or to Dauid, signifying, that he should dwell as ioyfully alone, as if hee had many about him, because the Lord is with him.

¶ To him that excelleth on Neginoth. A Psalme of Dauid.

HEare me when I call, [b] O God of my righteousnesse: thou hast set me at liberte, when I was [c] in distresse: haue mercy vpon me, and hearken vnto my prayer.

2 O ye [d] sonnes of men, how long will ye turne my glory into shame, [e] louing vanity, and seeking lies? Selah.

3 For be ye sure that the Lord hath chosen to himselfe [f] a godly man: the Lord will heare when I call vnto him.

4 [g] Tremble, and sinne not: examine your owne heart vpon your bed, and be [h] stil. Selah.

5 [i] Offer the sacrifices of righteousnesse, and trust in the Lord.

6 Many say, Who will shew vs any good? but Lord lift vp the light of thy countenance vpon vs.

7 Thou hast giuen me more ioy of heart, then they haue had, when their wheate, and their wine did abound.

8 I will lay me downe, and also sleepe in peace: for thou Lord, [l] only makest me dwell in safety.

PSAL. V.

1 Dauid oppressed with the cruelty of his enemies, and fearing greater dangers, calleth to God for succour, shewing how requisite it is that God should punish the malice of his aduersaries. 7 After being assured of prosperous successe, hee conceiueth comfort, 12 Concluding that when God shall deliuer him, others also shalbe partakers of the same mercies.

¶ To him that excelleth vpon ‖ Nehiloth. A Psalme of Dauid.

‖ *Or, a musicall instrument or tune.*
a That is, my vehement praier & secret complaint and sighings.
b With patience and trust till I be heard.
c Seeing that God of nature hateth wickednesse, hee must needs punish the wicked and saue the godly.
d Which runne most ragingly after their carnal affections.
e In the deepest of his tentations hee putteth his full confidence in God.
f Because thou art iust, therefore leade me out of the dangers of mine enemies.

HEare my words, O Lord: vnderstand my [a] meditation.

2 Hearken vnto the voyce of my cry, my King and my God: for vnto thee doe I pray.

3 Heare my voyce in the morning, O Lord: for in the morning wil I direct me vnto thee, and I will [b] wait.

4 For thou art not a God that loueth [c] wickednesse, neither shall euill dwell with thee.

5 [d] The foolish shall not stand in thy sight: for thou hatest all them that worke iniquity.

6 Thou shalt destroy them that speake lies: the Lord will abhorre the bloody man and deceitfull.

7 But I [e] will come into thine house in the multitude of thy mercie: and in thy feare will I worship toward thine holy Temple.

8 Lead me, O Lord, in thy righteoushes, [f] because of mine enemies: make thy way plaine before my face.

9 For no constancy is in their mouth: within they are very corruption: their* throte is an open sepulchre, and they flatter with their tongue.

10 Destroy them, O God: ‖ let them [g] fall from their counsells: cast them out for the multitude of their iniquities, because they haue rebelled against thee.

11 And [h] let all them that trust in thee, reioyce and triumph for euer, and couer thou them: and let them that loue thy Name reioyce in thee.

12 For thou Lord wilt ‖ blesse the righteous, and with fauour [i] wilt compasse him, as with a shield.

Rom. 3. 13.
‖ *Or, cause them to erre.*
g Let their deuices come to nought.
h Thy fauour toward me, shall cõfirme the faith of all others.
‖ *Or, giue good successe.*
i So that he shal be safe from all dangers.

PSAL. VI.

1 When Dauid by his sinnes had prouoked Gods wrath and now felt not onely his hand against him, but also conceiued the horrours of death euerlasting, hee desireth forgiuenesse, 6 Bewailing that if God tooke him away in his indignation, he should lacke occasion to praise him as he was wont to doe, while he was among men. 9 Then suddenly feeling Gods mercy hee sharpely rebuketh his enemies, which reioyced in his affliction.

¶ To him that excelleth on Neginoth vpon the eight tune. A Psalme of Dauid.

O Lord, * [a] rebuke me not in thine anger, neither chastise me in thy wrath.

2 Haue mercy vpon mee, O Lorde, for I am weake: O Lord heale mee, for [b] my bones are vexed.

3 [c] My soule is also sore troubled: but Lord, how long wilt thou delay?

4 Returne, O Lord: deliuer my soule: saue me for thy mercies sake.

5 For in [d] death there is no remembrance of thee: in the graue, who shall praise thee?

6 I fainted in my mourning: I cause my bed euery night to swimme, and water my couch with my teares.

7 ‖ Mine eye is dimmed for despite, and sunke in because of all mine enemies.

8 [e] Away from me all ye workers of iniquitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shall be confounded and sore vexed: they shall bee turned backe, and put to shame [f] suddenly.

Iere. 10. 24.
a Though I deserue destructiõ, yet let thy mercy pitie my frailtie.
b For my whole strength is abated.
c His conscience is also touched with the feare of Gods iudgement
d He lamenteth that occasion should be taken from him to praise God in the congregation.
‖ *Or, mine eye is eaten as it were with wormes.*
e God sendeth comfort and boldnesse in affliction, that we may triumph ouer our enemies. f When the wicked thinke that the godly shall perish, God deliuereth them suddenly, and destroyeth their enemies.

PSAL. VII.

1 Being falsly accused by Chush one of Sauls kinsmen, he calleth to God to be his defender: 3 To whom hee commendeth his innocency, 9 First shewing that his conscience did not accuse him of any euill towards Saul: 10 Next that it touched Gods glory to award sentence against the wicked. 12 And so entring into the consideration of Gods mercies & promise, he waxed bold, and derideth the vaine enterprises of his enemies, 16 threatning that that shal fall on their owne necke which they haue purposed for others.

¶ ‖ Shigaion of Dauid, which he sang vnto the Lord, concerning the ‖ wordes of *Chush the sonne of Jemini.

‖ *Or, kind of tune.*
‖ *Or, accusation.*
2. Sam. 16. 7.

O Lord my God, in thee I put my trust, saue mee from al that persecute me, and deliuer mee.

2 Lest [a] he deuoure my soule like a lyon, and teare it in pieces, while there is none to helpe.

3 O Lord my God if I haue done [b] this thing, if there bee any wickednesse in mine hands,

4 [c] If I haue rewarded euill vnto him that had peace with me (yea, I haue deliuered him that vexed me without cause)

5 Then let the enemy persecute my soule and take it: yea, let him tread my life downe vpon the earth, and lay mine [d] honour in the dust. Selah.

6 Arise, O Lord, in thy wrath, and lift vp thy selfe against the rage of mine enemies, and awake for mee according to the [e] iudgement that thou hast appointed.

7 So shall the congregation of the people compasse thee about: for their sakes therefore [f] returne on high.

8 The Lord shall iudge the people: iudge thou me, O Lord, according to my [g] righteousnes, and according to mine innocencie, that is in me.

9 O let the malice of the wicked come to an end, but guide thou the iust: for the righteous God trieth the [h] hearts and reines.

10 My defence is in God, who preseruetb the vpright in heart.

11 God iudgeth the righteous, and him that contemneth God [i] euery day.

12 Except [k] hee turne, he hath whet his sword: hee hath bent his bow and made it ready.

13 Hee hath also prepared him deadly weapons: hee will ordeine his arrowes for them that persecute me.

14 * Behold, he shall trauel with wickednesse: for he hath conceiued mischiefe, but he shall bring forth a lie.

15 He hath made a pit, and digged it, and is fallen into the pit that he made.

16 His mischiefe shall returne vpon his owne head, and his cruelty shal fall vpon his owne pate.

17 I will praise the Lord according to his [l] righteousnesse, and will sing praise to the Name of the Lord most High.

a He desireth God to deliuer him from the rage of cruell Saul.
b Wherewith Chush chargeth me.
c If I reuerenced not Saul for affinities sake & preserued his life, 1. Sam. 26. 8, 9.
d Let mee not only die, but be dishonoured for euer.
e In promising me the kingdom.
f Not onely for mine, but for thy Church sake declare thy power.
g As touching my behauiour towards Saul & mine enemies.
h Though they pretend a iust cause against me, yet God shall iudge their hypocrisie.
i He doeth continually call the wicked to repentance by some signes of his iudgements.
k Except Saul turne his mind, I die: for he hath both men and weapons to destroy me. Thus considering his great danger, he magnifieth Gods grace.
Isa 59. 4.
Iob. 15. 35.
l In keeping faithfully his promise with me,

PSAL. VIII.

1 The Prophet considering the excellent liberalitie and fatherly prouidence of God towards man, whom he made as it were a gouernor ouer all his workes, doth not onely giue great thanks, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies.

¶ To him that excelleth on ‖ Gittith. A Psalme of Dauid.

O Lord our Lord, how ‖ excellent is thy Name in all the world! which hast set thy glory aboue the heauens.

2 Out of the [a] mouth of babes and sucklings hast thou ‖ ordeined strength, because of thine enemies, that thou mightest ‖ still the enemie and the auenger.

3 When I behold thine heauens, euen the workes of thy fingers, the moone and the starres which thou hast ordained,

4 What is [b] man, say I, that thou art mindfull of him? and the sonne of man, that thou visitest him?

5 For thou hast made him a little lower then [c] God, and crowned him with glory and worship.

6 Thou hast made him to haue dominion in the workes of thine hands: thou hast put all things vnder his feet:

7 All [d] sheepe and oxen: yea, and the beasts of the field:

8 The foules of the ayre, and the fish of the sea, and that which passeth thorow the pathes of the seas.

9 O Lord our Lord, how excellent is thy Name in all the world!

‖ Or, kind of instrument or tune.
‖ Or, noble, or marueilous
a Though the wicked would hide Gods praise, yet the very babes are sufficient witnesses of the same.
‖ Or, established.
‖ Or, confound.
b It had bin sufficient for him to haue set forth his glory by the heauens, though he had not come so low as to man, which is but dust
c Touching his first creation.
d By the Temporall gifts of mans creation, he is led to consider the benefits which he hath by his regeneration through Christ.

PSAL. IX.

1 After he had giuen thanks to God for the sundry victories that he had sent him against his enemies, and also prooued by manifold experience how ready God was at hand in all his troubles: 14 He being now likewise in danger of new enemies, desireth God to helpe him according to his wont, 17 And to destroy the malicious arrogancie of his aduersaries.

¶ To him that excelleth vpon ‖ Muth Labben. A Psalme of Dauid.

I Will praise the Lord with my [a] whole heart: I will speake of all thy marueilous workes.

2 I will be glad, and reioyce in thee: I will sing praise to thy Name, O most High,

3 For [b] mine enemies are turned backe: they shall fall, and perish at thy presence.

4 For [b] thou hast maintained my right and my cause: thou art set in the throne, and iudgest right.

5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.

6 [c] O enemie, destructions are come to a perpetuall ende, and thou hast destroyed the cities: their memoriall is perished with them.

7 But the Lord shal ‖ sit for euer: he hath prepared his throne for iudgement.

8 For hee shall iudge the world in righteousnesse, and shall iudge the people with equitie.

9 The Lord also will be a refuge for the [d] poore, a refuge in due time, euen in affliction.

10 And they that know thy Name, will trust in thee: for thou, Lord, hast not failed them that seeke thee.

11 Sing praises to the Lord, which dwelleth in Zion, shew the people his works.

12 For [e] when he maketh inquisition for blood, he remembreth it, and forgetteth not the complaint of the poore.

13 Haue mercy vpon me, O Lord, consider my trouble, which I suffer of them that hate me, thou that liftest me vp from the gates of death,

14 That I may shew all thy praises within the [f] gates of the daughter of Zion, and reioyce in thy saluation.

15 The

‖ Or, kind of instrument, or tune: or for the death of Labben or Goliath
a God is not praised, except the whole glory be giuen to him alone.
b Howsoeuer the enemie seeme for a time to preuaile, yet God preseruetb the iust.
c A derision of the enemie that mindeth nothing but destruction: but the Lord wil deliuer his, and bring him into iudgement.
‖ Or, reigne as iudge.
d Our miseries are meanes to cause vs to feele Gods present care ouer vs.
e Though God reuengeth not suddenly the wrong done to his, yet he suffereth not the wicked vnpunished.
f In the open assembly of the Church.

15 The heathen are [g] sunken downe in the pit, that they made: in the net that they hid, is their foote taken.

16 [h] The Lorde is knowen by executing iudgement: the wicked is snared in the worke of his owne hands. || Higgaion. Selah.

17 The wicked shall turne into hell, and all nations that forget God.

18 For the poore shall not be alway forgotten: the hope [i] of the afflicted shall not perish for euer.

19 Up Lord: let not man prevaile: let the heathen be iudged in thy sight.

20 Put them in feare, O Lord, that the heathen may know that they are but [k] men. Selah.

g For God ouerthroweth the wicked in their enterprises.
h The mercy of God toward his Saints must be declared, and the fal of the wicked must alwayes be considered.
||*Or, this is worthy to be noted.*
i God promiseth not to helpe vs before we haue felt the crosse.
k Which they cannot learne without the feare of thy iudgement.

PSAL. X.

1 *He complaineth of the fraude, rapine, tyrannie, and all kindes of wrong, which worldly men vse, assigning the cause thereof, that wicked men, being as it were drunken with worldly prosperitie, and therefore setting apart all feare and reuerence towards God, thinke they may doe all things without controlling. 15 Therefore he calleth vpon God to send some remedie against these desperate euils, 16 and at length comforteth himselfe with hope of deliuerance.*

WHy standest thou farre off, O Lord, and hidest thee in [a] due time, euen in affliction?

2 The wicked with pride doth persecute the poore: let them bee taken in the crafts that they haue imagined.

3 For the wicked hath [b] made boast of his owne hearts desire, and the couetous blesseth himselfe: he contemneth the Lord.

4 The wicked is so proud, that he seeketh not for God: he thinketh alwayes, There is no God.

5 His wayes alway prosper: thy iudgements are high aboue his sight: therefore [l] defieth he all his enemies.

6 He saith in his heart, I shall || neuer be moued, [c] nor be in danger.

7 His mouth is full of cursing and deceite and fraude: vnder his tongue is mischiefe and iniquity.

8 [d] He lieth in waite in the villages: in the secret places doeth hee murder the innocent: his eyes are bent against the poore.

9 He lieth in wait secretly, euen as a lion in his denne: hee lieth in wait to spoyle the poore: hee doeth spoyle the poore, when hee draweth him into his net.

10 Hee croucheth and boweth: therefore heapes of the [e] poore doe fall by his might.

11 Hee hath said in his heart, God hath forgotten, he hideth away his face, and will neuer see.

12 [f] Arise, O Lord God: lift vp thine hand: forget not the poore.

13 Wherefore doth the wicked contemne God? he sayth in his heart, Thou wilt not [g] regard.

a So soone as we enter into affliction, we thinke God should help vs, but that is not alwayes his due time.
b The wicked man reioyceth in his owne lust: he boasteth when he hath that he would: he braggeth of his wit and wealth, and blesseth himselfe, and thus blasphemeth the Lord.
||*Or, snuffeth at.*
||*Or, not be moued, because he was neuer in euill.*
c The euill shall not touch me, Isa. 28 15. or els he speaketh thus, because he neuer felt euill.
d He sheweth that the wicked haue many meanes to hide their cruelty, and therefore ought more to beseared
e By the hypocrisie of them that haue authoritie, the poore are deuoured.
f He calleth to God for helpe, because wickednes is so far ouergrowen, that God must now helpe, or neuer.
g Therefore thou must needs punish this their blasphemy.

14 Yet thou hast seene it: for thou beholdest mischiefe and wrong, that thou mayest [h] take it into thine hands, the poore committeth himselfe vnto thee: for thou art the helper of the fatherlesse.

15 Breake thou the arme of the wicked and malicious: search his wickednesse, and thou shalt finde [i] none.

16 The Lord is King for euer and euer: the [k] Heathen are destroyed forth of his land.

17 Lord, thou hast heard the desire of the poore: thou prepareest their heart: thou bendest thine eare to them,

18 [l] To iudge the fatherlesse and poore, that earthly man || cause to feare no more.

h To iudge betweene the right and the wrong.
i For thou hast vtterly destroyed him.
k The hypocrites or such as liue not after Gods Law, shall be destroyed.
l God helpeth when mans helpe ceaseth.
||*Or, destroy no more man vpon the earth.*

PSAL. XI.

1 *This Psalme conteineth two parts: In the first Dauid sheweth how hard assaults of temptations hee sustained, and in how great anguish of minde hee was when Saul did persecute him. 4 Then next hee reioyceth that God sent him succour in his necessitie, declaring his iustice as well in gouerning the good, and the wicked men, as the wholeworld.*

¶ To him that excelleth. A Psalme of Dauid.

IN the Lord put I my trust: how say yee then to my soule, [a] Flee to your mountaine as a bird?

2 For loe, the wicked bend their bow, and make ready their arrowes vpon the string, that they may secretly shoote at them, which are vpright in heart.

3 For the [b] foundations are cast downe: what hath the [c] righteous done?

4 The Lord is in his holy palace: the Lords throne is in the heauen: his eyes [d] will consider: his eye lids will try the children of men.

5 The Lord will try the righteous: but the wicked and him that loueth iniquitie, doeth his soule hate.

6 Vpon the wicked he shall raine snares, [e] fire, and brimstone, and stormie tempest: this is [f] the portion of their cup.

7 For the righteous Lord loueth righteousnesse: his countenance doeth behold the iust.

a This is the wicked counsell of his enemies to him & his companions, to driue him from the hope of Gods promise.
b All hope of succour is taken away.
c Yet am I innocent, and my cause good.
d Though all things in earth be out of order, yet God will execute iudgement from heauen.
e As in the destruction of Sodome and Gomortha.
f Which they shall drinke euen to the dregs, Ezek. 23. 34.

PSAL. XII.

1 *The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour to his children. 7 Then comforting himselfe and others with the assurance of Gods helpe, hee commendeth the constant veritie that God obseruieth in keeping his promises.*

¶ To him that excelleth vpon the eight tune. A Psalme of Dauid.

HElpe Lord, for there is not a [a] godly man left: for the faithfull are failed from among the children of men.

2 They speake deceitfully euery one with his neighbour, [b] flattering with their lips, and speake with a double heart.

3 The Lord cut off all flattering lips, and the tongue that speaketh proud things:

a Which dare defend & trueth, and shew mercy to the oppressed.
b He meaneth the flatterers of the court, which hurt him more w̄ their tongues then with their weapons.

4 Which haue said, c With our tongue will wee preuaile: our lips are our owne: who is Lord ouer vs?

5 d Now for the oppression of the needie, and for the sighes of the poore, I wil vp, saith the Lord, and will e set at liberty him, whom the wicked hath snared.

6 The words of the Lord are pure words, as the siluer, tried in a fornace of earth, fined seuen fold.

7 Thou wilt keepe f them, O Lord: thou wilt preserue him from this generation for euer.

8 The wicked walke on euery side: when they are exalted, g it is a shame for the sonnes of men.

c They thinke themselues able to perswade whatsoeuer they take in hand.
d The Lord is moued with the complaints of his, & deliuereth in the end from all dangers.
e Because the Lords word and promise is true & vnchangeable, he will performe it, and preserue the poore from this wicked generation.
f That is, thine, though he were but one man.
g For they suppresse the godly, and maintaine the wicked.

PSAL. XIIII.

1 Dauid as it were ouercome with sundry and new afflictions, fleeth to God as his onely refuge, 3 and so at the length being encouraged through Gods promises, hee conceiueth most sure confidence against the extreme horrors of death

¶ To him that excelleth. A Psalme of Dauid.

HOw long wilt thou forget me, O Lord, a for euer? how long wilt thou hide thy face from me?

2 How long shall I take b counsel within my selfe, hauing wearinesse dayly in mine heart? how long shall mine enemie be exalted aboue me?

3 Behold, and heare mee, O Lord my God: lighten mine eyes, that I sleepe not in death:

4 Lest mine enemy say, I haue c preuailed against him: and they that afflict me, reioyce when I slide.

5 But I trust in thy d mercy: mine heart shall reioyce in thy saluation: I will sing to the Lord, because hee hath e dealt louingly with me.

a He declareth that his afflictions lasted a long time, and that his faith fainted not.
b Changing my purpose as the sicke man doeth his place.
c Which might turne to Gods dishonour, if he did not defend his.
d The mercy of God is the cause of our saluation.
e Both by the benefits past, & by others to come.

PSAL. XIIII.

1 He describeth the peruerse nature of men, which were so growen to licentiousnes, that God was brought to vtter contempt. 7 For the which thing although he was greatly grieued, yet being perswaded that God would send some present remedie, he comforteth himselfe and others.

¶ To him that excelleth. A Psalme of Dauid.

THe * foole hath sayd in his heart, a There is no God: They haue b corrupted, and done an abominable worke: there is none that doeth good.

2 The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand and seeke God.

3 c All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Doe not all the workers of iniquitie know that they eate vp my people, as they eate bread? they call not vpon the Lord.

5 d There they shall be taken with feare because God is in the generation of the iust.

6 You haue made e a mocke at the counsell of the poore, because the Lord is his trust.

7 Oh giue saluation vnto f Israel out of Zion: when the Lord turneth the captiuitie of his people, then Iaakob shall reioyce, and Israel shalbe glad.

Psal. 53.1.
a He sheweth that the cause of all wickednes is to forget God.
b There is nothing but disorder and wickednesse among them.
c Dauid here maketh comparison betweene the faithfull and the reprobate: but Saint Paul speaketh the same of all men naturally, Rom. 3.10.
d Where they thinke themselues most sure.
e You mocke them ý put their trust in God.
f He prayeth for ý whole Church, whō he is assured God wil deliuer: for none but hee onely can doe it.

¶ *Note that of thu 14. Psalme, the 5.6. and 7. verses which are put into the common translatien, and may sieme vnto some to be left out in this, are not in the same Psalme in the Hebrew text, but are rather put in, more fully to expresse the maners of the wicked: and are gathered out of the 5. 140. and 10 Psalmes, the 59 of the Prophet Isaiah, and the 36. Psalme, and are alleaged by S. Paul, and placed together in the 3. to the Romanes.*

PSAL. XV.

1 This Psalme teacheth on what condition God did chuse the Iewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by liuing vprightly and godly, might witnesse that they were his speciall and holy people.

¶ A Psalme of Dauid.

LOrd, who shall dwell in thy Tabernacle? who shall rest in thine holy mountaine?

2 Hee that a walketh vprightly, and worketh righteousnesse, and speaketh the trueth in his heart.

3 Hee that slaundereth not with his tongue, nor doeth euill to his neighbour, nor receiueth a false report against his neighbour.

4 b In whose eyes a vile person is contemned, but hee honoureth them that feare the Lord: he that sweareth to his owne hinderance and changeth not.

5 Hee that c giueth not his money vnto vsurie, nor taketh reward against the innocent: hee that doeth these things, d shall neuer be moued.

a First God requireth vprightnesse of life, next doing well to others, & thirdly truth & simplicitie in our words.
b He that flattereth not the vngodly in their wickednesse.
c To the hinderance of his neighbour.
d That is, shall not be cast forth of the Church as hypocrites.

PSAL. XVI.

1 Dauid prayeth vnto God for succour, not for his workes, but for his faiths sake, 4 Protesting that he hateth all idolatrie, taking God onely for his comfort and felicitie, 8 Who suffereth his to lacke nothing.

¶ ‖ Michtam of Dauid.

PReserue mee, O God: for in thee doe I a trust.

2 O my soule thou hast said vnto the Lord, Thou art my Lord: my b well doing extendeth not to thee,

3 But to the Saints that are in the earth, and to the excellent: all my delight is in them.

4 The c sorowes of them, that offer to another God, shall be multiplied: d their offerings of blood will I not offer, neither make * mention of their names with my lips.

5 The Lord is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

6 The e lines are fallen vnto me in pleasant places, yea, I haue a faire heritage.

7 I will praise the Lord, who hath giuen me

‖ *Or, a certaine tune.*
a He sheweth that we cannot call vpon God, except we trust in him.
b Though wee cannot enrich God, yet we must bestow Gods gifts to the vse of his children.
c As griefe of conscience and miserable destruction.
d He would neither by outward profession, nor in heart, nor in mouth consent to their idolatries. *Exod.* 23.13.
e Wherewith my portion is measured.

me counsell: my [f] reines also teach me in the nights.

8 I haue set the Lord alwayes before me: for he is at my right hand: therefore I [g] shall not slide.

9 Wherefore [h] mine heart is glad, and my tongue reioyceth: my flesh also doth rest in hope.

10 For thou [i] wilt not leaue my soule in the graue: neither wilt thou suffer thine Holy one to see corruption.

11 Thou wilt shew me the path of life: in thy [k] presence is the fulnesse of ioy: and at thy right hand there are pleasures for euermore.

f God teacheth me continually by secret inspiration.
g The faithfull are sure to perseuere to the end.
h That is, I reioice both in body and in soule.
i This is chiefly meant of Christ, by whose resurrection all his members haue immortality.
k Where God fauoureth, there is perfect felicitie.

PSAL. XVII.

1 Here hee complaineth to God of the cruell pride and arrogancie of Saul, and the rest of his enemies, who thus raged without any cause giuen on his part. 6 Therefore hee desireth God to reuenge his innocencie, and deliuer him.

¶ The prayer of Dauid.

HEare [a] the right, O Lord, consider my cry: hearken vnto my prayer of lips vnfained.

2 Let my [b] sentence come forth from thy presence, and let thine eyes behold equitie.

3 Thou hast [c] proued and visited mine heart in the night: thou hast tryed me, and foundest nothing: for I was purposed that my [d] mouth should not offend.

4 Concerning the works of men, by the [e] words of thy lips I kept me from the paths of the cruell man.

5 Stay my steps in thy paths, that my feet doe not slide.

6 I haue called vpon thee: [f] surely thou wilt heare me, O God: encline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous mercies, thou that art the Sauiour of them that trust in thee, from such as [g] resist thy right hand.

8 Keepe mee as the apple of the eye: hide me vnder the shadow of thy wings,

9 From the wicked that oppresse mee, from mine enemies, which compasse me round about for [h] my soule.

10 They are inclosed in their owne [i] fat, and they haue spoken proudly with their mouth.

11 They haue compassed vs now in our steps: they haue set their eyes to bring down to the ground:

12 Like as a Lion that is greedy of praye, and as it were a Lions whelpe lurking in secret places.

13 Vp Lord, [k] disappoint him: cast him downe: deliuer my soule from the wicked || with thy sword.

14 From men by thine [l] hand, O Lord, from men || of the world, who haue their [m] portion in this life, whose bellies thou fillest with thine hid treasure: their children haue enough, and leaue the rest of their substance for their children.

a My righteous cause.
b The vengeance that thou shalt shew against mine enemies.
c When thy spirit examined my conscience.
d I was innocent toward mine enemie both in deed and thought.
e Though the wicked prouoked me to doe euill for euill, yet thy word kept me backe.
f He was assu- that God would not refuse his request.
g For all rebell against thee, which trouble thy Church.
h For their crueltie cannot be satisfied but with my death.
i Th y are puft vp with pride, as the stomacke that is choked with fat.
k Stoppe his rage.
|| *Or, which is thy sword.*
l By thine heauenly power.
|| *Or, whose tyrannie hath too long endured.*
m And feele not the smart that Gods children oft times doe.

15 But I will behold [n] thy face in righteousnesse, and when I [o] awake, I shalbe satisfied with thine image.

n This is the ful felicity, comforting against all assaults, to haue the face of God and fauourable countenance opened vnto vs.
o And am deliuered out of my great troubles.

PSAL. XVIII.

1 This Psalme is the first beginning of his gratulation and thanksgiuing in the entring into his kingdome, wherein he extolleth and prayseth most highly the marueilous mercies and grace of God, who hath thus preserued & defended him. 32 Also he setteth forth the image of Christs kingdome, that the faithfull may be assured that Christ shal alwayes conquere and ouercome by the vnspeakeable power of his Father, though all the whole world should striue thereagainst.

¶ To him that excelleth. A Psalme of Dauid the seruaunt of the Lord, which spake vnto the Lord the wordes of this song (in the day that the Lord deliuered him from the hand of al his enemies, and from the hand of Saul) and said.

I Will loue thee dearely, O Lorde my strength.

2 * [a] The Lord is my rocke, and my fortresse, and hee that deliuereth mee, my God and my strength: in him will I trust, my shield, the horne also of my saluation, and my refuge.

3 I will call vpon the Lord, which is worthy to be [b] praised: so shal I be safe from mine enemies.

4 The [c] sorowes of death compassed me, and the floods of wickednesse made mee afraid.

5 The || sorowes of the graue haue compassed mee about: the snares of death ouertooke mee.

6 But in my trouble did I call vpon the Lord, and cryed vnto my God: he heard my voyce out of his Temple, & my cry did come before him, euen into his eares.

7 [d] Then the earth trembled, and quaked: the foundations also of the mountaines mouued and shooke, because he was angry.

8 Smoke went out at his nostrels, and a [e] consuming fire out of his mouth: coales were kindled thereat.

9 Hee bowed the heauens also and came downe, and [f] darknesse was vnder his feete.

10 And hee rode vpon [g] Cherub and did flie, and hee came flying vpon the wings of the winde.

11 Hee made darknesse his [h] secret place, and his pauilion round about him, euen darknesse of waters, and cloudes of the ayre.

12 At the brightnesse of his presence his cloudes passed, hailestones and coales of fire.

13 The Lord also thundred in the heauen, and the Highest gaue [i] his voyce, hailestones and coales of fire.

14 Then hee sent out [k] his arrowes and scattered them, and he increased lightnings and destroyed them.

2. *Sam.* 22. 2.
a He vseth this diuersitie of names, to shew that as the wicked haue many meanes to hurt, so God hath many wayes to helpe.
b For none can obtaine their requests of God, that ioyne not his glory with their petition.
c He speaketh of the dangers and malice of his enemies, from the which God had deliuered him.
|| *Or, coards, or cables.*
d A description of the wrath of God against his enemies after he had heard his prayers.
e He sheweth how horrible Gods iudgements shalbe to the wicked.
f Darknesse signifieth the wrath of God, as the cleare light signifieth God fauour.
g This is described at large, Psal. 104.
h As a King angry with the people, will not shew himselfe vnto them.
i Thundred, lightned, and hailed.
k His lightnings.

15 And

15 And the chanels of waters were seene, and the [l] foundations of the world were discouered at thy rebuking, O Lord, at the blasting of the breath of thy nostrels.

16 He hath sent downe from aboue, and taken me: he hath drawen me out of many [m] waters.

17 He hath deliuered me from my [n] strong enemie, and from them which hate mee: for they were [o] too strong for me.

18 They preuented mee in the day of my calamitie: but the Lord was my stay.

19 He brought me forth also vnto a large place, [p] he deliuered me because he fauoured mee.

20 The Lord rewarded me according to my [q] righteousnesse: according to the pureness of mine hands he recompensed me.

21 Because I kept the wayes of the Lord, and did not wickedly against my God.

22 For all his lawes were before me, and I did not cast away his [r] commaundements from me.

23 I was vpright also with him, & haue kept me from my [s] wickednes.

24 Therefore the Lord rewarded me according to my righteousnesse, & according to the pureness of mine hands in his sight.

25 With the [t] godly thou wilt shew thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

26 With the pure thou wilt shew thy selfe pure, and with the froward thou wilt shew thy selfe froward.

27 Thus thou wilt saue the poore people, and wilt [u] cast downe the proud lookes.

28 Surely thou wilt light my candle: the Lord my God wil lighten my darknesse.

29 For by thee I haue [x] broken through an hoste, and by my God I haue leaped ouer a wall.

30 The way of God is vncorrupt: the [y] word of the Lord is tryed in the fire: he is a shield to all that trust in him.

31 For who is God besides the Lord? and who is mighty saue our God?

32 God girdeth mee with strength, and maketh my [z] way vpright.

33 He maketh my feete like Hindes feete, and setteth me vpon mine [a] high places.

34 He teacheth mine hands to fight: so that a bowe of || brasse is broken with mine armes.

35 Thou hast also giuen mee the [b] shield of thy saluation, and thy right hand hath stayed mee, and thy [c] louing kindnesse hath caused me to increase.

36 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

37 [d] I haue pursued mine enemies, and taken them, and haue not turned againe till I had consumed them.

38 I haue wounded them, that they were not able to rise: they are fallen vnder my feet.

39 For thou hast girded me with strength to battell: them that rose against me, thou hast subdued vnder me.

40 And thou hast [e] giuen mee the neckes of mine enemies, that I might destroy them that hate me.

41 They [f] cryed, but there was none to saue them, euen vnto the Lord, but he answered them not.

42 Then I did beate them small as the dust before the winde: I did tread them flat as the clay in the streetes.

43 Thou hast deliuered me from the contentions of the people: thou hast made mee the head of the [g] heathen: a people, whom I haue not [h] knowen, shall serue me.

44 Assoone as they heare, they shall obey mee: the stranger shall [i] be in subiection to mee.

45 Strangers shall [k] shrinke away, and feare in their priuie chambers.

46 Let the Lord liue, and blessed bee my strength, and the God of my saluation be exalted.

47 It is God that giueth me power to auenge me, & subdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou hast set me vp from them that rose against me: thou hast deliuered me from the [l] cruel man.

49 Therefore [m] I will praise thee, O Lord, among the nations, and will sing vnto thy Name.

50 Great deliuerances giueth he vnto his King, and sheweth mercy to his anoynted, euen to Dauid, and to his [n] seed for euer.

l That is, the deepe bottoms were seene, when the red sea was diuided.
m Out of sundry and great dangers.
n To wit, Saul.
o Therefore God sent me succour.
p The cause of Gods deliuerance is his only fauour and loue to vs.
q Dauid was sure of his righteous cause and good behauiour toward Saul and his enemies, and therefore was assured of Gods fauour and deliuerance
r For all his dangers he exercised himselfe in the Law of God.
s I neither gaue place to their wicked tentations, nor to mine own affections.
t Here he speaketh of God according to our capacitie, who sheweth mercy to his, and punisheth the wicked, as is said also, Leuit. 26. 21, 24.
u When their sinne is come to the full measure.
x He attributeth it to God, that he both gaue the victory in the field, and also destroyed the cities of his enemies.
y Be the dangers neuer so many or great, yet Gods promise must take effect.
z Hee giueth good successe to all mine enterprises.
a As towers & forts which hee tooke out of the hands of Gods enemies. || *Or, steele.*
b To defend me from dangers
c He attributeth the beginning, continuance and increase in wel doing onely to Gods fauour.
d Dauid declareth that he did nothing besides his vocation, but was stirred vp by Gods Spirit to execute his iudgements.
e Thou hast giuen them into mine hands to be slaine.
f They that reiect the cry of the afflicted, God will also reiect them, when they cry for helpe: for either paine or feare cause those hypocrites to cry.
g Which dwell round about me.
h The kingdom of Christ is in Dauids kingdom prefigured: who by the preaching of his word bringeth all to his subiection.
i Or, lie: signifying a subiection constrained, and not voluntary.
k Feare shal cause them to be afraid and come forth of their secret holes and holds to seeke pardon.
l That is, Saul who of malice persecuted him.
m This prophecie appertaineth to the kingdome of Christ, and vocation of the Gentiles, as Rom. 15. 9.
n This did not properly appertaine to Salomon, but to Iesus Christ.

PSAL. XIX.

1 To the intent hee might moone the faithfull to a deeper consideration of Gods glory, hee setteth before their eyes the most exquisite workemanship of the heauens with their proportion and ornaments: 8 And afterward calleth them to the Law, wherein God hath reuealed himselfe more familiarly to his chosen people. The which peculiar grace, by commending the Law, he setteth forth more at large.

¶ To him that excelleth. A Psalme of Dauid.

THe [*a] heauens declare the glory of God, and the firmament sheweth the worke of his hands.

2 [b] Day vnto day vttereth the same, and night vnto night teacheth knowledge.

3 There is no speach nor [c] language, where their voyce is not heard.

4 Their [d] line is gone forth through all the earth, and their wordes into the ends of the world: in them hath he set a Tabernacle for the sunne.

5 Which commeth forth as a bridegrome out of his [e] chamber, & reioyceth like a mighty

Rom. 1. 20.
a He reproueth vnto man his ingratitude, seeing the heauens, which are dumbe creatures, set foorth Gods glory.
b The continual successe of the day & the night is sufficient to declare Gods power and goodnesse.
c The heauens are a Schoolemaster to all nations, be they neuer so barbarous.
d The heauens are as a line of great capitall letters to shew vnto vs Gods glory.
e Or, vaile. The maner was, that the bride and bridegrome should stand vnder a vaile together, and after come forth with great solemnitie, and reioycing of the assembly.

a mightie man to runne his race.

6 His going out is from the ende of the heauen, and his compasse is vnto the ends of the same, and none is hid from the heate thereof.

7 The [f] Law of the Lord is perfect, conuerting the soule, the testimony of the Lord is sure, and giueth wisdome vnto the simple.

8 The statutes of the Lord are right, and reioyce the heart: the commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are [g] trueth: they are righteous [h] altogether,

10 And more to bee [i] desired then golde, yea, then much fine gold: sweeter also then hony, and the hony combe.

11 Moreouer by them is thy seruant made circumspect, and in keeping of them there is great [k] reward.

12 Who can vnderstand his [l] faults: clense me from secret faults.

13 Keepe thy seruant also from [m] presumptuous sinnes: let them not reigne ouer me: [n] so shall I bee vpright, and made cleane from much wickednesse.

14 Let the words of my mouth, and the [o] meditation of mine heart be acceptable in thy sight, O Lord, my strength, and my redeemer.

f Though the creatures cannot serue, yet this ought to be sufficient to leade vs vnto him.
g So that al mans inuentions & intentions are lies.
h Euery one without exception.
i Except Gods word be esteemed aboue all worldly things, it is contemed.
k For God accepteth our indeuour, though it be farre vnperfect.
l Then there is no reward of duetie, but of grace: for where sinne is, there death is the reward.
m Which are done purposely and of malice
n If thou suppresse my wicked affections by thine holy Spirit.
o That I may obey thee in thought, word and deed.

PSAL. XX.

1 A prayer of the people vnto God, that it would please him to heare their king, and receiue his sacrifice which he offred before hee went to battell against the Ammonites.

¶ To him that excelleth. A Psalme of Dauid.

THe [a] Lord heare thee in the day of trouble: the [b] Name of the God of Iaakob defend thee:

2 Send thee helpe from the Sanctuary, and strengthen thee out of Zion.

3 Let him remember all thine offerings, and [c] turne thy burnt offerings into ashes. Selah:

4 And graunt thee according to thine heart, and fulfill all thy purpose.

5 That we may reioyce in thy [d] saluation, and set vp the banner in the Name of our God, when the Lord shall performe all thy petitions.

6 Now [e] know I that the Lord will helpe his anointed, and will heare him from his [f] Sanctuary by the mighty helpe of his right hand.

7 Some trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 [g] They are brought downe and fallen, but we are risen, and stand vpright.

9 Saue Lord: [h] let the King heare vs in the day that we call.

a Hereby Kings are also admonished to call to God in their affaires.
b The vertue, power, and grace of God.
c In token that they are acceptable vnto him.
d Granted to the king, in whose wealth our felicitie standeth.
e The Church feeleth that God hath heard their petition.
f As by the visible Sanctuary Gods familiarity appeared toward his people, so by the heauenly is meant his power and Maiestie.
g The worldlings that put not their onely trust in God.
h Let the king bee able to deliuer vs by thy strength, when we seeke vnto him for succour.

PSAL. XXI.

1 Dauid in the person of the people prayseth God for the victorie, attributing it to God, and not to the strength of man. Wherein the holy Ghost directeth the faithfull to Christ, who is the perfection of this kingdome.

¶ To him that excelleth. A Psalme of Dauid.

THe King shall [a] reioyce in thy strength, O Lord: yea, how greatly shall hee reioyce in thy saluation!

2 Thou hast giuen him his hearts desire, and hast not denied him the request of his lips. Selah.

3 For thou [b] diddest preuent him with liberall blessings, and diddest set a crowne of pure gold vpon his head.

4 [c] He asked life of thee, and thou gauest him a long life for euer and euer.

5 His glory is great in thy saluation: dignity and honour hast thou laid vpon him.

6 For thou hast set him as [d] blessings for euer: thou hast made him glad with the ioy of thy countenance.

7 Because the King trusteth in the Lord, and in the mercy of the most High hee shall not slide.

8 [e] Thine hand shall finde out all thine enemies, and thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery ouen in time of thine anger: the Lord shal destroy them in his [f] wrath, and the fire shal deuoure them.

10 Their fruit shalt thou destroy from the earth, and their seede from the children of men.

11 For they [g] intended euill against thee, and imagined mischiefe, but they shall not preuaile.

12 Therefore shalt thou put them [h] apart, and the strings of thy bowe shalt thou make ready against their faces.

13 [i] Bee thou exalted, O Lord, in thy strength: so will we sing & praise thy power.

a When he shal ouercome his enemies, and so be assured of his vocation.
b Thou declaredst thy liberall fauour toward him before he prayed.
c Dauid did not only obtaine life, but also assurance that his posterity should reigne for euer.
d Thou hast made him thy blessings to others, & a perpetual exãple of thy fauour for euer.
e Here he describeth the power of Christs kingdom, against the enemies thereof.
f This teacheth vs patiently to endure the crosse till God destroy the aduersary.
g They laid as it were their nets to make Gods power to giue place to their wicked enterprises.
h As a marke to shoot at.
i Maintaine thy Church against thine aduersaries, that we may haue ample occasion to praise thy Name.

PSAL. XXII.

1 Dauid complained because he was brought into such extremities, that he was past all hope: but after he had rehearsed the sorrowes and griefes wherewith hee was vexed, 10 He recouereth himselfe from the bottomlesse pit of tentations, and groweth in hope. And here vnder his owne person he setteth forth the figure of Christ, whom he did foresee by the spirit of prophesie, that he should marueilously and strangely be detected and abased, before his Father should raise and exalt him againe.

¶ To him that excelleth vpon ‖ Aiieleth Hashahar. A Psalme of Dauid.

MY [a] God, my God, why hast thou forsaken me, and art so far from mine health, and from the words of my [b] roaring?

2 O my God, I crie by day, but thou heaest not, and by night, but ‖ haue no audience.

3 But thou art holy, and dwelst inhabite

‖ *Or, the hinde of the morning, and this was the name of some common song.*
a Here appeareth that horrible conflict which he sustained betweene faith and desperation.
b Being tormented with extreme anguish.
‖ *Or, I cease not.*

the

the [c] praises of Israel.
4 Our fathers trusted in thee: they trusted, and thou didst deliuer them.
5 They called vpon thee, and were deliuered: they trusted in thee, and were not confounded.
6 But I am a [d] worme, and not a man: a shame of men, and the contempt of the people.
7 All they that see mee, haue me in derision: they make a mowe and nod the head, saying,
8 ‡* He trusted in the Lord, let him deliuer him: let him saue him, seeing he loueth him.
9 But thou diddest draw me out of the [e] wombe: thou gauest mee hope, euen at my mothers breasts.
10 I was cast vpon thee, euen from [f] the wombe: thou art my God from my mothers belly.
11 Be not far from me, because trouble is neere: for there is none to helpe me.
12 Many yong buls haue compassed me: mightie [g] bulles of Bashan haue closed mee about.
13 They gape vpon mee with their mouthes, as a ramping and roaring lion.
14 I am like [h] water powred out, and all my bones are out of iopnt: mine heart is like wax: it is molten in the middes of my bowels.
15 My strength is dried vp like a potsherd, and my tongue cleaueth to my iawes, and thou [i] hast brought mee into the dust of death.
16 For dogges haue compassed mee, and the assemblie of the wicked haue inclosed mee: they [k] pearced mine hands and my feete.
17 I may tell all my bones: yet they behold and looke vpon mee.
18 They part my garments among them, and cast lots vpon my vesture.
19 But be not thou farre off, O Lord, my strength: hasten to helpe mee.
20 Deliuer my soule from the sword: my [l] desolate soule from the power of the dog.
21 [m] Saue me from the lions mouth, and answere mee in sauing me from the hornes of the vnicornes.
22 * I will declare thy Name vnto my brethren: in the mids of the Congregation will I praise thee, saying,
23 [n] Praise the Lorde, yee that feare him: magnifie yee him, all the seede of Iaakob, and feare yee him, all the seede of Israel.
24 For he hath not despised nor abhorred the affliction of the [o] poore: neither hath he hid his face from him, but when hee called vnto him, he heard.
25 My praise shall be of thee in the great congregation: my [p] vowes will I performe before them that feare him.
26 [q] The poore shall eate and be satisfied: they that seeke after the Lord, shall praise him: your heart shall liue for euer.
27 All the endes of the world shall remember themselues, and turne to the Lord: and all the kinreds of the nations shall worship before thee.
28 For the kingdome is the Lords, and he ruleth among the nations.
29 All they that be fat [r] in the earth, shall eate and worship: all they that goe downe into the dust, shall bow before him, [s] euen he that cannot quicken his owne soule.
30 [t] Their seede shall serue him: it shall be counted vnto the Lord for a generation.
31 They shall come, and shall declare his righteousnesse vnto a people that shall bee borne, because he hath [u] done it.

c He meaneth the place of praising, euen the Tabernacle: or els it is so called, because hee gaue the people continually occasion to praise him.
d And seeming most miserable of all creatures, which was meant of Christ. And herein appeareth the vnspeakeable loue of God toward man ý he would thus abase his Son for our sakes
‖Or, rolled vpon God.
Matth. 27.43.
e Euen from my birth thou hast giuen me occasion to trust in thee.
f For except Gods prouidence preserue the infants, they should perish a thousand times in the mothers wombe.
g He meaneth, that his enemies were so fatte, proud and cruel, that they were rather beasts then men.
h Before hee spake of the cruelte of his enemies, and now he declareth the inward griefes of the minde, so that Christ was tormented both in soule and body.
i Thou hast suffered me to be without all hope of life.
k Thus Dauid complaineth, as though he were nailed by his enemies both hands and feete: but this was accomplished in Christ.
l My life that is solitary left alone, and forsaken of all, Psal. 35.17. and 25.16. m Christ is deliuered with a more mighty deliuerance by ouercomming death, then i he had not tasted death at all. Heb. 2.12. n He promiseth to exhort the Church, that they by his example might praise the Lord. o The poore afflicted are comforted by this example of Dauid, or Christ.
p Which were sacrifices of thankesgiuing, which they offered by Gods cõmaundement, when they were deliuered out of any great dãger.
q He doeth allusie still to the sacrifice.
r Though the poore be first named, as verse 26. yet the wealthy are not separated from the grace of Christs kingdome.
s In whom there is no hope that he shal recouer life: so neither poore nor rich, quick nor dead shal be reiected from his kingdome. t Meaning the posterity which the Lord keepeth as a seede to the Church to continue his praise among men. u That is, God hath fulfilled his promise.

PSAL. XXIII.

1 Because the Prophet had proued the great mercies of God at diuers times, and in sundry maners, hee gathereth a certaine assurance, fully perswading himselfe that God will continue the very same goodnesse toward him for euer.

¶ A Psalme of Dauid.

THe Lord is my * shepheard, [a] I shall not want. *Isa. 40.11. iere. 23.5. ezek. 44. 23. iohn 10.11. 1. pet. 2.25.*
2 Hee maketh mee to rest in greene pasture, and leadeth me by the still waters.
3 He [b] restoreth my soule, and leadeth me in the [c] paths of righteousnes for his Names sake.
4 Yea, though I should walke through the valley of the [d] shadow of death, I will feare no euill: for thou art with me: thy rod and thy staffe, they comfort me.
5 Thou doest prepare a [e] table before me in the sight of mine aduersaries: thou doest [f] anoynt mine head with oyle, and my cup runneth ouer.
6 Doubtlesse, kindnesse & mercy shall follow me all the dayes of my life, & I shall remaine a long season in the [g] house of ý Lord.

a He hath care ouer me, and ministreth vnto me all things.
b He comforteth or refresheth me.
c Plaine, or straight wayes.
d Though hee were in danger of death, as the sheepe that wandreth in the dark valley without his shepheard.
e Albeit his enemies sought to destroy him, yet God deliuereth him, & dealeth most liberrally with him in despite of them. f As was the maner of great feasts. g He setteth not his felicity in the pleasures of this world, but in the feare and seruice of God.

PSAL. XXIIII.

1 Albeit the Lord God hath made, and gouerneth all the worlde, yet toward his chosen people his gracious goodnesse doeth most abundantly appeare, in that among them hee will haue his dwelling place. Which though it was appointed among the children of Abraham, yet onely they doe enter aright into this Sanctuarie, which are the true worshippers of God, purged from the sinfull filth of this world. 7 Finally hee magnifieth Gods grace for the building of the Temple, to the end he might stirre vp all the faithfull to the true seruice of God

¶ A Psalme of Dauid.

THe earth * is the Lords, & all that therein is: the world & they that dwell therein. *Deut. 10.14. iob. 28.24. 1. cor. 10.26.*
2 For

2 For he hath founded it vpon the [a] seas: and established it vpon the flouds.

3 Who shall ascend into the mountaine of the Lord? and who shall stand in his holy place?

4 Euen he that hath innocent hands, and a pure heart: which hath not lift vp his minde vnto vanitie, nor sworne deceitfully.

5 He shal receiue a blessing from the Lord, and righteousnesse from the God of his saluation.

6 This is the [b] generation of them that seeke him, of them that seeke thy face, this is Iaakob. Selah.

7 [c] Lift vp your heads, ye gates, and bee ye lift vp, ye euerlasting dores, and the king of glory shall come in.

8 Who is the King of glory? the Lord, strong and mighty, euen the Lord mighty in battell.

9 Lift vp your heads, yee gates, and lift vp your selues, yee euerlasting dores, and the King of glory shall come in.

10 Who is this King of glory? the Lord of hosts, he is the King of glory. Selah.

a He noteth two things: the one, that the earth to mans iudgement seemeth aboue the waters: and next that God miraculously preserueth the earth that it is not drowned with the waters which naturally are aboue it.

b Though circumcision separate the carnall seed of Iaakob from the Gentiles, yet he that seeketh God, is the true Iaakob, and the very Israelite.

c Dauid desireth the building vp of the Temple, wherein the glory of God should appeare, and vnder the figure of this Temple, he also prayeth for the spirituall Temple, which is eternall, because of the promise which was made to the Temple, as it is written, Psal. 132. 14.

PSAL. XXV.

1 The Prophet touched with the consideration of his sinnes, and also grieued with the cruel malice of his enemies, 6 Prayeth to God most feruently to haue his sinnes forgiuen, 7 Especially such as he had committed in his youth. He beginneth euery verse according to the Ebrew letters, two or three except.

¶ A Psalme of Dauid.

VNto thee, [a] O Lord, lift I vp my soule.

2 My God, I [b] trust in thee: let me not be confounded: let not mine enemies reioyce ouer me.

3 * So all that hope in thee, shall not be ashamed: but let them be confounded, that transgresse without cause.

4 [c] Shew mee thy wayes, O Lord, and teach me thy paths.

5 Leade me forth in thy trueth, and teach me: for thou art the God of my saluation: in thee doe I trust [d] all the day.

6 Remember, O Lord, thy tender mercies and thy louing kindnesse: for they haue bene for euer.

7 Remember not the [e] sins of my youth, nor my rebellions, but according to thy kindnesse remember thou mee, euen for thy goodnesse sake, O Lord.

8 Gracious and righteous is the Lord: therefore will hee [f] teach sinners in the way.

9 Them that be meeke, will he [g] guide in iudgement, and teach the humble his way.

10 All the paths of the Lord are mercie and trueth vnto such as keepe his couenant and his testimonies.

11 For thy Name sake, O Lord, be merciful vnto mine iniquitie, for it is great.

12 What [i] man is hee that feareth the Lord: him will he teach the way that he shall [k] chuse.

13 His soule shall dwell [l] at ease, and his seede shall inherite the land.

14 The [m] secret of the Lord is reuealed to them that feare him: & his couenant to giue them vnderstanding.

15 Mine eyes are euer toward the Lord: for he will bring my feete out of the net.

16 Turne thy face vnto mee, & haue mercie vpon me: for I am desolate and poore.

17 The sorrowes of mine heart [n] are enlarged: draw me out of my troubles.

18 Looke vpon mine affliction and my trauaile, and forgiue all my sinnes.

19 Behold mine [o] enemies, for they are many, and they hate me with cruell hatred.

20 Keepe my soule and deliuer me: let me not be confounded, for I trust in thee.

21 Let [p] mine vprightnes and equity preserue me: for my hope is in thee.

22 Deliuer Israel, O God, out of all his troubles.

a I put not my trust in any worldly thing.

b That thou wilt take away mine enemies, which are thy rods. Isa. 28. 26. rom. 10. 11.

c Retaine me in the faith of thy promise, that I swarue not on any side.

d Constantly, and against all tentations.

e He confesseth that his manifold sinnes were the cause that his enemies did thus persecute him, desiring that the cause of the euill may be taken away, to the intent that the effect may cease.

f That is, call them to repentance. g He will gouerne and comfort them that are truely humbled for their sinnes.

h And for none other respect.

i Meaning, the number is very small.

k He will direct such with his spirit to follow the right way.

l He shall prosper both in spiritualland corporall things.

m His counsell contained in his word, whereby he declareth that hee is the protectour of the faithfull.

n My griefe is increased, because of mine enemies cruelty.

o The greater that his afflictions were, and the more that his enemies increased, the more neere felt hee Gods helpe.

p Forasmuch as I haue behaued my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

PSAL. XXVI.

1 Dauid oppressed with many iniuries, finding no helpe in the world, calleth for ayd from God: and assured of his integrity toward Saul, desireth God to be his iudge, and to defend his innocencie. 6 Finally, he maketh mention of his sacrifice, which he will offer for his deliuerance, and desireth to be in the company of the faithful in the congregation of God, whence he was banished by Saul, promising integrity of life, and open prayses and thanksgiuing.

¶ A Psalme of Dauid.

IAdge me, [a] O Lord, for I haue walked in mine innocencie: my trust hath beene also in the Lord: therefore shall I not slide.

2 Proue me, O Lord, and try me: examine my [b] reines, and mine heart.

3 For thy [c] louing kindnesse is before mine eyes: therefore haue I walked in thy trueth.

4 I haue not [d] haunted with vaine persons, neither kept company with the dissemblers.

5 I haue hated the assembly of the euill, and haue not companied with the wicked.

6 I will [e] wash mine hands in innocency, O Lord, and compasse thine altar,

7 That I may declare with the voyce of thanksgiuing, and set forth all thy wonderous workes.

8 O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.

9 [f] Gather not my soule with the sinners, nor my life with the bloody men:

a Hee fleeth to God to be the iudge of his iust cause, seeing there is no equitie among men.

b My very affections and inward motions of the heart.

c He sheweth what stayed him that he did not recompense euill for euill.

d He declareth that they cannot walke in simplicitie before God, that delight in the company of the vngodly.

e I will serue thee with a pure affection, and with the godly that sacrifice vnto thee. f Destroy mee not in the ouerthrow of the wicked.

10 In whose hands is wickednesse, and their right hand is full of bribes.
11 But I will walke in mine innocency: redeeme me therefore, & be merciful vnto me.
12 My foot standeth in [h] vprightnesse: I will praise thee, O Lord, in the Congregations.

g Whose cruell hands do execute the malicious deuices of their hearts.
h I am preserued from my enemies by the power of God, and therefore will praise him openly.

PSAL. XXVII.

1 *Dauid maketh this Psalme being deliuered from great perils, as appeareth by the prayses and thanke-giuing annexed: 6 Wherein we may see the constant faith of Dauid against the assaults of all his enemies. 7 And also the end wherefore he desireth to liue and to bee deliuered, only to worship God in his Congregation.*

¶ A Psalme of Dauid.

THe Lord is my [a] light and my saluation, whom shall I feare? the Lord is the strength of my life, of whom shall I be afraid?
2 When the wicked, euen mine enemies and my foes came vpon mee to eate vp my flesh, they stumbled and fell.
3 Though an hoste pitched against me, mine heart should not bee afraid: though warre be raised against mee, I will trust in [b] this.
4 [c] One thing haue I desired of the Lord that I will require, euen that I may dwell in the house of the Lord all the dayes of my life, to behold the beautie of the Lord, and to visite his Temple.
5 For in the time of trouble he shall hide me in his Tabernacle: in the secret place of his pauilion shall he hide me, and set mee vp vpon a rocke.
6 [d] And now shall hee lift vp mine head aboue mine enemies round about me: therefore will I offer in his Tabernacle sacrifices of ioy: I will sing and praise the Lord.
7 Hearken vnto my voice, O Lord, when I cry: haue mercy also vpon mee, and heare mee.
8 When thou saydest, [e] Seeke ye my face, mine heart answered vnto thee, O Lord, I will seeke thy face.
9 Hide not therefore thy face from me, nor cast thy seruant away in displeasure; thou hast bene my succour: leaue me not, neither forsake me, O God of my saluation.
10 [f] Though my father and my mother should forsake mee, yet the Lord will gather me vp.
11 Teach mee thy way, O Lord, & leade me in a right path, because of mine enemies.
12 Giue me not vnto the [g] lust of mine aduersaries: for there are false witnesses risen vp against me, and such as speake cruelly.
13 I should haue fainted, except I had beleeued to see the goodnesse of the Lord [h] in the land of the liuing.
14 [i] Hope in the Lord: be strong, and he shall comfort thine heart, and trust in the Lord.

a Because he was assured of good successe in all his dangers, and that his saluation was surely layd vp in God, he feared not the tyrannie of his enemies.
b That God will deliuer me, and giue my faith the victorie.
c The losse of countrey, wife, and all worldly commodities grieue me not in respect of this one thing, that I may not praise thy Name in the mids of the congregation.
d Dauid assured himselfe by the spirit of prophesie, that he should ouercome his enemies, and serue God in his Tabernacle.
e He groundeth vpon Gods promise, and sheweth that hee is most willing to obey his commandement.
f He magnifieth Gods loue toward his, which farre passeth the most tender loue of parents toward their children.
g But either pacifie their wrath, or bridle their rage.
h In this present life before I die, as Isa. 38. 11.
i Hee exhorteth himselfe to depend on the Lord, seeing he neuer failed in his promises.

PSAL. XXVIII.

1 *Being in great feare and heauinesse of heart to see God dishonoured by the wicked, he desireth to be redde of them. 4 and crieth for vengeance against them: And at length assureth himselfe that God hath heard his prayer, 9 Vnto whose tuition he commendeth all the faithfull.*

¶ A Psalme of Dauid.

VNto thee, O Lord, doe I cry: O my strength, be not deafe toward me, lest if thou answere mee not, I be [a] like them that goe downe into the pit.
2 Heare the voice of my petitions, when I cry vnto thee, when I hold vp my hands toward thine [b] holy Oracle.
3 [c] Draw me not away with the wicked, and with the workers of iniquitie: which speake friendly to their neighbours, when malice is in their hearts.
4 [d] Reward them according to their deedes, and according to the wickednesse of their inuentions: recompense them after the worke of their hands: render them their reward.
5 For they regard not the workes of the Lord, nor the operation of his hands, therefore [e] breake them downe, and build them not vp.
6 [f] Praised be the Lord, for he hath heard the voyce of my petitions.
7 The Lord is my strength & my shield: mine heart trusted in him, and I was helped: therefore mine heart shall reioyce, and with my song will I praise him.
8 The Lord is [g] their strength, & he is the strength of the deliuerances of his anointed.
9 Saue thy people, and blesse thine inheritance: feede them also, & exalt them for euer.

a He counteth himself as a dead man, till God shew his fauour toward him, and graunt him his petition.
b He vsed this outward meanes to help ye weakenesse of his faith: for in that place was the Arke, and there God promised to shew the tokens of his fauour,
c Destroy not the good with the bad.
d He thus prayeth in respect of Gods glory, and not for his owne cause, being assured that God would punish the persecuters of his Church.
e Let them be vtterly destroyed, as Malac. 1. 4.
f Because he felt the assurance of Gods helpe in his heart, his mouth was opened to sing his praises.
g Meaning his souldiers, who were as meanes, by whom God declared his power.

PSAL. XXIX.

1 *The Prophet exhorteth the Princes & rulers of the world (which for the most part thinke there is no God,) 3 At the least to feare him for the thunders and tempests, for feare whereof all creatures tremble. 11 And though thereby God threatneth sinners, yet is he alwayes merciful to his, and moueth them thereby to praise his Name.*

¶ A Psalme of Dauid.

GIue vnto the Lord, ye [a] sonnes of ye mighties: giue vnto the Lord glory & strength.
2 Giue vnto the Lord glory due vnto his Name: worship the Lord in the glorious Sanctuary.
3 The [b] voice of the Lord is vpon the waters: the God of glory maketh it to thunder, the Lord is vpon the great waters.
4 The voyce of the Lord is mightie: the voice of the Lord is glorious.
5 The [c] voice of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.
6 Hee maketh them also to leape like a calfe: Lebanon also & [d] Sirion like a yong Unicorne,
7 The voyce of the Lord diuideth the [e] flames

a He exhorteth the proud tyrants to humble themselues vnder Gods hand, and not to be inferiour to bruit beasts & dumbe creatures.
b The thunder claps that are heard out of the cloudes ought to make the wicked to tremble for feare of Gods anger.
c That is, the thunder bolt breaketh the most strong trees, and shall men thinke their power to be able to resist God?
d Called also Hermon.

e flames of fire.

8 The voice of the Lord maketh the wilderness to tremble: the Lord maketh the wilderness of f Kadesh to tremble.

9 The voice of the Lord maketh the hindes to g calue, and h discouereth the forests: therefore in his i Temple doth euery man speake of his glory.

10 The Lord sitteth vpon the k flowd, and the Lord doth remaine King for euer.

11 The Lord shall giue strength vnto his people: the Lord shall blesse his people with peace.

e It causeth the lightnings to shoot and glide.
f In places most desolate, whereas seeme h there is no presence of God.
g For feare maketh them to cast their calues.
h Maketh the trees bare, or pierceth the most secret places.
i Though the wicked are nothing moued with these sights, yet the faithful praise God.
k To moderate the rage of the tempest and waters, that they destroy not all.

PSAL. XXX.

1 *When Dauid was deliuered from great danger, he rendred thanks to God, exhorting others to doe the like, and to learne by his example, that God is rather merciful then seuere and rigorous towards his children. 7 And also that the fall from prosperity to aduersitie is sudden. 8 Thus doth he returneth to prayer, promising to praise God for euer.*

¶ * A Psalme or song of the * dedication of the a house of Dauid.

I Will magnifie thee, O Lord: b for thou hast exalted me, and hast not made my foes to reioyce ouer me.

2 O Lord my God, I cried vnto thee, and thou hast c restored me.

3 O Lord, thou hast brought vp my d soule out of the graue: thou hast reuiued me from them that goe downe into the pit.

4 Sing praises vnto the Lord, yee e his Saints, and giue thanks f before the remembrance of his holinesse.

5 * For he endureth but a while in his anger: but in his fauour is life, weeping may abide at euening, but ioy commeth in the morning.

6 And in my g prosperitie I said, I shall neuer be moued.

7 For thou Lord of thy goodnesse haddest made my h mountaine to stand strong: but thou diddest hide thy face, and I i was troubled.

8 Then cryed I vnto thee, O Lord, and prayed to my Lord.

9 What profit is there in my blood, when I goe downe to the pit? shall the dust k giue thankes vnto thee, or shall it declare thy trueth?

10 Heare, O Lord, and haue mercy vpon me: Lord be thou my helper.

11 Thou hast turned my mourning into ioy: thou hast loosed my sacke and girded me with gladnes.

12 Therefore shall my l tongue praise thee and not cease: O Lord my God, I will giue thankes vnto thee for euer.

2 Sam. 7. 3. Deut. 20. 5.
a After that Absalom had polluted it with most filthie fornication.
b He condemneth them of great ingratitude which doe not praise God for his benefits.
c Restored from the rebellion of Absalom.
d Meaning, that he escaped death most narrowly.
e The word signifieth them that haue received mercy, and shew mercy liberally vnto others.
f Before his tabernacle.
Psal. 145. 8. Isa. 54. 8. 2. Cor. 4. 17.
g I put too much confidence in my quiet state, as Ier. 31. 18. 2. Chr. 32. 24, 25.
h I thought thou hadst established me in Zion most surely.
i After that thou hadst withdrawen thine helpe, I felt my misery.
k Dauid meaneth that the dead are not profitable to the Congregation of the Lord here in earth: therefore he would liue to praise his Name, which is the end of mans creation.
l Because thou hast preserued me, that my tongue should praise thee, I will not bee vnmindfull of my duety.

PSAL. XXXI.

1 *Dauid deliuered from some great danger, first rehearseth what meditation he had by the power of faith, when death was before his eyes, his enemie being ready to take him. 15 Then he affirmeth that the fauour of God is always ready to those that feare him. 20 Finally, he exhorteth all the Faithfull to trust in God, and to loue him, because he preserueth & strengtheneth them, as they may see by his example.*

¶ To him that ouercometh. A Psalme of Dauid.

IN * thee, O Lord, haue I put my trust: let me neuer be confounded: deliuer me in thy a righteousnesse.

2 Bow downe thine eare to me: make haste to deliuer mee: bee vnto mee a strong rocke, and an house of defence to saue me.

3 For thou art my rocke and my fortresse: therefore for thy Names sake direct mee and guide me.

4 Draw me out of the b net, that they haue laid priuily for mee: for thou art my strength.

5 Into thine c hand I commend my spirit: for thou hast redeemed me, O Lord God of troueth.

6 I haue hated them that giue themselues to deceitfull vanities: for I d trust in the Lord.

7 I will be glad and reioyce in thy mercie: for thou hast seene my trouble: thou hast knowen my soule in aduersities.

8 And thou hast not shut me vp in e hand of the enemie, but hast set my feet at f large.

9 Haue mercy vpon mee, O Lord, for I am in trouble: mine g eye, my soule, and my belly are consumed with griefe.

10 For my life is wasted with heauinesse, and my yeeres with mourning: my strength faileth for my paine, and my bones are consumed.

11 I was a h reproch among all mine enemies, but especially among my neighbours: and a feare to mine acquaintance, h who seeing me in the streete, fled from me.

12 I am forgotten as a dead man out of minde: I am like a broken vessell.

13 For I haue heard the rayling of great men: feare was on euery side, while they conspired together against me, and consulted to take my life.

14 But I trusted in thee, O Lord: I said, k Thou art my God.

15 My l times are in thine hand: deliuer mee from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine vpon thy seruant, and saue me through thy mercy.

17 Let me not be confounded, O Lord: for I haue called vpon thee: let the wicked be put to confusion, & m to silence in the graue.

18 Let the lying lips bee made dumbe, which cruelly, prowdly & spitefully speake against the righteous.

19 How great is thy goodnes, which thou n hast layd vp for them that feare thee, and done to them that trust in thee, euen before the sonnes of men!

Psal. 71. 1.
a For then God declareth himself iust, when he preserueth his, according as hee hath promised.
b Preserue mee from the crafte counsels & subtil practises of mine enemies.
c He desireth God not only to take care for him in this life, but that his soule may be saued after this life.
d This affection ought to be in all Gods children, to hate whatsoeuer thing is not grounded vpon a sure trust in God, as deceitfull and vaine.
e Largenesse signifieth comfort, as straitnesse, sorrow and perill.
f Meaning, that his sorow and torment had continued a great while.
g Mine enemies had drawen all men to their part against me, euen my chief friends.
h They were afraid to shew me any token of friendship.
i They that were in authority condemned me as a wicked doer.
k I had this testimony of conscience, that thou wouldest defend mine innocencie.
l Whatsoeuer changes come, thou gouernest them to the intent Gods mercie are always at all times they doe not enioy them.

them by thy prouidence.
m Let death destroy them, that they may hurt no more.
n The treasures of Gods mercie are always layd vp in store for his children, albeit they doe not enioy them.

20 Thou

‡ Ebr. in the secret of thy face.

o That is, in a place where they shall haue thy comfort, and be hid safely frō the enemies pride.

p Meaning, there was no citie so strong to preserue him, as the defence of Gods fauour.

q And so by my rashnesse and infidelitie deserued to haue bene forsaken. ‖ Or, ye that feele his mercies.

r Be constant in your vocation, and God will confirme you with heauenly strength.

20 Thou doest hide them ‡ o priuily in thy presence from the pride of men: thou keepest them secretly in thy tabernacle from the strife of tongues.

21 Blessed be the Lord: for he hath shewed his marueilous kindnesse toward me in a p strong city.

22 Though I said in mine q haste, I am cast out of thy sight, yet thou heardest the voyce of my prayer, when I cried vnto thee.

23 Loue ye the Lord, all his ‖ Saints: for the Lord preseruetb the faithfull, and rewardeth abundantly the proud doer.

24 All ye that trust in the Lord, be r strong, and he shall establish your heart.

PSAL. XXXII.

1 *Dauid punished with grieuous sicknesse for his sinnes, counteth them blessed to whom God doeth not impute their transgressions. 5 And after that he had confessed his sinnes and obtained pardon, 6 He exhorteth the wicked men to liue godly, 11 And the good to reioyce.*

¶ A Psalme of Dauid to giue a instruction.

a Concerning the free remission of sinnes, which is ‖ chiefest point of our faith.

b To be iustified by faith, is to haue our sinnes freely remitted & to be reputed iust. Rom. 4. 6.

c Betweene hope and despaire.

d Neither by silence nor crying found I ease: signifying, that before the sinner be recōciled to God, he feeleth a perpetuall torment.

e He sheweth ‖ as Gods mercy is the only cause of forgiueness of sins, so the means therof are repentance & confession, which proceed of faith.

f When necessity causeth him to seeke to thee for helpe, Isa. 55. 6.

g To wit, the waters & great dangers.

h Dauid promiseth to make the rest of Gods childrē partakers of ‖ benefits which he felt, and that he will diligently looke & take care to direct them in the way of saluation.

i If men can rule brute beasts, thinke they that God will not bridle and tame their rage?

k He sheweth that peace and ioy of conscience in the holy Ghost, is the fruit of faith.

BLessed is hee whose wickednesse is b forgiuen, and whose sinne is couered.

2 Blessed is the man vnto whom the Lord imputeth not iniquitie, and in whose spirit there is no guile.

3 When I held my c tongue, my bones consumed, or when I d roared all the day.

4 (For thine hand is heauy vpon me, day and night: and my moisture is turned into the drought of Summer. Selah.

5 Then I e acknowledged my sinne vnto thee, neither hidde I mine iniquitie: for I thought, I will confesse against my selfe my wickednesse vnto the Lord, and thou forgauest the punishment of my sinne. Selah.

6 Therefore shall euery one that is godly, make his prayer vnto thee in a f time when thou mayest be found: surely in the flood of great waters g they shal not come neere him.

7 Thou art my secret place: thou preseruest me from trouble: thou compassest me about with ioyfull deliuerance. Selah.

8 I will h instruct thee, and teach thee in the way that thou shalt goe, and I will guide thee with mine eye.

9 Be ye not like an horse, or like a mule, which vnderstand not: whose i mouthes thou doest binde with bit & bridle, lest they come neere thee.

10 Many sorrowes shall come to the wicked: but he that trusteth in the Lord, mercy shall compasse him.

11 Be glad ye righteous, and reioyce in the Lord, and be ioyfull all ye that are vpright in heart.

PSAL. XXXIII.

1 *He exhorteth good men to praise God, for that he hath not onely created all things, and by his prouidence gouerneth the same, but also is faithfull in his promises, 10 He vnderstandeth mans heart & scatteretb the counsell of the wicked, 16 So that no man can be preserued by any creature or mans strength: but they that put their confidence in his mercy, shall be preserued from all aduersities.*

REioyce in the Lord, O ye righteous: for it l becometh vpright men to be thankefull.

2 Praise ‖ Lord with harpe: sing vnto him with viole, and b instrument of ten strings.

3 Sing vnto him a new song: sing cheerefully with a loud voice.

4 For the c word of the Lord is righteous, and all his d workes are faithfull.

5 He e loueth righteousnes & iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heauens made, and all the hoste of them by the breath of his mouth.

7 He f gatheretb the waters of the sea together as vpon an heape, and layeth vp the depths in his treasures.

8 Let all the earth feare the Lord: let all them that dwel in the world, feare him.

9 For he spake, and it was done: he commanded, and it ‖ stood.

10 The Lord breaketh the g counsell of the heathen, and bringeth to nought the deuices of the people.

11 The counsell of the Lord shall stand for euer, and the thoughts of his heart throwout all ages.

12 Blessed is that nation, whose h God is the Lord: euen the people that he hath chosen for his inheritance.

13 The Lord i looketh downe from heauen and beholdeth all the children of men.

14 From the habitation of his dwelling he beholdeth all them that dwel in the earth.

15 He k fashioneth their hearts euery one, and vnderstandeth all their workes.

16 The l King is not saued by the multitude of an hoste, neither is the mightie man deliuered by great strength.

17 A horse is a vaine helpe, and shall not deliuer any by his great strength.

18 Behold, m the eye of the Lord is vpon them that feare him, and vpon them that trust in his mercy,

19 To deliuer their soules from death, and to preserue them in famine.

20 n Our soule waiteth for the Lord: for he is our helpe and our shield.

21 Surely our heart shall reioyce in him, because we trusted in his holy Name.

22 Let thy mercy, O Lord, be vpon vs, as we trust in thee.

a It is the duety of the godly to set forth the praises of God for his mercy & power shewed toward them.

b To sing on instruments was a part of the ceremoniall seruice of the Temple, which doeth no more appertaine vnto vs then the sacrifices, censings and lights.

c That is, counsell or commandement in gouerning the world.

d That is, the effect & execution.

e Howsoeuer the world iudgeth of Gods works, yet he doth al things according to iustice and mercy.

f By ‖ creation of the heauens & beautifull ornament, with the gathering also of the waters, hee setteth forth the power of God, that all creatures might feare him. ‖ Or, was created.

g No counsell can preuaile against God, but he defeateth it, and it shall haue euill successe.

h Hee sheweth that all our felicitie standeth in this, that the Lord is our God.

i He proueth that all things are gouerned by Gods prouidence, and not by fortune.

k Therefore he knoweth their wicked enterprises.

l If kings and the mighty of ‖ world cannot be saued by worldly meanes, but onely by Gods prouidēce, what haue others to trust in, that haue not like meanes?

m God sheweth that toward his of his mercy, which man by no meanes is able to compasse.

n Thus he speaketh in the name of the whole Church, which only depend on Gods prouidence.

PSAL. XXXIIII.

1 *After Dauid had escaped Achish, according as it is written in the 1. Sam 21. 11, whom in this title hee calleth Abimelech (which was a generall name to all the Kings of the Philistims) he prayseth God for his deliuerance, 3 Prouoking all others by his*

his example to trust in God, to feare and serue him: 7 Who defendeth the godly with his Angels, 16 And vtterly destroyeth the wicked in their sinnes.

¶ A Psalme of Dauid, when hee changed his behaviour before Abimelech, who drove him away, and he departed.

I Will [a] alway giue thanks vnto the Lord: his praise shalbe in my mouth continually.
2 My soule shall glorie in the Lord: the [b] humble shall heare it, and be glad.
3 Praise ye the Lord with me, and let vs magnifie his Name together.
4 I sought the Lord, and hee heard mee: yea, he deliuered me out of all my [c] feare.
5 They [d] shall looke vnto him, and run to him, and their faces shall not be ashamed, saying,
6 This poore man cried, and the Lord heard him, and saued him out of all his troubles.
7 The [e] Angel of the Lord pitcheth round about them that feare him, and deliuereth them.
8 Taste ye & see, how gracious the Lord is: blessed is the man that trusteth in him.
9 Feare the Lord, ye his Saints: for nothing wanteth to them that feare him.
10 The [f] lions doe lacke, and suffer hunger, but they which seeke the Lord, shall [g] want nothing that is good.
11 Come children, hearken vnto mee: I will teach you the [h] feare of the Lord.
12 * What man is hee that desireth life, and loueth long dayes for to [i] see good?
13 Keepe thy tongue from euill, and thy lips, that they speake no guile.
14 Eschew euill, and doe good: seeke peace, and follow after it.
15 The eyes of the Lord are vpon the righteous, and his eares are open vnto their crie.
16 But the [k] face of the Lord is against them that doe euill, to cut off their remembrance from the earth.
17 The righteous crie, and the Lord heareth them, & deliuereth them out of all their troubles.
18 The Lord is neere vnto them that are of a [l] contrite heart, and will saue such as be afflicted in spirit.
19 Great are the troubles of the righteous: but the Lord deliuereth him out of them all.
20 [m] He keepeth all his bones: not one of them is broken.
21 But malice shall slay the [n] wicked: and they that hate the righteous, shall perish.
22 The Lord [o] redeemeth the soules of his seruants: and none that trust in him, shal perish.

a He promiseth neuer to become vnmindfull of Gods great benefit for his deliuerance.
b They that are beaten downe with the experience of their owne euils.
c Which I conceiued for the dangers wherein I was.
d They shall be bold to flee to thee for succour, when they shall see thy mercies toward me.
e Though Gods power be sufficient to gouerne vs, yet for mans infirmitie he appointeth his Angels to watch ouer vs.
f The godly by their patient obedience profit more then they, which rauine and spoile.
g If they abide the last triall.
h That is, the true religion and worship af God. 1. Pet. 3. 10.
i Seeing all men naturally desire felicitie, he wondereth why they cast themselues willingly into miserie.
k The anger of God doth not onely destroy the wicked, but also abolisheth their name for euer.
l When they seeme to bee swallowed vp with afflictions, then God is at hand to deliuer them.
m And as Christ saith, all the haires of his head,
n Their wicked enterprises shall turne to their owne destruction.
o For when they seeme to bee ouercome with great dangers and death it selfe, then God sheweth himselfe their redeemer.

PSAL. XXXV.

1 So long as Saul was enemie to Dauid, all that had any authority vnder him, to flatter their king (as is the course of the world) did also most cruelly persecute Dauid: against whom he prayeth God to pleade and to auenge his cause, 8 that they may be taken in their nets and snares, which they laid for him, that his innocency may be declared, 27 and that the innocent, which taketh part with him, may reioyce and praise the Name of the Lord, that thus deliuereth his seruant, 28 And so he promiseth to speake forth the iustice of the Lord, and to magnifie his Name all the dayes of his life.

¶ A Psalme of Dauid.

PLeade thou my [a] cause, O Lord, with them that striue with mee: fight thou against them that fight against me.
2 [b] Lay hand vpon the shield and buckler, and stand vp for mine helpe.
3 Bring out also the speare, and stop the way against them that persecute me: say vnto my [c] soule, I am thy saluation.
4 Let them bee confounded and put to shame, that seeke after my soule: let them bee turned backe and brought to confusion, that imagine mine hurt.
5 Let them be as chaffe before the wind, and let the Angel of the Lord [d] scatter them.
6 Let their way be darke & slippery: and let the Angel of the Lord persecute them.
7 For [e] without cause they haue hid the pit and their net for me: without cause haue they digged a pit for my soule.
8 Let destruction come vpon [f] him at vnwares, and let his net that hee hath laid priuily, take him: let him fall into [g] the same destruction.
9 Then my soule shall bee ioyfull in the Lord: it shall reioyce in his saluation,
10 All my [h] bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him! yea, the poore, and him that is in miserie, from him that spoyleth him!
11 [i] Cruell witnesses did rise vp: they asked of me things that I knew not.
12 They rewarded me euill for good, to [k] haue spoyled my soule.
13 Yet I, when they were sicke, I was clothed with a sacke, I humbled my soule with fasting: and my [l] prayer was turned vpon my bosome.
14 I behaued my selfe as to my friend, or as to my brother: I humbled my selfe, mourning as one that bewaileth his mother.
15 But in mine [m] aduersitie they reioyced, and gathered themselues together: the abiects assembled themselues against me, and I knew not: they tare [n] me and ceased not,
16 With the false scoffers at [o] bankets, gnashing their teeth against me:
17 Lord, how long wilt thou behold this? deliuer my soule from the tumult, euen my desolate soule from the lions.
18 So will I giue thee thankes in a great congregation: I will praise thee among much people.
19 Let not them that are mine enemies,

a Hee desireth God to vndertake his cause against them that did persecute him and slander him.
b Albeit God can with his breath destroy all his enemies, yet the holy Ghost attributeth vnto him these outward weapons to assure vs of his present power.
c Assure me against these tentations that thou art the author of my saluation.
d Smite them with the spirit of giddinesse that their enterprises may be foolish, and they receiue iust reward.
e Shewing that we may not call God to be a reuenger, but only for his glory, and when our cause is iust.
f When he promiseth to himselfe peace.
g Which he prepared against the children of God.
h He attributeth his deliuerance onely to God, praysing him therfore both in soule and body.
i That would not suffer me to purge my selfe.
k To haue taken from me all comfort, and brought mee into despaire.
l I prayed for them with inward affection, as I would haue done for my selfe: or, I declared mine affection, with bowing downe mine head.
m When they saw me ready to slip, and as one that halted for infirmitie.
n With their railing words.
o The word signifieth cakes: meaning, that the proud courtiers at their daintie feasts, scoffe, raile, and conspire his death.

vniustly reioyce ouer mee, neither let them [p] winke with the eye, that hate mee without a cause.

20 For they speake not as friends: but they imagine deceitfull wordes against the ‖quiet of the land.

21 And they gaped on mee with their mouthes, saying, Aha, aha, [q] our eye hath seene.

22 Thou hast seene it, O Lord: keepe not silence: be not farre from me, O Lord.

23 Arise and wake to my iudgement, euen to my cause, my God, and my Lord.

24 Iudge mee, O Lord my God, according to thy [r] righteousnesse, and let them not reioyce ouer me.

25 Let them not say in their hearts, [s] O our soule reioyce: neither let them say, Wee haue deuoured him.

26 Let them be confounded, and put to shame [t] together, that reioyce at mine hurt: let them bee clothed [u] with confusion and shame, that lift vp themselues against me.

27 But let them be toyfull and glad, [x] that loue my righteousnesse: yea, let them say alway, Let the Lord be magnified, which loueth the [y] prosperity of his seruant.

28 And my tongue shall vtter thy righteousnesse, and thy praise euery day.

p In token of contempt and mocking.
‖ *Or, clefts of the earth: meaning himselfe & others in their miserie.*
q They reioyced as though they had now seene Dauid ouerthrowen.
r It is the iustice of God to giue to the oppessors affliction and torment, and to the oppressed aide and reliefe, 2. Thes 1. 6.
s Because wee haue that which we sought for, seeing he is destroyed.
t That is, at once, were they neuer so many or mighty.
u This prayer shall alwayes bee verified against them that persecute the faithfull.
x That at least fauour my right, though they bee not able to helpe me.
y He exhorteth the Church to praise God for the deliuerance of his seruants, and for the destruction of his aduersaies.

PSAL. XXXVI.

1 The Prophet grieuously vexed by the wicked, doth complaine of their malicious wickednes. 6 Then he turneth to consider the vnspeakeable goodnesse of God toward all creatures: 9 But specially toward his children, that by the faith thereof he may be comforted and assured of his deliuerance by his ordinary course of Gods worke. 13 Who in the end destroyeth the wicked, and saueth the iust.

¶ To him that excelleth. A Psalme of Dauid the seruant of the Lord.

WIckednesse saith to the wicked man, [a] euen in mine heart, that there is no feare of God before his eyes.

2 For he [b] flattereth himselfe in his owne eyes, while his iniquitie is found worthy to be hated.

3 The wordes of his mouth are iniquity and [c] deceit, hee hath left off to vnderstand, and to doe good.

4 Yee [d] imagineth mischiefe vpon his bed: he setteth himselfe vpon a way, that is not good, and doeth not abhorre euill.

5 Thy [e] mercy, O Lord, reacheth vnto the heauens, & thy faithfulnes vnto the clouds.

6 Thy righteousnes is like the ‡ mighty mountaines: thy iudgements are like a great [f] deepe: thou, Lord, doest saue man & beast.

7 How excellent is thy mercy, O God!

a I see euidently by his deeds that sin pusheth forward the reprobate from wickednesse to wickednes, albeit he goe about to couer his impiety.
b Though all other detest his vile sinne, yet he himselfe feeth it not.
c The reprobate mocke at wholesome doctrine, & put no differēce betweene good and euill.
d By describing at large the nature of the reprobate, hee admonisheth the godly to beware of these vices.
e Though wickednes seemeth to ouerflow all the world, yet by thine heauenly prouidence thou gouernest heauen and earth.
‡ *Ebr. the mountaines of God: for whatsoeuer is excellent, is thus called.*
f The depth of thy prouidence gouerneth all things and disposeth them, albeit the wicked seem to ouerwhelme the world.

therefore the children of men trust vnder the shadow of thy wings.

8 They shalbe [g] satisfied with the fatnesse of thine house, & thou shalt giue them drinke out of the riuer of thy pleasures.

9 For with thee is the well of life, and in thy light shall we see light.

10 Extend thy louing kindnes vnto them that [h] know thee, and thy righteousnesse vnto them that are vpright in heart.

11 Let not the [i] foot of pride come against mee, and let not the hand of the wicked men moue me.

12 [k] There they are fallen that worke iniquitie: they are cast downe, and shall not be able to rise.

g Onely Gods children haue euough of all things both concerning this life and the life to come.
h He sheweth who are Gods children, to wit, they that know him and leade their liues vprightly.
i Let not the proud aduance himselfe against mee, neither the power of the wicked driue mee away.
k That is, in their pride, wherein they flatter themselues.

PSAL. XXXVII.

1 This Psalme conteineth exhortation and consolation for the weake, that are grieued at the prosperity of the wicked, and the affliction of the godly. 7 For how prosperously soeuer the wicked do liue for the time, he doth affirme their felicitie to be vaine and transitory, because they are not in the fauour of God, but in the end they are destroyed as his enemies, 13 and how miserably that the righteous seemeth to liue in the world, yet his end is peace, and he is in the fauour of God, he is deliuered from the wicked, and preserued.

¶ A Psalme of Dauid.

FRet not [a] thy selfe because of the wicked men, neither be enuious for the euill doers.

2 For they shall soone be [b] cut downe like grasse, and shall wither as the greene herbe.

3 [c] Trust thou in ỳ Lord & do good: dwell in the land, and thou shalt be fed assuredly.

4 And delight thy selfe in the Lord, and he shall giue thee thine hearts desire.

5 [d] Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe.

6 And hee shall bring foorth thy righteousnesse as the light, and thy [e] iudgement as the noone.

7 Wait patiently vpon the Lord, & hope in him: fret not thy selfe for him [f] which prospereth in his way: nor for the man that bringeth his enterprises to passe.

8 Cease from anger, and leaue off wrath: fret not thy selfe [g] also to doe euill.

9 For euill doers shalbe cut off, and they that wait vpon the Lord, they shall inherite the land.

10 [h] Therefore yet a little while, and the wicked shall not appeare, and thou shalt looke after his place, and he shall not be found.

11 But * meeke men shall possesse the earth, and shal haue their delight in the multitude of peace.

12 [i] The wicked practiseth against the

a He admonisheth vs neither to vexe our selues for the prosperous estate of the wicked, neither to desire to be like them, to make our estate the better.
b For Gods iudgement cutteth downe their state in a moment.
c To trust in God, & to do according to his will, are sure tokens that his prouidence will neuer faile vs.
d Be not led by thine own wisedome, but obey God, and he will finish his worke in thee.
e As the hope of the daylight causeth vs not to be offended with the darkenesse of the night: so ought we patiently to trust that God will cleare our cause, and restore vs to our right.
f When God suffereth the wicked to prosper, it seemeth to the flesh that he fauoureth their doings, Iob 21. 7. &c.
g Meaning, except he moderate his affections, he shalbe led to doe as they doe.
h He correcteth the impatiencie of our nature, which cannot abide til the fulnesse of Gods time be come. *Mat.* 5. 5.
i The godly are assured that the power and craft of the wicked shall not preuaile against them, but fall on their owne neckes, and therefore ought patiently to abide Gods time, and in the meane while bewaile their sins, and offer vp their teares as a sacrifice of their obedience.

iust,

iust, and gnashed his teeth against him.

13 But the Lord shal laugh him to scorne: for he seeth that his day is comming.

14 The wicked haue drawen their sword, and haue bent their bowe, to cast downe the poore and needy, and to slay such as be of vpright conuersation.

15 But their sword shall enter into their owne heart, and their bowes shal be broken.

16 [k] A small thing vnto the iust man, is better then great riches to the wicked and mighty.

17 For the armes of the wicked shall be broken, but the Lord vpholdeth the iust men.

18 The Lord [l] knoweth the dayes of vpright men, and their inheritance shall be perpetuall.

19 They shall not be confounded in the perilous time, and in the dayes of famine they shall haue [m] enough.

20 But the wicked shall perish, and the enemies of the Lord shal be consumed, as the [n] fat of lambes: euen with the smoke shal they consume away.

21 The wicked borroweth and payeth not againe: but the righteous is mercifull, and [o] giueth.

22 For such as be blessed of God, shall inherite the land, and they that be cursed of him shalbe cut off.

23 [p] The pathes of man are directed by the Lord: for he loueth his way.

24 Though he [q] fall, he shall not be cast off: for the Lord putteth vnder his hand.

25 I haue beene yong, and am old: yet I saw neuer the righteous forsaken, nor his [r] seed begging bread.

26 But he is euer mercifull and lendeth, and his seed enioyeth the blessing.

27 Flee from euill and do good, and dwel for euer.

28 For the Lord loueth iudgement and forsaketh not his saints: they shall be preserued for euermore: but the seed of the wicked shalbe cut off.

29 The righteous men shall inherite the land, and dwel therein [s] for euer.

30 The [t] mouth of the rigteous will speake of wisdome, and his tongue wil talke of iudgement.

31 For the law of his God is in his heart, and his steps shall not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 But the Lord will not leaue him in his hand, nor condemne him, when he is [u] iudged.

34 Wait thou on the Lord, and keepe his way, and he shall exalt thee, that thou shalt inherite the land: when the wicked men shal perish, thou shalt see.

35 I haue seene the wicked strong, and spreading himselfe like a greene bay tree.

36 Yet he [x] passed away, and loe, hee was gone, and I sought him, but he could not bee found.

37 [y] Marke the vpright man, and beholde the iust: for the end of that man is peace.

38 But the trangressors shall be destroyed together, and the end of the wicked shalbe cut off.

39 But the [z] saluation of the righteous men shall bee of the Lord: hee shall bee their strength in the time of trouble.

40 For the Lord shal helpe them, and deliuer them: hee shall deliuer them from the wicked, and shall saue them, because they trust in him.

k For they are dayly fed as with Manna from heauen, and haue sufficient, when the wicked haue neuer enough, but euer hunger.

l God knoweth what dangers hang ouer his, and by what meanes to deliuer them.

m For God will giue them contented mindes, and that which shalbe necessary.

n They shal vanish away suddenly: for they are fed for the day of slaughter.

o God so furnisheth him with his blessing, that he is able to helpe others.

p God prosperetb the faithfull, because they walke in his wayes with an vpright conscience.

q When God doeth exercise his faith with diuers tentations.

r Though the iust man die, yet Gods blessings are extended to his posterity, and though God suffer some iust man to lacke temporall benefits, yet he recompenseth him with spirituall treasures.

s They shal continually be preserued vnder Gods wings, and haue at least inward rest.

t These three points are required of the faithfull, that their talke be godly, that Gods Law be in their heart and that their life be vpright.

u For though it be some time so expedient both for Gods glory and their saluation, yet he wil approue their cause and reuenge their wrong.

x So that the prosperity of the wicked is but as a cloud, which vanisheth away in a moment.

y He exhorteth the faithfull to marke diligently the examples both of Gods mercies, and also of his iudgements.

z He sheweth that the patient hope of the godly is neuer in vaine, but in the prooue them by ende hath good successe, though for a time God sudry tentations.

PSAL. XXXVIII.

1 Dauid lying sicke of some grieuous disease, acknowledgeth himselfe to be chastised of the Lord for his sinnes, and therfore prayeth God to turne away his wrath. 5 He vttereth the greatnesse of his griefe by many words and circumstances, as wounded with the arrowes of Gods ire forsaken of his friends, euill intreated of his enemies. 22 But in the end with firme confidence he commendeth his cause to God, and hopeth for speedie helpe at his hand.

¶ A Psalme of Dauid for [a] remembrance.

O Lord, rebuke me not in thine [b] anger, neither chastise me in thy wrath.

2 For thine [c] arrowes haue light vpon me, and thine hand lyeth vpon me.

3 There is nothing sound in my flesh, because of thine anger: neither is there rest in my bones, because of my [d] sinne.

4 For [e] mine iniquities are gone ouer mine head, and as a weighty burden, they are to heauie for me.

5 My wounds are putrified and corrupt because of my [f] foolishnesse.

6 I am bowed, and crooked very sore, I goe ‖ mourning all the day.

7 For my reines are full of burning, and there is nothing sound in my flesh.

8 I am weakned and sore broken: I [g] roare for the very griefe of mine heart.

9 Lord, I powre mine whole desire before thee, and my sighing is not hid from thee.

10 Mine heart ‡ panteth: my strength faileth me, and the light of mine eyes, euen [h] they are not mine owne.

11 My louers and my friends stand aside from my plague, and my [i] kinsmen stand afarre off.

12 They also that seeke after my life lay snares, and they that go about to do me euill, talke wicked things, and imagine deceit continually.

13 But I as [k] a deafe man heard not, and am as a dumbe man, which openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whose mouth are no reprooues.

15 For on thee, O Lord, do I watt: thou wilt heare me, my Lord, my God.

16 For I said, Heare me, lest they reioyce

a To put himselfe and others in mind of Gods chastisment for sinne.

b He desireth not to be exempted from Gods rod, but that he would so moderate his hand, that he might be able to beare it.

c Thy sicknesse wherewith thou hast visited me.

d Dauid acknowledgeth God to be iust in his punishments because his sins had deserued much more.

e He confesseth his sinnes, Gods iustice, and maketh prayer his refuge.

f That rather giue place to mine owne lusts, then to the will of God.

‖ *Or, blacke as one that is disfigured and consumed with sicknesse.*

g This example warneth vs neuer to despaire, be the torment neuer so great: but alwayes to cry vnto God with sure trust for deliuerance. ‡ *Ebr. runneth about, or, is toßed to and fro: meaning, that he was destitute of all helpe and counsell.*

h Mi sight faileth me for very sorrow.

i Partly for feare, and partly for pride they denied all duetie and friendship.

k For I can haue no audience before men, and therefore patiently waite for the helpe of God.

l That is, if they see that thou succour me not in time, they will mocke and triumph, as though thou hadst forsaken me.
m I am without hope to recouer my strength.
n In my greatest misery they most reioyce
o He had rather haue the hatred of all the world, then to fail in any part of his duetie to Godward.

ouer me: for [l] when my foote slippeth, they extoll themselues against mee.
17 Surely I am ready to [m] halt, and my sorrow is euer before me.
18 When I declare my paine, and am sorie for my sinne,
19 Then mine [n] enemies are aliue, and are mighty, and they that hate me wrongfully, are many.
20 They also that reward euill for good are mine aduersaries, because I follow [o] goodnesse.
21 Forsake me not, O Lord, be not thou farre from me, my God.
22 Haste thee to helpe mee, O my Lord, my [p] saluation.

p Which art the authour of my saluation, and this declareth that he prayed with sure hope of deliuerance.

PSAL. XXXIX.

1 Dauid vttereth with what great griefe and bitternes of mind he was driuen to these outragious complaints of his infirmities. 2 For he confesseth that when he had determined silence, he brast forth yet into words that he would not, through the greatnesse of his griefe. 4 Then he rehearseth certaine requests which taste of the infirmitie of man. 8 and mixeth with them many prayers: but all doe shew a mind wonderfully troubled, that it may plainely appeare how he did striue mightily against death and desperation.

¶ To the excellent musician [a] Iedutthun A Psalme of Dauid.

I Thought, [b] I will take heede to my wayes that I sinne not with my tongue, I will keepe my mouth brideled, while the wicked is in my sight.
2 I was dumbe and spake nothing: I kept silence euen from good, [c] and my sorrow was more stirred.
3 Mine heart was hote within mee, and while I was musing, the fire kindled, and [d] I spake with my tongue, saying,
4 Lord, let me know mine end, and the measure of my dayes, what it is: let mee know how long I haue to liue.
5 Behold, thou hast made my dayes as an hand breadth, and mine age is nothing in respect of thee: surely euery man in his best state is altogether [e] vanitie. Selah.
6 Doublesse man walketh in a shadow, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.
7 And now Lord, what wait I for? mine hope is euen in thee.
8 Deliuer mee from all my transgressions, and make me not a rebuke vnto the [f] foolish.
9 I should haue bene dumbe, & not haue opened my mouth, because [g] thou didst it.
10 Take thy plague away from mee: for I am consumed by the stroke of thine hand.
11 When thou with rebukes dost chastise man for iniquitie, thou as a moth [h] makest his [i] beautie to consume: surely euery man is vanitie. Selah.
12 Heare my prayer, O Lord, and hearken vnto my cry: keepe not silence at my teares, for I am a stranger with thee, and a sojourner as all my fathers.
13 Stay thine anger from me, that I may recouer my strength, [k] before I goe hence, and be not.

a This was one of the chiefe singers, 1. Chron. 16 41.
b Albeit he had appointed with himselfe patiently to haue taried Gods leasure, yet the vehemency of his paine caused him to breake his purpose.
c Though when the wicked ruled he thought to haue kept silence yet his zeale caused him to change his mind.
d He confesseth that he grudged against God, considering the greatnesse of his sorrowes and the shortnes of his life.
e Yet Dauid offended in that that he reasoned with God, as though that he were too seuere toward his weak creature.
f Make mee not a mocking stocke to the wicked, or wrap mee not vp with the wicked, when they are put to shame.
g Seeing my trobles came of thy prouidence, I ought to haue endured them patiently.
h Thought thine open plagues light not euermore vpon them, yet thy secret curse continually fretteth them.
i The word signifieth all that he desireth, as health, force, strength, beauty, and in whatsoeuer he hath delight, so that the rod of God taketh away all that is desired in this world.
k For his sorrow caused him to thinke that God would destroy him vtterly: whereby we see how hard it is for the very Saints to keepe a measure in their words, when death and despaire assaile them.

PSAL. XL.

1 Dauid deliuered from great danger, doth magnifie and praise the grace of God for his deliuerance, and commendeth his prouidence toward all mankind. 5 Then doth he promise to giue himselfe wholly to Gods seruice, and so declareth how God is truely worshipped. 14 Afterward he giueth thankes and praiseth God, and hauing complained of his enemies, with good courage he calleth for aydes and succour.

¶ To him ye excelleth, A Psalme of Dauid.

I Waited [a] patiently for the Lord, and hee enclined vnto me, and heard my cry,
2 He brought mee also out of the [b] horrible pit, out of the mire clay, and set my feete vpon the rocke, and ordered my goings.
3 And he hath put in my mouth [c] a new song of praise vnto our God: many shall see it and feare, and shall trust in the Lord.
4 Blessed is the man that maketh the Lord his trust, & regardeth [d] not the proud, nor such as turne aside to lies.
5 [e] O Lord my God, thou hast made thy wonderfull workes so many, that none can count in order to thee thy thoughts toward vs: I would declare, and speake of them, but they are moe then I am able to expresse.
6 Sacrifice & offring thou didst not desire: (for [f] mine eares hast thou prepared) burnt offring & sin offring hast thou not required.
7 [g] Then said I, Lo, I come: for in the roll of the booke it is written of me,
8 I desired to doe thy good will, O my God: yea, thy Law is within my heart.
9 I haue declared thy righteousnesse in the great [h] Congregation: loe, I will not reframe my lips, O Lord, thou knowest.
10 I haue not hid thy righteousnesse within mine heart, but I haue declared thy [i] trueth and thy saluation: I haue not concealed thy mercy and thy trueth from the great Congregation.
11 Withdraw not thou thy tender mercy from mee, O Lord: let thy mercy and thy trueth alwayes preserue me.
12 For innumerable troubles haue compassed mee: my sinnes haue taken such holde vpon mee, that I am not able to looke vp: yea, they are moe in number

a Though God deferred his help yet he patiently abode till hee was heard.
b He hath deliuered me from most great dangers.
c That is, a speciall occasion to praise him: for Gods benefits are so many occasions for vs to praise his Name.
d To follow their example, which he must needs doe that trusteth no only in the Lord.
e Dauid goeth from one kinde of Gods fauour, to the contemplation of his prouidence ouer all, and confesseth that his counsels towards vs are far aboue our capacities: we cannot so much as tell them in order.
f Thou hast opened mine eares to vnderstand the spirituall meaning of the sacrifices: and here Dauid esteemeth the ceremonies of the Law nothing in respect of the spiritual seruice
g When thou hadst opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for this end.
h In the Church assembled in the Sanctuary.
i Dauid here numbreth three degrees for our saluation: Gods mercy, whereby he pittieth vs: his righteousnesse, which signifieth his continuall protection: and his trueth, whereby appeareth his constant fauour, so that hereof proceedeth our saluation.

then the hatres of mine head: therefore mine heart hath failed [k] mee.

13 Let it please thee, O Lord, to deliuer me: make haste, O Lord, to helpe me.

14 Let them bee [l] confounded and put to shame together, that seeke my soule to destroy it: let them bee driuen backward and put to rebuke that desire mine hurt.

15 Let them bee [m] destroyed for a reward of their shame, which say vnto me, Aha, aha.

16 Let all them that seeke thee, reioyce, and bee glad in thee: and let them that loue thy saluation, say alway, [n] The Lord bee praised.

17 Though I bee poore & needie, the Lord thinketh on mee: thou art mine helper and my deliuerer: my God, make no tarying.

k As touching the iudgement of the flesh, I was vtterly destitute of all counsell: yet faith inwardly moued mine heart to pray.

l He desireth that Gods mercy may contend for him against the rage of his enemies.

m Let the same shame and confusion light vpon them, which they intended to haue brought vpon mee.

n As the faithfull alwayes praise God for his benefites: so the wicked mocke Gods children in their afflictions.

PSAL. XLI.

1 Dauid being grieuously afflicted, blesseth them that pitie his case, 9 and complaineth of the treason of his owne friends and familiars, as came to passe in Iuda, Ioh. 13. 18. After, he feeling the great mercies of God gently chastising him, and not suffering his enemies to triumph against him, 13 Giueth most heartie thanks vnto God.

¶ To him that excelleth. A Psalme of Dauid.

BLessed is hee that [a] iudgeth wisely of the poore: the Lord shall deliuer him in the time of trouble.

2 The Lord will keepe him, and preserue him aliue: he shall be blessed vpon the earth, and thou wilt not deliuer him vnto the will of his enemies.

3 The Lord will strengthen him vpon the [b] bed of sorrow: thou hast turned all his [c] bed in his sicknesse.

4 Therefore I said, Lord haue mercy vpon mee: heale my soule, for I haue sinned against thee.

5 Mine enemies [d] speake euil of mee, saying, When shall he die, and his name perish?

6 And if he come to see mee, he speaketh [e] lies, but his heart heapeth iniquitie within him, and when he commeth forth, he telleth it.

7 All they that hate me, whisper together against mee: euen against mee doe they imagine mine hurt.

8 [f] A mischiefe is light vpon him, and he that lieth, shall no more rise.

9 Yea, my ✝ familiar friend, whom I trusted, which did eate of my bread, [g] hath lifted vp the heele against me.

10 Therefore, O Lord, haue mercy vpon me, and raise me vp: so shall I reward them.

11 By this I know that thou fauourest mee, because mine enemie doeth not triumph against me.

12 And as for mee, thou vpholdest mee [h] in mine integritie, and doest set mee before thy [i] face for euer.

13 Blessed bee the Lord God of Israel, world without end. [k] So be it, euen so be it.

a Not condemning him as accursed whom God doth visit, knowing that there are diuers causes why God layeth his hand vpon vs: yea, and afterward he restoreth vs.

b When for sorrow and griefe of mind he casteth himselfe vpon his bed

c Thou hast restored him in his sicke bed, and sent him comfort.

d That is, curse me, and cannot haue their cruell hate quenched, but with my shameful death.

e For pretending to comfort me, he conspireth my death in his heart, and braggeth therof.

f The enemies thought by his sharpe punishments that God was become his mortall enemie. ✝ *Ebr. the man of my peace.*

g As Dauid felt this falsehood, and as it was chiefly accomplished in Christ, Iohn 13. 18. so shall his members continually proue the same.

h Meaning, either in prosperity of life, or in the true feare of God against all tentations.

i Shewing me euident signes of thy Fatherly prouidence.

k By this repetition he stirreth vp the faithfull to praise God.

PSAL. XLII.

1 The Prophet grieuously complaineth, that being letted by his persecutors, he could not be present in the congregation of Gods people, protesting that although hee was separated in body from them, yet his heart was thitherward affectioned. 7 And last of all, hee sheweth that hee was not so farre ouercome with these sorrowes and thoughts, 8 But that hee continually put his confidence in the Lord.

¶ To him that excelleth. A Psalme to giue instruction, [a] committed to the sonnes of Korah.

AS the Hart brayeth for the riuers of water, so [b] panteth my soule after thee, O God.

2 My soule thirsteth for God, euen for the liuing God: when shall I come and appeare before the presence of God?

3 [c] My teares haue beene my meate day and night, while they dayly say vnto mee, Where is thy God?

4 When I remembred [d] these things, I powred out my very heart, because I had gone with the multitude, & led them into the house of God with the voyce of singing, and praise, as a multitude that keepeth a feast.

5 Why art thou cast downe my soule, and vnquiet within mee? [e] wait on God, for I will yet giue him thankes for the helpe of his presence.

6 My God, my soule is cast downe within mee, [f] because I remember thee from the land of Iorden, and Hermonim, and from the mount Mizar.

7 One [g] deepe calleth another deepe by the noyse of the water spoutes: all thy waues and thy floods are gone ouer me.

8 The Lord [h] will graunt his louing kindnesse in the day, and in the night shall I sing of him, euen a prayer vnto the God of my life.

9 I will say vnto God, which is my rocke, Why hast thou forgotten mee? Why goe I mourning, when the enemie oppressetb mee?

10 My [i] bones are cut asunder, while mine enemies reproch me, saying dayly vnto me, Where is thy God?

11 [k] Why art thou cast downe, my soule, and why art thou disquieted within mee? waite on God: for I will yet giue him thankes: hee is my present helpe, and my God.

a As a treasure to bee kept of them which were of the number of the Leuites.

b By these similitudes of thirst and panting, he shewing his feruent desire to serue God in his Temple.

c As others take pleasure in eating and drinking, so he was altogether giuen to weeping.

d That is, how I led the people to serue thee in thy Tabernacle, and now seeing my contrary estate, I die for sorow.

e Though he sustained grieuous assaults of the flesh to cast him into despaire, yet his faith grounded on Gods accustomed mercies, getteth the victory.

f That is, when I remember thee in this land of my banishment among the mountaines.

g Afflictions came so thicke vpon me, that I felt my selfe as ouerwhelmed: whereby hee sheweth there is no end of our miserie, till God be pacified, and send remedie.

h Hee assureth himselfe of Gods helpe in time to come

i That is, I am most grieuously tormented.

k This repetition doeth declare that Dauid did not ouercome at once: to teach vs to be constant, forasmuch as God will certainely deliuer his.

PSAL. XLIII.

1 He prayeth to be deliuered from them which conspire against him, that hee might ioyfully praise God in his holy Congregation.

I Vdge [a] mee, O God, and defend my cause against the vnmercifull [b] people: deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength: why hast thou put mee away? why goe I so mourning, when the enemie oppressetb mee?

3 Send thy [c] light and thy trueth: let them leade me: let them bring me vnto thine holy Mountaine and to thy Tabernacles.

4 Then [d] will I goe vnto the Altar of God, euen vnto the God of my ioy and gladnesse, and vpon the harpe will I giue thanks vnto thee, O God, my God.

5 Why art thou cast downe, my soule, and why art thou disquieted within mee? [e] waite on God: for I will yet giue him thanks: he is my present helpe and my God.

a Hee desireth God to vndertake his cause against the enemies, but chiefly that he would restore him to the Tabernacle.
b That is, the cruell company of mine enemies.
c To wit, thy fauour, which appeareth by the performance of thy promises.
d He promiseth to offer a solemne sacrifice of thankesgiuing in token of his great deliuerance.
e Whereby he admonisheth the faithful not to relent, but constantly to wait on the Lord, though their troubles be long and great.

PSAL. XLIIII.

1 The faithfull remember the great mercy of God toward his people. 9 Asiey, they complaine, because they feele it no more. 17 Also they alleage the couenant made with Abraham, for the keeping whereof they shew what grieuous things they suffered. 23 Finally they pray vnto God not to contemne their affliction, seeing the same redounderh to the contempt of his honour.

¶ To him that excelleth. A Psalme to giue instruction, committed to the sonnes of Korah.

WEe haue heard with our [a] eares, O God: our fathers haue told vs the workes that thou hast done in their dayes, in the old time:

2 How thou hast driuen out [b] the heathen with thine hand, and planted [c] them: how thou hast destroyed the [d] people, and caused [e] them to grow.

3 For they inherited not the land by their owne sword, neither did their owne arme saue them: but thy right hand, and thine arme, and the light of thy countenance, because thou diddest [f] fauour them.

4 Thou art my King, O God: send helpe vnto Iaakob.

5 [h] Through thee haue wee thrust backe our aduersaries: by thy Name haue we troden downe them that rose vp against vs.

6 For I doe not trust in my bow, neither can my sword saue me.

7 But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs.

8 Therfore will we praise God continually, and will confesse thy Name for euer. Selah.

9 But now thou art farre off, and puttest vs to [i] confusion, and goest not forth with our armies.

10 Thou makest vs to turne backe from the aduersarie, and they, which hate vs, spoile ‖ for themselues.

a This Psalme seemeth to haue bene made by some excellent Prophet for the vse of the people, when the Church was in extreme miserie, either at their returne from Babylon, or vnder Antiochus, or in such like affliction.
b That is, the Canaanites.
c To wit, our fathers.
d Of Canaan.
e That is, our fathers.
f Gods free mercie and loue is the onely fountaine and beginning of the Church, Deut. 4.37.
g Because thou art our King, therefore deliuer thy people from their miserie.
h Because they and their forefathers made both one Church, they apply that to themselues, which before they did attribute to their fathers.
i As they confessed before, that their strength came of God, so now they acknowledge that this affliction came by his iust iudgement.
‖ *Or at their pleasure.*

11 * Thou giuest vs [k] as sheepe to be eaten and doest scatter vs among the nations.

12 Thou sellest thy people [l] without gaine, and doest not increase their price.

13 Thou makest vs a reproch to our neighbours, a iesting and a laughing stocke to them that are round about vs.

14 Thou makest vs a prouerbe among the nations, and a nodding of the head among the people.

15 My [m] confusion is daily before me, and the shame of my face hath couered me.

16 For the voyce of the slanderer and rebuker, for the enemie and [n] auenger.

17 All this is come vpon vs, yet doe wee not [o] forget thee, neither deale wee falsely concerning thy couenant.

18 Our heart is not turned backe: neither our steps gone out of thy paths,

19 Albeit thou hast smitten vs downe into the place of ‖ dragons, and couered vs with the shadow of death.

20 If wee haue forgotten the Name of our God, and holden vp our hands to a [p] strange god,

21 Shall not God [q] search this out? for he knoweth the secrets of the heart.

22 Surely for thy sake [r] are we slaine continually, and are counted as sheepe for the slaughter.

23 Vp, why slepest thou, O Lord? awake be not farre off for euer.

24 Wherefore hidest thou thy face, and forgettest our miserie and our affliction?

25 For our soule is [s] beaten downe vnto the dust: our belly cleaueth vnto the ground.

26 Rise vp for our succour, and redeeme vs for thy [t] mercies sake.

Rom. 8.36.
k Knowing God to be authour of this calamitie, they murmure not, but seeke remedy at his hands, who wounded them.
l As slaues which are sold for a low price, neither lookest thou for him that offereth most but takest the first chapman.
m I dare not list vp mine head for shame.
n Meaning the proud and cruell tyrant.
o They boast not of their vertues, but declare that they rest vpon God in the middes of their afflictions: who punished not now their sinnes, but by hard afflictions called them to the consideration of the heauenly ioyes.
‖ *Or, whales: meaning, the bottomlesse seas of tentations. Here we see the power of faith, which can be ouercome by no perils.*
p They shew that they honoured God aright, because they trusted in him alone.
q They take God to witnesse, that they were vpright to himward.
r The faithfull make this their comfort, that the wicked punish them not for their sinnes, but for Gods cause, Matth. 5.10. 1.pet.4.14.
s There is no hope of recouery, except thou put to thine hand, and raise vs vp.
t Which is the onely and sufficient ransome to deliuer both body and soule from all kinde of slauerie and miserie.

PSAL. XLV.

1 The maiestie of Salomon, his honour, strength, beauty, riches, and power are praised, and also his mariage with the Egyptian being an heathen woman is blessed, 10 If that she can renounce her people, and the loue of her countrey, and giue her selfe wholly to her husband. Vnder the which figure the wonderfull maiestie and increase of the kingdome of Christ, and his Church his Spouse now taken of the Gentiles, is described.

¶ To him that excelleth on [a] Shoshannim, a song of [b] loue to giue instruction, committed to the sonnes of Korah.

MIne heart wil vtter forth a good matter: I wil entreat in my works of the King: my tongue is as the pen of a swift writer.

2 Thou art [c] fairer then the children of men: grace is powred in thy lips, because God hath blessed thee for euer.

a This was a certaine tune or an instrument.
b Of that perfit loue that ought to be betweene the husband and the wife.
c Salomons beauty and eloquence to winne fauor with his people, and his power to ouercome his enemies, is here described.

3 Gird thy sword vpon thy thigh, O most mighty, to wit, thy worship and thy glory,

4 And prosper with thy glory: [d] ride vpon the word of trueth and of meekenesse and of righteousnesse; so thy right hand shall teach thee terrible things.

5 Thine arrowes are sharpe to pearce the heart of the Kings enemies: therfore the people shall fall vnder thee.

6 Thy [e] throne, O God, is for euer and euer: the scepter of thy kingdome is a scepter of righteousnesse.

7 Thou louest righteousnesse, and hatest wickednes, because God euen thy God hath [f] anointed thee with the oyle of gladnesse aboue thy fellowes.

8 All thy garments smell of myrrhe and aloes, and Cassia, when thou commest out of the yuorie palaces, [g] where they haue made thee glad.

9 Kings daughters, were among thine honorable wiues: vpon thy right hand did stand the [h] Queene in a vesture of golde of Ophir.

10 [i] Hearken, O daughter, and consider, and incline thine eare: forget also thine own people, and thy fathers house.

11 So shal the king haue pleasure in thy beautie: for he is thy Lord, and reuerence thou him.

12 And the [k] daughter of ‖ Tyrus, with the rich of the people shall doe homage before thy face with presents.

13 The kings daughter is all glorious [l] within: her clothing is of broidered gold,

14 She shalbe brought vnto the king in rayment of needle worke: the virgins that follow after her, and her companions shal be brought vnto thee.

15 With ioy and gladnesse shall they be brought, and shall enter into the kings palace.

16 In stead of thy fathers shall thy [m] children bee: thou shalt make them princes [n] through all the earth.

17 I will make thy [o] Name to be remembred through all generations: therefore shall the people giue thankes vnto thee worlde without end.

d He alludeth to them that ride in chariots in their triumphs, shewing that the quiet state of a kingdom standeth in trueth, meeknesse and iustice, not in worldly pomp and vanity.
c Vnder this figure of this kingdome of iustice is set forth the euerlasting kingdom of Christ.
f Hath established thy kingdome as the figure of Christ, which is the peace and ioy of the Church.
g In the which palace the people made thee ioyfull to see them giuethanks and reioyce for thee.
h Though he had many kings daughters among his wiues, yet he loued Pharaohs daughter best.
i Vnder the figure of Pharaohs daughter, he sheweth that the Church must cast off all carnall affections to obey Christ onely.
k He signifieth, that diuers of them that bee rich shallbe benefactors to the Church, albeit they giue not perfect obedience to the Gospel ‖ *Or Zor.* l There is nothing fained nor hypocritically, but she is glorious both within and without: and howbeit the Church hath not at all times this outward glory, the fault is to be imputed onely to their owne ingratitude. m They shall haue greater graces then their fathers. n He signifieth the great compasse of Christs kingdome, which shall be sufficient to enrich all his members. o This must onely be referred to Christ and not to Salomon.

PSAL. XLVI.

1 A song of triumph or thankesgiuing for the deliuerance of Ierusalem, after Senacherib with his armie was driuen away, or some other like sudden and marueilous deliuerance by the mighty hand of God. 8 Whereby the Prophet commending this great benefite, doeth exhort the faithfull to giue them selues wholly into the hand of God, doubting nothing but that vnder his protection they shalbee safe against all the assaults of their enemies, because this is his delight, to assuage the rage of the wicked, when they are most busie against the iust.

¶ To him that excelleth vpon a Alamoth. A song committed to the sonnes of Korah.

GOd is our [b] hope and strength, and helpe in [b] troubles, ready to be found.

2 Therefore will not we [c] feare, though the earth be moued, and though the mountaines fall into the mids of the sea.

3 Though the waters thereof [d] rage and bee troubled, and the mountaines shake at the surges of the same. Selah.

4 Yet there is a [e] Riuer, whose streames shall make glad the citie of God: euen the Sanctuary of the tabernacles of the most High.

5 God is in the mids of it: therefore shal it not be moued: God shal helpe it [f] very early

6 When the nations raged, and the kingdomes were moued, God ‡ thundred, and the earth melted.

7 The Lord of hostes is [g] with vs: the God of Iaakob is our refuge. Selah.

8 Come, and behold the workes of the Lord, [h] what desolations hee hath made in the earth.

9 He maketh warres to cease vnto the ends of the world: he breaketh the bow and cutteth the speare, and burneth the chariots with fire

10 Be [i] still, and know that I am God: I will be exalted among the heathen, and I wilbe exalted in the earth.

11 The Lord of hostes is with vs: the God of Iaakob is our refuge Selah.

a Which was either a musical instrument or a solemne tune, vnto the which this Psalme was sung.
‖ *Or, protection.*
b In all manner of troubles God sheweth his speedie mercy and power in defending his.
c That is, we wil not be ouercome with feare.
d Though the afflictions rage neuer so much, yet the riuers of Gods mercies bring sufficiene comfort to his.
e The riuer of Shiloah, which passed through Ierusalem: meaning, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient.
f Alwayes when neede requireth ‡ *Ebr. gane his voyce.* g They are assured that God can and will defend his Church from al dangers and enemies h To wit, how oft he hath destroyed his enemies, and deliuered his people. i He warneth them that persecute the Church, to cease their cruelty: for els they shall feele that God is too strong for them, against whom they fight.

PSAL XLVII.

1 The Prophet exhorteth all people to the worship of the true & euerliuing God, commending the mercie of God toward the posteritie of Iaakob: 9 And after prophecieth of the kingdome of Christ in the time of the Gospel.

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

ALl people [a] clap your hands, sing loude vnto God with a ioyfull voyce.

2 For the Lord is high, and terrible: a great King ouer all the earth.

3 He hath [b] subdued the people vnder vs, and the nations vnder our feete.

4 He hath chosen [c] our inheritance for vs, euen the glory of Iaakob whom hee loued: Selah.

5 God is gone vp with triumph, euen the Lord with the [d] sound of the trumpet.

6 Sing praises to God, sing prayses: sing praises vnto our King, sing praises.

7 For God is the King of al the earth: sing praises euery one that hath [e] vnderstanding.

a Here is figured Christ, vnto whō all his should giue willing obedience, and who would shew himselfe terrible to the wicked.
b He hath made the Iewes, who were the keepers of ỳ Law, Prophets & scoolemasters to the Gentiles, that they should with gladnesse obey them. c God hath chosen vs aboue all other nations to enioy a most glorious inheritance. d He doth allude vnto ỳ trumpets that were blowen at solemne feasts, but he doth further signifie the triumph of Christ and his glorious ascention into the heauens. e He requireth that vnderstanding be ioyned with singing, lest the Name of God be prophaned with vaine crying.

8 God reigneth ouer the heathen: God sitteth vpon his holy throne.

9 The princes of the people are gathered vnto the people of the God of Abraham: for the shields of the world belong vnto God: he [f] is greatly to be exalted.

PSAL. XLVIII.

1 A notable deliuerance of Ierusalem frō the hand of many Kings is mentioned, for the which thanks are giuen to God, and the state of that citie praised that hath God so presently at all times ready to defend them, The Psalme seemeth to be made in the time of Ahaz, Ioshaphat, Asa, or Ezekiah, for in their times chiefly was the city by sorreine princes assaulted.

¶ A [a] song or Psalme committed to the sonnes of Korah.

GReat is the Lord, and greatly to be prayled in the [b] City of our God: euen vpon his holy mountaine.

2 Mount Zion lying Northward is faire in situation: it is the [c] ioy of the whole earth, and the citie of the great King.

3 In the palaces thereof God is knowen for a [d] refuge.

4 For loe, the kings were [e] gathered and went together.

5 When they saw [f] it, they marueiled: they were astonied, and suddenly driuen backe.

6 Feare came there vpon them, and sorrow, as vpon a woman in trauel.

7 As with an East winde thou breakest the ships of [g] Tarshish, so were they destroyed.

8 As we haue [h] heard, so haue we seene in the citie of the Lord of hostes, in the citie of our God: God will stablish it for euer. Selah.

9 We waite for thy louing kindnesse, O God, in the mids of thy Temple.

10 O God according vnto thy Name, so is thy praise vnto the [i] worlds end: thy right hand is full of righteousnesse.

11 Let [k] mount Zion reioyce, & the daughters of Iudah be glad, because of thy iudgements.

12 [l] Compasse about Zion, and go round about it, and tell the towers thereof.

13 Marke well the wall thereof: beholde her towers, that yee may tell your posterity.

14 For this God is our God for euer and euer: he shall be our guide vnto the death.

a Some put this difference beweene a song & Psalme, saying, that it is called a song, when there is no instrument, but the voice: & the Psalme, the contrary. The song of § Psalme is when the instruments begin, and the voice followeth: the Psalme of the song, § contrary.

b Albeit God shew his wonders through all the world, yet he will be chiefly prayled in his Church.

c Because the word of saluation came thence to all them that should beleeue.

d Except God were the defence thereof neither situation, nor munition could preuaile.

e They conspired and went against Gods people.

f The enemies were afraid at the sight of the citie.

g That is, of Cilicia, or of the sea called Mediterraneum.

h To wit, of our fathers, so haue we proued: or, God hath performed his promise.

i In all places where thy Name shall be heard of, men shall praise thee, when they heare of thy marueilous works.

k Let Ierusalem and the cities of Iudea reioyce for thy iust iudgements against thine enemies.

l For in this outward defence and strength Gods blessings did also appeare, but the chiefe is to be referred to Gods fauour and secret defence, who neuer leaueth his

PSAL. XLIX.

1 The holy Ghost calleth all men to the consideration of mans life, 7 Shewing them not to bee most blessed that are most wealthy and therefore not to be feared. But contrariwise helpeth vp our mindes to consider how all things are ruled by Gods prouidence 14 Who as he iudgeth these worldly misers to euerlasting torments, 15 So doeth he preserue his and will reward them in the day of the resurrection, 2. Thes. 1. 6.

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

HEare a this, all ye people: giue care, all ye that dwell in the world.

2 As well low as hie, both rich and poore.

3 My mouth shall speake of wisdom, and the meditation of my heart is of knowledge.

4 I will incline mine eare to a parable, and vtter my graue matter vpon the harpe.

5 Wherefore should [b] I feare in the euill dayes, when iniquity shall compasse mee about, as at mine heeles?

6 They trust in their [c] goods, and boast themselues in the multitude of their riches.

7 Yet a man can by no meames redeeme his brother: he cannot giue his ransome to God.

8 (So [d] precious is the redemption of their soules, [e] and the continuance for euer.)

9 That he may liue still for euer, and not see the graue.

10 For he seeth that wise men [f] die, and also that the ignorant and foolish perish, and leaue their riches for [g] others.

11 Yet they thinke their houses, and their habitations shall continue for euer, euen from generation to generation, ‖ call their lands by their names.

12 But man shall not continue in honor, he is like the [h] beasts that die.

13 This their way vetereth their foolishnesse: yet their posteritie delight in their talke. Selah.

14 [k] Like sheepe they lie in graue: [l] death deuoureth them, and the righteous shall haue dominion ouer them in the [m] morning: for their beautie shall consume, when they shall goe from their house to graue.

15 But God shall deliuer my soule from the power of the graue: for he will receiue me Selah.

16 Be not thou afraid when one is made rich, and when the glory of his house is increased.

17 * For he shall take nothing away when he dieth, neither shall his pompe discend after him.

18 For while he liued, ‡ he reioyced himselfe: and [n] men will praise thee, when thou makest much of thy selfe

19 ‖ [o] He shall enter into the generation of his fathers, [p] and they shall not liue for euer.

20 Man is in honor, and vnderstandeth not the is like to beasts that perish.

a He wil intreate how God gouerneth the world by his prouidence, which cannot be perceiued by the iudgment of the flesh.

b Though wickednesse reigne and enemies rage, seeing God will execute his iudgements against the wicked in time conuenient.

c To trust in riches is meere madnesse, seeing they can neither restore life, nor prolong it.

d That is so rare or not to be found as Prophesie was precious in the dayes of Eli, 1. Sam. 3. 1.

e Meaning, it is impossible to liue for euer: also that life and death are onely in Gods hands

f In that that death maketh no differeuce beweene the persons.

g That is, not to their children, but to strangers, Yet the wicked profit not by these examples but stil dreame an immortality in earth.

‖ *Or, labour that their name may be famous in earth.*

h As touching the death of the body.

i They speake and doe the same thing that their fathers did.

k As sheepe are gathered into the folde so shall they bee brought to the graue.

l Because they haue no part of life euerlasting

m Christs comming is as the morning when the elect shall reigne with Christ their head ouer the wicked.

‡ *Or, because he hath receiued me. Iob 27. 19. 1. tim. 6. 7.* † *Ebr. he blessed his soule.*

n The flatterers praise them that liue in delights and pleasures

‡ *Or his soule.*

o And not passe the terme appointed for life.

p Both they and their father, shall liue here but a while, and at length die for euer.

q He condemneth mans ingratitude, who having receiued excellent gifts of God, abuseth them like a beast to his owne condemnation.

PSAL. L

1 Because the Church is al wayes full of hypocrites 8 Which doe imagine that God will be worshipped

with

with out ward ceremonies onely, without the heart, and especially the Iewes were of this opinion, because of their figures and ceremonies of the Law, thinking that their sacrifices were sufficient, 21 Therefore the Prophet doth reprone this grosse error, and pronounceth the Name of God to bee blasphemed, where holinesse is set in ceremonies. 23 For hee declareth the worship of God to be spirituall, whereof are two principall parts, inuocation and thankesgiuing.

¶ A Psalme of [a] Asaph.

THe God of gods, euen the Lord hath spoken and called the [b] earth from the rising vp of the Sunne vnto the going downe thereof.

2 Out of Zion, which is the [c] perfection of beautie hath God shined.

3 Our God shal come and shal not keepe silence: [d] a fire shall deuoure before him, and a mighty tempest shall bee moued round about him.

4 He shal call the heauen aboue, and [e] the earth to iudge his people.

5 Gather my [f] Saints together vnto me, those that make a couenant with mee with [g] sacrifice.

6 And the heauens shall declare his righteousnes: for God is iudge himselfe. Selah.

7 Heare, O my people, and I wil speake: heare, O Israel, and I will testifie vnto thee: for I am God, euen thy God.

8 I will not [h] reprooue thee for thy sacrifices, or thy burnt offerings, that haue not bin continually before me.

9 I will take no bullocke out of thine house, nor goates out of thy folds.

10 [i] For all the beasts of the forest are mine, and the beastes on a thousand mountaines.

11 I know all the foules on the mountaines: and the wilde beasts of the field are mine.

12 If I bee hungry, I will not tell thee: for the world is mine, [k] all that therein is.

13 [k] Will I eate the flesh of bulles? or drinke the blood of goats?

14 Offer vnto God praise, and [l] pay thy vowes vnto the most High,

15 And call vpon mee in the day of trouble: so wil I deliuer thee, and thou shalt glorifie me.

16 But vnto [m] wicked said God, [m] What hast thou to doe to declare mine ordinances, that thou shouldest take my couenant in thy mouth,

17 Seeing thou hatest [n] to bee reformed, and hast cast my words behind thee?

18 For when thou seest a thiefe, [o] thou runnest with him, and thou art partaker with the adulterers.

19 Thou giuest thy mouth to euill, and with thy tongue thou forgest deceit.

20 Thou [n] sittest, & speakest against thy brother, and slanderest thy mothers sonne.

21 These things hast thou done, and I held my tongue: therefore thou thoughtest that I was like thee: but I will reprooue thee, and [q] set them in order before thee.

22 O consider this, yee that forget God, lest I teare you in pieces, and there be none that can deliuer you.

23 Whe that offereth [r] praise, shall glorifie mee: and to him that [s] disposeth his way aright, will I [t] shew the saluation of God.

a Who was either the author, or a chiefe singer, to whom it was committed.
b To pleade against his dissembling people, before heauen and earth.
c Because God had chosen it to haue his Name there called vpon, and also his image shined there in the doctrine of the Law.
d As when God gaue his Law in mount Sinai, he appeared terrible with thunder and tempest, so wil he appeare terrible to take account for the keeping thereof.
e As witnesses against the hypocrites.
f God in respect of his elect, calleth the whole body holy, saints, and his people.
g Which should know that sacrifices are seales of the couenant betweene God and his people, and not set religion therein.
h For I passe not for sacrifices, except the true vse be there, which is to confirme your faith in my promises.
i Though hee did delight in sacrifice, yet had he no neede of mans help thereunto.
k Though mans life for the infirmity thereof hath need of foode, yet God whose life quickeneth all the world, hath no neede of such meanes.
l Shew thy selfe mindfull of Gods benefits by thankesgiuing.
m Why doest thou faine to be of my people, and talkest of my couenant, seeing thou art but an hypocrite?
n And to liue according to my word.
o He sheweth what are the fruits of them that contemne Gods word.
p He noteth the cruelty of hypocrites, which spare not in their talke or iudgement their owne mothers sonne.
q I will write all thy wicked deedes in a roll, and make thee to reade and acknowledge them.
r Vnder the which is conteined faith and inuocation.
s As God hath appointed.
t That is, declare whether thou wilt or no.

PSALL. LI.

1 When Dauid was rebuked by the Prophet Nathan for his great offences, hee did not onely acknowledge the same to God with protestation of his naturall corruption and iniquity, but also left a memorial thereof to his posterity. 7 Therefore first he desireth God to forgiue his sinnes, 10 And to renew in him his holy Spirit, 13 With promise, that hee will not be vnmindful of those great graces. 18 Finally, fearing lest God would punish the whole Church for his fault, he requireth that hee would rather increase his graces toward the same.

¶ To him that excelleth. A Psalme of Dauid, when the Prophet Nathan [a] came vnto him, after hee had gone in to Bathsheba.

HAue mercy vpon me, O God, [b] according to thy louing kindenesse: according to the multitude of thy compassions put away mine iniquities.

2 Wash me [c] throughly from mine iniquitie, and cleanse me from my sinne.

3 For I [d] know mine iniquities, and my sinne is euer before me.

4 Against thee, against thee onely haue I sinned, and done euill in thy sight, that thou mayest be iust when thou [e] speakest, and pure when thou iudgest.

5 Behold, I was borne in iniquitie, and in sinne hath my mother conceiued me.

6 Behold, thou [f] louest truetie in the inwarde affections: therefore hast thou taught mee wisedome in the secret of mine heart.

7 Purge me with [g] hyssope, and I shall be cleane: wash mee, and I shall be whiter then snow.

8 Make me to heare [h] ioy and gladnesse, that the [h] bones, which thou hast broken, may reioyce.

9 Hide thy face from my sinnes, and put away all mine iniquities.

10 [i] Create in me a cleane heart, O God,

a To reprooue him because he had committed so horrible sinnes, and lien in the same without repentance more then a whole yeere.
b As his sinnes were manifold and great, so he requireth that God would giue him the feeling of his excellent and abundant mercies.
c My sinnes sticke so fast in me, that I haue neede of some singular kinde of washing.
d My conscience accuseth me, so that I can haue no rest, till I be reconciled.
e When thou giuest sentence against sinners, they must needes confesse thee to be iust, and themselues sinners.
f He confesseth that God, who loueth purenesse of heart, may iustly destroy man, who of nature is a sinner, much more him whom hee had instructed in his heauenly wisedome. Exam. 14.6.
g He meaneth Gods comfortable mercies toward repentant sinners.
h By the bones hee vnderstandeth all strength of soule and body, which by cares and mourning are consumed.
i He confesseth that when Gods Spirit is colde in vs, to haue it againe reuiued, is as a new creation.

and

and renew a right spirit within me.

11 Cast me not away from thy presence, and take not thy holy Spirit from me.

12 Restore to me the ioy of thy saluation, and stablish me with thy [n] free Spirit.

13 Then shal I teach thy [l] wayes vnto the wicked, and sinners shall be conuerted vnto thee.

14 Deliuer mee from [m] blood, O God, which art the God of my saluation, and my tongue shall sing ioyfully of thy righteousnesse.

15 [n] Open thou my lips, O Lord, and my mouth shall shew forth thy praise.

16 For thou desirest no sacrifice, though I would giue it: thou delightest not in burnt offering.

17 The sacrifices of God are a [o] contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.

18 Be fauourable vnto [p] Zion for thy good pleasure: build the walles of Ierusalem.

19 Then shalt thou accept the sacrifices of [q] righteousnesse, euen the burnt offering and oblation: then shall they offer calues vpon thine altar.

l Which may assure me that I am drawen out of the slauery of sinne.

m From the murder of Vriah, and the others that were slaine with him, 2. Sam. 11.17.

n By giuing me occasiõ to praise thee, when thou shalt forgiue my sinnes.

o Which is a wounding of the heart, proceeding of faith, which seeketh vnto God for mercy.

p He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement. q That is, iust and lawfull, applyed to their right end, which is the exercise of faith and repentance.

PSAL. LII.

1 Dauid describeth the arrogant tyrannie of his aduersary Doeg, who by false surmises caused Abimelech with the rest of the Priests to be slaine. 5 Dauid prophesieth his destruction, 6 And encourageth the iust full to put their confidence in God, whose iudgements are most sharpe against his aduersaries, 9 And finally he rendreth thanks to God for his deliuerance. In this Psalme is lively set forth the kingdome of Antichrist.

¶ To him that excelleth. A Psalme of Dauid to giue instruction. When Doeg the Edomite came and shewed Saul, and said to him, Dauid is come to the house of Abimelech.

WHy boastest thou thy selfe in thy wickednesse, O [a] man of power? the louing kindnesse of God endureth dayly.

2 Thy tongue imagineth [b] mischiefe, and is like a sharpe razor that cutteth deceitfully.

3 Thou doest loue euill more then good, and lies, more then to speake the [*] trueth. Selah.

4 Thou louest all wordes that may destroy, O deceitfull tongue!

5 So shall God [c] destroy thee for euer: hee shall take thee and plucke thee out of thy tabernacle, and [d] roote thee out of the land of the liuing. Selah.

6 The [e] righteous also shall see it, [f] and feare, and shall laugh at him, saying,

7 Behold the man that tooke not God for his strength, but trusted vnto the multitude of his riches, and put his strength ‖ in his malice.

a O Doeg, which hast credit with the tyrant Saul, and hast power to murder the Saints of God.

b The malice moueth thee by grafie flatteries and lies to execute and destroy the innocents.

* Ebr. righteousnesse.

c Though God forbeare for a time, yet at length he will recompense thy falshood.

d Albeit thou seeme to be neuer so sure setled.

e For the eyes of the reprobate are shut vp at Gods iudgements.

f With ioyfull reuerence, seeing that hee taketh their part against the wicked.

‖ Or, in his substance.

8 But I shall be like a [g] greene oliue tree in the house of God: for I trusted in the mercie of God for euer and euer.

9 I will alway praise thee for that thou hast done [h] this, & I will ‖ hope in thy Name, because it is good before thy Saints.

g He reioyceth to haue a place among the seruants of God, that hee may grow in the knowledge of godlinesse.

h Executed his vengeance.

‖ Or, waite vpon thy grace and promise.

PSAL. LIII.

1 He describeth the crooked nature, 4 The cruelties, 5 and punishment of the wicked, when they looke not for it, 6 And desireth the deliuerance of the godly, that they may reioyce together.

¶ To him that excelleth on [a] Mahalath. A Psalme of Dauid to giue instruction.

THe foole hath said in his heart, There is [b] no God, they haue corrupted and done abominable wickednesse: there is none that doeth good.

2 God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand and [c] seeke God.

3 * Euery one is gone backe: they are altogether corrupt: there is none that doeth good, no not one.

4 Doe not [d] workers of iniquity know that they eate vp my people as they eate bread? they call not vpon God.

5 There they were afraid for feare, where no [e] feare was: for God hath scattered the [f] bones of him that besieged thee: thou hast put them to confusion, because God hath cast them off.

6 Oh giue saluation vnto Israel out of Zion: when God turneth the captiuity of his people, then Iaakob shall reioyce, and Israel shall be glad.

a Which was an instrument or kinde of note.

b Whereas no regard is had of honestie or dishonestie, of vertue nor of vice, there Prophet pronounceth that the people haue no God.

c Whereby he condemneth all knowledge and vnderstanding that tendeth not to seeke God. Rom. 3.10.

d Dauid pronounceth Gods vengeance against cruell gouernours, who hauing charge to defend and preserue Gods people, doe most cruelly deuoure them.

e When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them.

f Bee the enemies power neuer so great, not the danger so fearefull, yet God deliuereth his in due time.

PSAL. LIIII.

1 Dauid brought into great danger by the reason of the Ziphims, 5 calleth vpon the Name of God to destroy his enemies, 6 Promising sacrifice and free offerings for so great deliuerance.

¶ To him that excelleth on Neginoth. A Psalme of Dauid to giue instruction. When the Ziphims came and said vnto Saul, * Is not Dauid hid among vs?

SAue mee, O God, [a] by thy Name, and by thy power iudge me.

2 O God, heare my prayer: hearken vnto the words of my mouth.

3 For [b] strangers are risen vp against mee, and [c] tyrants seeke my soule: they haue not set God before them. Selah.

4 Behold, God is mine helper: the Lord is with [d] them that vphold my soule.

5 Hee shall reward euill vnto mine enemies: O cut them off in thy [e] trueth.

6 Then I will sacrifice [f] freely vnto thee: I will praise thy Name, O Lord, because it is good.

1. Sam. 23. 19.

a He declareth that when all meanes doe faile, God wil deliuer, euen as it were by miracle, them that call vnto him with an vpright conscience.

b To wit, the Ziphims.

c Saul & his armie which were like cruel beasts, and could not be satisfied, but by his death.

d Be they neuer so few, as he was with Ionathan.

e According to thy faithfull promise for my defence.

f For hypocrites serue God for feare, or vpon conditions.

7 For he hath deliuered me out of all trouble, and mine eye hath [s] seene my desire vpon mine enemies.

PSAL. LV.

1 Dauid being in great heauinesse and distresse complaineth of the crueltie of Saul, 13 And of the falshood of his familiar acquaintance, 17 Vttering most ardent affections to moouе the Lord to pitie him, 22 After, being assured of deliuerance, hee seeketh forth the grace of God, as though he had already obtained his request.

¶ To him that excelleth on Neginoth. A Psalme of Dauid to giue instruction.

HEare [a] my prayer, O God, and hide not thy selfe from my supplication.

2 Hearken vnto me, and answere me: I mourne in my prayer, and make a noyse,

3 For the [b] voyce of the enemie, and for the vexation of the wicked, because [c] they haue brought iniquitie vpon mee, and furiously hate mee.

4 Mine heart trembleth within me, and the terrors of death are fallen vpon me.

5 Feare and trembling are come vpon me, and an horrible feare hath [d] couered me.

6 And I said, Oh that I had wings like a doue: then would [e] I flee away and rest.

7 Beholde, I would take my flight farre off, and lodge in the wildernesse. Selah.

8 Hee would make haste for my deliuerance [f] from the stormie winde and tempest.

9 Destroy, O Lord, and [g] diuide their tongues: for I haue seene crueltie and strife in the city.

10 Day and night they goe about it vpon the walles thereof: both [h] iniquity and mischeife are in the mids of it.

11 Wickednes is in the mids thereof: deceit and guile depart not from her streetes.

12 Surely mine [i] enemie did not defame mee: for I could haue borne it: neither did mine aduersary exalt himselfe against mee: for I would haue hid it from him.

13 But it was thou, O man, euen my [k] companion, my guide and my familiar.

14 Which delighted in consulting together, and went into the house of God as companions.

15 Let death seaze vpon them: let them [l] goe downe quicke into the graue: for wickednesse is in their dwellings, euen in the mids of them.

16 But I will cal vnto God, and the Lord will saue me.

17 Euening and morning, and at noone will I pray, [m] and make a noyse, and he will heare my voyce.

18 Hee hath deliuered my soule in peace from the battell, and was against mee: for [n] many were with me.

19 God shall heare and afflict them, euen he that reigneth of old, Selah. because they [o] haue no changes, therefore they feare not God.

20 He [p] laid his hand vpon such, as be at peace with him, and he brake his couenant.

21 The wordes of his mouth were softer then butter, yet warre was in his heart, his words were more gentle then oyle, yet they were swords.

22 Cast thy ‖ burden vpon the Lord, and he shall nourish thee: hee will not suffer the righteous to fall for [q] euer.

23 And thou, O God, shalt bring them downe into the pit of corruption: the bloudie and deceitfull men shall not liue [r] halfe their dayes: but I will trust in thee.

a The earnestnesse of his prayer declareth the vehemencie of his griefe, insomuch as he is compelled to burst out into cries.
b For the threatnings of Saul and his adherents.
c They haue defamed me as a wicked person, or they haue imagined my destruction.
d There was no part of him that was not astonied with extreme feare.
e Feare had driuen him to so great distresse, that he wished, to bee hid in some wildernes, and to be banished from that kingdome, which God had promised that hee should enioy.
f From the cruell rage and tyranny of Saul,
g As in the confusion of Babylon, when the wicked conspired against God.
h All lawes and good orders are broken, and onely vice and dissolution reigneth vnder Saul.
i If mine open enemie had sought minehurt I could the better ioyned to me in friendship and counsell in worldly matters, but also in religion.
l As Korah, Dathan, and Abiram.
m Which signifieth a feruent minde and sure trust to obtaine his petition, which thing made him earnest at al times in prayer.
n Euen the Angels of God fought on my side against mine enemies. 2. King. 6. 16.
o But their prosperous estate still continueth,
p I did not prouoke him, but was at peace with him, yet he made warre against me.
‖ Or, gift: to wit, which thou wouldest that God should giue thee.
q Though for their bettering and tryall hee suffer them to longer, yet their death.
r Though they sometime liue, life is curled of God, vnquiet, and worse then any slip for a time.

PSAL. LVI.

1 Dauid being brought to Achish the King of Gath, 1. Sam. 21. 12. complaineth of his enemies demandeth succour, 3 Putteth his trust in God and in his promises, 12 And promiseth to performe his vowes, which he had taken vpon him, whereof this was the effect, to praise God in his Church.

¶ To him that excelleth. A Psalme of Dauid on Michtom, concerning the [a] dumbe doue in a farre countrey, when the Philistims tooke him in Gath.

BE merciful vnto mee, O God, for [b] man would swallow me vp: he fighteth continually and vexeth me.

2 Mine enemies would dayly swallow me vp: for many fighe against mee, O thou most High.

3 When I was afraid, I trusted in thee.

4 I will reioyce in God, because of his [c] word, I trust in God, and will not feare what flesh can doe vnto me.

5 Mine owne [d] words grieue me dayly: all their thoughts are against me to doe mee hurt.

6 [e] They gather together, and keepe themselues close: they marke my steps, because they waite for my soule.

7 [f] They thinke they shall escape by iniquitie: O God, cast these people downe in thine anger.

8 Thou hast counted my wanderings: put my [g] teares into thy bottel: are they not in thy register?

9 When I cry, then mine enemies shall turne backe: this I know, for God is [h] vnto me.

10 I will reioyce in God, because of his word: in the Lord wil I reioyce, because of his word.

11 In God doe I trust: I will not be afraid what man can doe vnto me.

12 [h] Thy vowes are vpon me, O God: I will render praises vnto thee.

13 For thou hast deliuered my soule from death, and also my feete from falling, that I may [i] walke before God in the [k] light of the liuing.

a Being chased by the furie of his enemies into a strange country, he was as a dumbe doue, not seeking reuengeance.
b He sheweth that it is either now time, or never, that God helpe him: for all the world is against him, and ready to deuoure him.
c He stayeth his conscience vpon Gods promise, though hee see not present helpe.
d All my counsels haue euill successe, and turne to mine owne sorrow.
e As all the world against on man, and cannot be satisfied except they haue my life.
f They thinke not onely to escape punishment, but the more wicked they are, the more impudent they waxe.
g If God keepe the teares of his Saints in store, much more will he remember their blood to reuenge it: and though tyrants burne the bones, yet can they not blot the teares and blood out of Gods register.
h Hauing received that which I required, I am bound to pay my vowes of thanksgiuing, as I promised.
i As mindfull of his great mercies, and giuing him thankes for the same.
k That is, in this life, and light of the sunne.

PSAL.

PSAL. LVII.

1 Dauid being in the desert of Ziph, where the inhabitants did betray him, and at length in the same cave with Saul, 3 Calleth most earnestly vnto God, with full confidence that he wil performe his promise, and take his cause in hand: 5 Also that he will shew his glory in the heauens and the earth against his cruell enemies. 9 Therefore doeth he render laud and praise.

¶ To him that excelleth. [a] Destroy not. A Psalme of Dauid on Michtam, When he fled from Saul in the caue.

HAue mercy vpon me, O God, haue mercy vpon mee: for my soule trusteth in thee, and in the shadow of thy wings wil I trust, till these [b] afflictions ouerpasse.

2 I will call vnto the most high God, euen to the God, that [c] performeth his promise towards me.

3 He will send from [d] heauen, and saue mee from the reproofe of him that would swallow me. Selah. God will send his mercie and his trueth.

4 My soule is among lyons; I lie among the children of men that are set on fire: whose [e] teeth are speares and arrowes, and their tongue a sharpe sword.

5 [f] Exalt thy selfe, O God, aboue the heauen, and let thy glory be vpon all the earth.

6 They haue laid a net for my steps: my soule is pressed downe: they haue digged a pit before me, and are fallen into the midst of it. Selah.

7 Mine heart is [h] prepared, O God, mine heart is prepared: I wil sing and giue praise.

8 Awake my [i] tongue, awake viole and harpe: I will awake early.

9 I will praise thee, O Lord, among the people, and I will sing vnto thee among the nations.

10 For thy mercy is great vnto the heauens, and thy trueth vnto the [k] clouds.

11 Exalt thy selfe, O God, aboue the heauens, and let thy glory be vpon all the earth.

a This was either the beginning of a certaine song, or the words which Dauid vttered, when he stayed his affection. 1.Sam.24.4. [Or, dwell most safely.

b He compareth the afflictions, which God layeth vpō his children, to a storme that commeth and goeth.

c Who leaueth not his workes begun vnperfect.

d He would rather deliuer me by a miracle, then that I should be ouercome.

e He meaneth their calumnies and false reports.

f Suffer me not to be destroyed to the contempt of thy Name.

g For very feare, seeing the great dangers on all sides.

h That is, wholly bent to giue thee praise for my deliverance.

i He sheweth that both his heart shall praise God, and his tongue shall confesse him, and also that he wil vse other meanes to prouoke himselfe forward to the same. k Thy mercies doe not onely appertaine to the Iewes but also to the Gentiles.

PSAL. LVIII.

1 He describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly, sought his destruction, from whom he appealeth to Gods iudgment. 10. Shewing that the iust shal reioyce when they see the punishment of the wicked to the glory of God.

¶ To him that excelleth. Destroy not, A Psalme of Dauid on Michtam.

IS it true? O [a] congregation, speake yee iustly? O sonnes of men, iudge yee vprightly

2 Yea, rather ye imagine mischiefe in your hearts: [b] your hands execute cruelty vpon the earth.

3 The wicked [c] are strangers from the wombe: euen from the belly haue they erred and speake lies.

4 Their poyson is euen like the poyson of a serpent: like the deafe [d] adder that stoppeth his eare.

5 Which heareth not the voyce of the inchanter, though he be most expert in charming.

6 Breake their [e] teeth, O God, in their mouthes: breake the Iawes of the young Lions O Lord.

7 Let them [f] melt like the waters, let them passe away: when he shooteth his arrowes, let them be as broken.

8 Let him consume like a snaile that melteth and like the vntimely fruit of a woman that hath not seene the sunne

9 [g] As raw flesh before your pots feele the fire of thornes: so let him carry them away as with a whirlewinde in his wrath.

10 The righteous [h] shall reioyce when he seeth the vengeance: he shall wash his feete in the [i] blood of the wicked.

11 And men shall say, [k] Verely there is fruit for the righteous: doubtlesse there is a God that iudgeth in the earth.

a Ye counsellers of Saul, who vnder pretence of consulting for the common wealth, conspire my death being an innocent.

b Ye are not ashamed to execute that cruelty publikely, which ye haue imagined in your hearts. c That is, enemies to the people of God, euen from their birth.

d They passe in malice and subtiltie, the craftie serpent which could preserue himselfe by stopping his eare from the inchanter.

e Take away all occasions and meanes whereby they hurt.

f Considering Gods diuine power, he sheweth that God in a moment can destroy their force whereof they bragge.

g As flesh is taken raw out of the pot before the water seethe: so he desireth God to destroy their enterprises before they bring them to passe. h With a pure affection. i Their punishment and slaughter shall bee so great. k Seeing God gouerneth all by his prouidence, hee must needes put difference betweene the godly and the wicked.

PSAL. LIX.

1 Dauid being in great danger of Saul, who sent to slay him in his bed prayeth vnto God, 3 Declareth his innocencie, and their furie, 5 Desiring God to destroy all those that sinne of malicious wickednes. 11 Whom though he keepe aliue for a time to exercise his people, yet in the end he will consume them in his wrath, 13 That he may be known to be the God of Iaakob to the end of the world. 16 For this hee singeth prayses to God, assured of his mercies.

¶ To him that excelleth. Destroy not. A Psalme of Dauid on [a] Michtam. [k] When Saul sent and they did watch the house to kill him.

O My God, [b] deliuer mee from mine enemies: defend me from them that rise vp against me.

2 Deliuer mee from the wicked doers, and saue me from the bloody men.

3 For loe, they haue layd waite for my soule: the mighty men are gathered against me, not for mine [c] offence, nor for my sinne, O Lord.

4 They runne and prepare themselues without a fault on my part: arise therefore to assist me, and behold.

5 Euen thou, O Lord God of hostes, O God of Israel, awake to visite all the heathen, and bee [d] not merciful vnto all that transgresse maliciously. Selah.

6 They goe to and fro in the euening: they barke like [e] dogs, and go about the city.

a Reade Psal.16. 1.Sam.19.11.

b Though his enemies were euen at hand to destroy him, yet he assured himselfe that God had wayes enow in his hand to deliuer him.

c For I am innocent to themwards, and haue not offended them.

d Seeing it appertaineth to Gods iudgments to punish the wicked, he desireth God to execute his vengeance on the reprobate, who maliciously persecute his Church. e Hee compareth their crueltie to hungry dogs, shewing that they are neuer weary in doing euill.

7 Behold,

7 Behold, they [f] bragge in their talke, and swords are in their lips: for who say they, doeth heare?

8 But thou, O Lord, shalt haue them in derision, and thou shalt laugh at all the heathen.

9 [g] He is strong: but I will waite vpon thee: for God is my defence.

10 My merciful God will [h] preuent me: God will let me see my desire vpon mine enemies.

11 Slay them [i] not, lest my people forget it: but scatter them abroad by thy power, and put them downe, O Lord our shield,

12 For the sinne of their mouth, and the words of their lips: and let them be [k] taken in their pride, euen for their periurie and lies, that they speake.

13 [l] Consume them in thy wrath, consume them that they bee no more: and let them know that God ruleth in Iaakob, euen vnto the ends of the world. Selah.

14 And in the euening they shall [m] goe to and fro, and barke like dogs, and goe about the citie.

15 They shall runne here and there for meate: and surely they shall not be satisfied, though they tary all night.

16 But I will sing of thy [n] power, and will praysle thy mercie in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Vnto thee, O my [o] strength, will I sing: for God is my defence, and my merciful God.

f They boast openly of their wicked deuises, and euery word is as a sword: for they neither feare God, nor are ashamed of men.
g Though Saul haue neuer so great power, yet I know that thou doest bridle him: therefore will I patiently hope on thee.
h He will not faile to succour me, when neede requireth.
i Altogether, but by litle, and litle, that the people, seeing oftentimes thy iudgements, may be mindfull of thee.
k That in their miserie & shame they may be as glasses and examples of Gods vengeance.
l When the time shall come, and when they haue sufficiently serued for an example of thy vengeance vnto other.
m He mocketh at their vaine enterprises, being assured that they shall not bring their purpose to passe.
n Which didst vse the policie of a weake woman to confound the enemies strength, as 1.Sam.19.12.
o Confessing himselfe to bee voyde of all vertue and strength, he attributeth the whole to God.

PSAL. LX.

1 David being now king ouer Iudah, and hauing had many victories, sheweth by euident signes, that God elected him king, assuring the people that God will prosper them, if they approue the same. 11 After he prayeth vnto God to finish that, that hee hath begunne.

¶ To him that excelleth vpon [a] Shushan Eduth, or Michtam. A Psalme of Dauid to teach. * When he fought against Aram Naharaim, and against ‖ Aram [b] Zobah, when Ioab returned and slew twelue thousand Edomites in the salt valley.

O God, thou hast cast vs out, thou hast [c] scattered vs, thou hast beene angry, turne againe vnto vs.

2 Thou hast made the land to tremble, and hast made it to [d] gape: heale the breaches thereof, for it is shaken.

3 Thou hast [e] shewed thy people heauie things: thou hast made vs to drinke the wine of giddinesse.

a These were certaine songs, after the note whereof this Psalme was sung. 2.Sam 8.1. and 10.1. 1.chron.18.3.
‖ Or, Syria, called Mesopotamia.
b Called also Sophene, which standeth by Euphrates.
c For when Saul was not able to resist the enemie, the people fled hither and thither: for they could not be safe in their owne houses.
d As chest with an earthquake.
e Thou hast handled thy people sharpely in taking from them sense and iudgement, in that they ayded Saul the wicked king, and pursued him, to whom God had giuen the iust title of the realme.

4 But now thou hast giuen a [f] banner to them that feare thee, that it may be displayed because of thy trueth. Selah.

5 That thy beloued may bee deliuered, helpe with thy right hand, and heare me.

6 God hath spoken in his [g] holinesse: therefore I will reioyce: I shall diuide Shechem, and measure the valley of Succoth.

7 Gilead shalbe mine, [g] Manasseh shalbe mine: Ephraim also shalbe the [h] strength of mine head: [i] Iuda is my lawgiuer.

8 Moab shalbe my [k] washpot: ouer Edom will I cast out my shoe: [l] Palestina shew thy selfe ioyfull for me.

9 Who will leade me into the [m] strong citie? who will bring me vnto Edom?

10 Wilt not thou, O God, which haddest cast vs off, and didst not goe forth, O God, with our armies?

11 Giue vs helpe against trouble: for vaine is the helpe of man.

12 Through God we shall doe valiantly: for he shall tread downe our enemies.

f In making me King, thou hast performed thy promise, which seemed to haue lost the force.
g It is so certaine, as if it were spoken by an oracle, that I shall possesse these places which Saul had left to his children.
h For it was strong and well peopled.
i Dauid meaneth that in this tribe his kingdome shalbe established, Gen. 49.10.
k In most vile subiection.
l For thou wilt dissemble, and faine as though thou werest glad.
m Hee was assured that God would giue him the strong cities of his enemies, wherein they thought themselues sure.

PSAL. LXI.

1 Whether that he were in danger of the Ammonites, or being pursued of Absalom, here he crieth to bee heard and deliuered, 7 And confirmed in his kingdome. 8 He promiseth perpetuall prayses.

¶ To him that excelleth on Neginoth. A Psalme of Dauid.

HEare my cry, O God: giue care vnto my prayer.

2 From the [a] ends of the earth will I cry vnto thee: when mine heart is oppressed, bring mee vpon the rocks that is [b] higher then I.

3 For thou hast beene my hope, and a strong tower against the enemie.

4 I will dwell in thy Tabernacle for euer, and my trust shall be vnder the couering of thy wings. Selah.

5 For thou, O God, [c] hast heard my desires: thou hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt giue the king a [d] long life: his yeeres shall be as many ages.

7 Hee shall dwell before God for euer: prepare [e] mercy and faithfulnesse, that they may preserue him.

8 So will I alway sing praise vnto thy Name in performing dayly my vowes.

a From the place where I was banished, being driuen out of the citie and Temple by my sonne Absalom.
b Vnto the which without thy helpe I cannot attaine.
c There is nothing that doth more streng then our faith then the remembrance of Gods succour in times past.
d This chiefly is referred to Christ who liueth eternally, not onely in himselfe, but also in his members.
e For the stabilitie of my kingdome standeth in thy mercie and trueth.

PSAL. LXII.

This Psalme partly conteineth meditations, whereby Dauid encourageth himselfe to trust in God against the assaults of tentations. And because our mindes are easily drawen from God by the allurements of the world, he sharpely reproueth this vanity, to the intent he might cleaue fast to the Lord.

¶ To the excellent musician * Iedutham. A Psalme of Dauid.

YEt [a] my soule keepeth silence vnto God: of him commeth my saluation.

1.Chron.16.41.
a Though Saran tempted him to murmure against God, yet he brideled his affections, and resting vpon Gods promise, beareth his crosse patiently.

2 [b] Yet he is my strength and my saluation, and my defence: therefore I shall not much be moued.

3 How long wil ye imagine mischiefe against a [c] man? ye shalbe all slaine: ye shalbe as a bowed wall, or as a [d] wall shaken.

4 Yet they consult to cast him downe from his dignitie: their delight is in lies, they blesse with their mouthes, but curse with their hearts. Selah.

5 [e] Yet my soule keepe thou silence vnto God: for mine hope is in him.

6 Yet is he my strength and my saluation, and my defence; therefore I shall not bee moued.

7 In God is my saluation and my [f] glory, the rocke of my strength: in God is my trust.

8 Trust in him alway, ye people: [g] powre out your hearts before him, for God is our hope. Selah.

9 Yet the children of men are vanitie, the chiefe men are lyes: to lay them vpon a ballance they are altogether lighter then vanitie.

10 Trust not in oppression nor in robberie: [h] be not vaine: if riches increase set not your heart thereon.

11 God spake [i] once or twise, I haue heard it, that power, belongeth vnto God,

12 And to thee, O Lord, mercy: for thou [k] rewardest euery one according to his worke.

b It appeareth by the oft repetition of this word that the Prophet abode manifold tentations, but by resting on God, and by patience he ouercame them all.
c He meaneth himselfe, being the man whom God had appointed to the kingdome.
d Though yee seeme to bee in honour, yet God will suddenly destroy you.
e Dauid was greatly moued with these troubles: therefore hee stirreth vp himselfe to trust in God
f These vehement and often repetitions were necessarie to strengthen his faith against the horrible assaults of Satan. g Hee admonisheth vs of our wicked nature, which rather hide our sorrow and bite on the bridle, then vtter our griefe to God to obtaine remedie.
h Giue your selues wholy to God by putting away all things that are contrary to his Law. i Hee hath plainely borne witnesse of his power, so that none needeth to doubt thereof. k So that the wicked shall feele thy power, and the godly thy mercy.

PSAL. LXIII.

1 Dauid after hee had beene in great danger by Saul in the desert of Ziph, made this Psalme, 3 Wherein hee giueth thankes to God for his wonderfull deliuerance, in whose mercies he trusted, euen in the middes of his miseries, 9 prophecying the destruction of Gods enemies. 11 And contrariwise happinesse to all them that trust in the Lord.

¶ A Psalme of Dauid. When he was in the [a] wildernesse of Iudah.

O God, thou art my God, early wil I seeke thee: my soule [b] thirsteth for thee: my flesh longeth greatly after thee in a barren and drie land without water.

2 Thus [c] I behold thee as in the sanctuarie, when I behold thy power and thy glory.

3 For thy louing kindnesse is better then life: therefore my lips shall praise thee.

4 Thus will I magnifie thee all my life, and lift vp mine handes in thy Name.

5 My soule shalbe satisfied, as with [d] marrow and fatnesse, and my mouth shall praise thee with ioyfull lips,

6 When I remember thee on my bed, and when I thinke vpon thee in the night watches.

7 Because thou hast beene my helper, therefore vnder the shadow of thy wings will I reioyce.

a To wit, of Ziph 1. Sam. 23. 14.
b Though hee was both hungry and in great distresse, yet he made God his sufficiencie, and aboue all meate and drinke.
c In this misery I exercise my selfe in the contemplation of thy power and glory, as if I were in thy Sanctuarie.
d The remembrance of thy fauour is more sweete vnto me then all the pleasures and dainties of the world.

8 My soule [e] cleaueth vnto thee; for thy right hand vpholdeth me.

9 Therefore they that seeke my soule to destroy it, they shal goe into the lowest parts of the earth.

10 [f] They shall cast him downe with the edge of the sword, and they shall be a portion for foxes.

11 But the king shall reioyce in God, and all that [g] sweare by him, shall reioyce in him: for the mouth of them that speake lies, shalbe stopped.

e Hee assureth himselfe by the Spirit of God to haue the gift of constancie.
f He prophesieth of the destruction of Saul and them that take his part, whose bodies shall not be buried, but be deuoured with wilde beastes. g All that sweare by God aright, or professe him, shall reioyce in this worthy King.

PSAL. LXIIII.

1 Dauid prayeth against the furie and false reports of his enemies. 7 He declareth their punishment and destruction, 10 To the comfort of the iust, and the glory of God.

¶ To him that excelleth. A Psalme of Dauid.

HEare my [a] voyce, O God, in my prayer, preserue my life from feare of the enemie.

2 Hide mee from the [b] conspiracie of the wicked, and from the [c] rage of the workers of iniquitie.

3 Which haue whet their tongue like a sword, and shot for their arrowes [d] bitter words:

4 To shoote at the vpright in secret: they shoote at him suddenly, and [e] feare not.

5 They [f] incourage themselues in a wicked purpose: they commune together to lay snares priuily, and say, Who shall see them?

6 They haue sought out iniquities, and haue accomplished that which they sought out, euen euery one [g] his secret thoughts, and the depth of his heart.

7 But God wil shoote an arrow at them suddenly: their strokes shalbe at once.

8 They shall cause their owne tongue to fall vpon them: and whosoeuer shal see them, shall [h] flee away.

9 And all men shall see it, and declare the worke of God, and they shall vnderstand, what he hath wrought.

10 But the righteous [i] shall be glad in the Lord, and trust in him: and all that are vpright of heart, shall reioyce.

a In that he called to God with his voyce, it is a signe that his prayer was vehement, and that his life was in danger.
b That is, from their secret malice.
c To wit, their outward violence.
d False reports and slanders.
e To be without feare of God, and reuerence of man, is a signe of reprobation.
f The more that the wicked see Gods children in misery, the more bold and impudent are they in oppressing them.
g There is no way so secret and subtill to doe hurt, which they inuented not for his destruction. h To see Gods heauy iudgements against them, and how hee hath caught them in their owne snares i When they shall consider that he will be fauourable to them, as he was to his seruant David.

PSAL. LXV.

1 A prayse and thanksgiuing vnto God by the faithfull, who are signified by Zion, 4 For the chusing, preseruation and gouernance of them, 9 And for the plentifull blessings powred forth vpon all the earth, but specially toward his Church.

¶ To him that excelleth. A Psalme or song of Dauid

O God, [a] praise waiteth for thee in Zion, & vnto thee shall the vow be performed.

2 Because thou heaest the prayer, vnto thee shall [b] all flesh come.

a Thou giuest daily new occasion to thy Church to praise thee.
b Not onely the Iewes, but also the Gentiles in the kingdome of Christ.

3 Wicked deeds [c] haue prevailed against me: but thou wilt bee merciful vnto our transgressions.

4 Blessed is hee whom thou chusest, and causest to come to thee: hee shall dwell in thy courts, and wee shall bee satisfied with the pleasures of thine House, euen of thine holy Temple.

5 O God of our saluation, thou wilt [d] answere vs with fearefull signes in thy righteousnes, O thou the hope of all the ends of the earth, and of them that are farre off in the [e] sea.

6 He establisheth the mountaines by his power: and is girded about with strength.

7 He appeaseth the [f] noise of the seas, and the noise of the waues thereof, and the tumults of the people.

8 They also, that dwell in the vttermost parts of the earth, shalbe afraid of thy signes: thou shalt make ‡ the East and the West to reioyce.

9 Thou [g] visitest the earth, and watereſt it: thou makest it very rich: the [h] riuer of God is full of water: thou preparest them corne: for so thou appointest [i] it.

10 Thou [k] watereſt abundantly the furrows therof: thou causest the raine to descend into the valleys thereof: thou makest it soft with showres, and blessest the bud thereof.

11 Thou crownest the yeere with thy goodnesse, and thy steps drop fatnesse.

12 They droppe vpon the pastures of the wildernesse: and the hilles shall be compassed with gladnesse.

13 The pastures are clad with sheepe: the valleys also shalbe couered with corne: therefore they shout for ioy, [l] and sing.

c He imputeth it to his sinnes, and to the sinnes of the people, that God who was accustomed to assist them, withdraweth his succour from them.
d Thou wilt declare thy selfe to be the preseruer of thy Church, in destroying thine enemies, as thou didst in the red Sea.
e As of all barbarous nations and farre off.
f He sheweth that there is no part nor creature in the world, which is not gouerned by Gods power and prouidence.
‡ *Ebr. the going forth of the morning and of the euening.*
g To wit, with raine.
h That is, Siloah, or the raine.
i Thou hast appointed the earth to bring foorth food to mans vse. order of nature is seth all creatures to serue our necessitie.
k By this description hee sheweth that all the a testimonie of Gods loue toward vs, who cau-
l That is, the dumbe creatures shall not onely reioyce for a time for Gods benefits, but shall continually sing.

PSAL. LXVI.

1 He prouoketh all men to praise the Lord, and to consider his workes. 6 He setteth forth the power of God to affray the rebels, 10 and sheweth how God hath deliuered Israel from great bondage and afflictions. 13 He promiseth to giue sacrifices, 16. and prouoketh all men to heare what God hath done for him, and to praise his Name.

¶ To him that excelleth. A song or Psalme.

REioyce in God, [a] all ye inhabitants of the earth.

2 Sing forth the glory of his Name, make his praise glorious.

3 Say vnto God, how terrible art thou in thy workes: through the greatnesse of thy power shall thine enemies be [b] in subiection vnto thee.

4 All the world shall worship thee, & sing vnto thee, euen sing of thy Name. Selah.

5 [c] Come and behold the workes of God: he is terrible in his doing toward [d] the sons of men.

a He prophesieth that all nations shal come to the knowledge of God, who then was only known in Iudea.
b As the faithfull shall obey God willingly, so the infidels for feare shall dissemble themselues to be subiect.
c He toucheth the sloughfull dulnesse of man, who is cold in the consideration of Gods works.
d His prouidence is wonderfull in maintaining their estate.

6 Hee hath turned the sea into dry land: they passed thorow the riuer on foot: there did we reioyce in him.

7 He ruleth the world with his power: his eyes behold the nations: the rebellious shall not [e] exalt themselues. Selah.

8 Praise our God, yea people, and make the voyce of his praise to be heard.

9 Which [f] holdeth our soules in life, and suffereth not our feet to slip.

10 For thou, O God, hast proued vs, thou hast tryed vs as siluer is tryed.

11 Thou hast brought vs into the snare and laid a strait chaine vpon our loynes.

12 Thou hast caused men to ride ouer our heads: we went into fire and into water, but thou broughtest vs out into a wealthie place.

13 I wil go into thine [h] house with burnt offrings, and will pay thee my vowes,

14 Which my lips haue promised, and my mouth hath spoken in mine affliction.

15 I will offer vnto thee the burnt offerings of fat rammes with incense: I will prepare bullocks and goates. Selah.

16 [i] Come and hearken all yee that feare God, and I will tell you what he hath done to my soule.

17 I called vnto him with my mouth, and he was [l] exalted with my tongue.

18 [k] If I regard wickednes in mine heart, the Lord will not heare me.

19 But God hath heard me, and considered the voyce of my prayer.

20 Prayled bee God, which hath not put backe my prayer, nor his mercy from me.

e He prooueth that God wil extend his grace also to the Gentiles, because he punisheth among them such as will not obey his calling.
f He signifieth some speciall benefit, that God had shewed to his Church of the Iewes in deliuering them from some great danger, whereof, or of the like he promiseth that the Gentiles shal be partakers.
g The condition of the Church is here described, which is to be led by Gods prouidence into troubles, to be subiect vnder tyrants, and to enter into manifold dangers.
h The duety of the faithfull is here described, which are neuer vnmindfull to render God praise for his benefits.
i It is not enough to haue receiued Gods benefits, and to be mindfull thereof, but also we are bound to make others to profit thereby, and praise God.
k If I delight in wickednesse, God will not heare me: but if I confesse it, he will receiue me.

PSAL LXVII.

1 A prayer of the Church to obtaine the fauour of God, and to be lightened with his countenance, 2 to the end that his way and iudgements may be known throughout the earth. 7 And finally is declared the kingdome of God, which should bee vniuersally erected at the comming of Christ.

¶ To him that excelleth on Neginoth. A Psalme or song.

GOd bee merciful vnto vs, and blesse vs, and [a] cause his face to shine among vs, Selah.

2 That [b] they may know thy way vpon earth, and thy sauing health among all nations.

3 Let the people praise thee, O God: let all the people praise thee.

4 [c] Let the people be glad and reioyce: for thou shalt iudge the people righteously, and gouerne the nations vpon the earth. Selah.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall [d] the earth bring foorth her increase

a That is, moue our hearts with his holy Spirit, that wee may feele his fauour toward vs.
b That both Iewes and Gentiles may know Gods couenant made with them.
c By these oft repetitions, he sheweth that the people can neuer reioyce sufficiently, and giue thankes for the great benefits that they shall receiue vnder the kingdome of Christ.
d Hee sheweth that where God fauoureth, there shall be abundance of all other things.

increase, & God, euen our God shall blesse vs.
7 God shall blesse vs, and all the ends of the earth shall [e] feare him.

PSAL. LXVIII.

1 In this Psalme Dauid setteth forth as in a glasse the wonderfull mercies of God toward his people, 5 Who by all meanes and most strange sorts declared himselfe to them. 15 And therefore Gods Church by reason of his promises, graces and victories, doth excell without comparison all worldly things. 34 Hee exhorteth therefore all men to praise God for euer.

¶ To him that excelleth. A Psalme or song of Dauid.

GOD [a] will arise, and his enemies shalbe scattered: they also that hate him, shall flee before him.
2 As the smoke vanisheth, so shalt thou driue them away: and as wax melteth before the fire, so shall the wicked perish at the presence of God.
3 [b] But the righteous shalbe glad, and reioyce before God: yea, they shall leape for ioy.
4 Sing vnto God, and sing praises vnto his Name: exalt him, that rideth vpon the heauens, in his Name [c] Iah, and reioyce before him.
5 Hee is a father of the fatherlesse, and a Iudge of the widowes, euen God, in his holy habitation.
6 God [d] maketh the solitarie to dwell in families, and deliuereth them that were prisoners in stockes: but the rebellious shall dwell in a [e] dry land.
7 [f] O God, when thou wentest forth before thy people: when thou wentest thorow the wildernesse, (Selah)
8 The earth shooke, & the heauens dropped at the presence of this God: euen Sinai was mooued at the presence of God, euen the God of Israel.
9 Thou, O God, sentest a gracious raine vpon thine inheritance, and thou didst refresh it when it was weare.
10 Thy congregation dwelled therein: for thou, O God, hast of thy [g] goodnesse prepared it for the poore.
11 The Lord gaue matter to the [h] women to tell of the great armie.
12 Kings of the armies did flee: they did flee, and [i] she that remained in the house, diuided the spoyle.
13 Though ye haue lien among [k] pots, yet shall ye be as the wings of a doue that is couered with siluer, and whose feathers are like yellow gold.
14 When the Almighty scattered Kings [l] in it, it was white as the snow in Zalmon.
15 [m] The mountaine of God is like the mountaine of Bashan: it is an high mountaine, as mount Bashan.
16 [n] Why leape ye, ye high mountaines? as for this Mountaine, God delighteth to dwel in it: yea, the Lord wil dwell in it for euer.
17 The charets of GOD are twentie thousand thousand Angels, and the Lord is among them, as in the Sanctuary of Sinai.
18 Thou art gone vp on high: thou hast [o] led captiuity captiue, and receiued gifts for men: yea, euen the rebellious hast thou led, that the Lord God might dwell there.
19 Praised be the Lord, euen the God of our saluation, which ladeth vs daily with benefits. Selah.
20 This is our God, euen the God that saueth vs: and to the Lord God belong the [p] issues of death.
21 Surely God will wound the head of his enemies, and the hairy pate of him that walketh in his sinnes.
22 The Lord hath said, I will bring my people againe from [q] Bashan: I will bring them againe from the depths of the sea:
23 That thy foot may be dipped in blood, and the tongue of thy dogs in the blood of the enemies, euen in [r] it.
24 They haue seene, O God, thy [s] goings, the goings of my God, and my King, which art in the Sanctuary.
25 The [t] singers went before, the players of instruments after: in the middes were the maides playing with timbrels.
26 Praise yee God in the assemblies, and the Lord, ye that are of the fountaine [u] of Israel.
27 There was [x] little Beniamin with their [y] ruler, and the princes of Iudah with their assembly, the princes of Zebulun, & the princes of Naphtali.
28 Thy God hath appointed thy strēgth: stablish, O GOD, that, which thou hast wrought in vs,
29 [z] Out of thy Temple vpō Ierusalem: and kings shall bring presents vnto thee.
30 Destroy the company of the speare-men, and multitude of the mightie bulles with the calues of the people, that [a] tread vnder feet pieces of siluer: scatter the people that delight in warre.
31 Then shall the princes come out [b] of Egypt: Ethiopia shall haste to stretch her hands vnto God.
32 Sing vnto God, O ye kingdomes of the earth: sing praise vnto the Lord, (Selah)
33 To him that rideth vpon the most hie heauens, which were from the beginning, behold, he will send out by his [c] voice a mighty sound.
34 Ascribe the power to God: for his ma-

a The Prophet sheweth that albeit God suffreth the wicked tyrants to oppresse his Church for a time, yet at length he will be reuenged of them.
b He sheweth that when God declareth his power against the wicked, that it is for the commoditie and saluation of his Church, which praise him therefore.
c Iah and Iehouah are the names of God, which doe signifie his essence & maiesty incomprehensible, so that hereby is declared, that all idoles are but vanity, and that the God of Israel is the onely true God.
d He giueth children to them that be childlesse and increaseth their families.
e Which is barren of Gods blessings, which before they had abused.
f He teacheth that Gods fauor peculiarly belongeth to his Church, as appeareth by their wonderfull deliuerance out of Egypt.
g God blessed the land of Canaan because hee had chosen that place for his Church.
h The fashion then was, that women sung songs after the victory, as Miriam, Deborah, Iudith, & others.
i The pray was so great, that not onely the souldiers, but women also had part thereof.
k Though God suffer his Church for a time to lie in blacke darkedesse, yet he will restore it and make it most shining and white.
l In the land of Canaan where his Church was.
m Zion the Church of God doth excel all worldly things, not in pompe and outward shew, but by the inward grace of God, which there remaineth, because of his dwelling there.
n Why boast ye of your strength & beauty against this mountaine of God?
o As God ouercame the enemies of his Church, tooke them prisoners, and made them tributaries: so Christ, which is God manifested in flesh, subdued Satan and sinne vnder vs, and gaue vnto his Church most liberall gifts of his Spirit, Ephes. 4.8.
p In most extreame dangers God hath infinite wayes to deliuer his.
q As he deliuered his Church once from Og of Bashan, & other tyrants, & from the dangers of the red sea, so wil he still doe as oft as necessitie requireth.
r That is, in the blood of that great slaughter, where the dogs shall lap blood.
s That is, how thou, which art chiefe King goest out with thy people to warre, and giuest them the victory.
t He describeth the order of the people, when they went to the Temple to giue thankes for the victory.
u Which come of the Patriarke Iaakob.
x Beniamin is called little, because hee was the youngest sonne of Iaakob.
y Who was some chiefe ruler of the tribe.
z Declare out of thine holy palace thy power for the defence of thy Church Ierusalem.
a He desireth that the pride of the mighty may be destroyed, which accustomed to garnish their shoes with siluer: and therefore for their glittering pompe, thought themselues aboue all men.
b Hee prophesieth that the Gentiles shall come to the true knowledge and worship of God.
c By his terrible thunders hee will make himselfe to be knowen the God of all the world.

festie is vpon Israel, and his strength is in the clouds.

35 O God, thou art [d] terrible out of thine holy [e] places: the God of Israel is hee that giueth strength and power vnto the people: praised be God.

d In shewing fearefull iudgements against thine enemies, for the saluation of thy people.

e Hee alludeth to the Tabernacle which was diuided into three parts.

PSAL. LXIX.

1 The complaints, prayers, feruent zeale and great anguish of Dauid is set forth as a figure of Christ and all his members: 21 The malicious cruelty of the enemies, 22 and their punishment also, 26 where Iudas and such traitours are accursed. 30 Hee gathereth courage in his affliction, and offereth praises vnto God, 32 which are more acceptable then all sacrifices: whereof all the afflicted may take comfort. 35 Finally he doeth prouoke all creatures to praises, prophesying of the kingdome of Christ, and the preseruation of the Church, where all the faithfull, 37 and their seede shall dwell for euer.

¶ To him that excelleth vpon [a] Shoshannim. A Psalme of Dauid.

SAue mee, O God: for the [b] waters are entred euen to my soule.

2 I sticke fast in the deepe myre, where no [c] stay is: I am come into deepe waters, and the streames runne ouer me.

3 I am weary of crying: my throate is dry: mine [d] eyes faile, whiles I wait for my God.

3 They that hate me without a cause, are more then the haires of mine head, they that would destroy mee, and are mine enemies [e] falsely, are mighty, so that I restored that which I [f] tooke not.

5 O God, thou knowest my [g] foolishnes, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hostes, be ashamed for [h] mee: let not those that seeke thee, be confounded through me, O God of Israel.

7 For thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren, euen an aliant vnto my mothers sonnes.

9 [i] For the zeale of thine house hath eaten mee, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I [k] wept, and my soule fasted, but that was to my reproofe.

11 I put on a sacke also: and I became a prouerbe vnto them.

12 They that [l] sate in the gate, spake of me, and the drunkards sang of me.

13 But Lord, I make my prayer vnto thee in an [m] acceptable time, euen in the multitude of thy mercy: O God, heare me in the trueth of thy saluation.

14 Deliuer mee out of the myre, that I sinke not: let mee be deliuered from them that hate me, and out of the [n] deepe waters.

15 Let not the water flood drowne mee, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

16 Heare mee, O Lord, for thy louing kindnesse is good: turne vnto me according to the multitude of thy tender mercies.

17 And [o] hide not thy face from thy seruant, for I am in trouble: make haste, and heare me.

18 Draw neere vnto my soule, & redeeme it: deliuer me, because of mine enemies.

19 Thou hast knowen my reproofe, and my shame, and my dishonour: all mine [p] aduersaries are before thee.

20 Rebuke hath broken mine heart, and I am ful of heauines, and [q] I looked for some to haue pitie on me, but there was none: and for comforters, but I found none.

21 For they gaue me gall in my meat, and in my thirst they gaue me vineger to drinke.

22 Let their [r] table be a snare before them, and their prosperitie their ruine.

23 Let their eyes bee blinded, that they see not: and make their [s] loynes alway to tremble.

24 Powre out thine anger vpon them, and let thy wrathfull displeasure take them.

25 * Let their [t] habitation be voyd, and let none dwell in their tents.

26 For they persecute him, whom thou hast smitten: and they adde vnto the sorrow of them whom thou hast wounded.

27 Lay [u] iniquity vpon their iniquity, and let them not come into thy righteousnesse.

28 Let them be put out of the [x] booke of life, neither let them be written with the righteous.

29 When I am poore and in heauinesse, thine helpe, O God, shall exalt me.

30 I will praise the Name of God with a song, and magnifie him with thanksgiuing,

31 This also shall please the Lord better then a [y] yong bullocke, that hath hornes and hookes.

32 The humble shal see this, and they that seeke God shall be glad, and your heart shall liue.

33 For the Lord heareth the poore, and despiseth not his [z] prisoners.

34 Let heauen and earth praise him: the seas and all that moueth in them.

35 For God will saue Zion, and build the cities of Iudah, that men may dwell there, and haue it in possession.

36 The [a] seede also of his seruaunts shall inherit it: and they that loue his Name, shal dwell therein.

a Of Shoshannim, reade Psal. 45.

b Dauid signifieth by the waters in what great dangers he was, out of the which God did deliuer him.

c No firmitie or stablenesse to settle my feet.

d Though his senses failed him, yet his faith was constant and encouraged him still to pray.

e Condemning me guiltlesse.

f They iudged me poore innocent as a thiefe, and gaue my goods to others as though I had stollen them.

g Though I be guiltie to thee, ward, yet am I innocent toward them.

h Let not mine euill entreatie of the enemies be an occasion that the faithfull fall from thee.

i When I saw thine enemies pretend thy Name only in mouth and in their life deny the same, thine holy spirit thrust me forward to reproue them & defend thy glory.

k My zeale moued me to lament, and pray for my saluation.

l The more he sought to winne them to God, the more they were against him both poore and rich.

m Knowing that albeit I now suffer trouble, yet thou hast a time, wherein thou hast appointed my deliuerance.

n He sheweth a liuely faith, in that that he assureth himselfe that God is fauourable to him, when he seemeth to be angry: and at hand, when he seemeth to bee farre off.

o Not that hee feared that God would not heare him, but ẏ care made him to thinke that God deferred long.

p Thou seest that I am beset as a sheepe among many wolues.

q He sheweth that it is in vaine to put our trust in men in our great necessities, but that our comfort onely dependeth on God: for man rather increaseth our sorowes, then diminisheth thē, Iohn 19.29.

r He desireth God to execute his iudgements against the reprobate, which cannot by any meanes be turned, Rom 11.9.

s Take both iudgement and power frō them. Actes 1.20.

t Punish not onely them, but their posterity, which shall be like vnto them.

u By their continuance & increasing in their sins, let it be knowen that they be of the reprobate.

x They which seemed by their profession to haue beene written in thy booke, yet by their fruits proue the contrary, let them be knowen as reprobate.

y There is no sacrifice, which God more esteemeth then thankesgiuing for his benefits.

z For as he deliuered his seruant Dauid, so will he doe all that are in distresse and call vpon him.

a Vnder the temporall promise of the land of Canaan, hee comprehendeth the promise of life euerlasting to the faithfull and their posterity.

PSAL. LXX.

1 He prayeth to be right speedily deliuered. 2 He desireth the shame of his enemies, 4 and the ioyfull comfort of all those that seeke the Lord.

¶ To him that excelleth. A Psalme of Dauid, to put in [a] remembrance.

O * God, [b] haste thee to deliuer me: make haste to helpe me, O Lord.

2 Let them bee [c] confounded and put to shame, that seeke my soule: let them be turned backward and put to rebuke, that desire mine hurt.

3 Let them be turned backe for a reward of their [d] shame, which said, Aha, aha.

4 But let all those that seeke thee, be ioyfull and glad in thee, and let all that loue thy saluation, say alwayes, God be praised.

5 Now I am [e] poore and needy: O God, make haste to me: thou art mine helper, and my deliuerer: O Lord, make no tarying.

a Which might put him in remembrance of his deliuerance. Psal. 40. 13.
b He teacheth vs to be earnest in prayer, though God seeme to stay: for at his time he will heare vs.
c He was assured that the more they raged, the neerer they were to destruction, and he the neerer to his deliuerance. d Hereby we are taught not to mocke at others in their miserie, lest the same fall on our owne neckes. e Because he had felt Gods helpe before, he groundeth on experience, and boldly seeketh vnto him for succour.

PSAL. LXXI.

1 Hee prayeth in faith, established by the word of promise, 5 and confirmed by the worke of God from his youth. 10 Hee complaineth of the cruelty of his enemies, 17 and desireth God to continue his graces toward him, 22 promising to be mindful and thankfull for the same.

IN * [a] thee, O Lord, I trust: let me neuer be ashamed.

2 Rescue me and deliuer me in my [b] righteousnesse: encline thine eare vnto mee, and saue me.

3 Be thou my strong rocke, whereunto I may alway resort: thou [c] hast giuen commandement to saue me: for thou art my rock, and my fortresse.

4 Deliuer me, O my God, out of the hand [d] of the wicked: out of the hand of the euill and cruell man.

5 For thou art mine hope, O Lord God, euen my [e] trust from my youth.

6 Vpon thee haue I beene stayed from the wombe: thou art he that tooke mee out of my mothers bowels: my praise shall be alwayes of thee.

7 I am become as it were [f] a monster vnto many: but thou art my sure trust.

8 Let my mouth be filled with thy praise, and with thy glory euery day.

9 Cast me not off in the time of [g] age: forsake me not when my strength faileth.

10 For mine enemies speake of me, and they that lay waite for my soule, take their counsell together,

11 Saying, [h] God hath forsaken him: pursue and take him, for there is none to deliuer him.

12 Goe not farre from mee, O God: [i] my God, haste thee to helpe mee.

13 Let them be confounded and consumed that are against my soule: let them be couered with reproofe and confusion, that seeke mine hurt.

14 But I will wait continually, and will praise thee more and more.

15 My mouth shall dayly rehearse thy righteousnesse, and thy saluation: [k] for I know not the number.

16 I will goe [l] forward in the strength of the Lord God, and will make mention of thy righteousnesse, euen of thine onely.

17 O God, thou hast taught me from my youth, euen vntill now: therefore will I tell of thy wonderous works,

18 [m] Yea, euen vnto mine olde age and gray head, O God: forsake mee not, vntill I haue declared thine arme vnto this generation, and thy power to all them that shal come.

19 And thy [n] righteousnes, O God, I will exalt on hie: for thou hast done great things: [o] O God, who is like vnto thee?

20 Which hast shewed me great troubles and [p] aduersities: but thou wilt returne and reuiue mee, and wilt come againe, and take me vp from the depth of the earth.

21 Thou wilt increase mine honour, and returne and comfort me.

22 Therefore will I praise thee for thy [q] faithfulnesse, O God, vpon instrument and viole: vnto thee will I sing vpon the harpe, O Holy one of Israel.

23 My lips will reioyce when I sing vnto thee, and my [r] soule which thou hast deliuered.

24 My tongue also shall talke of thy righteousnes dayly: for they are confounded and brought vnto shame, that seeke mine hurt.

Psal. 31. 1.
a He prayeth to God with ful assurance of faith, that he will deliuer him from his aduersaries.
b By declaring thy selfe true of promise.
c Thou hast infinite meanes, and all creatures are at thy commandement: therfore shew some signe whereby I shall be deliuered.
d That is, from Absalom, Ahitophel and that conspiracie.
e He strengtheneth his faith by the experience of Gods benefits, who did not only preserue him in his mothers belly, but tooke him thence, and euer since hath preserued him.
f All the world wondereth at me because of my miseries, aswell they in authority, as the common people: yet being assured of thy fauour, I remained stedfast. g Thou that didst helpe me in my youth when I had more strength, help me now so much the more in mine old age and weaknesse. h Thus the wicked both blaspheme God, & triumph against his Saints, as though he had forsaken them, if hee suffer them to fall into their hands. i In calling him his God, he putteeth backe the false reports of the aduersaries, that said, God had forsaken him.
k Because thy benefits towards me are innumerable, I cannot but continually meditate and rehearse them.
l I wil remaine stedfast, being vpholden with the power of God.
m He desireth that as he hath begun, he would so continue his benefits, that his liberalitie may haue perfect praise.
n Thy iust performance of thy promise.
o His faith breaketh thorow all tentations, and by this exclamation he praiseth the power of God.
p As he confesseth that God is the onely author of his deliuerance: so he acknowledgeth that these euils were sent vnto him by Gods prouidence. q Hee confesseth that his long tariance was well recompensed, when God performed his promise. r For there is no true praising of God, except it come from the heart: and therefore hee promiseth to delight in nothing but wherein God may be glorified.

PSAL. LXXII.

1 He prayeth for the prosperous estate of the kingdom of Salomon, who was the figure of Christ. 4 Vnder whom shall bee righteousnesse, peace and fulnesse, 10 vnto whom all kings and nations shall do homage, 17 whose name and power shall endure for euer, and in whom all nations shalbe blessed.

¶ A Psalme [a] of Salomon.

GIue thy [b] iudgements vnto the King, O God, and thy righteousnes to the Kings [c] sonne.

2 Then shall hee iudge thy people in righteousnesse, and thy poore with equity.

3 The [d] mountaines and the hilles shall bring peace to the people by iustice.

4 He shall [e] iudge the poore of the people: he shall saue the children of the needie, & shall subdue the oppressour.

5 They shall [f] feare thee as long as the sunne and moone endureth, from generation to generation.

a Composed by Dauid as touching the reigne of his sonne Salomon.
b Endue the King with the spirit of wisdome and iustice, that he reigne not as doe the worldly tyrants.
c To wit, to his posterity.
d When iustice reigneth, euen the places most barren shall bee enriched with thy blessings. e Hee sheweth wherefore the sword is committed to Kings: to wit, to defend the innocent, and suppresse the wicked.
f The people shall embrace thy true religion, when thou giuest a King that ruleth according to thy word.

6 He shall come e down like the raine vpon the mowen grasse, and as the showers that water the earth.

7 In his dayes shall the righteous flourish, and abundance of peace shall bee so long as the moone endureth.

8 His dominion shal be also from h sea to sea, and from the riuer vnto the ends of the land.

9 They that dwel in the wildernes, shal kneele before him, and his enemies shall licke the dust.

10 The kings of i Tarshish and of the ylles shall bring presents: the Kings k of Sheba and Seba shall bring giftes.

11 Yea, all Kings shall worship him: all nations shall serue him.

12 For he shall deliuer the poore when he cryeth: the needy also and him that hath no helper.

13 He shall be merciful to the poore and needy, and shall preserue the soules of the poore.

14 He shall redeeme their soules from deceit and violence, and l deare shal their blood be in his sight.

15 Yea, he shall liue, and vnto him shall they giue of the m gold of Sheba: they shall also pray for him continually, and daily bless him.

16 An handfull of corne shall be sowen in the earth, euen in the top of the mountaines, and the n fruit thereof shal shake like the trees of Lebanon: and the children shall flourish out of the citie like the grasse of the earth.

17 His Name shall be for euer: his Name shall endure as long as the Sunne: all nations shall bless o him, and be blessed in him.

18 Blessed be the Lord God, euen the God of Israel, which onely doeth p wonderous things.

19 And blessed be his glorious Name for euer: and let all the earth be filled with his glory. So be it, euen so be it.

HERE END THE q prayers of Dauid the sonne of Ishai.

e As this is true in all godly kings, so is it chiefly verified in Christ, who with his heauenly dew maketh his Church euer to flourish.

h That is, from the red sea, to the sea called Syriacum, and from Euphrates forward: meaning, that Christs kingdom should be large and vniuersall.

i Of Cicilia and of all other countreys beyond the sea, which be meaneth by the ylles.

k That is, of Arabia that rich countrey, whereof Sheba was a part bordering vpon Ethiopia.

l Though tyrants passe not to shed blood, yet this godly king shall preserue his subiects from all kind of wrong.

m God wil both prosper his life, and also make the people most willing to obey him.

n Vnder such a King shall bee most great plentie both of fruit, and also of the increase of mankind.

o They shal pray to God for his continuance, and know that God doth prosper them for his sake.

p He confesseth that except God miraculously preserue his people, that neither the King nor the kingdome can continue.

q Concerning his sonne Salomon.

PSAL. LXXIII.

1 The Prophet teacheth by his example, that neither the wordly prosperitie of the vngodly, 14 Nor yet the affliction of the good, ought to discourage Gods children, but rather ought to moue vs to consider our Fathers prouidence, and to cause vs to reuerence gods iudgements, 19 Forasmuch as the wicked vanish away, 24 And the Godly enter into life euerlasting, 28 In hope whereof he resigneth himselfe into Gods hands.

¶ A Psalme committed to Asaph.

YEt a God is good to Israel: euen to the pure in heart.

2 As for me, my feete were almost gone: my steps had welneere slipt.

3 For I fretted at the foolish, when I saw the prosperite of the wicked.

4 For there are b no bands in their death, but they are lusty and strong.

5 They are not in trouble as other men, neither are they plagued with other men.

6 c Therefore pride is as a chaine vnto them, and crueltie couereth them as a garment.

7 Their eyes stand out for fatnes: ‡they haue more then heart can wish.

8 They are licentious, and speake wickedly of their oppression: they talke presumptuously.

9 They d set their mouth against heauen, and their tongue walketh thorow the earth.

10 Therefore his e people turne hither: for waters of a full cup are wrung out to them.

11 And they f say, How doeth God know it? or is there knowledge in the most High?

12 Loe, these are the wicked, yet prosper they alway, and increase in riches.

13 Certainly I haue cleansed mine heart in vaine, and washed mine hands in innocencie.

14 For daylye haue I beene punished, and chastened euery morning.

15 If I say, g I will iudge thus, beholde, the generation of thy children: I haue trespassed.

16 Then thought I to know this, but it was too paynefull for me.

17 Vntill I went into the h Sanctuarie of God: then vnderstood I their end.

18 Surely thou hast set them in slippery places, & castest them down into desolation.

19 How suddenly are they destroyed, perished, and i horribly consumed.

20 As a dreame when one awaketh! O Lord, when k thou raisest them vp, thou shalt make their image despised.

21 Certainly mine heart was vexed, and I was pricked in my reines:

22 So foolish was I and ignorant: I was a l beast before thee.

23 Yet I was alway m with thee: thou hast holden me by my right hand.

24 Thou wilt guide me by thy counsell, and afterward receiue me to glory.

25 Whom haue I in n heauen but thee? and I haue desired none in the earth with thee.

26 My flesh faileth, and mine heart also but God is the strength of mine heart, and my o portion for euer.

27 For lo, they that withdraw themselues from thee, shall perish: thou destroyest all them that p goe a whoring from thee.

a As it were betweene hope and despaire he bracketh foorth into this affection, being assured that God would continue his fauour toward such as were godly indeede, and not hypocrites.

b The wicked in this life liue at pleasure, and are not drawen to death like prisoners. that is, by sicknesse, which is deathes messenger.

c They glory in their pride, as some doe in their chaines: and in crueltie, as some doe in apparell.

‡ *Ebr. they passe the desires of the heart.*

d They blaspheme God and feare not his power, and raile vpon men because they esteeme themselues aboue all others.

e Not onely the reprobate, but also the people of God oftentimes fall backe, seeing the prosperous estate of the wicked, and are ouerwhelmed with sorrowes, thinking that God considereth not aright the state of the godly.

f Thus the flesh moueth euen the godly to dispute with God touching their poore estate, and the prosperitie of the wicked.

g If I giue place to this wicked thought, I offend against thy prouidence, seeing thou disposest all things most wisely, and preseruest thy children in their greatest dangers.

h Vntill I entred into thy schoole and learned by thy word and holy Spirit, that thou ordereest all things most wisely and iustly.

i By thy fearefull iudgement.

k When thou openest our eyes to consider thy heauenly felicitie, wee contemne all their vaine pompe.

l For the more that man goeth about by his owne reason to seeke out Gods iudgements, the more doeth he declare himselfe a beast.

m By faith I was assured that thy prouidence did watch alwaies ouer me, to preserue me.

n He sought neither helpe nor comfort of any, saue of God onely.

o He teacheth vs to denie our selues, to haue God our whole sufficiencie, and onely contentment.

p That is, forsake thee to seeke others.

28 As for me, it is good for me to [q] draw nere to God: therefore I have put my trust in the Lord God, that I may declare all thy works.

q Though all the world shrinke from God, yet hee promiseth to trust in him, and to magnifie his workes.

PSAL. LXXIIII.

1 The faithfull complaine of the destruction of the Church and true religion, 2 Vnder the name of Zion, and the Temple destroyed: 11 And trusting in the might and free mercies of God, 20 By his couenant, 21 They require helpe and succour for the glory of Gods holy Name, for the saluation of his poore afflicted seruants, 23 And the confusion of his proud enemies.

¶ A Psalme to giue instruction, committed to Asaph.

O God, [a] why hast thou put vs away for euer? why is thy wrath kindled against the sheepe of thy pasture?

2 Thinke vpon thy Congregation, which thou hast possessed of old, and on the [b] rod of thine inheritance which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy || strokes, that thou mayest for euer destroy euery enemie that doeth euil to the Sanctuary.

4 Thine aduersaries roare in the mids of thy Congregation, and [c] set vp their banners for signes.

5 He that [d] lifted the axes vpon the thicke trees, was renowned, as one that brought a thing to perfection:

6 But now they breake down the carued worke thereof with axes and hammers.

7 They haue cast thy Sanctuary into the fire, and rased it to the ground, and haue defiled the dwelling place of thy Name.

8 They said in their [e] hearts, Let vs destroy them altogether: they haue burnt all the Synagogues of God in the land.

9 We see not our signes: there is not one Prophet more, nor any with vs that knoweth [f] how long.

10 O God, how long shall the aduersary reproch thee? shall the enemie blaspheme thy Name for euer?

11 Why withdrawest thou thine hand euen thy right hand? draw it out of thy bosome, and [g] consume them.

12 Euen God is my King of old, working saluation [h] in the mids of the earth.

13 Thou didst diuide the sea by thy power: thou brakest the heads of the [i] dragons in the waters.

14 Thou brakest the head of [k] Liuiathan in pieces, and gauest him to be [l] meat for the people in wildernesse.

15 Thou brakest vp the fountaine, and riuer: thou dridst vp mighty riuers.

16 The [m] day is thine: and the night is thine: thou hast prepared the light & the sun.

17 Thou hast set all the borders of the earth: thou hast made summer and winter.

18 Remember this, that the enemie hath reproached the Lord, and the foolish people hath blasphemed thy Name.

19 Giue not the soule of thy [n] turtle doue vnto the beast, and forget not the Congregation of thy poore for euer.

20 Consider thy couenant: for [o] the darke places of the earth are ful of the habitations of the cruel.

21 O let not the oppressed returne ashamed, but let the poore and needy praise thy Name.

22 Arise, O God: maintaine thine owne cause: remember thy daily reproch by the foolish man.

23 Forget not the voyce of thine enemies: for the tumult of them that rise against thee, || ascendeth continually.

a The Church of God being oppressed by the tyranny either of the Babylonians, or of Antiochus, prayeth to God by whose hand this yoke was laid vpon them for their sinnes.

b Which inheritance thou hast measured out for thy selfe as with a line or rod.

|| *Or, feele.*

c They haue destroyed they true religiõ, & spread their banners in signe of defiance.

d He commendeth the Temple for the costly matter the excellent workemanship, and beauty thereof, which not withstanding the enemies did destroy.

e They encouraged one another to cruelty that not onely Gods people might be destroyed, but also his religion vtterly in all places suppressed.

f They lament that they haue no Prophet among them to shew them how long their misery should endure. g They ioyne their deliuerance with Gods glory and power, knowing that the punishment of the enemie should be their deliuerance. h Meaning, in the sight of all the world. i To wit, Pharaohs armie k Which was a great monster of the sea, or whale, meaning Pharaoh. l His destruction did reioyce them as meat refresheth the body. m Seeing that God by his prouidence, gouerneth and disposeth al things, he gatheretheth that he will take care chiefly for his children.

n He meaneth the Church of God, which is exposed as a pray to the wicked.

o That is, all places where thy word shineth not, there reigneth tyranny & ambition.

p He sheweth that God cannot suffer his Church to be oppressed; except he lose his owne right.

|| *Or, increaseth more and more.*

PSAL. LXXV.

1 The faithfull doe praise the Name of the Lord, 2 which shal come to iudge at the time appointed, 8 when the wicked shalbe put to confusion, and drinke of the cup of his wrath. 10 Their pride shalbe abated, and the righteous shall be exalted to honour.

¶ To him that excelleth. [a] Destroy not. A Psalme or song committed to Asaph.

WEe will praise thee, O God, wee will praise thee, for thy Name is nere: therefore [b] they will declare thy wonderous works.

2 [c] When I shall take a conuenient time, I will iudge righteously.

3 The earth & al the inhabitants therof are dissolued: but I wil establish the pillars [d] of it. Selah.

4 I said vnto the foolish, Be not so foolish, and to the wicked, Lift not vp the horne.

5 Lift not vp your [e] horne on high, neither speake with a stiffe necke.

6 For to come to preferment is neither from the East, nor from the West, nor from the South.

7 But God is the Iudge: he maketh low and he maketh high.

8 For in the Name of the Lord is a [f] cup, and the wine is red: it is full mixt, and hee powreth out of the same: surely al the wicked of the earth shall wring out and drinke the dregs thereof.

9 But I will declare for euer, and sing praises vnto the God of Iaakob.

10 All the hornes of the wicked also will I breake: but the hornes of the [g] righteous shall be exalted.

a Read Psalme 57.1.

b He declareth how the faithful shall euer haue iust occasion to praise God forasmuch as in their need they shall feele his power at hand to helpe them.

c When I see my time (saith God) to helpe your miseries, I will come and set all things in good order.

d Though all things be broght to ruine, yet I can restore and preserue them.

e The Prophet warneth the wicked that they would not set themselues against Gods people, seeing that God at his time destroyeth them that rule wickedly. f Gods wrath is compared to a cup of strong and delicate wine, wherewith the wicked are made so drunke, that by drinking till they come to the very dregs, they are vtterly destroyed g The godly shal better prosper by their innocent simplicitie, then the wicked shall by all their craft and subtiltie.

PSAL. LXXVI.

1 This Psalme setteth foorth the power of God, and care for the defence of his people in Ierusalem, in the destruction of the armie of Senacharib: 11 And exhorteth the faithfull to be thankfull for the same.

¶ To

¶ To him that excelleth on Neginoth. A Psalme or song committed to Asaph.

GOD is [a] knowen in Iudah: his Name is great in Israel.

2 For in [b] Shalem is his Tabernacle, and his dwelling in Zion.

3 There brake hee the arrowes of the bowe, the shield, and the sword, and the battell. Selah.

4 Thou art more bright & puissant then [c] the mountaines of pray.

5 The stout hearted are spoyled: they haue slept their sleepe, and all the men of strength haue not [d] found their hands.

6 At thy rebuke, O God of Iaakob, both the chariot and horse are cast asleepe.

7 Thou, euen thou art to be feared: and who shall stand in thy [e] sight, when thou art angry!

8 Thou didest cause thy iudgement to be heard from heauen: therfore the earth feared and was still,

9 When thou, O God, arose to iudgement, to [f] helpe all the meeke of the earth. Selah.

10 Surely the [g] rage of man shall turne to thy praise: the remnant of the rage shalt thou restraine.

11 Vow and performe vnto the Lord your God, all yee that be [h] round about him: let them bring presents vnto him that ought to be feared.

12 He shall [i] cut off the spirit of princes: he is terrible to the kings of the earth.

a He declareth that Gods power is euidently seene in preseruing his people, and destroying his enemies.
b Which afterward was called Ierusalem.
c He compareth the kingdomes full of extortion, and rapine to the mountaines that are full of rauening beasts.
d God hath taken their spirits and strength frō them, as though their hands were cut off.
e God with a looke is able to destroy all the power and actiuitie of the enemies, were they neuer so many or mighty.
f To reuenge the wrongs done to thy Church.
g For the end shall shew that the enemie was able to bring nothing to passe: also thou shalt bridle their rage, that they shall not compasse their purpose.
h To wit, the Leuites that dwell about the Tabernacle, or the people, among whom hee doeth dwell.
i The Ebrew word signifieth to vintage, or gather grapes: meaning, that he shall make the counsels and enterprises of wicked tyrants, foolish and vaine.

PSAL. LXXVII.

1 The Prophet in the name of the Church rehearseth the greatnes of his affliction & his grieuous tentations, 6 whereby he was driuen to this end, to consider his former conuersation, 11 and the continuall course of Gods works in the preseruation of his seruants, and so he confirmeth his faith against these tentations.

¶ For the excellent musician * Iedithun. A Psalme committed to Asaph.

MY [a] voyce came to God, when I cryed: my voyce came to God, and hee heard mee.

2 In the day of my trouble I sought the Lord: ‖ my sore ranne and ceased not in the night: my soule refused comfort.

3 I did thinke vpon God, and was [b] troubled: I prayed, and my spirit was full of anguish. Selah.

4 Thou keepest mine eyes [c] waking: I was astonied, and could not speake.

5 Then I considered the dayes of old, and the yeeres of ancient time.

6 I called to remembrance my [d] song in the night: I communed with mine owne heart, and my spirit searched [e] diligently.

7 Will the Lord absent himselfe for euer? and will he shew no more fauour?

8 Is his [f] mercy cleane gone for euer? doeth his promise faile for euermore?

9 Hath God forgotten to be merciful? hath hee shut vp his tender mercies in displeasure? Selah.

10 And I said, This is my [g] death: yet I remembred the yeres of the right hand of the most High.

11 I remembred the works of the Lord: certainely I remembred thy wonders of old.

12 I did also meditate all thy workes: and did diuise of thine acts, saying,

13 Thy way, O God, is [h] in the Sanctuary: who is so great a [i] God as our God!

14 Thou art the God that doest wonders: thou hast declared thy power among the people.

15 Thou hast redeemed thy people with thine arme, euen the sonnes of Iaakob and Ioseph. Selah.

16 The [k] waters saw thee, O God: the waters saw thee, and were afrayd: yea, the depths trembled.

17 The cloudes powred out water: the heauens gaue a [l] sound: yea, thine arrowes went abroad.

18 The voyce of thy thunder was round about: the lightenings lightened the world: the earth trembled and shoke.

19 Thy way is in the sea, and thy pathes in the great waters, and thy footsteps are not [m] knowen.

20 Thou didest leade thy people like sheepe by the hand of Moses and Aaron.

Psal 39. and 62. 1. chron. 16. 41.
a The Prophet teacheth vs by his example to flee vnto God for helpe in our necessities.
‖ Or, mine hand was stretched out.
b Hee sheweth that we must patiently abide, although God deliuer vs not out of our troubles at the first cry.
c Meaning, that his sorowes were as watchmen that kept his eyes from sleeping.
d Of thanksgiuing which I was accustomed to sing in my prosperity.
e Both the causes why I was chastened, and when my sorowes should haue an end.
f As if he should say, It is impossible: whereby he exhorteth himselfe to patience.
g Though I first doubted of my life, yet considering that God had his yeeres, that is, change of times, and was accustomed also to lift vp them, whom he hath beaten, I tooke heart againe.
h That is, in heauen, whereunto we must ascend by faith, if we will know the wayes of God.
i He condemneth all that worship any thing, saue the onely true God, whose glory appeareth through the world.
k He declareth wherein the power of God was declared, when hee deliuered the Israelites thorow the red sea.
l That is, thundred and lightened.
m For when thou hadst brought ouer thy people, the water returned to their course, and the enemies that thought to haue followed them, could not passe thorow, Exodus 14. 28, 29.

PSAL. LXXVIII.

1 He sheweth how God of his mercy chose his Church of the posteritie of Abraham, 8 reproching the stubburne rebellio of their fathers, that the children might not onely vnderstand, 11 that God of his free mercy made his couenant with their ancestors, 17 but also seeing them so malicious and peruerse, might be ashamed, and so turne wholly to God. In this Psalme the holy Ghost hath comprehended as it were the summe of all Gods benefits, to the intent the ignorant & grosse people might see in few words the effect of the whole histories of the Bible.

¶ A Psalme to giue [a] instruction, committed to Asaph.

HEare my [b] doctrine, O my people: incline your eares vnto the wordes of my mouth.

2 I will open my mouth in a parable: I will declare high sentences of old.

3 Which wee haue heard and knowen, and our [c] fathers haue told vs.

4 We will not hide them from their children, but to the generation to come wee will shew the praises of the Lord, his power also, and his wonderful works that he hath done:

a Reade Psal. 32.
b The Prophet vnder the name of a teacher calleth the people his and the doctrine his, as Paul calleth the Gospel his, whereof hee was but the preacher, as Rom. 2. 16. and 16. 25.
c Which were the people of God.

5 How he established a[d] testimony in Iaakob, and ordeined a law in Israel, which hee commaunded our fathers, that they should teach their children:

6 That the [e] posterity might knowe it, & the children which should be borne, should stand vp, and declare it to their children:

7 That they might [f] set their hope on God, and not forget the works of God, but keepe his commandements:

8 And not to be as their [g] fathers, a disobedient and rebellious generation: a generation that set not their heart aright, and whose spirit was not faithfull vnto God.

9 The children of [h] Ephraim being armed, and shooting with the bowe, turned backe in the day of battell.

10 They kept not the couenant of God, but refused to walke in his Law,

11 And forgat his acts, and his wonderfull works that he had shewed them.

12 He did marueilous things in the sight of their [i] fathers in the land of Egypt: euen in the field of Zoan.

13 * He diuided the sea, and led them thorow: he made also the waters to stand as an heape.

14 * In the day time also hee led them with a cloud, and all the night with a light of fire.

15 * He claue the rocks in the wilderness, and gaue them drink as of the great depths.

16 * He brought flowds also out of the stony rocke, so that he made the waters to descend like the riuers:

17 Yet they [k] sinned still against him, and prouoked the Highest in the wilderness,

18 And tempted God in their hearts, in [l] requiring meat for their lust.

19 * They spake against God also, saying, Can God [m] prepare a table in the wilderness?

20 * Behold, he smote the rocke, that the water gushed out, and the streames ouerflowed: can he giue bread also? or prepare flesh for his people?

21 Therefore the Lord heard and was angry, and the * fire was kindled in Iaakob, and also wrath came vpon Israel,

22 Because they beleeued not in God, and [n] trusted not in his helpe.

23 Yet he had commanded the [o] cloudes aboue, and had opened the doores of heauen,

24 And had rained downe MAN vpon them for to eate, and had giuen them of the wheate of heauen.

25 * Man did eate the bread of Angels: he sent them meat enough.

26 He caused the [p] East wind to passe in the heauen, & through his power he brought in the South wind.

27 He rained flesh also vpon them as dust, and feathered foule as the sand of the sea.

28 And he made it fall in the middes of their campe, euen round about their habitations.

29 So they did eat, and were well filled: for he gaue them their desire.

30 They were not turned from their [q] lust, but the meat was yet in their mouthes,

31 When the wrath of God came euen vpon them, and slew [r] the strongest of them, and smote downe the chosen men in Israel.

32 For all this they [s] sinned still, and beleeued not his wondrous works.

33 Therefore their dayes did he consume in vanity, and their yeeres hastily.

34 And when hee [t] slewe them, they sought him, and they returned, and sought God early.

35 And they remembred that God was their strength, and the most high God their Redeemer.

36 But they flattered him with their mouth, and dissembled with him with their tongue.

37 For their [u] heart was not vpright with him: neither were they faithfull in his couenant.

38 Yet he being merciful[l] [x] forgaue their iniquity, & destroyed them not, but oft times called backe his anger, and did not stirre vp all his wrath.

39 For hee remembred that they were flesh: yea, a wind that passeth, and commeth not againe.

40 How oft did they prouoke him in the wildernes? and grieue him in the desert?

41 Yea, they [y] returned & tempted God, and [z] limited the Holy one of Israel.

42 They [a] remembred not his hand, nor the day when he deliuered them from the enemie,

43 Nor him that set his signes in Egypt, and his wonders in the field of Zoan,

44 And turned their riuers into blood, and their flowds that they could not drinke.

45 Hee sent [b] a swarme of flies among them, which deuoured them, & frogs which destroyed them.

46 He [c] gaue also their fruits vnto the caterpiller, and their labour vnto the grashopper.

47 Hee destroyed their vines with hailes, and their wilde figtrees with the hailestone.

48 He gaue their cattell also to the haile, and their flocks to the thunderbolts.

49 He cast vpon them the fiercenes of his anger, indignation and wrath, and vexation by the sending out of [d] euill angels.

50 He made a way to his anger: he spared

d By the testimony and Law, he meaneth the Law written, which they were commanded to teach their children, Deut. 6, 7.

e He sheweth wherein the vse of this doctrine standeth, in faith, in the meditation of Gods benefits, and in obedience.

f Though these fathers were the seed of Abraham, and the chosen people, yet he sheweth by their rebellion, prouocation, falshood and hypocrisie, that the children ought not to follow their examples.

g By Ephraim he meaneth also the rest of the tribes, because they were most in number whose punishment declareth that they were vnfaithfull to God, and by their multitude and authority had corrupt all others.

i He proueth that not onely the posterity, but also their forefathers were wicked and rebellious to God.

Exod 14.21. *Exod.* 14.24. *Exod.* 17.6. *numb.* 20.11. *psal.* 105.41. 1. *Cor.* 10.4 *wis* 11.4.

k Their wicked malice could be ouercome by no benefits, which were great and many. l Then to require more then is necessary, and to separate Gods power from his will, is to tempt God *Num.* 11.1. m Thus when we giue place vnto sinne, we are mooued to doubt of Gods power, except he will alwayes be ready to serue our lust. *Exod.* 17. 6. *num.* 20.11. *psal.* 105.41. 1. *cor.* 10.4. *Num.* 11.1. n That is, in his fatherly prouidence, whereby hee careth for his, and prouideth sufficiently. o So that they had that, which was necessary and sufficient: but their lust made them to couet that which they knew God had denied them. *Iohn* 6.31. 1. *cor.* 10.3.

p God vsed the meanes of the winde to teach them, that all elements were at his commandement, and that no distance of place could let his working.

q Such is the nature of concupiscence, that the more it hath, the more it lusteth.

r Though other were not spared, yet chiefly they suffered, which trusted in their strength against God.

s Thus sinne by continuance maketh men insensible, so that by no plagues they can be amended.

t Such was their hypocrisie, that they sought vnto God for feare of punishment, though in their heart they loued him not.

u Whatsoeuer commeth not from the pure fountaine of the heart, is hypocrisie.

x Because hee would euer haue some remnant of a Church to praise his Name in earth, he suffered not their sinnes to ouercome his mercy.

y That is, they tempted him oft times.

z As they all doe that measure the power of God by their capacitie.

a The forgetfulnesse of Gods benefits, is the root of rebellion and all vice.

b This word signifieth a confused mixture of flies and venemous wormes. Some take it for all sorts of serpents: some for all wilde beasts. c He repeateth not here all the miracles that God did in Egypt, but certaine, which might be sufficient to conuince the people of malice and ingratitude. d So called either of the effect, that is, of punishing the wicked, or els because they were wicked spirits, whom God permitted to vexe men.

not their soule from death, but gaue their life to the pestilence,

51 And smote al the first borne in Egypt, euen the [e] beginning of their strength in the tabernacles of [f] Ham.

52 But he made his people to go out like sheepe, and led them in the wildernesse like a flocke,

53 Yea, he caried them out safely, and they [g] feared not, and the Sea couered their enemies.

54 And hee brought them vnto the borders of his [h] Sanctuary: euen to this Mountaine, which his right hand purchased.

55 * Hee cast out the heathen also before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and prouoked the most high God, & kept not his testimonies,

57 But turned backe and dealt [i] falsely like their fathers: they turned like a deceitfull bowe.

58 And they [k] prouoked him to anger with their high places, and moued him to wrath with their grauen images.

59 God heard this, and was wroth, and greatly abhorred Israel,

60 So that he [l] forsoke the habitation of Shilo, euen the Tabernacle where he dwelt among men,

61 And deliuered his [m] power into captiuity, and his beauty into the enemies hand.

62 And he gaue vp his people to the sword, and was angry with his inheritance.

63 The fire [n] deuoured their chosen men, and their maides were not [o] prayed.

64 Their Priests fell by the sword, and their [p] widowes lamented not.

65 But the Lord awaked as one out of sleepe, and as a strong man that after his [q] wine cryeth out,

66 And smote his enemies in the hinder parts, and put them to a perpetuall shame.

67 Yet he refused the tabernacle of [r] Ioseph, and chose not the tribe of Ephraim.

68 But chose the tribe of Iudah, and mount Sion which he loued.

69 And hee [s] built his Sanctuarie as an hie palace like the earth, which he established for euer.

70 He chose Dauid also his seruant, and toke him from the sheepefolds.

71 Euen from behinde the Ewes with yong brought he him to feede his people in Iaakob, and his inheritance in Israel.

72 So [t] hee fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

e The first borne are so called, as Gen. 49.3.

f That is, Egypt: for it was called Mizraim or Egypt of Mizraim, that was the sonne of Ham.

g That is, they had none occasion to feare, forasmuch as God destroyed their enemies, and deliuered them safely.

h Meaning, Canaan, which God had consecrate to himselfe, and appointed to his people. *Iosh.* 11.6. *and.* 13 6.

i Nothing more displeaseth God in the children, then when they continue in that wickednesse, which their fathers had begun.

k By seruing God otherwise then he had appointed.

l For their ingratitude he suffered the Philistims to take the Arke, which was the signe of his presence, from among them.

m The Arke is called his power and beauty, because thereby he defended his people, & beautifully appeared vnto them.

n They were suddenly destroyed, 1.Sam.4.10.

o They had no mariage songs: that is, they were not maried. p Either they were slaine before, or taken prisoners of their enemies, and so were forbidden. q Because they were drunken in their sinnes, they iudged Gods patience to be slumbring, as though he were drunken: therefore he answering their beastly iudgement, saith, he will awake and take sudden vengeance. r Shewing that he spared not altogether the Israelites, hough he punished their enemies. s By building the Temple and establishing the kingdome he declareth that the signes of his fauour were among them. t Hee sheweth wherein a Kings charge standeth: to wit, to prouide faithfully for his people, to guide them by counsel, and defend them by power.

PSAL. LXXIX.

1 The Israelites complaine to God for the great calamitie and oppression that they suffered by Gods enemies, 8 and confessing their sinnes, flee to Gods mercies with full hope of deliuerance, 10 because their calamities were ioyned with the contempt of his Name, 13 for the which they promise to be thankfull.

¶ A Psalme committed to Asaph.

O God, [a] the heathen are come into thine inheritance: thine holy Temple haue they defiled, and made Ierusalem heapes of stones.

2 The [b] dead bodies of thy seruants haue they giuen to bee meate vnto foules of the heauen: and the flesh of thy Saints vnto the beasts of the earth.

3 Their blood haue they shed like waters round about Ierusalem, and there was none to [c] bury them.

4 We are a reproch to our [d] neighbours, euen a scorne & derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry, forever? shall thy ielousie [e] burne like fire?

6 * Powre out thy wrath vpon the heathen that haue not knowen thee, and vpon the kingdoms that haue not called vpon thy Name.

7 For they haue deuoured Iaakob, and made his dwelling place desolate.

8 Remember not against vs the [f] former iniquities, but [g] make haste, and let thy tender mercies preuent vs: for we are in great misery.

9 Help vs, O God of our [h] saluation, for the glory of thy Name, and deliuer vs, and be merciful vnto our sinnes for thy Names sake.

10 Wherefore should the heathen say, Where is their God? let them bee knowen among the heathen in our sight by the vengeance of the blood of thy seruants that is shed

11 Let the sighing of the [i] prisoners come before thee: according to thy mighty arme preserue [k] the children of death.

12 And render to our neighbours seuen fold into their bosome their reproch, wherewith they haue reproched thee O Lord.

13 So we thy people, and sheepe of thy pasture shall praise thee for euer: and from generation to generation [l] we shall set forth thy praise.

a The people cry vnto God against the barbarous tyranny of the Babylonians, who spoyled Gods inheritãce, polluted his Temple, destroyed his religion, and murthered his people.

b The Prophet sheweth to what extremities God suffereth some time his Churuh to fal, to exercise their faith before he set to his hand to deliuer them.

c Their friends and kinsfolkes durst not bury them for feare of the enemies.

d Whereof some came of Abraham, but were degenerate: and others were open enemies to thy religion, but they both laughed at our miseries.

e Wilt thou vtterly consume vs for our sins, before thou takest vs to mercy? *Ier.* 10.25.

f Which we and our fathers haue committed.

g And stay not till we haue recompensed for our sinnes. h Seeing we haue none other Saulour, neither can we help our selues, and also by our saluation thy Name shalbe praised, therfore O Lord helpe vs. i Who though in respect of God they were iustly punished for their sins, yet in consideration of their cause, were vniustly murdered. k Which were captiues among their enemies, and could look for nothing but death. l We ought to desire no benefit of God, but on this condition to praise his Name, Isa. 43.21.

PSAL. LXXX.

1 A lamentable prayer to God to helpe the miseries of his Church, 8 desiring him to consider their first estate, when his fauour shined towards them, to the intent that hee might finish that worke which hee had begun.

¶ To him that excelleth on Shoshannim Eduth. A Psalme committed to Asaph.

HEare, [a] O thou Shepheard of Israel, thou that leadest Ioseph like sheepe: shewe thy brightnesse, thou that sittest betweene the [b] Cherubims.

2 Before Ephraim and Beniamin and Manasseth stirre vp thy strength, and come to helpe vs.

3 [c] Turne vs againe O God, and cause thy face to shine, that we may be saued.

4 O Lord God of hostes, how long wilt thou be [d] angry against the prayer of thy people.

5 Thou hast fed them with the bread of teares and giuen them teares to drinke with great measure.

6 Thou hast made vs a [e] strife vnto our neighbours, and our enemies laugh at vs among themselues.

7 [f] Turne vs againe, O God of hostes: cause thy face to shine, and we shalbe saued.

8 Thou hast brought a [g] vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it, and diddest cause it to take roote, and it filled the land.

10 The mountaines were couered with the shadow of it: and the boughes thereof were like the ‡ goodly cedars.

11 She stretched out her branches vnto the Sea, and her boughes vnto the [h] Riuer.

12 Why hast thou then broken down her hedges, so that all they, which passe by the way, haue plucked her?

13 The wilde [i] boze out of the wood hath destroyed it, and the wilde beasts of the field haue eaten it vp.

14 Returne wee beseech thee, O God of hosts: lowe downe [k] from heauen and behold and visite this vine,

15 And the vineyard, that thy right hand hath planted, and the yong vine, which thou madest [l] strong for thy selfe.

16 It is burnt with fire, and cut downe: and they perish at the [m] rebuke of thy countenance.

17 Let thine hand be vpon the [n] man of thy right hand, and vpon the sonne of man, who ō thou madest strong for thine owne selfe.

18 So wil not we go back from thee, [o] reuiue thou vs, & we shall cal vpon thy Name.

19 Turne vs again, O Lord God of hosts: cause thy face to shine, and we shalbe saued.

a This Psalme was made as a prayer for to desire God to be merciful to the ten tribes.
b Moue their hearts that they may returne to worship God aright: that is, in the place where thou hast appointed.
c Ioyne thy whole people & all thy tribes together againe.
d The faithfull feare Gods anger when they perceiue that their prayers are not forthwith heard.
e Our neighbors haue continuall strife and warre against vs.
f Because that repentance only commeth of God, they most instantly and oftentimes cal to God for it, as a meane whereby they shall be saued.
g Seeing that of thy mercy thou hast made vs a most deare possession to thee, & we through our sinnes are made open for wilde beasts to deuour vs, declare againe thy loue, & finish the worke that thou hast begun
‡ *Ebr. Cedars of God.*
h To wit, Euphrates.
i That is, aswell they that hate our religion, as they that hate our persons.
k They gaue not place to temptation, knowing that albeit there were no helpe in earth yet God was able to succour them from heauen.
l So that no power can preuaile against it, & which as a yong bud thou raisest vp again as out of the burnt ashes.
m Onely when thou art angry, and not with the sword of the enemy.
n That is, vpon this vine, or people, whom thou hast planted with thy right hand, that they should be as one man or one body.
o For none can call vpon God, but such as are raised vp, as it were, from death to life, and regenerate by the holy Spirit.

PSAL. LXXXI.

1 An exhortation to praise God both in heart and voice for his benefits, 8 and to worship him onely. 11 God condemneth their ingratitude, 12 and sheweth what great benefits they haue lost through their owne malice.

¶ To him that excelleth vpon [a] Gittith. A Psalme committed to Asaph.

SIng [b] ioyfully vnto God our strength: sing loud vnto the God of Iaakob.

2 Take the song, and bring forth the timbrel, the pleasant harpe with the viole.

3 Blow the trumpet in the [c] new moone, euen in the time appointed, at our feast day.

4 For this is a statute for Israel, and a Law of the God of Iaakob.

5 He set this in [d] Ioseph for a testimonie, when he came out of the land of Egypt, where I heard a language, that [e] I vnderstood not.

6 I haue withdrawen his shoulder from the burden, & his hands haue left the ‖ pots.

7 Thou calledst in affliction, and I deliuered thee, and [g] answered thee in the secret of the thunder: I prooued thee at the waters of ‖ Meribah. Selah.

8 [h] Heare, O my people, and I will protest vnto thee: O Israel, If thou wilt hearken vnto me,

9 And wilt haue no strange god in thee, neither worship any strange god.

10 (For I am the Lord thy God, which brought thee out of the land of Egypt) [i] open thy mouth wide, and I will fill it.

11 But my people would not heare my voyce, and Israel would none of me.

12 So I gaue them vp vnto the hardnes of their heart, and they haue walked in their owne counsels.

13 [k] Oh that my people had hearkened vnto me, & Israel had walked in my wayes!

14 I would sone haue humbled their enemies, & turned mine hand [l] against their aduersaries.

15 The haters of the Lord should haue bene subiect vnto him, & their time [m] should haue endured for euer.

16 And God would haue fed them with the [n] fat of wheat, and with hony out of the rocke would I haue sufficed thee.

b It seemeth that this Psalme was appointed for solemne fests and assemblies of the people to whom for a time these ceremonies were ordeined, but now vnder the Gospel are abolished.
c Vnder this feast he comprehendeth all other solemne dayes.
d That is, in Israel: for Ioseph's family was counted the chiefe before that Iudah was preferred.
e God speaketh in the person of the people because he was their leader.
f If they were neuer able to giue sufficient thanks to God for this deliuerance from corporall bondage: how much more are we indebted to him for our spiritual deliuerance from the tyranny of Satan and sinne?
g By a strange and wonderfull fashion.
‖ *Or, contention, Exo. 17. 7.*
h He condemneth all the people are not attentiue to heare Gods voice, and to giue obedience to the same.
i God accuseth their incredulitie, because they opened not their mouths to receiue Gods benefits in such abundance as he powreth them out.
k God by his word calleth all, but his secret election appointeth who shal heare with fruit.
l If their sins had not letted.
m If the Israelites had not broken couenant with God he would haue giuen the victory against their enemies.
n That is, with most fine wheat and abundance of hony.

PSAL. LXXXII.

1 The Prophet declaring God to be present among the iudges & Magistrates, 2 reproueth their partialitie, 3 And exhorteth them to doe iustice. 5 But seeing none amendement, 8 he desireth God to vnder take the matter, and execute iustice himselfe.

¶ A Psalme committed to Asaph.

GOd standeth in the assembly of [a] gods: he iudgeth among gods.

2 How long will ye iudge vnIustly, and accept the persons of the [b] wicked? Selah.

3 Do right to the poore and fatherlesse: doe iustice to the poore and needie.

4 Deliuer the poore and [c] needie: saue them from the hand of the wicked.

5 They know not & vnderstand nothing:

a An instrument of musicke brought from Geth.

a The Prophet sheweth that if Princes & iudges doe not their dutie, God, whose authoritie is aboue them, will take vengeance on them.
b For theeues & murderers find fauor in iudgment
c Not only when they cry for helpe, but when their cause requireth aide and support.

when the cause of the godly cannot be heard.

they walke in darknesse, albeit all the [d] foundations of the earth be moued.

6 I haue said, Ye are gods, and ye all are children of the most High.

7 [e] But ye shal die as a man, and ye princes shall fall like others.

8 O God, arise, therefore iudge thou the earth: for thou shalt inherite [f] all nations.

d That is, all things are out of order either by their tyranny, or careless negligence.

e No title of honour shall excuse you, but you shall be subiect to Gods iudgement, and render account a well as other men.

f Therefore no tyrant shall plucke thy right and authority from thee.

PSAL. LXXXIII.

1 The people of Israel pray vnto the Lord to deliuer them from their enemies both at home and farre off, which imagined nothing but their destruction. 9 And they desire that all such wicked people may, according as God was accustomed, bee stricken with the stormie tempest of Gods wrath. 18 That they may know that the Lord is most high vpon the earth.

¶ A song or Psalme committed to Asaph.

KEeue [a] not thou silence, O God: be not still, and cease not, O God.

2 For lo, thine [b] enemies make a tumult: and they that hate thee, haue lifted vp the head.

3 They haue taken crafty counsel against thy people, and haue consulted against thy [c] secret ones.

4 They haue said, Come, and let vs [d] cut them off from being a nation, & let the name of Israel be no more in remembrance.

5 For they haue consulted together [e] in heart, and haue made a league [f] against thee:

6 The tabernacles of Edom, and the Ismaelites, Moab, and the Agarims:

7 Gebal and Ammon, and Amalech, the Philistims with the inhabitants of ‖ Tyrus:

8 Assur also is ioyned with them: they haue bene an arme to the children [g] of Lot. Selah.

9 Doe thou to them as vnto the [h] Midianites: as to Sisera, and as to Iabin at the riuer of Kishon.

10 They perished at En-dor, and were [i] dung for the earth.

11 Make them, euen their Princes like *Oreb, and like Zeeb: yea, all their Princes like Zebah, and Zalmunna.

12 Which haue said, Let vs take for our possession the [k] habitations of God.

13 O my God, make them like vnto a [l] wheele, and as the stubble before the winde.

14 As the fire burneth the forrest, and as the flame setteth the mountaines on fire:

15 So persecute them with thy tempest, and make them afraid with thy storme.

16 Fill their faces with shame, that they may [m] seeke thy Name, O Lord.

17 Let them be confounded and troubled for euer: yea, let them be put to shame and perish,

18 That they may [n] know that thou, which art called Iehouah, art alone, euen the most High ouer all the earth.

a This Psalme seemeth to haue bene composed, as a forme of prayer against ‖ dangers that the Church was in in the dayes of Iehoshaphat.

b He calleth them Gods enemies, which are enemies to his Church.

c The elect of God are his secret ones: for he hideth them in the secret of his tabernacle, and preseruetb them from all dangers.

d They were not content to take the Church as prisoner, but sought vtterly to destroy it.

e By all secret meanes.

f They thought to haue subuerted thy counsell, wherein the perpetuitie of the Church was established.

‖ *Or, Zor.*

g The wickednes of the Ammonites and Moabites is described, in that they prouoked these other nations to fight against the Israelites their brethren.

h By these examples they were confirmed that God would not suffer his people to be vtterly destroyed, Iudg. 7. 21. & 4. 15.

i Troden vnder feete as myre. *Iudg. 7. 21. and 8. 21.*

k That is, Iudea: for where his Church is, there dwelleth he among them.

l Because the reprobate could by no meanes be amended, he prayeth that they may vtterly be destroyed, be vnstable, and led with all windes.

m That is, be compelled by thy plagues to confesse thy power.

n Though they beleeue not, yet they may proue by experience, that it is in vaine to resist against they counsell in establishing thy Church.

PSAL. LXXXIIII.

1 Dauid driuen forth of his country, 2 Desireth most ardently to come againe to the Tabernacle of the Lord, and the assembly of the Saints to praise God, 4 Pronouncing them blessed that may so doe. 6 Then hee prayseth the courage of the people, that passe thorow the wildernesse to assemble themselues in Zion. 10 Finally, with praise of this matter, and confidence of Gods goodnesse, he endeth the Psalme.

¶ To him that excelleth vpon Gittith. A Psalme committed to the sonnes of Korah.

O [a] Lord of hostes, how amiable are thy Tabernacles!

2 My soule longeth, yea, and fainteth for the [b] courts of the Lord: for mine heart and my flesh reioyce in the liuing God.

3 Yea, the sparrow hath found her an house, and the swallow a nest for her, where shee may lay her young: euen by thine [c] altars, O Lord of hostes, my King and my God.

4 Blessed are they that dwell in thine house: they will euer praise thee. Selah.

5 Blessed is the man, whose [d] strength is in thee, and in whose heart are thy ways.

6 They going through the vale of [e] Baca, make welles therein: the raine also couereth the pools.

7 They goe from [f] strength to strength, till euery one appeare before God in Zion.

8 O Lord God of hostes, heare my prayer: hearken, O God of Iaakob. Selah.

9 Behold, O God, our shield, and looke vpon the face of thine [g] anointed.

10 For [h] a day in thy Courts is better then a thousand otherwhere: I had rather bee a doore keeper in the house of my God, then to dwell in the tabernacles of wickednesse.

11 For the Lord God is the Sunne and shield vnto vs: the Lord will giue grace and glory, and no [i] good thing will he withhold from them that walke vpright ly.

12 O Lord of hostes, blessed is the man that trusteth in thee.

a Dauid complaineth that he cannot haue access to the Church of God to make profession of his faith, and to profit in religion.

b For none but the Priests could enter into the Sanctuary, and the rest of the people into the courts.

c So that the poore birds haue more libertie then I.

d Who trusteth nothing in himselfe, but in thee onely and learneth of thee to rule his life.

e That is, of mulbery trees, which was a barren place, so that they which passed thorow, must digge pits for water: signifying, that no lets can hinder them that are fully bent to come to Christs Church, neither yet that God will euer faile them.

f They are neuer weary, but increase in strength and coutage till they come to Gods house.

g That is, for Christs sake, whose figure I represent.

h He would wish to liue but one day rather in Gods Church, then a thousand among the worldlings.

i But will from time to time increase his blessings toward his more and more.

PSAL. LXXXV.

1 Because God withdrew not his rods from his Church after their returne from Babylon, first they put him in minde of their deliuerance, to the intent that he should not leaue the worke of his grace vnperfect. 5 Next, they complaine of their long afflictions:

fliction: 8 And thirdly they reioyce in hope of felicity promised. 9 For their deliuerance was a figure of Christes kingdome, vnder the which should be perfect felicity.

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

LORD, thou hast bene [a] fauourable vnto thy land: thou hast brought againe the captiuitie of Iaakob.

2 Thou hast forgiuen the iniquity of thy people, and [b] couered all their sinnes. Selah.

3 Thou hast withdrawen all thine anger, and hast turned backe from the [c] fiercenesse of thy wrath.

4 Turne vs, O God of our saluation, and release thine anger towards vs.

5 Wilt thou be angry with vs [d] for euer? and wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe and quickken vs, that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord, [f] graunt vs thy [e] saluation.

8 I will hearken what the Lord God will say: for he wil speake [f] peace vnto his people, and to his saints, that they turne not againe to follie.

9 Surely his saluation is neere to them that feare him, that glory may dwell in our land.

10 Mercie and trueth shall meete: righteousnesse and peace shall kisse one another.

11 [g] Trueth shall bud out of the earth, and righteousnesse shall looke downe from heauen.

12 Yea, the Lord shall giue good things, and our land shall giue her increase.

13 [h] Righteousnesse shall goe before him, and shall set her steps in the way.

a They confesse that Gods free mercy was the cause of their deliuerance, because he loued the land which he had chosen.
b Thou hast buried them that they shall not come into iudgement.
c Not onely withdrawing thy rod, but in forgiuing our sinnes, and in touching our hearts to confesse them.
d As in times past they had felt Gods mercies: so now being oppressed by the long continuance of euils, they pray vnto God, that according to his nature he would be mercifull vnto them.
e He confesseth that our saluation commeth only of Gods mercy. f He will send all prosperity to his Church, when hee hath sufficiently corrected them. Also by his punishments the faithfull shall learne to beware that they returne not to like offences. g Though for a time God thus exercise them with his rods, yet vnder the kingdome of Christ they should haue peace and ioy. h Iustice shall then flourish and haue free course and passage in euery place.

PSAL. LXXXVI.

1 Dauid sore afflicted and forsaken of all, prayeth feruently for deliuerance: sometime rehearsing his miseries, 5 Sometimes the mercies receiued, 11 Desiring also to be instructed of the Lord, that he may feare him and glorifie his Name. 14 He complayneth also of his aduersaries, and requireth to be deliuered from them.

¶ A prayer of Dauid.

INcline [a] thine eare, O Lord, and heare me: for I am poore and needie.

2 Preserue thou my soule, for I am [b] mercifull: my God saue thou thy seruant, that trusteth in thee.

3 Be mercifull vnto me, O Lord: for I [c] cry vpon thee continually.

4 Reioyce the soule of thy seruant: for vnto thee, O Lord, doe I lift vp my soule.

5 For thou Lord, art good & [d] mercifull, and of great kindenesse vnto all them that call vpon thee.

6 Giue eare, Lord, vnto my prayer, and [e] hearken vnto the voice of my supplication.

7 In the day of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like thee, O Lord, and there [f] is none that can doe like thy workes.

9 All nations, whom thou hast made, shall come, and [g] worship before thee, O Lord, and shall glorifie thy Name.

10 For thou art great, and doest wonderous things: thou art God alone.

11 [h] Teach mee thy way, O Lord, and I will walke in thy trueth: knit mine heart vnto thee, that I may feare thy Name.

12 I will praise thee, O Lord my God, with all mine heart: yea, I will glorifie thy Name for euer.

13 For great is thy mercy toward mee, and thou hast deliuered my soule from [i] the lowest graue.

14 O God, the proud are risen against me, and the assemblies of violent men haue [k] sought my soule, and haue not set thee before them.

15 But thou, O Lord, art a pitifull God and mercifull, slow to anger, and great in kindnesse and trueth.

16 Turne vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, and saue the [l] sonne of thine handmaid.

17 Shew a token of thy goodnes toward me, that they which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen me and comforted me.

a Dauid persecuted of Saul, thus prayed, leauing the same to the Church, as a monument how to seeke redresse against their miseries.
b I am not auaricie to them, but pitie them, though they be cruell toward me. c Which was a sure token that he beleeued that God would deliuer him. d He doeth confesse that God is good to all, but only mercifull to poore sinners.
e By crying and calling continually, he sheweth how we may not be weary, though God graunt not foorthwith our request, but that we must earnestly and often call vpon him.
f He condemneth all idoles, forasmuch as they can doe no workes to declare that they are gods.
g This proueth, that Dauid prayed in the Name of Christ the Messias, of whose kingdome he doeth here prophesie.
h He confesseth himselfe ignorant till God hath taught him, & his heart variable and separate from God, till God ioyne it to him, and confirme it in his obedience. i That is, from most great danger of death: out of the which none but onely the mighty hand of God could deliuer him. k He sheweth that there can be no moderation nor equitie, where proud tyrants reigne, and that the lacke of Gods feare is as a priuiledge to all vice & cruelty. l He boasteth not of his owne vertues, but confesseth that God of his free goodnesse hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne houshold.

PSAL. LXXXVII.

1 The holy Ghost promiseth that the condition of the Church, which was in miserie after the captiuitie of Babylon, should bee restored to great excellencie, 4 so that there should bee nothing more comfortable, then to be numbred among the members thereof.

¶ A Psalme or song committed to the sonnes of Korah.

GOD layd his [a] foundations among the holy mountaines.

2 The Lord loueth the gates of Zion aboue all the habitations of Iaakob.

3 [b] Glorious things are spoken of thee, O citie of God. Selah.

4 I will make mention of [c] Rahab and Babel among them that know me: behold Palestina & Tyrus with Ethiopia, [d] There is he borne.

a God did chuse that place among the hils, to stablish Ierusalem and his Temple.
b Though thy glorious estate doe not yet appeare, yet waite with patience, and God wil accomplish his promises. c That is, Egypt, and these other countreys shall come to the knowledge of God. d It shall be said of him, that is regenerate and come to the Church, that he is as one that was borne in the Church.

5 And

5 And of Zion it shalbe said, [e] Many are borne in her: and he, euen the most High shal stablish her.
6 The Lord shal count, when he [f] writeth the people, He was borne there. Selah.
7 As well the singers as the players on instruments shall praise thee: all my [g] springs are in thee.

e Out of all quarters they shall come into the Church, and be counted as citizens.
f When he calleth by his word them into the Church, whom hee had elected and written in his booke. g The Prophet setteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

1 A grieuous complaint of the faithfull sore afflicted by sicknesse, persecutions, and aduersitie, 7 Being as it were left of God without any consolation: 13 Yet he calleth on God by faith, and striueth against desperation, 18 complaining himselfe to be forsaken of all earthly helpe.

¶ A Song or Psalme of * Heman the Ezrahite, to giue instruction, committed to the sonnes of Korah for him that excelleth vpon Malath [a] Leannoth.

O Lord God of my saluation, I crie day and night [b] before thee.
2 Let my prayer enter into thy presence: encline thine eare vnto my cry.
3 For my soule is filled with euils, and my life draweth neere to the graue.
4 I am counted among them that goe downe vnto the pit, and am as a man without strength:
5 [c] Free among the dead, like the slaine lying in the graue, whom thou remembrest no more, and they are cut off from thine [d] hand.
6 Thou hast laid me in the lowest pit, in darknesse, and in the deepe.
7 Thine indignation lieth vpon me, and thou hast vexed mee with all thy [e] waues. Selah.
8 Thou hast put away mine [f] acquaintance farre from me, and made me to be abhorred of them: [g] I am shut vp, and cannot get forth.
9 [h] Mine eye is sorrowful through mine affliction: Lord, I call dayly vpon thee: I stretch out mine hands vnto thee.
10 Wilt thou shew a [i] miracle to the dead? or shall the dead rise and praise thee? Selah.
11 Shall thy loving kindnesse be declared in the graue? or thy faithfulnesse in destruction?
12 Shal thy wondrous works be knowen in the darke? and thy righteousnesse in the land of [k] oblivion?
13 But vnto thee haue I cried. O Lord, and early shall my prayer come before thee.
14 Lord, why doest thou reiect my soule, and hidest thy face from me?
15 I am afflicted, and at the point of death: [l] from my youth I suffer thy terrors, doubting of my life.
16 Thine indignations go ouer mee, and thy feare hath cut me off.
17 They came round about me daily like water, and compassed me together.
18 My louers and friends hast thou put away from me, and mine acquaintance ‡ hid themselues.

‡ Ebr were in darkenesse.

n. King. 4. 31. psal 53.
a That is, to humble. It was the beginning of a song, by the tune wherof this Psalme was sung.
b Though many cry in their sorrowes, yet they cry not earnestly to God for remedy as he did: whom he confessed to be the authour of his saluation.
c For he that is dead, is free from all cares & busines of this life: & thus he saith, because he was vnprofitable for all matters concerning mans life, and as it were cut off from this world.
d That is, from thy prouidence and care, which is meant according to the iudgement of the flesh.
e The stormes of thy wrath haue ouerwhelmed me.
f He attributeth the losse and displeasure of his friends to Gods prouidence, wherby he partly punisheth and partly tryeth his. g I see none end of my sorrowes. h Mine eyes and face declare my sorrowes. i He sheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to tary till they be dead, and then raise them vp againe. k That is, in the grave, where onely the body lyeth without all sense and remembrance. l I am euer in great dangers and sorrowes, as though my life should vtterly be cut off euery moment.

PSAL LXXXIX.

1 With many words doeth the Prophet praise the goodnes of God, 23 for his Testament and couenant that he had made betweene him and his elect by Iesus Christ the sonne of Dauid. 38 Then doeth he complaine of the great ruine & desolation of the kingdom of Dauid, so that to the outward appearance the promise was broken. 46 Finally he prayeth to be deliuered from his afflictions, making mention of the shortnes of mans life, and confirming himselfe by Gods promises.

¶ A Psalme to give instruction, of Ethan the Ezrahite.

I Will [a] sing the mercies of the Lord for euer: with my mouth will I declare thy trueth from generation to generation.
2 For I [b] said, Mercy shall be set vp for euer: thy trueth shalt thou [c] establish in the very heauens.
3 [d] I haue made a couenant with my chosen: I haue sworne to Dauid my seruant,
4 Thy seede will I stablish for euer, and set vp thy throne from generation to generation. Selah.
5 O Lord, euen the [e] heauens shal praise thy wonderous worke: yea, thy trueth in the [f] Congregation of the Saints.
6 For who is equall to the Lord in the heauen? and who is like the Lord among the [g] sonnes of the gods?
7 God is very terrible in the assembly of the [h] Saints, and to be reuerenced aboue all that are about him.
8 O Lord God of hosts, who is like vnto thee, which art a mighty Lord, and thy trueth is about thee!
9 [i] Thou rulest the raging of the sea: when the waues thereof arise, thou stillest them.
10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mighty arme.
11 The heauens are thine, the earth also is thine: thou hast laid the foundation of the world, and all that therein is.
12 Thou hast created the North and the South: [k] Tabor and Hermon shall reioyce in thy Name.
13 Thou hast a mightie arme: strong is thine hand, and high is thy right hand.
14 [l] Righteousnes and equitie are the sta-

a Though the horrible confusion of things might cause the to despaire of Gods fauour, yet the manifold examples of his mercies cause them to trust in God, though to mans iudgement they saw none occasion.
b As hee that surely beleeued in heart.
c As thine inuisible heauen is not subiect to any alteration and change: so shall the trueth of thy promise be vnchangeable.
d The Prophet sheweth what was the promise of God, whereon he grounded his faith.
e The Angels shall praise thy power and faithfulnesse in deliuering thy Church.
f That is, in the heauens.
g Meaning the Angels. h If the Angels tremble before Gods maiestie and infinite iustice, what earthly creature by oppressing the Church, dare set himselfe against God? i For as he deliuered the Church by the red sea, and by destroying Rahab, that is, the Egyptians: so will hee eftsoone deliuer it, when the dangers bee great. k Tabor is a mountaine Westward from Ierusalem, and Hermon Eastward: so the Prophet signifieth that all parts and places of the world shall obey Gods power for the deliuerance of his Church. l For hereby he iudgeth the world, and sheweth himselfe a mercifull Father, and a faithfull protector vnto his.

blishment of thy throne: mercy and trueth goe before thy face.

15 Blessed is the people that can [m] reioyce in thee: they shall walke in the light of thy [n] countenance, O Lord.

16 They shall reioyce continually in thy Name: and in thy righteousnesse shall they exalt themselues.

17 For thou art [o] the glory of their strength, and by thy fauour our horne shalbe exalted.

18 For our [p] shield appertaineth to the Lord, and our King to the holy one of Israel.

19 Thou spakest then in a vision vnto [q] thine holy one, & saidest, I haue layd helpe vpon one that is [r] mighty: I haue exalted one chosen out of the people.

20 I haue found Dauid my seruant: with mine holy oyle haue I anointed him.

21 Therefore mine hand shalbe established with him: and mine arme shall strengthen him.

22 The enemie shall not oppresse him, neither shall the wicked hurt him.

23 But I will [s] destroy his foes before his face, and plague them that hate him.

24 My truth also and my [t] mercy shall be with him, and in my Name shall his [u] horne be exalted.

25 I will set his hand also in the sea, and his right hand in the [x] floods.

26 He shall cry vnto mee, Thou art my [y] Father, my God, and the rocke of my saluation.

27 Also I will make him my first borne, higher then the kings of the earth.

28 My mercy will I keepe for him for euermore, and my couenant shall stand fast with him.

29 His seed also wil I make to endure [z] for euer, and his throne as the dayes of heauen.

30 But if his children forsake my law, and walke not in my iudgements:

31 * If they breake my statutes, and keepe not my commandements:

32 Then will I visite their transgression with the rod, & their iniquity with strokes.

33 [a] Yet my louing kindnes wil I not take from him, neither will I falsifie my truth.

34 My couenant wil I not breake, nor [b] alter the thing that is gone out of my lips.

35 I haue sworne once by my holinesse, † that I will not faile Dauid saying,

36 His seede shal endure for euer, and his throne shalbe as the sunne before me.

37 He shalbe established for euermore as the moone, and as a faithfull [c] witnesse in the heauen. Selah.

38 But thou hast reiected and abhorred, thou hast bene angry with thine anointed.

39 Thou hast [d] broken the couenant of thy seruant, and prophaned his [e] crowne casting it on the ground.

40 Thou hast broken down al his wals: thou hast laid his fortresses in ruine.

41 All that go by the way, spoile him: he is a rebuke vnto his neighbours.

42 Thou hast set vp the right hand of his enemies, and made all his aduersaries to reioyce.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battel.

44 Thou hast caused his dignitie to decay, and cast his throne to the ground.

45 The dayes of his [f] youth hast thou shortened, and couered him with shame. Selah.

46 [g] Lord, how long wilt thou hide thy selfe, for euer? shal thy wrath burne like fire?

47 Remember [h] of what time I am: wherfore shouldest thou create in vaine all the children of men?

48 What man liueth, and shall not see death? shall he deliuer his soule from the hand of the graue? Selah.

49 Lord, where are thy former mercies, which thou swarest vnto Dauid in thy truth?

50 Remember, O Lord, the rebuke of thy seruants, which I beare in my [i] bosome of all the mighty people.

51 For [k] thine enemies haue reproched thee, O Lord, because they haue reproched the [l] footesteps of thine anointed.

52 Praised be the Lord for euermore. So be it, euen so be it.

m Feeling in their conscience that God is their Father.

n They shalbe preserued by thy fatherly prouidence.

o In that they are preserued, and continue, they ought to giue the praise and glory onely to thee.

p In that that our King hath power to defend vs, it is the gift of God.

q To Samuel and to others, to assure that Dauid was thy chosen one.

r Whom I haue both chosen and giue him strength to execute his office, as verse 21.

s Though there shalbe euermore enemies against Gods kingdome, yet he promiseth to ouercome them.

t I wil mercifully performe my promises to him, notwithstanding his infirmities and offences.

u His power, glory and estate

x He shall enioy the land round about.

y His excellent dignitie shall appeare herein that he shal be named the Son of God, & the first borne, wherein he is a figure of Christ.

z Though for the sinnes of the people the state of this kingdom decaied: yet God reserued still a root, till he had accomplished this promise in Christ. 2. *Sam.* 7. 14

a Though the faithfull answere not in all points to their profession, yet God will not breake his couenant with them. b For God in promising hath respect to his mercy, and not to mans power in performing. † *Ebr. if I lie vnto Dauid: which is a manner of oath.*

c As long as the sunne and moone endure, they shalbe witnesses to me of this promise d Because of the horrible confusion of things, the Prophet complaineth to God, as though he saw not the performance of his promise. And thus dischanging his cares on God, hee resisteth doubt and impatience.

e By this he meaneth the horrible dissipation and renting of the kingdome, which was vnder Ieroboam: or els by the spirit of prophesie, Ethan speaketh of those great miseries, wch came soone afterward to passe at the captiuitie of Babylon.

f He sheweth that the kingdome fell before it came to perfection, or was ripe.

g The Prophet in ioining praier with his complaint, sheweth that his faith neuer failed.

h Seeing mans life is short, and thou hast created man to bestow thy benefits vpon him, except thou haste to helpe, death will preuent thee. i Hee meaneth, that Gods enemies did not onely slander him behind his backe, but also mocked him to his face, and as it were cast their iniuries in his bosome. k So he calleth them that persecute the Church. l They laugh at vs, which patiently waite for the comming of thy Christ.

PSAL. XC.

1 *Moses in his prayer setteth before vs the eternall fauour of God toward his,* 3 *who are neither admonished by the brevity of their life,* 7 *nor by his plagues to be thankefull,* 12 *therefore Moses prayeth God to turne their hearts, and continue his mercies toward them and their posterity for euer.*

A prayer of Moses the [a] man of God.

LORD, thou hast bin our [b] habitation from generation to generation.

2 Before the [c] mountaines were made, and before thou hadst formed the earth, and the world, euen from euerlasting to euerlasting thou art our God.

3 Thou [d] turnest man to destruction: againe thou sayest, Returne, ye sonnes of Adam.

4 [e] For a thousand yeeres in thy sight are as yesterday when it is past, and as a watch in the night.

5 Thou hast [f] ouerflowed them: they are as a sleepe: in the morning hee groweth like the grasse:

a Thus the Scripture vseth to call the Prophets.

b Thou hest bin as an house and defence vnto vs in all our troubles and trauels now this foure hundred yeere,

c Thou hast chosen vs to be thy people before the foundations of the world were laid.

d Moses by lamenting the frailty and shortnesse of mans life, moueth God to pity.

e Though man thinke his life long, which is in deede most short, yea, though it were a thousand yeeres, yet in Gods sight it is as nothing, and as the watch that lasteth but three houres. f Thou takest them away suddenly as with a flood.

6 In the morning it flourisheth & groweth, but in the euening it is cut downe and witherethe.

7 For we are g consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, and our secret sinnes in the light of thy countenance.

9 For all our dayes are past in thine anger: wee haue h spent our yeeres as a thought.

10 The time of our life is threescore yeres and tenne, and if they be of strength, i fourescore yeeres: yet their strength is but labour and sorrow: for it is cut off quickly, and wee flee away.

11 k Who knoweth the power of thy wrath? for according to thy feare is thine anger.

12 Teach vs so to number our dayes, that wee may apply our hearts vnto l wisedome.

13 Returne, (O Lord, m how long?) and be ‖ pacified toward thy seruants.

14 Fill vs with thy mercy in the morning: so shall we reioyce and be glad all our dayes.

15 Comfort vs according to the dayes that thou hast afflicted vs, and according to the yeeres that we haue seene euill.

16 n Let thy worke bee seene toward thy seruants, and thy glory vpon their o children.

17 And let the p beautie of the Lord our God be vpon vs, and q direct thou the worke of our hands vpon vs, euen direct the worke of our hands.

g Thou callest vs by thy rods to consider the shortnesse of our life, and for our sinnes thou abbridgest our dayes.

h Our dayes are not onely short, but miserable, for as much as our sinnes dayly prouoke thy wrath.

i Meaning, according to the common state of life.

k If mans life for the breuitie bee miserable, much more if thy wrath lie vpon it, as they which feare thee onely know.

l Which is by considering the shortnesse of our life, and by meditatinng the heauenly ioyes.

m Meaning, wilt thou be angry?

‖ *Or, take comfort in thy seruants.* n Euen thy mercy, which is thy chiefest worke. o As Gods promises appertained as well to their posteritie, as to them, so Moses prayeth for the posterity. p Meaning, that it was obscured, whē he ceased to do good to his Church. q For except thou guide vs with thine holy Spirit, our enterprises can haue no good successe.

PSAL. XCI.

1 Heere is described in what assurance hee liueth that putteth his whole trust in God, and committeth himselfe wholly to his protection in all tentations. 14 A promise of God to those that loue him, know him, and trust in him, to deliuer them and giue them immortall glory.

WHo so dwelleth in the a secret of the most High, shall abide in the shadow of the Almightie.

2 b I will say vnto the Lord, O mine hope, and my fortresse: he is my God, in him will I trust.

3 Surely, hee will deliuer thee from the c snare of the hunter, and from the noysome pestilence.

4 Hee will couer thee vnder his wings, and thou shalt bee sure vnder his feathers: his d trueth shalbe thy shield and buckler.

5 e Thou shalt not bee afraid of the feare of the night, nor of the arrow that flyeth by day:

6 Nor of the pestilence that walketh in the darknesse: nor of the plague that destroyeth at noone day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come neere thee.

8 Doubtlesse with thine f eyes shalt thou behold and see the reward of the wicked.

9 For thou hast sayd, The Lord is mine hope: thou hast set the most High for thy refuge.

10 There shal none euill come vnto thee, neither shall any plague come neere thy tabernacle.

11 g For he shall giue his Angels charge ouer thee, to keepe thee in all thy wayes.

12 They shall beare thee in their hands, that thou hurt not thy foote against a stone.

13 Thou shalt walke vpon the lion and aspe: the h young lyon and the dragon shalt thou tread vnder feete.

14 i Because he hath loued me, therefore will I deliuer him: I will exalt him because he hath knowen my Name.

15 He shall call vpon me, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.

16 With k long life will I satisfie him, and shew him my saluation.

a Hethat maketh God his defence and trust, shall perceiue his protection to be a most sure safegard.

b Being assured of this protection, he prayeth vnto the Lord.

c That is, Gods helpe is most ready for vs whether Satan assaile vs secretly, which he calleth a snare: or openly, which is here meant by the pestilence.

d That is, his faithful keeping of promise to helpe thee in thy necessitie.

e The care that God hath ouer his, is most sufficient to defend them from all dangers.

f The godly shall haue some experience of Gods iudgements against the wicked euen in this life, but fully they shall see it at that day, when all things shall be reueiled.

g God hath not appointed euery man one Angel, but many to be ministers of his prouidence to keepe his and defend them in their vocation, which is the way to walke in without tempting God.

h Thou shalt not only be preserued from all euil, but ouercome it, whether it bee secret or open.

i To assure the faithfull of Gods protection, he bringeth in God to confirme the same.

k For he is contented with that life that God giueth: for by death the shortnesse of this life is recompensed with immortalitie.

PSAL. XCII.

1 This Psalme was made to be sung on the Sabbath to stir vp the people to acknowledge God, & to praise him in his workes: the Prophet reioyceth therein. 6 But the wicked is not able to consider that the vngodly, when he is most flourishing, shall most speedily perish. 12 In the end is described the felicitie of the iust, planted in the house of God to praise the Lord.

¶ A Psalme or song for the a Sabbath day.

IT is a good thing to praise the Lord, and to sing vnto thy Name, O most High,

2 To declare thy louing kindnesse in the b morning, and thy trueth in the night,

3 Vpon an c instrument of ten strings, and vpon the viole, with the song vpon the harpe.

4 For thou, Lord, hast made me glad by thy d workes, and I will reioyce in the works of thine hands.

5 O Lord, how glorious are thy works! and thy thoughts are very deepe.

6 An e vnwise man knoweth it not, and a fole doeth not vnderstand this,

7 (When the wicked grow as the grasse, and all the workers of wickednesse doe flourish) that they shall be destroyed for euer.

8 But thou, O Lord, art f most High, for euermore.

9 For loe, thine enemies, O Lord: for loe thine enemies shal perish: all the workers of iniquitie shall be destroyed.

a Which teacheth that the vse of the Sabbath standeth in praysing God, and not only in ceasing from worke.

b For Gods mercie and fidelitie in his promises toward his, binde them to praise him continually, both day and night.

c These instruments were then permitted, but at Christes comming abolished.

d He sheweth what is the vse of the Sabbath day: to wit, to medeate Gods works.

e That is, the wicked consider not Gods workes, nor his iudgements against them, and therefore most iustly perish.

f Thy iudgements are most constant against the wicked, and passe our reach.

g Thou wilt strengthen them with all power, and blesse them with all felicity.

10 g But thou shalt exalt mine horne, like the Unicornes, and I shall be anoynted with fresh oyle.

11 Mine eye also shal see my desire against mine enemies: and mine eares shall heare my wish against the wicked, that rise vp against me.

h Though the faithfull seeme to wither and be cut down by the wicked: yet they shall grow againe & flourish in the Church of God, as the Cedars doe in mount Lebanon.

12 The righteous shall h flourish like a palme tree, and shall grow like a Cedar in Lebanon.

13 Such as bee planted in the house of the Lord, shall flourish in the courts of our God.

14 They shal stil bring forth fruit in their i age: they shalbe fat and flourishing.

15 To declare that the Lord my rocke is righteous, and that none iniquitie is in him.

i The children of God shall haue power aboue nature, and their age shall bring forth most fresh fruits.

PSAL. XCIII

1 He praiseth the power of God in the creation of the world, & beateth downe all people which lift them vp against his Maiestie, 5 And prouoketh to consider his promises.

a As God by his power and wisedome hath made and gouerneth the world: so must the same be our defence against al enemies and dangers.

THe Lord a reigneth, and is clothed with maiestie: the Lord is clothed, and girded with power: the world also shall be established, that it cannot be moued.

2 Thy b throne is established of old: thou art from euerlasting.

b Wherein thou sittest and gouernest the world.

3 c The floods haue lifted vp, O Lord: the floods haue lifted vp their voyce: the floods lift vp their waues.

c Gods power appeareth in ruling the furious waters.

4 The waues of the sea are marueilous through the noyse of many waters, yet the Lord on high is more mighty.

5 Thy d testimonies are very sure: holinesse becommeth thine house, O Lord, for euer.

d Besides Gods power and wisedome in creating, and gouerning, his great mercy also appeareth in that hee hath giuen his people his word and couenant.

PSAL. XCIIII.

1 He prayeth vnto God against the violence and arrogancie of tyrants, 10 warning them of Gods iudgements. 12 Then doeth he comfort the afflicted by the good issue of their afflictions, as he felt in himselfe, and did see in others, and by the ruine of the wicked, 23 Whom the Lord will destroy.

a Whose office it is to take vengeance on the wicked.

O Lord God a the auenger, O God, the auenger, shew thy selfe b clearely.

b Shew by effect that thou art Iudge of the world to punish the wicked.

2 Exalt thy selfe, O iudge of the world, and render a reward to the proud.

3 Lord, how long shall the wicked, how long shall the wicked c triumph?

c That is, brag of their cruelties and oppression: or, esteeme themselues aboue all others.

4 They prate and speake fiercely: all the workers of iniquitie vaunt themselues.

5 They d smite down thy people, O Lord, and trouble thine heritage.

d Seeing the Church was then so sore oppressed, it ought not to seeme strange to vs if we see it so now, and therefore we must call to God to take our cause in hand.

6 They slay the widow and the stranger, and murther the fatherlesse.

7 e Yet they say, The Lord shall not see: neither will the God of Iaakob regard it.

e He sheweth that they are desperate in malice, forasmuch as they feared not God, but gaue themselues wholly to doe wickedly.

8 Understand ye vnwise among the people: and ye fooles, when will ye be wise?

9 He that f planted the eare, shall he not heare? or he that formed the eye, shall he not see?

f He sheweth that it is impossible, but God should heare, see and vnderstand their wickednes.

10 Or hee that chastiseth the g nations, shall he not correct? hee that teacheth man knowledge, shall he not know?

g If God punish whole nations for their sinnes, it is meere folly for any one man, or else a few to thinke that God will spare them.

11 The Lord knoweth the thoughts of man, that they are vanitie.

12 Blessed is the man whom thou h chastisest, O Lord, and teachest him in thy Law.

h God hath care ouer his, and chastiseth them for their wealth, that they should not perish for euer with the wicked.

13 That thou mayest giue him rest from the dayes of euil, whiles the pit is digged for the wicked.

14 Surely, the Lord wil not faile his people, neither will he forsake his inheritance.

15 For i iudgement shall returne to iustice, and all the vpright in heart shall follow after it.

i God will restore the state & gouernment of things to their right vse, and then the godly shall follow him cheerefully.

16 Who will rise vp with me against the wicked? or who will take my part against the workers of iniquitie?

17 If the Lord had not k holpen mee, my soule had almost dwelt in silence.

k He complaineth of them, which would not helpe him to resist § enemies: yet was assured that Gods helpe would not faile.

18 When I said, l My foote slideth, thy mercy, O Lord, stayed me.

l When I thoght there was no way but death.

19 In the multitude of my m thoughts in mine heart, thy comforts haue reioyced my soule.

m In my trouble and distresse I euer found thy present helpe.

20 Hath ẏ throne of iniquity n fellowship with thee, which forgeth wrong for a law?

n Though the wicked iudges pretend iustice in oppressing the Church, yet they haue not that authoritie of God.

21 They gather them together against the soule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God is the rocke of mine hope.

23 And hee will recompence them their wickednes, and o destroy them in their owne malice: yea, the Lord our God shall destroy them.

o It is a great token of Gods iudgement, when the purpose of the wicked is broken, but most, when they are destroyed in their owne malice.

PSAL. XCV.

1 An earnest exhortation to praise God, 4 for the gouernement of the world, and the election of his Church. 8 An admonition not to follow the rebellion of the olde fathers, that tempted God in the wildernesse: 11 For the which they might not enter into the land of promise.

a Hee sheweth that Gods seruice standeth not in dead ceremonies, but chiefly in the sacrifice of praise and thankesgiuing.

COme, let vs reioyce vnto the Lord: let vs sing a aloud vnto the rocke of our saluation.

2 Let vs come before his face with praise: let vs sing loud vnto him with Psalmes.

3 For the Lord is a great God, & a great King aboue all b gods.

b Euen the Angels (who in respect of men are thought as gods) are nothing in his sight: much lesse the idoles which mans braine inuenteth.

4 In whose hand are the deepe places of the earth, and the c heights of the mountaines are his.

c All things are gouerned by his prouidence.

5 To whom the Sea belongeth: for hee made it, and his hands formed the dry land.

6 Come, let vs d worship and fall downe,

d By these three words he signifieth one thing, meaning, that they must wholly giue themselues to serue God.

and

and kneele before the Lord our Maker.

7 For he is our God, and we are the people of his pasture, and the sheep of his [e] hand: to day, if ye wil heare his voice,

8 [f] Harden not your heart, as ‖ in Meribah, and as in the day of ‖ Massah in the wilderness.

9 Where your fathers * tempted me, proued me, though they had seene my worke.

10 Forty yeeres haue I contended with this generation, and said, They are a people that [g] erre in heart, for they haue not knowen my wayes.

11 Wherefore I sware in my wrath, saying, Surely they shall not enter into my [h] rest.

e That is, the flocke, whom he gouerneth with his owne hand. Hee sheweth wherein they are Gods flocke: that is, if they heare his voice.
f By the contemning of Gods word.
‖ *Or, in strife, whereof the place was so called.* ‖ *Or, tentation, reade Exod. 17. 7. Exod. 17. 2. num. 14. 22.* g They were without iudgement and reason. h That is, into the land of Canaan, where he promised them rest.

PSAL. XCVI.

1 An exhortation both to the Iewes and Gentiles to praise God for his mercie. And this especially ought to be referred to the kingdome of Christ.

SIng [a] vnto the Lord a new song: sing vnto the Lord all the earth.

2 Sing vnto the Lord, and praise his Name: declare his saluation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

4 For the Lord is [b] great and much to be praised: he is to be feared aboue all gods.

5 For all the gods of the people are idols: but the Lord [c] made the heauens.

6 [d] Strength and glory are before him: power and beautie are in his Sanctuary.

7 Giue vnto the Lord, yee families of the people: giue vnto the Lord glory and [e] power.

8 Giue vnto the Lord the glory of his Name: bring [f] an offering, and enter into his courts.

9 Worship the Lord in the glorious sanctuarie: tremble before him all the earth.

10 Say among the [g] nations, The Lord reigneth: surely the world shal be stable, and not moue, and hee shall iudge the people [h] in righteousnesse.

11 Let the heauens reioyce, and let the earth be glad: let the sea roare, and all that therein is.

12 Let the field be ioyful, and al that is in it: let all the [i] trees of the wood then reioyce

13 Before the Lord: for he commeth, for he commeth to iudge the earth: he wil iudge the world with righteousnes, and the people in his truth.

a The Prophet sheweth that the time shall come, that all nations shall haue occasion to praise the Lord for the reuealing of his Gospel.
b Seeing he will reueale himselfe to all nations contrary to their owne expectation, they ought all to worship him contrary to their owne imaginations, and onely as he hath appointed.
‖ *Or, vanities.*
c Then the idols, or whatsoeuer made not the heauens, are not God.
d God cannot be knowen, but by his strength and glory: the signes whereof appeare in his Sanctuary
e As by experience ye see that it is onely due vnto him. f By offering vp your selues wholly vnto God, declare that you worship him only. g He prophesieth that the Gentiles shall bee partakers with the Iewes of Gods promise. h He shall regenerate them anew with his Spirit, and restore them to the image of God. i If the insensible creatures shall haue cause to reioyce when God appeareth, much more wee, from whom hee hath taken malediction and sinne.

PSAL. XCVII.

1 The Prophet exhorteth all to reioyce for the comming of the kingdome of Christ, 7 dreadfull to the rebels and idolaters, 8 and ioyfull to the iust, whom he exhorteth to innocencie, 12 to reioycing and thanksgiuing.

THe [a] Lord reigneth: let the earth reioyce: let the [b] multitude of the yles be glad.

2 [c] Clouds and darknesse are round about him: righteousnes and iudgement are the foundation of his throne.

3 There shall goe a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth saw it, and was [d] afraid.

5 The mountaines melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heauens declare his righteousnes, and all the people see his glory.

7 [e] Confounded be all they that serue grauen images, & that glory in idoles: worship him [f] all ye gods.

8 Zion heard of it, and was glad: and the [g] daughters of Iudah reioiced, because of thy iudgement, O Lord.

9 For thou Lord art most high aboue all the earth: thou art much exalted aboue all gods.

10 Ye that [h] loue the Lord, hate euill: he preserueth the soules of his Saints: he will deliuer them from the hand of the wicked.

11 [i] Light is sowen for the righteous, and ioy for the vpright in heart.

12 Reioyce ye righteous in the Lord, and giue thankes for his holy [k] remembrance.

a He sheweth that where God reigneth, there is all felicitie and spirituall ioy.
b For the Gospel shal not be onely preached in Iudea, but thorow all yles & countreyes.
c Hee is thus described to keepe his enemies in feare, which commonly contemne Gods power.
d This feare bringeth not ẏ wicked to true obedience, but maketh them to run away from God.
e He signifieth that Gods iudgemẽts are in a readinesse to destroy the idolaters.
f Let all that which is esteemed in ẏ world, fall downe before him. g The Iewes shall haue occasion to reioyce, that the Gentiles are made partakers with them of Gods fauour. h He requireth two things of his children: the one that they detest vice, the other, that they put their trust in God for their deliuerance. i Though Gods deliuerance appeare not suddenly, yet it is sowen and laid vp in store for them. k Be mindfull of his benefits, and onely trust in his defence.

PSAL. XCVIII.

1 An earnest exhortation to all creatures to praise the Lord for his power, mercy, and fidelitie in his promise by Christ, 10 by whom he hath communicated his saluation to all nations.

A Psalme.

SIng [a] vnto the Lord a new song: for hee hath done maruellous things: * his right hand, and his holy [b] arme haue gotten him the victorie.

2 The Lord declared his [c] saluation: his righteousnesse hath hee reuealed in the sight of the nations.

3 Hee hath [d] remembred his mercie and his trueth toward the house of Israel: all the ends of the earth haue seene the saluation of our God.

4 All the earth, sing ye loud vnto ẏ Lord: cry out, and reioyce, and sing prayses.

5 Sing praise to the Lord vpon ẏ harpe, euen vpon the harpe with a singing voice.

6 With [e] shalmes and sound of trumpets sing loud before the Lord the King.

7 Let the sea roare, & all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, and let the mountaines reioyce together

9 Before the Lord: for hee is come to iudge the earth: with righteousnesse shall he iudge the world, and the people with equitie.

a That is, some song newly made in token of their wõderful deliuerance by Christ, *Esa. 59. 16.*
b He preseruetb his Church miraculously.
c For the deliuerance of his Church.
d God was moued by none other meanes to gather his Church of the Iewes & Gentiles, but because he would performe his promise.
e By this repetition and earnest exhortation to giue praises with instruments & also of the dumbe creatures, he signifieth that ẏ world is neuer able to praise God sufficiently for their deliuerance.

PSAL. XCIX.

1 He commendeth the power, equity, and excellencie of the kingdome of God by Christ ouer the Ieweyes and Gentiles, 5 and prouoketh them to magnifie the same, and to serue the Lord, 6 following the example of the ancient Fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

THe Lord reigneth, let the [a] people tremble: he sitteth betweene the [e] Cherubims, let the earth be mouued.

2 The Lord is great in Zion, and he is hie aboue all the people.

3 They shall [b] praise thy great and fearefull Name (for it is holy)

4 And the kings power that loueth iudgment: for thou hast prepared equity: thou hast executed iudgement and iustice in Iaakob.

5 Exalt the Lord our God, and fall down before his [c] footstole: for he is holy.

6 Moses and Aaron were among his Priests, [d] and Samuel, among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them in the cloudy pillar: they kept his testimonies, and the Law that he gaue them.

8 Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though thou didst take vengeance for [e] their inuentions.

9 Exalt the Lord our God, and fall down before his holy mountaine: for the Lord our God is holy.

a When God deliuereth his Church, all the enemies shall haue cause to tremble. *Exod. 25.22.*
b Though the wicked rage against God, yet the godly shall praise his Name and mighty power.
e That is, before his Temple or Arke, where he promised to heare when they worshipped him, as now he promiseth his spirituall presence, wheresoeuer his Chuch is assembled.
d Vnder these three he comprehendeth the whole people of Israel, with whō God made his promise.
e For the more liberally that God dealeth with his people, the more doth he punish them that abuse his benefits.

PSAL. C.

1 Hee exhorteth all to serue the Lord, 3 who hath chosen vs, and preserued vs, 4 and to enter into his assemblies to praise his Name.

¶ A Psalme of praise.

SIng [a] ye loud vnto the Lord, all the earth.

2 Serue the Lord with gladnes: come before him with ioyfulnesse.

3 Know ye that euen the Lord is God: he hath [b] made vs, and not we our selues: we are his people, and the sheepe of his pasture.

4 [c] Enter into his gates with praise, and into his courts with reioycing: praise him, and blesse his Name.

5 For the Lord is good: his mercy is [d] euerlasting, and his truth is from generation to generation.

a He prophesieth that Gods benefit in calling the Gentiles shal be so great, that they shall haue wonderfull occasion to praise his mercie, and reioyce.
b Hee chiefly meaneth, touching the spirituall regeneration, whereby we are his sheepe and people.
c He sheweth that God wil not be worshipped, but by that means which hee hath appointed.
d Hee declareth, that we ought neuer to bee weary in praising him, seeing his mercies toward vs last for euer.

PSAL. CI.

1 Dauid describeth what gouernment he will obserue in his house and kingdome 5 He will punish and correct by rooting forth the wicked, 6 and cherishing the godly persons.

¶ A Psalme of Dauid.

I Will [a] sing mercie and iudgement: vnto thee, O Lord will I sing.

2 I will doe wisely in the perfit way [b] till thou commest to me: I will walke in the vprightnesse of mine heart in the midst of mine house.

3 I will set no wicked thing before mine eyes: I hate [c] the worke of them that fall away: it shall not cleaue vnto me.

4 A froward heart shall depart from me I will know none euill.

5 Him that [d] priuily slandereth his neighbour will I destroy: him that hath a proude looke and high heart, I cannot suffer.

6 Mine eyes shalbe vnto the [e] faithfull of the land, [f] they may dwell with me: he that walketh in a perfect way, he shall serue me.

7 There shall no deceitfull person dwel within mine house: he that telleth lies, shall not remaine in my sight.

8 [f] Betimes wil I destroy all the wicked of the land, that I may cut off all the workers of iniquitie from the citie of the Lord.

a Dauid considereth what maner of king hee would be when God should place him in the throne, promising openly, that he would be merciful and iust.
b Though as yet thou deferest to place me in the kingly dignitie, yee will I giue my selfe to wisedome & vprightnes being a priuate man.
c He sheweth that magistrates do not their duetie, except they be enemies to all vice.
d In promising to punish these vices, which are most pernicious in them that are about kings, he declareth that he will punish all.
e He sheweth what is the true vse of the sword to punish the wicked, and to maintaine the good.
f Magistrates must immediatly punish vice, lest it grow to further inconuenience: and if heathen Magistrates are bound to doe this, how much more they that haue the charge of the Church of God?

PSAL. CII.

1 It seemeth that this prayer was appointed to the faithfull to pray in the captiuitie of Babylon. 16 A consolation for the building of the Church: 18 Whereof followeth the praise of God to be published to all posteritie. 22 The conuersion of the Gentiles, 28 And the stability of the Church.

¶ A prayer [a] of the afflicted, when he shalbe in distresse, and powre forth his meditation before the Lord.

O Lord, heare my prayer, and let my [b] crie come vnto thee.

2 Hide not thy face from me in the time of my trouble: incline thine eares vnto me: when I call, make haste to heare me.

3 For my dayes are [c] cōsumed like smoke, and my bones are burnt like an hearth.

4 Mine heart is smitten, and withereth like grasse, because I forgate to [d] eate my bread.

5 For the voyce of my groning my bones doe cleaue to my skin.

6 I am like a [e] pelicane of the wildernesse: I am like an owle of the deserts.

7 I watch and am as a sparrow alone vpon the house top.

8 Mine enemies reuile me dayly, & they that rage against me, haue [f] sworne against mee.

9 Surely I haue [g] eaten ashes as bread, and mingled my drinke with weeping,

10 Because of thine [h] indignation and thy wrath: for thou hast heaued me vp, and cast me downe.

11 My dayes are like a shadow that fadeth, and I am withered like grasse.

12 But thou, O Lord, doest [i] remaine for euer,

a Wherby is signified, that albeit we be in neuer so great miseries, yet there is euer place left for prayer.
b He declareth that in our prayer we must liuely feele that which wee desire, and stedfastly beleeue to obtaine.
c These excessiue kindes of speach shew how much the affliction of the Church ought to wound the hearts of the godly.
d My sorrowes were so great that I passed not for mine ordinarie foode.
e Euer mourning and solitarie, casting out fearefull cryes.
f Haue conspired my death.
g I haue not risen out of my mourning to take my refection.
h He sheweth that the afflictions did not only thus moue him, but chiefly the feeling of Gods displeasure.
i Howsoeuer we be fraile: yet thy promise is sure, and the remembrance thereof shall confirme vs foreuer.

euer, and thy remembrance from generation to generation.

13 Thou wilt arise, and haue mercy vpon Zion: for the time to haue mercy thereon, for the [k] appointed time is come.

14 For thy seruants delight in the [l] stones thereof, and haue pitie on the dust thereof.

15 Then the heathen shal feare the Name of the Lord, and all the Kings of the earth thy glory,

16 When the Lord shall build vp Zion, and shall appeare [m] in his glory,

17 And shall turne vnto the prayer of the desolate, and not despise their prayer.

18 This shall bee written for the generation to come: and the people which shall bee [n] created, shall praise the Lord.

19 For hee hath looked downe from the height of his Sanctuarie: out of the heauen did the Lord behold the earth,

20 That hee might heare the mourning of the prisoner, and deliuer the [o] children of death:

21 That they may declare the Name of the Lord in Zion, & his praise in Ierusalem.

22 When the people shalbe gathered [p] together, and the kingdoms to serue the Lord.

23 He [q] abated my strength in the way, and shortened my dayes.

24 And I said, O my God, take mee not away in the mids of my dayes: thy yeeres endure from generation to generation.

25 Thou hast aforetime laid the foundation of the earth, and the heauens are the worke of thine hands.

26 [r] They shall perish, but thou shalt endure: euen they shall all waxe olde as doeth a garment: as a vesture shalt thou change them, and they shalbe changed.

27 But thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue, and their seede shall stand [s] fast in thy sight.

k That is, the seuentie yeeres, which by the Prophet Ieremie thou diddest appoint, Ier. 29. 12.

l The more that the Church is in misery and desolation, the more ought the faithfull to loue and pitie it.

m That is, when hee shall haue drawē his Church out of the darknesse of death.

n The deliuerance of the Church is a most excellent benefit, and therefore he compareth it to a new creation: for in their banishment the body of the Church seemed to haue beene dead, which by deliuerance was as it were created anew.

o Who now in their banishment could looke for nothing but death.

p He sheweth that Gods Name is neuer more praised then when religion flourisheth, and the Church increaseth: which thing is chiefly accomplished vnder the Kingdome of Christ.

q The Church lament that they see not the time of Christ, which was promised, but haue but few yeeres and short dayes.

r If heauen and earth perish, much more shall man perish: but the Church by reason of Gods promise endureth for euer.

s Seeing thou hast chosen thy Church out of the world and ioyned it to thee, it cannot but continue for euer: for thou art euerlasting.

PSAL. CIII.

1 He prouoketh all to praise the Lord, which hath pardoned his sinnes, deliuered him from destruction, and giuen him sufficient of all good things. 10 Then he addeth the tender mercies of God, which he sheweth like a most tender father toward his children. 14 The frailtie of mans life. 20 An exhortation to man and Angels to praise the Lord.

¶ A Psalme of Dauid.

MY soule, [a] praise thou the Lord, and all that is within me, praise his holy Name.

2 My soule, praise thou the Lord, and forget not all his benefits.

3 Which [b] forgiueth all thine iniquitie, and healeth all thine infirmities.

4 Which redeemeth thy life from the [c] graue, and crowneth thee with mercie and compassions.

5 Which satisfieth thy mouth with good things: and thy [d] youth is renewed like the eagles.

6 The Lord executeth righteousnes and iudgement to all that are oppressed.

7 He made his waies knowen vnto [e] Moses, & his works vnto the children of Israel.

8 The Lord is full of compassion and mercy, slow to anger and of great kindnesse.

9 He will not alway [f] chide, neither keepe his anger for euer.

10 He hath not [g] dealt with vs after our sinnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is aboue the earth, so great is his mercie toward them that feare him.

12 As far as [h] the East is from the West: so farre hath hee remooued our sinnes from vs.

13 As a father hath compassion on his children, so hath the Lord compassion on them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The dayes of [i] man are as grasse: as a floure of the field, so flourisheth he.

16 For the winde goeth ouer it, and it is gone, and the place thereof shall know it no more.

17 But the louing kindnesse of the Lord endureth for euer and euer vpon them that feare him, and his [k] righteousnesse vpon children children,

18 Vnto them that keepe his [l] couenant, and thinke vpon his commandements to do them.

19 The Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all.

20 Praise the Lord, ye [m] his Angels, that excell in strength, that doe his commaundement in obeying the voyce of his word.

21 Praise the Lord, all ye his hosts, yee his seruants that doe his pleasure.

22 Praise the Lord, all yee his works, in all places of his dominion: my soule, praise thou the Lord.

a He wakeneth his dulnesse to praise God, shewing that both vnderstanding and affections, minde and heart are too lirtle to set forth his praise.

b This is the beginning and chiefest of all benefits: remission of sinne.

c For before that we haue remission of our sinnes, we are as dead men in the graue.

d As the eagle when her beake ouergroweth, sucketh blood, and so is renued in strength, euen so God miraculously giueth strength to his Church aboue all mans expectation.

e As to his chiefe minister, and next to his people.

f He sheweth first his seuere iudgement, but so soone as the sinner is humbled, he receiueth him to mercie.

g We haue proued by continuall experience, that his mercy hath euer preuailed against our offences.

h As great as the world is, so full is it of signes of Gods mercies toward his faithfull, when hee hath remoued their sinnes.

i He declareth that man hath nothing in himselfe to moue God to mercy, but onely the confession of his infirmitie and miserie.

k His iust and faithfull keeping of his promise.

l To whom he giueth grace to feare him, and to obey his word.

m In that that we, which naturally are slow to praise God, exhort the Angels which willingly doe it, wee stirre vp our selues to consider our duetie, and awake out of our sluggishnesse.

PSAL. CIIII.

1 An excellent Psalme to praise God for the creation of the world, and the gouernance of the same by his marueilous prouidence, 35 wherein the Prophet prayeth against the wicked, who are occasions that God diminished his blessings.

MY soule, praise thou the Lord: O Lord my God, thou art exceeding great: thou art [a] clothed with glory and honour.

2 Which couereth himselfe with light as with a garment, and spreadeth the heauens like a curtaine.

a The Prophet sheweth that we neede not enter into the heauens to seeke God, forasmuch as all the order of nature, with the proprietie and placing of the elements, are most liuely mirrours to see his maiestie in.

3 Which layeth the beames of his chambers in the waters, and maketh the cloudes his charet, and walketh vpon the wings of the winde.

4 Which [b] maketh the spirits his messengers, and a flaming fire his ministers.

5 He set the earth vpon her foundations, so that it shall neuer moue.

6 Thou couerdst it with the [c] deepe, as with a garment: the waters [d] would stand aboue the mountaines.

7 But at thy rebuke they flee: at the voice of thy thunder they haste away.

8 And the mountaines ascend, and the valleys descend to the place which thou hast established for them.

9 But thou hast set them a bound which they shall not passe: they shall not returne to couer the earth.

10 Hee sendeth the springs into the valleyes, which run betweene the mountaines.

11 They shal giue drinke to all the [e] beasts of the field, and the wilde asses shall quench their thirst.

12 By these [f] springs shal the foules of the heauen dwell, and sing among the branches.

12 He watereth the mountaines from his [g] chambers, and the earth is filled with the fruit of thy works.

14 He causeth grasse to grow for the cattell, and herbe for the vse of [h] man, that hee may bring forth bread out of the earth,

15 And wine that maketh glad the heart of man, and oile to make the face to shine, and bread that strengtheneth mans heart.

16 The high trees are satisfied, euen the cedars of Lebanon, which he hath planted,

17 That the birds may make their nests there: the storke dwelleth in the firre trees.

18 The high mountaines are for the ‖ goats: the rocks are a refuge for the conies.

19 He appointed the [i] moone for certaine seasons: [k] the Sunne knoweth his going downe.

20 Thou makest darkenesse, and it is night, wherein all the beastes of the forrest creepe forth.

21 The lyons roare after their pray, and seeke their meat [l] at God.

22 When the Sunne riseth, they retire, and couch in their dennes.

23 [m] Then goeth man forth to his worke, and to his labour vntill the euening.

24 O Lord, how [n] manifold are thy works! in wisedome hast thou made them all: the earth is full of thy riches.

25 So is this sea great and wide: for therein are things creeping innumerable, both small beasts and great.

26 There goe the ships, yea, that ‖ Liuiathan, whom thou hast made to play therein.

27 [o] All these waite vpon thee, that thou mayest giue them food in due season.

28 Thou giuest it to them, & they gather it: thou openest thine hand, and they are filled with good things.

29 But if thou [p] hide thy face, they are troubled: if thou take away their breath, they die, and returne to their dust:

30 Againe, if thou [q] send forth thy spirit, they are created, and thou renuest the face of the earth.

31 Glory be to the Lord for euer: let the Lord reioyce in his workes.

32 Hee looketh on the earth and it trembleth: he toucheth the mountaines, and they [r] smoke.

33 I will sing vnto the Lord all my life: I will praise my God, while I liue.

34 Let my wordes bee acceptable vnto him: I will reioyce in the Lord.

35 Let the sinners bee [s] consumed out of the earth, and the wicked till there bee no more: O my soule, praise thou the Lord. Praise ye the Lord.

b As the Prophet here sheweth that all visible powers are ready to serue God: so the Apostle to ỳ Hebr. 1.7. beholdeth in this glasse, how the very Angels also are obedient to his commandement.

c Thou makest the sea to be an ornament vnto the earth.

d If by thy power thou diddest not bridle the rage of the waters, it were not possible but the whole world should be destroyed.

e If God prouide for ỳ very beasts, much more will hee extend his prouident care to man.

f There is no part of the world so barren where most euident signes of Gods blessings appeare not.

g From ỳ clouds.

h He describeth Gods prouident care ouer man, who doth not onely prouide necessary things for him, as herbes and other meate: but also things to reioyce, & comfort him, as wine and oyle, or ointments.

‖ *Or, does, roes and such like.*

i As to separate the night from the day, and to note dayes, moneths and yeeres.

k That is, by his course either far or neere, it noteth summer, winter, and other seasons.

l That is, they onely finde meate according to Gods prouidence, who careth euen for the bruite beastes.

m To wit, when the day springeth: for the light is as it were a shield to defend man against the tyrannie and fiercenesse of beasts.

n Hee confesseth that no tongue is able to expresse Gods workes, nor minde to comprehend them. *Or, whale.*

o God is a most nourishing Father, who prouideth for all creatures their daily food.

p As by thy presence all things haue life: so, if thou withdraw thy blessings, they all perish.

q As the death of creatures sheweth that we are nothing of our selues: so their generation declareth that we receiue all things of our Creator.

r Gods merciful face giueth strength to the earth, but his seuere countenance burneth the mountaines.

s Who infect the world, and so cause God that he cannot reioyce in his works.

PSAL. CV.

He praiseth the singular grace of God, who hath of all the people of the world chosen a peculiar people to himselfe, and hauing chosen them, neuer ceaseth to doe them good, euen for his promise sake.

PRaise the Lord, and call vpon his Name: [a] declare his works among the people.

2 Sing vnto him, sing praise vnto him, and talke of all his wonderous works.

3 Reioyce in his holy Name: let the heart of them that seeke the Lord, rioyce.

4 Seeke the Lord & his [b] strength: seeke his face continually.

5 Remember his [c] marueilous workes, that hee hath done, his wonders and the [d] iudgements of his mouth,

6 Yee seed of Abraham his seruant, yee children of Iaakob, which are his elect.

7 Hee is the Lord our God: his iudgements are throw all the earth.

8 Hee hath alway remembred his couenant and promise, that hee made to a thousand generations,

9 Euen that which he [e] made with Abraham, and his othe vnto Izhak:

10 And since hath confirmed it to Iaakob for a law, and to Israel for an euerlasting couenant,

11 Saying, [f] Vnto thee will I giue the land of Canaan: the lot of your inheritance,

12 Albeit they were few in number, yea, very few, and strangers in the land,

13 And walked about from nation to nation, from one kingdome to another people,

14 Yet suffered hee no man to doe them wrong, but reproued [g] kings for their sakes,

15 Touch not mine [h] anointed, and doe

a Forasmuch as the Israelites were exempted from the common condemnation of the world, and were elected to bee Gods people, the Prophet willeth them to shew themselues mindfull by thanksgiuing.

b By the strength and face, he meaneth the Arke where God declared his power and his presence.

c Which he hath wrought in the deliuerance of his people.

d Because his power was thereby as liuely declared, as if hee should haue declared it by mouth.

e The promise which God made to Abraham, to be his God and the God of his seed after him, hee renewed and repeated it againe to his seed after him.

f Hee sheweth that they should not enioy the land of Canaan by any other meanes, but by reason of his couenant made with their Fathers.

g That is, the King of Egypt and the King of Gerar, Gen. 12.17. and 20.3.

h Those whom I haue sanctified to be my people,

my

my [i] Prophets no harme.
16 Moreouer, he called a famine vpon the land, and vtterly brake the [k] staffe of bread.
17 But he sent a man before them: Ioseph was sold for a slaue,
18 They held his feete in the stockes, and he was laid in yrons,
19 Untill his [l] appointed time came, and the counsell of the Lord had tryed him.
20 The King sent and loosed him: euen the ruler of the people deliuered him.
21 He made him Lord of his house, and ruler of all his substance,
22 That hee should binde his [m] Princes vnto his will, and teach his Ancients wisedome.
23 Then Israel came to Egypt, and Iaakob was a stranger in the land of Ham.
24 And he increased his people exceedingly, and made them stronger then their oppressours.
25 [n] Hee turned their heart to hate his people, and to deale craftily with his seruants.
26 Then sent he Moses his seruant, and Aaron whom he had chosen.
27 They shewed among them the message of his signes, and wonders in the land of Ham.
28 He sent darknesse and made it darke: and they were not [o] disobedient vnto his commission.
29 * Hee turned their waters into blood, and slew their fish.
30 * Their land brought forth frogs, euen in their Kings chambers.
31 Hee [p] spake, and there came swarmes of flies, and lice in all their quarters.
32 He gaue them [q] haile for raine, and flames of fire in their land.
33 Hee smote their vines also and their figtrees, and brake downe the trees in their coasts.
34 [r] He spake, and the grashoppers came, and caterpillers innumerable,
35 And did eate vp all the grasse in their land, and deuoured the fruite of their ground.
36 * Hee smote also all the first borne in their land, euen the beginning of all their strength.
37 He brought them forth also with siluer and gold, and there was none [s] feeble among their tribes.
38 Egypt was [t] glad at their departing: for the feare of them had fallen vpon them.
39 He spred a cloud to be a couering, and fire to giue light in the night.
40 They [u] asked, and he brought quailes, and he filled them with the bread of heauen.
41 Hee opened the rocke, and the waters flowed out, and ranne in the dry places like a riuer.
42 For he remembred his [x] holy promise to Abraham his seruant.
43 And he brought forth his people with ioy, and his chosen with gladnesse.
44 And gaue them the landes of the heathen, and they tooke the labours of the people in possession,
45 That they might [z] keepe his statutes and obserue his lawes. Praise ye the Lord.

i Meaning, the old Fathers, to whom God shewed himselfe plainly, and who were seeters forth of his word.
k Either by sending scarcitie, or by taking away the strength and nourishment thereof.
l So long he suffered aduersitie, as God had appointed, and till he had tryed sufficiently his patience.
m That the very Princes of the countrey should be at Ioesphs commandement and learne wisedome at him.
n So it is in God either to moue the hearts of the wicked to loue or to hate Gods children.
o Meaning, Moses and Aaron.
Exod, 7.20.
Exod 8.6.
p So that this vermine came not by fortune, but as God had appointed and his Prophet Moses spake.
q It was strange to see raine in Egypt, much more it was fearefull to see haile
r He sheweth that all creatures are armed against man, when God is his enemie, as at his commandement the grashoppers destroyed the land.
Exod. 12.29.
s When their enemies felt Gods plagues, his children by his prouidence were exempted
t For Gods plagues caused them rather to depart with the Israelites then with their liues.
u Not for necessitie, but for satisfying of their lust.
x Which he confirmeth to the posteritie, in whom after a sort the dead liue and enioy the promises.
y When the Egyptians lamented and were destroyed.
z This is the end, why God preserueth his Church, because they should worship and call vpon him in this world.

PSAL. CVI.

1 The people dispersed vnder Antiochus, do magnifie the goodnes of God among the iust & repentant: 4 desiring to be brought againe into the land by Gods mercifull visitation. 8 And after the manifold marueiles of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearsed, 47 They doe pray and desire to bee gathered from among the heathen, to the intent they may praise the Name of the God of Israel.

¶ Praise ye the Lord.

PRaise [a] ye the Lord, because he is good, for his mercie endureth for euer.
2 Who can expresse the noble acts of the Lord, or shew forth all his praise?
3 Blessed are they that [b] keepe iudgement and doe righteousnesse at all times.
4 Remember me, O Lord, with the [c] fauour of thy people: visite me with thy saluation,
5 That I may see the felicitie of thy chosen, and reioyce in the ioy of thy people, and glory with thine inheritance.
6 We haue [d] sinned with our fathers: we haue committed iniquitie, & done wickedly.
7 Our fathers vnderstood not thy wonders in Egypt, neither remembred they the multitude of thy mercies, but rebelled at the sea, euen at the red sea.
8 Neuertheless, [e] he saued them for his Names sake, that he might make his power to be knowen.
9 And he rebuked the red sea, and it was dryed vp, and he led them in the deepe, as in the wildernesse.
10 And he saued them from the aduersaries hand, & deliuered them from the hande of the enemie.
11 * And the waters couered their oppressors, not one of them was left.
12 Then [f] beleeued they his words, and sang praise vnto him.
13 But incontinently they forgate his workes: they waited not for his [g] counsell.
14 But lusted with concupisence in the wildernes, and tempted God in the desert.
15 Then he gaue them their desire: but he sent [h] leanenesse into their soule.
16 They enuied Moses also in the tents, and Aaron the holy one of the Lord.
17 Therefore the earth opened and [i] swallowed vp Dathan, and couered the company of Abiram.

a The Prophet exhorteth the people to praise God for his benefits past, that thereby their minds may be strengthened against all present troubles and despaire.
b He sheweth that it is not enough to praise God with mouth except the whole heart agree thereunto, and all our life be thereunto framed.
c Let the good will that thou bearest to thy people, extend vnto me, that thereby I may be receiued into the number of thine.
d By earnest confession, as well of their owne, as of their fathers sinnes, they shew that they had hope that God according to his promise would pittie them.
e The inestimable goodnesse of God appeareth in this, that he would charge the order of nature, rather then his people should not be deliuered, although they were wicked. *Exo.* 14. 27.
f The wonderfull workes of God caused them to beleeue for a time, and to praise him.
g They would preuent his wisedome and prouidence.
h The abundance that God gaue them made them pine away, because God cursed it.
i By the greatnesse of the punishment the hainous offence may be considered: for they that rise against Gods ministers rebell against him.

18 And the fire was kindled in their assembly: the flame burnt vp the wicked

19 They made a calfe in Horeb, and worshipped the molten image.

20 Thus they turned their [k] glorie into the similitude of a bullocke, that eateth grasse.

21 They forgate God their Sauiour which had done great things in Egypt,

22 Wonderous workes in the land of Ham, and fearefull things by the red Sea.

23 Therefore he minded to destroy them, had not [l] Moses his chosen stood in the breach before him to turne away his wrath, lest hee should destroy them.

24 Also they contemned that [m] pleasant land, and beleeued not his word,

25 But murmured in their tents, and hearkened not vnto the voyce of the Lord.

26 Therefore [n] helsted vp his hand against them, to destroy them in the wilderness,

27 And to destroy their seed among the nations: and to scatter them throughout the countreys.

28 They ioyned themselues also vnto [o] Baal peor, and did eate the offrings of the [p] dead.

29 Thus they prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.

30 But [r] Phinehas stood vp, and executed iudgement, and the plague was stayed.

31 * And it was [s] imputed vnto him for righteousnesse from generation to generation for euer.

32 They angred him also at the waters of * Meribah, so that [t] Moses was punished for their sakes,

33 Because they vexed his spirit, so that he spake vnaduisedly with his lips.

34 Neither destroyed they the people, as the Lord had commanded them,

35 But were mingled among the heathen, and learned their workes,

36 And serued their idoles, which were their ruine.

37 Yea, they offered their [u] sonnes, and their daughters vnto deuils,

38 And shed innocent blood, euen the blood of their sonnes, & of their daughters, whom they offered vnto the idoles of Canaan, and the land was defiled with blood.

39 Thus were they stained with their owne workes, and went a [x] whoring with their owne inuentions.

40 Therefore was the wrath of the Lord kindled against his people, and he abhorred his owne inheritance.

41 And he gaue them into the hand of the heathen: & they that hated them, were lords ouer them.

42 Their enemies also oppressed them, and they were humbled vnder their hand.

43 Many a [y] time did he deliuer them, but they prouoked him by their counsels: therefore they were brought downe by their iniquitie.

44 Yet he saw when they were in affliction, and he heard their cry.

45 And he remembred his couenant toward them, and [z] repented according to the multitude of his mercies,

46 And gaue them fauour in the sight of all them that led them captiues.

47 Saue vs, O Lord our God, and [a] gather vs from among the heathen, that wee may praise thine holy name, and glory in thy praise.

48 Blessed be the Lord God of Israel for euer and euer, and let all the people say. So be it. Praise ye the Lord.

k He sheweth that all idolaters renounce God to be their glory, when in stead of him they worship any creature, much more wood, stone, metall, or calues.

l If Moses by his intercession had not obtained Gods fauour against their rebellions.

m That is Canaan, which was as it were an earnest penie of the heauenly inheritance.

n That is, hee sware, Sometime also it meaneth to punish.

o Which was the idole of the Moabites.

p Sacrifices offered to the dead idoles.

q Signifying, that whatsoeuer man inuenteth of himselfe to serue God by, is detestable and prouoketh his anger.

r When al other neglected Gods glory, he in his zeale killed the adulterers, and preuented Gods wrath.

Num. 25.12.

s This act declareth his liuely faith and for his faiths sake was accepted.

Num. 20.13.

Psal. 95.8.

t If so notable a Prophet of God escape not punishment, though others prouoked him to sin, how much more shall they be subiect to Gods iudgement, which cause Gods children to sinne?

u He sheweth how monstrous a thing idolatrie is, which can win vs to things abhorring to nature, wheras Gods word cannot obtaine most small things.

x Then true chastitie is to cleaue wholly and onely vnto God.

y The prophet sheweth that neither by menaces nor promises we can come to God except we be altogether newly reformed, & that his mercy ouercouer and hide our malice.

z Not that God is changeable in himselfe, but that then he seemeth to vs to repent, when he altereth his punishment, and forgiueth vs.

a Gather thy Church which is dispersed, and giue vs constancie vnder the crosse, that with one consent we may all praise thee.

PSAL. CVII.

1 The Prophet exhorteth all those that are redeemed by the Lord, & gathered vnto him to giue thanks 9 for this mercifull prouidence of God gouerning al things at his good pleasure, 20 sending good and euil, prosperitie and aduersitie to bring men vnto him, 42 Therefore as the righteous thereat reioyce, so shal the wicked haue their mouthes stopped.

PRaise [a] the Lord, because hee is good: for his mercy endureth for euer.

2 Let them [b] which haue beene redeemed of ỳ Lord, shew how he hath deliuered them from the hand of the oppressour.

3 And gathered them out of the landes, from the East and from the West, from the North, and from the || South.

4 When they wandred in the desert, and wildernesse out of the way, and found no city to dwell in,

5 [c] Both hungry and thirsty, their soule fainted in them.

6 Then they cryed vnto the Lord in their trouble, and he deliuered them from their distresse.

7 And led them forth by the right way, that they might go to a city of habitation.

8 Let them therefore confesse before the Lord his loving kindnesse, and his wonderfull workes before the sonnes of men.

9 For he satisfied the thirstie soule, and filled the hungry soule with goodnesse.

10 They that dwell in darknesse and in the shadow of death, being bound in misery and yron.

11 Because they [d] rebelled against the words of the Lord, and despised the counsell of the most High,

12 When he humbled their heart with heauinesse, then they fell downe, and there was no helper,

13 Then they [e] cryed vnto the Lord in their trouble, and hee deliuered them from their distresse.

a This notable sentence was in the beginning vsed as the foote or tenour of the song, which was oftentimes repeated.

b As this was true in the Iewes, so is there none of Gods elect, that feele not his helpe in their necessitie.

|| *Or, from the sea meaning the red sea, which is on the South part of the land.*

c He sheweth that there is none affliction so grieuous, out of the which God will not deliuer his, & also exhorteth them that are deliuered to be mindfull of so great a benefit.

d Then the true way to obey God, is to follow his expresse commandement: also hereby al are exhorted to descend into themselues, forasmuch as none are punished, but for their sinnes.

e He sheweth that the cause why God doeth punish vs extremely, is because we can be brought vnto him by none other meanes.

14 He brought them out of darknesse, and out of the shadow of death, and brake their bands asunder.

15 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

16 For he hath broken the [i] gates of brasse and brast the barres of yron asunder.

17 [g] Fooles by reason of their transgression, & because of their iniquities are afflicted.

18 Their soule abhorreth all meat, and they are brought to deaths doore.

19 Then they crie vnto the Lord in their trouble, and he deliuereth them from their distresse.

20 [h] He sendeth his word and healeth them, and deliuereth them from their [i] graues.

21 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

22 And let them offer sacrifices of [k] praise, and declare his workes with reioycing.

23 They that goe downe to the [l] sea in ships, and occupie by the great waters,

24 They see the workes of the Lord, and his wonders in the deepe.

25 For he commandeth and raiseth the stormie winde, and it lifteth vp the waues thereof.

26 They mount vp to the heauen, and descend to the deepe, so that their soule [m] melteth for teouble.

27 They are tossed to and fro, and stagger like a drunken man, and all their [n] cunning is gone.

28 Then they crie vnto the Lord in their trouble: and hee bringeth them out of their distresse.

29 He turneth the storme to calme, so that the waues thereof are still.

30 When they are [o] quieted they are glad, and he bringeth them vnto the hauen where they would be.

31 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull works before the sonnes of men.

32 And let them exalt him in the [p] Congregation of the people, and praise him in the assembly of the Elders.

33 He turneth the floods into a wildernes, and the springs of waters into drinesse,

34 And a fruitful land into ‖barrennesse, for the wickednes of them that dwell therin.

35 Againe he [q] turneth the wildernesse into pooles of water: and the drie land into water springs.

36 And there hee placeth the hungrie, and they build a citie to dwell in.

37 And sowe the fieldes, and plant vineyards which bring forth fruitful [r] increase.

38 For he blesseth them, and they multiply exceedingly, and he diminisheth not their cattell.

39 [s] Againe men are diminished, & brought low by oppression, euill, and sorrow.

43 He powreth [t] contempt vpon princes, and causeth them to erre in desert places out of the way.

41 Yet he raiseth vp the poore out of miserie, and maketh him families like a flocke of sheepe.

42 The [u] righteous shall see it, and reioyce, and all iniquitie shall stop her mouth.

43 Who is wise, that he may obserue these things? for they shall vnderstand the louing kindnesse of the Lord.

f When there seemeth to mans iudgement no recouery, but all things are brought to despaire, then God chiefly sheweth his mightie power.

g They that haue no feare of God by his sharp rods are brought to cal vpon him, & so finde mercy.

h By healing them he declareth his goodwil toward them.

i Meaning, their diseases, which had almost brought them to the graue and corruption.

k Praise & confession of Gods benefits, are the true sacrifices of the godly.

l He sheweth by the sea, what care God hath ouer man, for in that that he dliuereth them from the great dãgers of the sea, he deliuereth them, as it were from a thousand deaths.

m Their feare and danger is so great.

n When their arte and meanes faile them, they are compelled to confesse that only Gods prouidence doeth preserue them.

o Though before euery drop seemed to fight one against another, yet at his commandement they are as still as though they were frozen.

p This great benefit ought not onely to be considered particularly, but magnified in all places, and assemblies.

‖Or, saltnes. q For the loue that he beareth to the Church, he changeth the order of nature for their commoditie. r Continuall increase and yeerly. s As God by his prouidence doeth exalt men, so doeth he also humble them by afflictions to know themselues.

t For their wickednesse and tyranny he causeth the people and subiects to contemne them.

u They, whose faith is lightened by Gods spirit, shal reioice to see Gods iudgments against the wicked & vngodly.

PSAL. CVIII.

This Psalme is composed of two other Psalmes before, the seuen and fiftieth and the sixtieth. The matter here contained is, 1 That Dauid giueth himselfe with heart and voyce to praise the Lord, 7 And assureth himselfe of the promise of God concerning his kingdom ouer Israel, and his power against other nations: 11 Who though he seeme to forsake vs for a time yet he alone will in the end cast downe our enemies.

¶ A song or Psalme of Dauid.

O God, mine heart is [a] prepared, so is ‖my tongue: I will sing and giue praise.

2 Awake viole and harpe: I will awake earely.

3 I will praise thee, O Lord, among the [b] people, and I wil sing vnto thee among the nations.

4 For thy mercy is great aboue the heauens, and thy trueth vnto the clouds.

5 [c] Exalt thy selfe, O God, aboue the heauens, and let thy glorie bee vpon all the earth.

6 That thy beloued may bee deliuered: [d] helpe with thy right hand and heare me.

7 God hath spoken in his [e] holinesse: therefore I will reioyce, I shall diuide Shechem, and measure the valley of Succoth.

8 Gilead shalbe mine, and Manasseh shal be mine: Ephraim also shall bee the strength of mine head: Iudah is my lawgiuer.

9 [f] Moab shall be my washpot: ouer Edom will I cast out my shoe: vpon Palestina will I triumph.

10 Who will leade me into the strong citie? who will bring me into Edom?

11 [f] Wilt not thou, O God which haddest forsaken vs, and didst not goe forth, O God with our armies?

12 Giue vs helpe against trouble: for vaine is the helpe of man.

13 Through God we shall doe valiantly for he shall tread downe our enemies.

a This earnest affection declareth that he is free from hypocrisie, and that sluggishnes stayeth him not.

‖Or, my glory, because it chiefly setteth foorth the glory of God.

b He prophesieth of the calling of the Gentiles: for except they were called, they could not heare the goodnesse of God.

c Let all the world see thy iudgements, in that that thou art God ouer all, and so confesse that thou art glorious.

d When God by his benefits maketh vs partaker of his mercies, he admonisheth vs to be earnest in prayer, to desire him to continue and finish his graces.

e As he hath spoken to Samuel concerning mee, so will hee shew himselfe constant and holy in his promise, so that these nations following shall be subiect vnto mee. *Psal.* 60. 8.

f From the sixt verse of this Psalme vnto the last, reade the exposition in the 60 Psalme, and sixt verse.

PSAL. CIX.

1 *Dauid being falsly accused by flatterers vnto Saul, prayeth God to help him and to destroy his enemies.* 8 *And vnder them he speaketh of Iudas the traitour vnto Iesus Christ, and all the like enemies of the children of God:* 27 *And desireth so to be deliuered, that his enemies may know the worke to bee of God.* 30 *Then doeth hee promise to giue praise vnto God.*

¶ To him that excelleth. A Psalme of Dauid.

HOlde not thy tongue, O God of my [a] praise.

2 For the mouth of the wicked, and the mouth full of deceit are opened vpon mee: they haue spoken to mee with a lying tongue.

3 They compassed mee about also with words of hatred, and fought against mee without a cause.

4 For my friendship they were mine aduersaries, [b] but I gaue my selfe to prayer.

5 And they haue rewarded mee euill for good, and hatred for my friendship.

6 [c] Set thou the wicked ouer him, and let the aduersarie [d] stand at his right hand.

7 When he shall be iudged, let him bee condemned, and let his [e] prayer bee turned into sinne.

8 Let his dayes be few, and let another [f] take his [g] charge.

9 Let his children be fatherlesse, and his wife a widow.

10 Let his children bee vagabonds and begge and seeke bread, comming out of their places destroyed:

11 Let [h] the extortioner catch all that hee hath, and let the stranger spoyle his labour.

12 Let there be none to extend mercy vnto him, neither let there be any to shew mercie vpon his fatherlesse children.

13 Let his posteritie be destroyed, and in the generation following let their name bee put out.

14 [i] Let the iniquitie of his fathers bee had in remembrance with the Lord: and let not the sinne of his mother bee done away.

15 But let them alway be before the Lord that he may cut off their memorial from the earth:

16 Because [k] hee remembred not to shew mercie, but persecuted the afflicted and poore man, and the sorrowfull hearted, to slay him.

17 As he loued cursing, [l] so shall it come vnto him, and as he loued not blessing, so shal it be farre from him.

18 As hee clothed himselfe with cursing like a raiment, so shall it come into his bowels like water, and like oyle into his bones.

19 Let it be vnto him as a garment to couer him, and for a girdle, wherewith he shall be alway girded.

20 Let this be the reward of mine aduersarie [k] from the Lord, and of them, that speake euill against my soule.

21 But thou, O Lord my God: deale with me according to thy [l] Name: deliuer me, (for thy mercy is good.)

22 Because I am poore and needie, and mine heart is wounded within me.

23 I depart like the shadow that declineth, and am shaken off as the [m] grashopper.

24 My knees are weake through fasting, and my flesh [n] hath lost all fatnesse.

25 I became also a rebuke vnto them: they that looked vpon mee, shaked their heads.

26 Helpe me, O Lord my God: [o] saue me according to thy mercie.

27 And they shall know that this is thine hand, and that thou Lord, hast done it.

28 Though they [p] curse, yet thou wilt blesse: they shall arise and bee confounded, but thy seruant shall reioyce.

29 Let mine aduersaries be clothed with shame, and let them couer themselues with their confusion, as with a cloke.

30 I will giue thankes vnto the Lorde greatly with my [q] mouth, and praise him among the multitude.

31 For he will stand at the right hand of the poore, to saue him from him that would [r] condemne his soule.

a Though all the world condemne me, yet thou wilt approue mine innocencie, and that is a sufficient praise to me.
b To declare that I had none other refuge but thee in whom my conscience was at rest.
c Whether it were Doeg, or Saul, or some familiar friend, that had betrayed him, he prayeth not of priuate affection, but mooned by Gods Spirit that God would take vengeance vpon him.
d As to the elect all things turne to their profit: so to the reprobate, euen those things that are good, turne to their damnation.
e This was chiefly accomplished in Iudas, Actes 1.20.
f He declareth that the curse of God lieth vpon the extortioners: who thinking to enrich their children by their vnlawfull gotten goods, are by Gods iust iudgement depriued of all.
g Thus punisheth the Lord to the third and fourth generation the wickednesse of the parents in their wicked children.
h Hee sheweth that God accustometh to plague them after a strange sort, that shew themselues cruell toward other. i Thus giueth the Lord to euery man the thing wherein hee delighteth, that the reprobate cannot accuse God of wrong, when they are giuen vp to their lust, and reprobate minds. k For being destitute of mans helpe, he fully trusteth in the Lord, that he would deliuer him. l As thou art named merciful gracious and long suffering, so, shew thy selfe in affect.
m Meaning, that he hath no stay nor assurance in this world.
n For hunger that came of sorrow, he was leane and his naturall moysture failed him.
o The more grieuous that Satan assailed him, the more earnest and instant was he in prayer.
p They shall gaine nothing by cursing me.
q Not onely in confessing it secretly in my selfe but also in declaring it before all the Congregation. r Hereby he sheweth that he had not to doe with them that were of little power, but with the iudges and princes of the world.

PSAL. C.X.

1 Dauid prophesieth of the power and euerlasting kingdome giuen to Christ. 4 And of his Priesthood, which should put an end to the Priesthood of Leui.

¶ A Psalme of Dauid.

THe [a] Lord said vnto my Lord, Sit thou at my right hand, vntill I make thine enemies thy footestoole.

2 The Lorde shall send the rodde of thy power out of [b] Zion: bee thou ruler in the middes of thine enemies.

3 Thy people shall come willingly at the time of assembling [c] thine armie in holy beautie: the youth of thy wombe shall bee as the morning dewe.

4 The Lord sware, and will not repent, Thou art a Priest for euer after the order of [d] Melchisedek.

5 The Lord that is at thy right hand, shal wound kings in the day of his wrath.

6 He shall be iudge among the heathen: he shall fill all with dead bodies and smite the [e] head ouer great countries.

7 He shall [f] drinke of the brooke in the way: therefore shall he lift vp his head.

a Iesus Christ in the two and twentie of Matt. verse. 44. giueth the interpretation hereof, and sheweth ẏ this cannot properly be applied vnto Dauid, but to himselfe.
b And thence it shall stretch through all the world: and this power chiefly standeth in the preaching of his word.
c By thy word thy people shall be assembled into thy Church, whose increase shall be so abundant and wonderful, as ẏ drops of the dew. d As Melchizedek the figure of Christ was both King and Priest: so the effect cannot be accomplished in any King, saue onely Christ, Heb. 7.26. e No power shall be able to resist him. f Vnder this similitude of a captaine, that is so greedy to destroy his enemies, that he wil not scarce drink by the way, he sheweth how God will destroy his enemies.

PSAL. CXI.

1 Hee giueth thankes to the Lord for his merciful workes toward his Church. 10 And declareth wherein true wisedome and right knowledge consisteth.

¶ Praise

¶ Praise ye the Lord.

I Will [a] praise the Lord with my whole heart in the assembly and Congregation of the iust.

2 The works of the Lord are [b] great, and ought to be sought out of all them that loue them.

3 His worke is beautifull and glorious, and his righteousnes endureth for euer.

4 He hath made his wonderful works to be had in remembrance: the Lord is merciful and full of compassion.

5 He hath giuen [c] a || portion vnto them that feare him: hee wil euer bee mindfull of his couenant.

6 He hath shewed to his people the power of his workes, in giuing vnto them the heritage of the heathen.

7 The [d] workes of his hands are trueth and iudgement: al his statutes are true.

8 They are stablished for euer and euer, and are done in trueth and equitie.

9 He sent redemption vnto his people: he hath commanded his couenant for euer holy and fearefull is his Name.

10 [e] The beginning of wisedome is the feare of the Lord: all they that obserue [f] them haue good vnderstanding: his praise endureth for euer.

a The Prophet declareth that he will praise God both priuately and openly, and that from the heart, as he that consecrateth himselfe wholly and onely vnto God.
b He sheweth that Gods works are a sufficient cause wherefore we should praise him, but chiefly his benefits toward his church.
c God hath giuen to his people all that was necessary for them, and will doe still euen for his couenants sake: and in this sense the Hebrew word is taken, Prou. 30 8. and. 31. 15. || *Or, pray, and foode.* d As God promised to take the care of his Church: so in effect doth he declare himselfe iust and true in the gouerning of the same. e They onely are wise that feare God, and none haue vnderstanding, but they that obey his word. f To wit, his commandements, as verse 7.

PSAL. CXII.

1 He praiseth the felicity of them that feare God 10 And condemneth the cursed state of the contemners of God.

¶ Praise ye the Lord.

BLessed is the man that [a] feareth the Lord, and delighteth greatly in his commandements.

2 His seed shalbe mighty vpon earth, the generation of the righteous shalbe blessed.

3 [b] Riches & treasures shalbe in his house, and his righteousnes endureth for euer.

4 Vnto the [c] righteous ariseth light in darkenes: he is merciful and ful of compassion and righteous.

5 A good man is mercifull and [d] lendeth and will measure his affaires by iudgement.

6 Surely he shal neuer be moued: but the righteous shalbe had in euerlasting remembrance.

7 He will not be afraide of euill tidings: for his heart is fixed, and beleeueth in the Lord.

8 His heart is stablished: therefore he wil not feare, vntil he see his desire vpon his enemies.

9 He hath [e] distributed and giuen to the poore: his righteousnes remaineth for euer: his [f] horne shalbe exalted with glory.

10 The wicked shall see it and bee angryt he shall gnash with his teeth, and [g] consumme away: the desire of the wicked shall perish.

a He meaneth that reuerent feare which is in the children of God, which causeth them to delight only in the word of God.
b The godly shal haue abundance & contentment, because their heart is satisfied in God onely.
c The faithful in al their aduersities know that all shall goe wel with them: for God wil be mercifull and iust.
d He sheweth what is the fruit of mercy: to lend freely & not for gaine, and so to measure his doings, ‖ he may be able to helpe where need requireth and not to bestow all on himselfe. e The godly pinch not nigardly, but distribute liberally, as the necessity of the poore requireth, and as his power is able. f His power and prosperous estate. g The blessings of God vpon his children shall cause the wicked to die for enuie.

PSAL. CXIII.

1 An exhortation to praise the Lord for his prouidence, 7 In that that contrary to the course of nature he worketh in his Church.

¶ Praise ye the Lord.

PRaise, O ye seruants of the Lord, [a] praise the Name of the Lord.

2 Blessed be the Name of the Lord, from henceforth and for euer.

3 The Lords Name is praised from the rising of the Sunne, vnto the going downe of the same.

4 The Lord is high aboue all [b] nations, and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling on high!

6 Who abaseth himselfe to behold things in the heauen and in the earth.

7 Hee raiseth the needy out of the dust: and lifteth vp the [c] poore out of the dung,

8 That he may set him with the princes, euen with the Princes of his people.

9 He maketh the barren woman to dwel with a family, and a toyfull mother of children. Praise ye the Lord.

a By this often repetition, hee stirreth vp our cold dulnesse to praise God, seeing his workes are so wonderfull, and that we are created for the same cause.
b If Gods glory shine through all the world, and therefore of all ought to be praised, what great condemnation were it to his people, among whom chiefly it shineth, if they should not earnestly extoll his Name? c By preferring the poore to high honour, and giuing the barren children, hee sheweth that God worketh not onely in his Church by ordinary meanes, but also by miracles.

PSAL. CXIIII.

1 How the Israelites were deliuered forth of Egypt, and of the wonderfull miracles that God wrought at that time. Which put vs in remembrance of Gods great mercy toward his Church, who when the course of nature faileth preserueth his miraculously.

WHen * Israel went out of Egypt, and the house of Iaakob from the [a] barbarous people,

2 Iudah was his [b] sanctification, and Israel his dominion.

3 The sea saw it and fled: Iorden was turned backe.

4 The [c] mountaines leaped like rams, and the hils as Lambes.

5 What ailed thee, O sea, that thou fleddest? O Iorden, why wast thou turned back?

6 Yee mountaines, why leaped yee like rams, and ye hils as lambes?

7 The [d] earth trembled at the presence of the Lord, at the presence of the God of Iaakob.

8 Which [e] turneth the rocke into water-pooles, & the flint into a fountaine of water.

Exod. 13. 3.
a That is, from them that were of a strange language.
b The whole people were witnesses of his holy maiesty, in adopting them, and of his mighty power in deliuering them.
c Seeing that these dead creatures felt Gods power, and after a sort saw it, much more his people ought to consider it, & glorifie him for the same. d Ought then his people to bee insensible, when they see his power and Maiestie? e That is, caused miraculously water to come out of the rocke in most abundance, Exod. 17 6.

PSAL. CXV.

1 A prayer of the faithfull oppressed by idolatrous tyrants, against whom they desire that God would succour them, 9 trusting most constantly that God will preserue them in this their neede, seeing that he hath adopted and receiued them to his fauour, 18 Promising finally that they will not bee vnmindfull of so

great a benefite, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

NOt [a] vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glory, for thy louing mercy, and for thy truethes sake.
2 Wherefore shal the heathen say, [b] Where is now their God?
3 But our God is in heauen: hee doeth whatsoeuer he [c] will.
4 Their idoles are [d] siluer and gold, euen the worke of mens hands.
5 They haue a mouth and speake not: they haue eyes and see not.
6 They haue eares and heare not: they haue noses and smell not.
7 They haue [e] hands and touch not: they haue feete and walke not, neither make they a sound with their throate.
8 They that make them are [f] like vnto them: so are all they that trust in them.
9 O Israel, trust thou in the Lord: for he is their helpe and their shield.
10 [g] O house of Aaron, trust yee in the Lord: for he is their helpe and their shield.
11 Yee that feare the Lord, trust in the Lord: for he is their helper and their shield.
12 The Lord hath beene mindfull of vs: he will blesse, he [h] will blesse the house of Israel, he will blesse the house of Aaron.
13 He wil blesse them that feare the Lord, both small and great.
14 The Lord will increase his graces toward you, euen toward you and towards your children.
15 Yee are blessed of the Lord, which [i] made the heauen and the earth.
16 The [k] heauens, euen the heauens are the Lords: but hee hath giuen the earth to the sonnes of men.
17 The dead praise not the Lord, neither any that [l] goe downe into the place of silence.
18 But wee will prayse the Lord from henceforth and for euer. Praise ye the Lord.

a Because God promised to deliuer them, not for their sakes, but for his name, Isa 48.11, therefore they ground their prayer vpon this promise
b When the wicked see that God accomplisheth not his promise, as they imagine, they thinke there is no God.
c No impediments can let his worke, but he vseth euen the impediments to serue his will.
d Seeing that neither the matter nor the forme can commend the idoles, it followeth that there is nothing why they should bee esteemed.
e He sheweth what great vanitie it is to aske helpe of them, which not onely haue no helpe in them, but lacke sense and reason.
f As much without sense, as blocks & stones.
g For they were appointed by God, as instructers and teachers of faith and religion for others to follow. h That is, he will continue his graces toward his people. i And therefore doeth still gouerne and continue all things therein. k And they declare enough his sufficiencie, so that the world serueth him nothing, but to shew his fatherly care toward men. l Though the dead set forth Gods glorie, yet hee meaned here, that they prayse him not in his Church and Congregation.

PSAL. CXVI.

1 Dauid being in great danger of Saul in the desert of Maon, perceiuing the great and inestimable loue of God toward him, magnifieth such great mercies, 13 and protesteth that he will be thankefull for the same.

I [a] Loue the Lord, because he hath heard my voyce and my prayers.
2 For he hath enclined his eare vnto me, when I did call vpon him [b] in my dayes.
3 When the snares of death compassed me, and the griefes of the graue caught me: when I found trouble and sorow,
4 Then I called vpon the Name of the Lord, saying, I beseech thee, O Lord, deliuer my soule.
5 The Lord is [c] merciful and righteous, and our God is full of compassion.
6 The Lord preserueth the simple: I was in miserie, and he saued me.
7 Returne vnto thy rest, O [d] my soule: for the Lord hath bene beneficiall vnto thee.
8 Because thou hast deliuered my soule from death, mine eyes from teares, and my feete from falling,
9 I shall [e] walke before the Lord in the land of the liuing.
10 [f] I beleeued, therefore did I speake: for I was sore troubled.
11 I said in my [g] feare, All men are liars.
12 What shall I render vnto the Lord, for all his benefits toward me?
13 I will [h] take the cup of saluation, and call vpon the Name of the Lord.
14 I will pay my vowes vnto the Lord, euen now in the presence of all his people.
15 Precious in the sight of the Lord is the [i] death of his Saints.
16 Behold, Lord: for I am thy seruant, I am thy seruant, and the sonne of thine handmaid: thou hast broken my bonds.
17 I will offer to thee a sacrifice of praise, and will call vpon the Name of the Lord.
18 I will pay my [k] vowes vnto the Lord, euen now in the presence of all his people,
19 In the courts of the Lords house, euen in the mids of thee, O Ierusalem. Praise ye the Lord.

a He granteth that no pleasure is so great as to feele Gods helpe in our necessity, neither that any thing more stirreth vp our loue toward him.
b That is, in conuenient time to seeke helpe, which was when he was in distresse.
c He sheweth forth the fruit of his loue in calling vpon him, confessing him to be iust & merciful, and to help them that are destitute of ayde and counsell.
d Which was vnquieted before, now rest vpon the Lord: for he hath bin beneficiall toward thee.
e The Lord will preserue me, and saue my life.
f I felt all these things, & therefore was moued by faith to confesse them, 2. Cor. 4.13.
g In my great distresse I thought God would not regard man, which is but lies and vanity, yet I ouercame this tentation, and felt the contrary. h In the Law they vsed to make a banket, when they gaue solemne thankes to God, and to take the cup and drinke in signe of thankesgiuing. i I perceiue that God hath a care ouer his, so that hee both disposeth their death, and taketh an account. k I will thanke him for his benefits: for that is a iust payment, to confesse that we owe all to God.

PSAL. CXVII.

1 Hee exhorteth the Gentiles to prayse God, because hee hath accomplished as well to them as to the Iewes the promise of life euerlasting by Iesus Christ.

ALl* nations, praise yee the Lord: all yee people prayse him.
2 For his louing kindnesse is great toward vs, and the [a] trueth of the Lord endureth for euer. Praise ye the Lord.

Rom. 15.11.
a That is, the most certain and continuall testimonies of his fatherly grace.

PSAL. CXVIII.

1 Dauid reiected of Saul and of the people, at the time appointed obtaineth the Kingdome. 4 For the which hee biddeth all them that feare the Lord, to bee thankefull. And vnder his person in all this was Christ liuely set foorth, who should be of his people reiected.

PRaise [a] yee the Lord, because he is good: for his mercy endureth for euer.
2 Let Israel now say, That his mercie endureth for euer.
3 Lee the house of Aaron now say, That his mercy endureth for euer.
4 Let them that feare the Lord now say, That his mercy endureth for euer.
5 I called vpon the Lord in [b] trouble, and

a Because God by creating Dauid King, shewed his mercy toward his afflicted Church, the Prophet doeth not onely himselfe thanke God but exhorteth all the people to doe the same. b Wee are here taught, that the more that troubles oppresse vs, the more ought we to be instant in prayer.

the

the Lord heard me, and set me at large.
6 The Lord is with me: therefore I will not feare what [c] man can doe vnto me.
7 The Lord is with me among them that helpe me: therefore shall I see my desire vpon mine enemies.
8 It is better to trust in the Lord, then to haue confidence [d] in man.
9 It is better to trust in the Lord, then to haue confidence in princes.
10 All nations haue compassed me: but in the Name of the Lorde shall I destroy them.
11 They haue compassed me, yea, they haue compassed me: but in the Name of the Lord I shall destroy them.
12 They came about mee like bees, but they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.
13 [e] Thou hast thrust sore at mee, that I might fall: but the Lord hath holpen me.
14 The Lord is my strength and [f] song: for he hath bene my deliuerance.
15 The voice of ioy and deliuerance shal be in the Tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.
16 The right hand of the Lord is exalted: [h] the right hand of the Lord hath done valiantly.
17 I shall not die, but liue, and declare the works of the Lord.
18 The Lord hath chastened me sore, but he hath not deliuered me to death.
19 Open ye vnto me the [i] gates of righteousnesse, that I may goe into them, and praise the Lord.
20 This is the gate of the Lord, the righteous shall enter into it.
21 I will praise thee: for thou hast heard me, and hast beene my deliuerance.
22 * The stone which the builder [k] refused, is the head of the corner.
23 This was the Lords doing, and it is marueilous in our eyes.
24 This is the [l] day which the Lord hath made: let vs reioyce and be glad in it.
25 [m] O Lord, I pray thee, saue now: O Lord I pray thee, now giue prosperitie.
26 Blessed bee hee, that commeth in the Name of the Lord: [n] we haue blessed you out of the house of the Lord.
27 The Lord is mighty, and hath giuen vs [o] light: bind the sacrifice with cords vnto the hornes of the altar.
28 Thou art my God, and I will praise thee, euen my God: therefore I will exalt thee.
29 Praise ye the Lord, Because he is good: for his mercy endureth for euer.

c Being exalted to this estate, hee assured himselfe to haue man euer to bee his enemy. Yet he doubted not, but God would maintaine him, because he had placed him.
d He sheweth that he had trusted in vaine, if he had put his confidence in man, to haue bene preferred to the kingdom, and therefore hee put his trust in God, and obtained.
e Hee noteth Saul his chiefe enemie.
f In that he was deliuered, it came not of himselfe nor of the power of man, but onely of Gods fauour: therefore hee will praise him.
g He promiseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored.
h So that al that are both farre & neere, may see his mighty power.
i He willeth the doores of the Tabernacle to be opened, that he may declare his thankefull mind. *Isa.28.16 matth.* 21.42. *acts* 4.11. *rom.*9.33. 1.*pet.* 2.6,7.
k Though Saul and the chiefe powers refused me to be King, yet God hath preferred me aboue them all.
l Wherein God hath shewed chiefly his mercy by appointing me King, and deliuering his Church.
m The people pray for the prosperitie of Dauids kingdome, who was the figure of Christ.
n Which are the Priests, and haue the charge therof, as Num.6.23.
o Because he hath restored vs from darkentsse to light, we will offer sacrifices and praises vnto him.

PSAL. CXIX.

1 *The Prophet exhorteth the children of God to frame their liues according to his holy word.* 123 *Also, he sheweth wherin the true seruice of God standeth, that is, when we serue him according to his word, and not after our owne fantasies.*

ALEPH.

BLessed [a] are those that are vpright in their way, and walke in the law of the Lord.
2 Blessed are they that keepe his testimonies, and seeke him with their whole heart.
3 Surely they worke [b] none iniquity, but walke in his wayes.
4 Thou hast commanded to keepe thy precepts diligently.
5 [c] O that my wayes were directed to keepe thy statutes!
6 Then should I not bee confounded, when I haue respect vnto all thy commandements.
7 I will praise thee with an vpright [d] heart, when I shall learne the [e] iudgments of thy righteousnes.
8 I will keepe thy statutes: forsake mee not [f] ouerlong.

a Here they are not called blessed which thinke themselues wise in their owne iudgement, nor which imagine to themselues a certaine holines, but they whose conuersation is without hypocrisie.
b For they are ruled by Gods Spirit, and embrace no doctrine but his
c Dauid acknowledgeth his imperfection, desiring God to reforme it, that his life may bee conformable to Gods word.
d For true religion standeth in seruing God without hypocrisie.
e That is, thy precepts, which containe perfect righteousnes.
f Heerefuseth not to be tried by tentations, but hee feareth to faint, if God succour not his infirmities in time.

BETH.

9 Wherewith shall a [a] yong man redresse his way? in taking heed thereto according to thy word.
10 With my whole heart haue I sought thee: let me not wander from thy commandements.
11 I haue [b] hid thy promise in my heart, that I might not sinne against thee.
12 Blessed art thou, O Lord: teach mee thy statutes.
13 With my lips haue I declared all the iudgments of thy mouth.
14 I haue had [c] as great delight in the way of thy testimonies, as in all riches.
15 I will meditate in thy precepts, and consider thy wayes.
16 I will delight in thy statutes, and I will not forget thy word.

a Because youth is most giuen to licentiousnesse, he chiefly warneth them to frame their liues betime to Gods word.
b If Gods word be grauen in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him daily more and more therein.
c The Prophet doth not boast of his vertues, but setteth forth an example for others to follow Gods word, and leaue worldly vanities.

GIMEL.

17 Be beneficiall vnto thy seruant, that I may [a] liue and keepe thy word.
18 Open mine eyes, that I may see the wonders of thy Law.
19 I am a [b] stranger vpon earth: hide not thy commandements from me.
23 Mine heart breaketh for the desire to thy iudgments alway.
21 Thou [c] hast destroyed the proud: cursed are they that doe erre from thy commandements.

a Hee sheweth that we ought not to desire to liue, but to serue God, and that we cannot serue him aright, except he open our eyes and mindes.
b Seeing mans life in this world is but a passage, what should become of him, if thy word were not his guid?
c In all ages thou hast plagued all such, which malicously & contemptuosly depart from thy trueth.

22 Remoue

22 Remoone from me shame & contempt: for I haue kept thy testimonies.
23 [d] Princes also did sit, & speake against mee: but thy seruant did meditate in thy statutes.
24 Also thy testimonies are my delight, and my counsellers.

d When the powers of the world gaue false sentence against me, thy word was a guide and counseller to teach me what to doe, and to comfort me.

DALETH.

25 My soule cleaueth to the [a] dust: quicken me according to thy word.
26 I haue [b] declared thy wayes, and thou heardest me: teach me thy statutes.
27 Make mee to vnderstand the way of thy precepts, and I will meditate in thy wonderous workes.
28 My soule melteth for heauinesse: raise me vp according vnto thy [c] word.
29 Take from me the [d] way of lying, and grant me graciously thy Law.
30 I haue chosen the way of trueth, and thy iudgements haue I layd before mee.
31 I haue cleaued to thy testimonies, O Lord: confound me not.
32 I will runne the way of thy commandements, when thou [e] shalt enlarge mine heart.

a That is, it is almost brought to the graue, & without thy word I cannot liue.
b I haue confessed mine offences, and now depend wholly on thee.
c If God did not maintaine vs by his word, our life would drop away like water.
d Instruct me in thy word, whereby my mind may be purged from vanitie, and taught to obey thy will.
e By this he sheweth that we can neither chuse good, cleaue to Gods word, nor run forward in his way, except hee make our hearts large to receiue his grace, and willing to obey.

HE.

33 Teach [a] mee, O Lord, the way of thy statutes, and I will keepe it vnto the end.
34 Giue mee vnderstanding, and I will keepe thy Law: yea, I will keepe it with my whole [b] heart.
35 Direct me in the path of thy commandements: for therein is my delight.
36 Encline mine heart vnto thy testimonies, and not to [c] couetousnesse.
37 Turne away mine [d] eyes from regarding vanity, and quicken me in thy way.
38 Stablish thy promise to thy seruant, because hee feareth thee.
39 Take away [e] my rebuke that I feare: for thy iudgements are good.
40 Behold, I desire thy commandements: [f] quicken me in thy righteousnes.

a Hee sheweth that hee cannot follow on to the end, except God teach him oftimes, and leade him forward.
b Not onely in outward conuersation, but also with inward affection.
c Hereby meaning all other vices, because that couetousnes is the roote of all euill.
d Meaning, all his sences.
e Let mee not fall to thy dishonour, but let mine heart still delight in thy gracious word.
f Giue me strength to continue in thy word euen to the end.

VAV.

41 And let thy [a] louing kindnes come vnto me, O Lord, and thy saluation according to thy promise.
42 So shall I [b] make answere vnto my blasphemers: for I trust in thy word.
43 And take not the word of trueth vtterly out of my mouth: for I waite for thy iudgements.
44 So shall I alway keepe thy Law for euer and euer.
45 And I will [c] walke at libertie: for I seeke thy precepts.
46 I will speake also of thy testimonies before [d] kings, and will not be ashamed.
47 And my delight shall bee in thy commandements, which I haue loued.
48 Mine hands also will I lift vp vnto thy commandements, which I haue loued, and I will meditate in thy statutes.

a He sheweth that Gods mercy and loue is the first cause of our saluation.
b By trusting in Gods words he assureth himself to be able to confute the slanders of his aduersaries.
c They that simply walk after Gods word, haue no lets to entangle them, whereas they that doe contrary, are euer in nets and snares.
d He sheweth that the children of God ought not to suffer their fathers glory to be obscured by the vaine pompe of princes.

ZAIN.

49 Remember [a] the promise made to thy seruant, wherein thou hast caused mee to trust.
50 It is my comfort in my trouble: for thy promise hath quickened me.
51 The [b] proud haue had me exceedingly in derision: yet haue I not declined from thy Law.
52 I remembred thy [c] iudgements of old, O Lord, and haue bene comforted.
53 [d] Feare is come vpon me for the wicked, that forsake thy Law.
54 Thy statutes haue bene my songs in the house of my [e] pilgrimage.
55 I haue remembred thy Name, O Lord, in the [f] night, and haue kept thy Law.
56 [g] This I had because I kept thy precepts.

a Though he feele Gods hand still to lie vpon him, yet he resteth on his promise, and comforteth himselfe therein.
b Meaning, the wicked, which contemne Gods word, and tread his religion vnder foot.
c That is, the examples, whereby thou declarest thy selfe to be Iudge of ye world
d That is, a vehement zeale to thy glory, and indignation against the wicked.
e In the course of this life & sorowfull exile.
f Euen when other sleepe.
g That is, all these benefits.

CHETH.

57 O Lord, that art my [a] portion, I haue determined to keepe thy words.
58 I made my supplication in thy presence with my whole heart: be merciful vnto me according to thy promise.
59 I haue considered my [b] wayes, and turned my feete into thy testimonies.
60 I made haste, and delayed not to keep thy commandements.
61 The bands of the wicked haue [c] robbed me: but I haue not forgotten thy Law.
62 At midnight wil I rise to giue thanks vnto thee, because of thy righteous iudgements.
63 I am [d] companion of all them that feare thee, and keepe thy precepts.
64 The earth, O Lord, is full of thy mercie: [e] teach me thy statutes.

a I am perswaded that to keepe thy law is an heritage and great gaine for me.
b He sheweth that none can embrace the word of God, except he consider his owne imperfections and wayes.
c They haue gone about to draw mee into their company.
d Not onely in mutuall consent but also with ayde and succour.
e For the knowledge of Gods word is a singular token of his fauour.

TETH.

65 O Lord, thou hast dealt [a] graciously with thy seruant according vnto thy word.
66 Teach mee good iudgement & knowledge: for I haue beleeued thy commandements.
67 Before I was [b] afflicted, I went astray: but now I keepe thy word.
68 Thou art good and gracious: teach me thy statutes.
69 The proud haue imagined a lie against mee: but I will keepe thy precepts with my whole heart.

a Hauing proued by experience that God was true in his promise, he desireth that hee would increase in him knowledge and iudgement.
b So Ieremie saith that before the Lord touched him, hee was like a calfe vntamed; so that the vse of Gods rods is to call vs home to God.

70 [c] Their heart is fat as grease: but my delight is in thy Law.
71 It is [d] good for me that I haue beene afflicted, that I may learne thy statutes.
72 The Law of thy mouth is better vnto me, then thousands of gold and siluer.

c Their heart is indurate and hardned, puffed vp with prosperitie and vaine estimation of themselues.
d He confesseth that before that he was chastened, he was rebellious, as man by nature is.

IOD.

73 Thine hands haue [a] made me and fashioned mee: giue me vnderstanding therefore, that I may learne thy Commaundements.
74 So they that [b] feare thee, seeing mee, shall reioyce, because I haue trusted in thy word.
75 I know, O Lord, that thy iudgments are right, and that thou hast afflicted mee ‡iustly.
76 I pray thee that thy mercie may comfort mee according to thy promise vnto thy seruant.
77 Let thy tender mercies come vnto me, that I may [c] liue for thy Law is my delight.
78 Let the proude bee ashamed: for they haue dealt wickedly, and falsely with mee: but I meditate in thy precepts.
79 Let such as feare thee, [d] turne vnto me: and they that [e] know thy testimonies.
80 Let mine heart bee vpright in thy statutes, that I be not ashamed.

a Because God leaueth not his worke, that he hath begun, he desireth a new grace, that is, that he would continue his mercies.
b When God sheweth his grace toward any, he testifieth to others, that he faileth not them that trust in him.
‡ *Ebr. in trueth.*
c He declareth that when hee felt not Gods mercies, he was as dead.
d That is, bee comforted by mine example.
e He sheweth that there can bee no true feare of God without the knowledge of his word.

CAPH.

81 My soule [a] fainteth for thy saluation: yet I wait for thy word.
82 Mine eyes faile for thy promise, saying, When wilt thou comfort me?
83 For I am like a [b] bottle in the smoke, yet doe I not forget thy statutes.
84 How many are the [c] dayes of thy seruant? When wilt thou execute iudgement on them that persecute me?
85 The proud haue [d] digged pits for me, which is not after thy law.
86 All thy commandements are true: they persecute me falsly: [e] helpe me.
87 They had almost consumed [f] me vpon the earth: but I forsake not thy precepts.
88 Quicken mee according to thy louing kindnesse: so shall I keepe the testimonie of thy mouth.

a Though my strength faile me, yet my soule groneth and sigheth, resting still in thy word.
b Like a skin-bottle or bladder that is parched in the smoke.
c How long wilt thou afflict thy seruant?
d They haue not onely oppressed me violently, but also craftily conspired against mee.
e He assureth himselfe that God will deliuer his, and destroy such as vniustly persecuted them.
f Finding no helpe in earth, hee lifteth vp his eyes to heauen.

LAMED.

89 O Lord, thy word endureth for euer in [a] heauen.
90 Thy trueth is from generation to generation: thou hast laide the foundation of the earth, and it abideth.
91 They [b] continue euen to this day by thine ordinances: for all are thy seruants.
92 Except thy Law had bin my delight, I should now haue perished in mine affliction.
93 I will neuer forget thy precepts: for by them thou hast quickned me.
94 I am [c] thine, saue mee: for I haue sought thy precepts.
95 The wicked haue waited for mee to destroy me: but I will consider thy testimonies.
96 I haue [d] seene an end of all perfection: but thy commandement is exceeding large.

d Because none should esteeme Gods word, according to the changes of things in this world, he sheweth that it abideth in heauen, and therefore is immutable.
b Seeing the earth and all creatures remaine in that state, wherein thou hast created them, much more thy trueth remaineth cõstant and vnchangeable, in earth, but it hath an end: onely Gods word lasteth for euer.
c He proueth by effects, that hee is Gods childe, because hee seeketh to vnderstand his word.
d There is nothing so perfect

MEM.

97 O how loue I thy Lawe! [a] it is my meditation continually.
98 By thy commandements thou hast made me wiser then mine enemies: for they are euer with me.
99 I haue had more [b] vnderstanding then all my teachers: for thy testimonies are my meditation.
100 I vnderstand more then the ancient, because I kept thy precepts.
101 I haue refrained my feete from euery euill way, that I might keepe thy word.
102 I haue not declined from thy iudgements: for [c] thou didst teach me.
103 How sweete are thy promises vnto my mouth! yea, more then hony vnto my mouth.
104 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falshood.

a He sheweth that we cannot loue Gods word, except we exercise our selues therein and practise it.
b Whosoeuer doeth submit himselfe onely to Gods word, shall not onely be safe against the practises of his enemies, but also learne more wisedome, then they that professe it, and are men of experience.
c So then of our selues we can doe nothing, but when God doeth inwardly instruct vs with his Spirit, wee feele his graces sweeter then hony.

NVN.

105 Thy word is a [a] lanterne vnto my feet, and a light vnto my path.
106 I haue [b] sworne and will performe it, that I will keepe thy righteous iudgements.
107 I am very sore afflicted: O Lord, quicken me according to thy word.
108 O Lord, I beseech thee, accept the [c] free offerings of my mouth, and teach mee thy iudgements.
109 My [d] soule is continually in mine hand: yet doe I not forget thy Law.
110 The wicked haue laid a snare for me: but I swarued not from thy precepts.
111 Thy testimonies haue I taken as an [e] heritage for euer: for they are the ioy of mine heart.
112 I haue applied mine heart to fulfill thy statutes alway, euen vnto the end.

a Of our selues we are but darknesse, and cannot see, except we be lightened with Gods word.
b So al the faithfull ought to binde themselues to God by a solemne oath and promise to stirre vp their zeale to embrace Gods word.
c That is, my prayers and thanksgiuing, which sacrifice Hosea calleth the calues of the lips, Chap. 14. verse 3.
d That is, I am in continuall danger of my life.
e I esteemed no worldly things, but made thy word mine inheritance.

SAMECH.

113 I hate a vaine inuentions: but thy Law doe I loue.
114 Thou art my refuge and shield, and I trust in thy word.
115 [b] Away from mee, ye wicked: for I will keepe the commandements of my God and of others.

a Whosoeuer wil embrace Gods word aright, must abhorre all fantasies and imaginations, both of himselfe
b And hinder me not to keepe the law of the Lord.

116 Stablish mee according to thy promise, that I may liue, and disappoint me not of mine hope.
117 [c] Stay thou me, & I shall be safe, and I will delight continually in thy statutes.
118 Thou hast troden downe all them that depart from thy statutes: for their [d] deceit is vaine.
119 Thou hast taken away all the wicked of the earth like [e] drosse: therefore I loue thy testimonies.
120 My flesh [f] trembleth for feare of thee, and I am afraid of thy iudgements.

c Hee desireth Gods continuall assistance, lest he should faint in this race, which he had begun.
d The craftie practises of them that contemne they law, shall be brought to nought.
e Which infected thy people. as drosse doeth the mettall.
f Thy iudgements doe not onely teach me obedience, but cause me to feare, considering mine owne weakenesse, which feare causeth repentance.

AIN.

121 I haue executed iudgement and iustice: leaue me not to mine oppressours.
122 [a] Answere for thy seruant in that which is good, and let not the proud oppresse mee.
123 Mine eyes haue failed in waiting for thy saluation, and for thy iust promise.
124 Deale with thy [b] seruant according to thy mercie, and teach me thy statutes.
125 I am thy seruant: grant mee therefore vnderstanding, that I may know thy testimonies.
126 It is [c] time for thee, Lord, to worke: for they haue destroyed thy Law.
127 Therefore loue I thy commandements aboue gold, yea, aboue most fine gold.
128 Therefore I esteeme all thy precepts most iust, and hate all false [d] wayes.

a Put thy selfe betweene mine enemies and me, as if thou were my pledge.
b He boasteth not that hee is Gods seruant, but hereby putteth God in mind, that as he made him his by his grace, so hee would continue his fauour toward him.
c The Prophet sheweth that when the wicked haue brought all things to confusion, and Gods word to vtter contempt, then it is Gods time to helpe, and send remedy.
d That is, whatsoeuer dissenteth from the puritie of thy word.

PE.

129 Thy testimonies are [a] wonderfull: therefore doeth my soule keepe them.
130 The entrance into thy [b] words sheweth light, and giueth vnderstanding to the simple.
131 I opened my mouth and [c] pauted, because I loued thy commandements.
132 Looke vpon me, and be merciful vnto me, as thou vsest to doe vnto those that loue thy Name.
133 Direct my steps in thy word, and let none iniquitie haue dominion ouer me.
134 Deliuer mee from the oppression of men, and I will keepe thy precepts.
135 Shew the light of thy countenance vpon thy seruant, and teach me thy statutes.
136 Mine eyes gush [d] out with riuers of water, because they keepe not thy Law.

a Conteining high and secret mysteries, so that I am mooued with admiration and reuerence.
b The simple ideots that submit themselues to God, haue their eyes opened, and their minds illuminated so soone as they begin to read Gods word.
c My zeale toward thy word was so great
d He sheweth what ought to be the zeale of Gods childeen, when they see his word contemned.

TSADDI.

137 Righteous art thou, O Lord, and iust are thy iudgements.
138 Thou hast commaunded [a] iustice by thy testimonies and trueth especially.
139 * My zeale hath euen consumed me, because mine enemies haue forgotten thy words.

a We cannot cõfesse God to bee righteous, except we liue vprightly and truely as hee hath cõmanded.
Ps.69.9.Iob.2.17

140 Thy word is proued [b] most pure, and thy seruant loueth it.
141 I am [c] small and despised: yet doe I not forget thy precepts.
142 Thy righteousnesse is an euerlasting righteousnesse, and thy Law is trueth.
143 Trouble and anguish are come vpon mee: yet are thy commandements my delight.
144 The righteousnes of thy testimonies is euerlasting: grant me vnderstanding, and I shall [d] liue.

b Gold hath need to be fined, but thy word is perfection it self.
c This is the true triall, to prayse God in aduersity.
d So that the life of man without the knowledge of God, is death.

KOPH.

145 I haue [a] cried with my whole heart: heare mee, O Lord, and I will keepe thy statutes.
146 I called vpon thee: saue me, and I will keepe thy testimonies.
147 I preuented the morning light, and cryed: for I waited on thy word.
148 Mine eyes [b] preuent the night watches to meditate in thy word.
149 Heare my voyce according to thy loving kindnesse: O Lord, quicken me according to thy ‖ iudgement.
150 They draw neere, that follow after [c] malice, and are farre from thy Law.
151 Thou art neere, O Lord: for all thy commandements are true.
152 I haue knowen long since [d] by thy testimonies, that thou hast established them for euer.

a He sheweth that all his affections & whole heart were bent to Godward for to haue helpe in his dangers.
b He was more earnest in the studie of Gods word, then they that kept the watch, were in their charge.
‖ Or, custome.
c He sheweth the nature of the wicked to be to persecute against their conscience.
d His faith is grounded vpon Gods word, that he would euer be at hand when his children be oppressed.

RESH.

153 Behold mine affliction, and deliuer me: for I haue not forgotten thy Law.
154 Pleade my cause, & deliuer me: quicken me according vnto thy [a] word.
155 Saluation is farre from the wicked, because they seeke not thy statutes.
156 Great are thy tender mercies, O Lord: quicken me according to thy [b] iudgements.
157 My persecuters and mine oppressors are many: yet do I not swarue from thy testimonies.
158 I saw the transgressours and was [c] grieued, because they kept not thy word.
159 Consider, O Lord, how I [d] loue thy precepts: quicken mee according to thy louing kindnesse.
160 The [e] beginning of thy word is truth and all the iudgements of thy righteousnesse endure for euer.

a For without Gods promise there is no hope of deliuerance.
b According to thy promise made in the law, which because the wicked lack, they can haue no hope of saluation.
c My zeale consumed mee when I saw their malice & contempt of thy glory.
d It is a sure signe of our adoption, when wee loue the Law of God.
e Since thou first promisedst, euen to the end all thy sayings are true.

SCHIN.

161 Princes haue [a] persecuted me without cause, but mine heart stood in awe of thy words.
162 I reioyce at thy word, as one that findeth a great spoile.
163 I hate falshood and abhorre it, but thy law doe I loue.
164 [b] Seuen times a day doe I prayse thee, because of thy righteous iudgements.
165 They

a The threatnings & persecutions of princes could not cause me to shrinke to confesse thee, whom I more feare then men.
b That is, often & sundry times.

165 They [c] that loue thy Law, shal haue great prosperitie, and they shall haue none hurt.
166 Lord, I haue [d] trusted in thy saluation, and haue done thy commandements.
167 My soule hath kept thy testimonies: for I loue them exceedingly.
168 I haue kept thy precepts & thy testimonies: [e] for all my wayes are before thee.

c For their conscience assureth them that they please thee, wherias they that loue not thee, haue the contrary.
d He sheweth that we must first haue faith before we can worke and please God.
e I had no respect of men, but set thee alwayes before mine eyes, as the iudge of my doings.

TAV.

169 Let my complaint come before thee, O Lord, and giue me vnderstanding, [a] according vnto thy word.
170 Let my supplication come before thee, and deliuer mee according to thy promise.
171 My lips shall [b] speake praise, when thou hast [c] taught me thy statutes.
172 My tongue shall intreate of thy word: for all thy commandements are righteous.
173 Let thine hand helpe me: for I haue chosen thy precepts.
174 I haue longed for thy saluation, O Lord, and thy Law is my delight.
175 Let my soule liue, and it shall praise thee, and thy [d] iudgements shall helpe mee.
176 I haue [e] gone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commandements.

a As thou hast promised to be the schoolemaster vnto all them that depend vpon thee.
b The word signifieth to powre foorth continually.
c All his prayer and desire is, to profit in the word of God.
d That is, thy prouident care ouer mee, and wherewith thou wilt iudge mine enemies.
e Being chased to and fro by mine enemies, and hauing no place to rest in.

PSAL. CXX.

1 *The prayer of Dauid being vexed by the false reports of Sauls flatterers.* 5 *And therefore he lamenteth his long abode among those infidels,* 7 *Who were giuen to all kinde of wickednesse and contention.*

¶ A song of [a] degrees.

I Called vnto the Lord in my [b] trouble, and he heard me.
2 Deliuer my soule, O Lord, from lying lips, and from a deceitfull tongue.
3 What doth thy [c] deceitful tongue bring vnto thee? or what doeth it auaile thee?
4 It is as the [d] sharpe arrowes of a mighty man, and as the coales of iuniper.
5 Woe is to me that I remaine in [e] Meshech, and dwell in the tents of [f] Kedar.
6 My soule hath too long dwelt with him that hateth peace.
7 I seeke [g] peace, and when I speake thereof, they are bent to warre.

a That is, of lifting vp the tune and rising in singing.
b Albeit the children of God ought to reioyce when they suffer for righteousnes sake, yet it is a great griefe to the flesh, to heare euill for well doing.
c Hee assured himself that God would turne their craft to their owne destruction.
d He sheweth that there is nothing so sharpe to pearce, not so hot to set on fire, as a slanderous tongue.
e These were people of Arabia, which came of Iapher, Gen. 10. 2.
f That is, of the Ishmaelites.
g He declareth what he meaneth by Meshech, and Kedar: to wit, the Israelites which had degenerated from their godly fathers, and hated & contended against the faithfull.

PSAL. CXXI.

1 *This Psalme teacheth that the faithfull ought onely to looke for helpe at God.* 7 *Who onely doeth maintaine, preserue and prosper his Church.*

¶ A song of degrees.

I Will lift vp mine eyes || vnto the mountaines, from whence mine helpe shall come.
2 Mine helpe commeth from the Lord, which hath made the [a] heauen and the earth.
3 He will not suffer thy foote to slip: for he that keepeth thee will not [b] slumber.
4 Behold, hee that keepeth Israel: will neither slumber nor sleepe.
5 The Lord is thy keeper: the Lord is thy shadow at thy right hand.
6 The Sunne shall not [c] smite thee by day, nor the Moone by night.
7 The Lord shall preserue thee from all euill: he shall keepe thy soule.
8 The Lord shal preserue thy [d] going out, and thy comming in from henceforth and for euer.

|| *Or, aboue the mountaines: meaning, that there is nothing so high in this world, wherein he can trust, but onely in God.*
a He accuseth mans ingratitude, which cannot depend on Gods power.
b He sheweth that Gods prouidence not only watcheth ouer his Church in generall, but also ouer euery member thereof.
c Neither heate nor colde, nor any incommoditie shall be able to destroy Gods Church: albeit for a time they may molest it.
d Whatsoeuer thou doest enterprise, shall haue good successe.

PSAL. CXXII.

1 *Dauid reioyceth in the name of the faithfull, that God hath accomplished his promise, and placed his Arke in Zion.* 5 *For the which he giueth thankes,* 8 *And prayeth for the prosperitie of the Church.*

¶ A song of degrees, or Psalme of Dauid.

I [a] Reioyced, when they said to mee, Wee will goe into the house of the Lord.
2 Our [b] feete shall stand in thy gates, O Ierusalem.
3 Ierusalem is builded as a citie, that is [c] compact together in it selfe:
4 Whereunto the [d] Tribes, euen the Tribes of the Lord goe vp, according to the testimonie to Israel, to praise the Name of the Lord.
5 For there are thrones set for iudgemēt, euen the thrones of the house of [e] Dauid.
6 Pray for the peace of Ierusalem, let them prosper that loue thee.
7 Peace be within thy [f] walles, and prosperitie within thy palaces.
8 For my [g] brethren & neighbours sakes I will wish thee now prosperitie.
9 Because of the house of the Lord our God, I will procure thy wealth.

1. *Chron.* 29. 9.
a He reioyceth that God had appointed a place, where the Arke should still remaine.
b Which were wont to wander to and fro as the Arke remoued.
c By the artificiall ioyning and beautie of the houses, he meaneth the concord and loue that was betweene the citizens.
d All the tribes according to Gods couenants shal come and pray there.
e In whose house God placed the throne of Iustice, and made it a figure of Christs Kingdome.
f The fauour of God prosper thee both within and without.
g Not onely for mine owne sake, but for all the faithfull.

PSAL. CXXIII.

1 *A prayer of the faithfull, which were afflicted either in Babylon, or vnder Antiochus by the wicked worldlings and contemners of God.*

¶ A song of degrees.

I Lift vp mine eyes to thee, that dwellest in the heauens.
2 Behold, as the eyes of [a] seruants looke vnto the hand of their masters, and as the eyes of a maiden vnto the hand of her mistresse: so our eyes waite vpon the Lord our God, vntill he haue mercy vpon vs.

a He compareth the condition of the godly to seruants that are destitute of all helpe, assuring that when all other helps faile, God is euer at hand & like himselfe.

3 Haue

3 Haue mercie vpon vs, O Lord, haue mercie vpon vs: for wee haue [b] suffered too much contempt.

4 Our soule is filled too full of the mocking of the wealthy, and of the despitefulnes of the proud.

b He declareth that when the faithfull are so full, that they can no more endure the oppressions and scornings of the wicked, there is alway helpe aboue, if with hungry desires they call for it.

PSAL. CXXIIII.

1 The people of God escaping a great perill, doe acknowledge themselues to bee deliuered, not by their owne force, but by the power of God. 4 They declare the greatnesse of the perill, 6 And prayse the Name of God.

¶ A song of degrees, or Psalme of Dauid.

If the Lord had not [a] beene on our side (may Israel now say)

2 If the Lord had not beene on our side, when men rose vp against vs,

3 They had then swalowed vs vp [b] quick, when their wrath was kindled against vs.

4 Then the [c] waters had drowned vs, and the streame had gone ouer our soule:

5 Then had the swelling waters gone ouer our soule.

6 Prayled be the Lord, which hath not giuen vs as a pray vnto their teeth.

7 Our soule is escaped, euen as a bird out of the [d] snare of the foulers: the snare is broken, and we are deliuered.

8 Our helpe is in the Name of the Lord, which hath made heauen and earth.

a He sheweth that God was ready to helpe at neede, and that there was none other way to be saued, but by his onely meanes.
b So vnable were we to resist.
c He vseth most proper similitudes to expresse the great danger that the Church was in, and out of the which God miraculously deliuered them.
d For the wicked did not onely furiously rage against the faithfull, but craftily imagined to destroy them.

PSAL CXXV.

1 Hee describeth the assurance of the faithfull in their afflictions, 4 And desireth their wealth, 5 and the destruction of the wicked.

¶ A song of degrees.

They that trust in the Lord, shall bee as mount Zion, which cannot be [a] remoued, but remaineth for euer.

2 As the mountaines are about Ierusalem: so is the Lord about his people from henceforth, and for euer.

3 For the [b] rod of the wicked shall not rest on the lot of the righteous, lest the righteous put forth their hand vnto wickednes.

4 Doe well, O Lord, vnto those that bee good, and true in their hearts.

5 [c] But these that turne aside by their crooked wayes, them shal the Lord leade with the workers of iniquity: but peace shalbe vpon Israel.

a Though the world be subiect to mutations, yet the people of God shall stand sure, and be defended by Gods prouidence.
b Though God suffer his to be vnder the crosse, lest they should imbrace wickednesse, yet this crosse shall not so rest vpon them, that it should driue them from hope.
c He desireth God to purge his Church from hypocrites, and such as haue no zeale of the trueth.

PSAL. CXXVI.

1 This Psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderfull, after the seuentie yeares of captiuitie foresponken by Ieremie, (chap. 25. 12 and 29. 10.

¶ A song of degrees, or Psalme of Dauid.

When the Lorde brought againe the captiuitie of Zion, we were like them that [a] dreame.

2 Then was our mouth [b] filled with laughter, and our tongue with ioy: then said they among the [c] heathen, The Lord hath done great things for them.

3 The Lord hath done great things for vs, whereof we reioyce.

4 O Lord, bring againe our captiuitie, as the [d] riuers in the South.

5 They that sowe in teares, shall reape in ioy.

6 They went weeping and caried [e] precious seede: but they shall returne with ioy, and bring their sheaues.

a Their deliuerance was as a thing incredible, & therefore tooke away all excuse of ingratitude.
b He sheweth how the godly ought to reioyce, when God gathereth his Church, or deliuereth it.
c If the infidels confesse Gods wonderfull worke, the faithfull can neuer shew themselues sufficiētly thankfull.
d It is no more impossible to God to deliuer his people, then to cause the riuers to run in the wilderneſse and barren places,
e That is, seede which was scarce and deare: meaning, that they which trusted in Gods promise to returne, had their desire.

PSAL. CXXVII.

1 Hee sheweth that the whole estate of the world both domesticall & politicall standeth by Gods meere prouidence and blessing, 3 And that to haue children well nurtured, is a speciall grace and gift of God.

¶ A song of degrees, or Psalme of Salomon.

Except the Lord [a] build the house, they labour in vaine that build it: except the Lord keepe the [b] city, the keeper watcheth in vaine.

2 It is in vaine for [c] you to rise early, and to lie downe late, and eate the bread [d] of sorrow: but hee will surely giue [e] rest to his beloued.

3 Behold, children are the inheritance of the Lord, and the fruit of the wombe his reward.

4 As are the arrowes in the hand of the strong man: so are the [f] children of youth.

5 Blessed is the man, that hath his quiuer full of them: for they [g] shall not be ashamed, when they speak with their enemies in the gate.

a That is, gouerne and dispose all things pertaining to the familie.
b The publike estate of the common wealth.
c Which watch and ward, and are also Magistrates and rulers of the city.
d Either that which is gotten by hard labour, or eaten with griefe of mind.
e Not exempting them from labour, but making their labours comfortable, and as it were a rest.
f That is, indued with strength and vertues from God: for these are blessings, and not the number.
g Such children shall bee able to stop their aduersaries mouthes, when their godly life is maliciously accused before Iudges.

PSAL. CXXVIII.

1 He sheweth that blessednesse appertaineth not to all vniuersally, but to them onely that feare the Lord, and walke in his wayes.

¶ A song of degrees.

Blessed is euery one that feareth the Lord, and walketh in his [a] wayes.

2 When thou eatest the labours of thine [b] hands, thou shalt be blessed, and it shall be well with thee.

3 Thy wife shalbe as the fruitfull vine on the sides of thine house, & thy [c] children like the oliue plants round about thy table.

4 Loe, surely thus shall the man be blessed that feareth the Lord.

5 The Lord out of Zion shal [d] blesse thee,

a God approueth not our life except it be reformed according to his word.
b The world esteemeth them happy, which liue in wealth and idlenesse, but the holy Ghost approueth them best, that liue of the meane profit of their labours.
c Because Gods fauor appeareth in none outward thing more then in increase of children, he promiseth to enrich the faithful with this gift.
d Because of the spirituall blessing which God hath made to his Church, these temporall things shall be granted.

and

and thou shalt see the wealth of [e] Ierusalem, all the dayes of thy life.

6 Yea, thou shalt see thy childrens children, and peace vpon Israel.

e For except God blessed his Church publikely, this priuate blessing were nothing.

PSAL. CXXIX.

1 He admonisheth the Church to reioyce though it be afflicted. 4 For by the righteous Lord it shall be deliuered, 6 and the enemies for all their glorious show, shall suddenly be destroyed.

¶ A song of degrees.

THey haue oftentimes afflicted mee from my youth (may [a] Israel now say.)

2 They haue oftentimes afflicted mee from my youth: but they could not preuaile against me.

3 The plowers plowed vpon my backe, and made long furrowes.

4 But the [b] righteous Lord hath cut the cords of the wicked.

5 They that hate Zion, shall bee all ashamed and turned backward.

6 [c] They shalbe as the grasse on the house toppes, which withereth afore it commeth forth.

7 Whereof the mower filleth not his hand, neither the gleaner his lap.

8 [d] Neither they which goe by, say, The blessing of the Lord bee vpon you, or, Wee blesse you in the Name of the Lord.

a The Church now afflicted ought to remember how her condition hath euer beene such from the beginning to be molested most grieuously by the wicked: yet in time it hath euer bene deliuered.
b Because God is righteous, hee cannot but plague his aduersaries, and deliuer his as oxen out of the plough.
c The enemies that lift themselues most hie, and as it were approch neere to the sunne, are consumed with the heate of Gods wrath, because they are not grounded in godly humilitie. d That is, the wicked shall perish, and none shall passe for them.

PSAL. CXXX.

1 The people of God from their bottomlesse miseries doe crie vnto God, and are heard. 3 They confesse their sinnes, and flee vnto Gods mercie.

¶ A song of degrees.

OUt of the [a] deepe places haue I called vnto thee, O Lord.

2 Lord, heare my voyce: let thine eares attend to the voyce of my prayers.

3 If thou, O Lord, straitly markest iniquities, O Lord, [b] who shall stand?

4 But mercie is with thee, that thou [c] mayest be feared.

5 I haue waited on the Lord, my soule hath waited, & I haue trusted in his word.

6 My soule waiteth on the Lord more then the morning watch watcheth for the morning.

7 Let Israel wait on the Lord: for with the Lord is [d] mercy, and with him is great redemption.

8 And he shall redeeme Israel from all his iniquities.

a Being in great distresse & sorow.
b He declareth ẏ we cannot be iust before God but by forgiuenesse of sinnes.
c Because of nature thou art mercifull: therefore the faithfull reuerence thee.
d He sheweth to whom the mercy of God doth appertaine: to Israel, that is, to the Church and not to the reprobate.

PSAL. CXXXI.

1 Dauid charged with ambition and greedy desire to reigne, protesteth his humilitie and modestie before God, and teacheth all men what they should doe.

¶ A song of degrees, or Psalme of Dauid.

LOrd, [a] mine heart is not hautie, neither are mine eyes lofty, neither haue I walked in great [b] matters and hid from me.

2 Surely I haue behaued my selfe like one weaned from his mother, and kept silence: I am in my selfe as one that is [c] weaned.

a He setteth forth his great humility, as an example to al rulers and gouernours.
b Which passe ẏ measure & limite of his vocation.
c He was voide of ambition and wicked desires.

3 Let Israel waite on the Lord from henceforth and for euer.

PSAL. CXXXII.

1 The faithfull grounding on Gods promise made vnto Dauid, desire that he woud establish the same, both as touching his posterite and the building of the Temple, to pray there as was forespoken. Deut. 12.5.

¶ A song of degrees.

LOrd remember Dauid with all his [a] affliction.

2 Who sware vnto the Lord, and vowed vnto the mighty God of Iaakob, saying,

3 [b] I will not enter into the Tabernacle of mine house, nor come vpon my pallet, or bed.

4 Nor suffer mine eyes to sleepe, nor mine eyelids to slumber.

5 Untill I find out a place for the [c] Lord, an habitation for the mightie God of Iaakob.

6 Loe, we heard of it in [d] Ephrathah, and found it in the fields of the forest.

7 We will enter into his Tabernacles, and worship before his footestoole.

8 Arise, O Lord, to come into thy [e] rest, thou and the Arke of thy strength.

9 Let thy Priests be clothed with [f] righteousnesse, and let thy Saints reioyce.

10 For thy [g] seruant Dauids sake refuse not the face of thine Anointed.

11 The Lord hath sworne in trueth vnto Dauid, and he will not shrinke from it, saying, Of the fruit of thy body will I set vpon thy throne.

12 If thy sonnes keepe my couenant, and my testimonies, that I shall teach them, their sonnes also shall sit vpon thy throne for [h] euer.

13 For the Lord hath chosen Zion, and loued to dwell in it, saying,

14 This is my rest for euer; heere will I dwell, for I haue a [i] delight therein.

15 I will surely blesse her vitailes, and will satisfie her poore with bread,

16 And wil clothe her Priests with [k] salnation, and her Saints shall shout for ioy.

17 There will I make the [l] horne of Dauid to bud: for I haue ordained a light for mine Anoynted.

18 His enemies wil I clothe with shame, but on him his crowne shall flourish.

a That is, with how great difficultie he came to the kingdome, and with how great zeale and care he went about to build thy Temple.
b Because the chiefe charge of the king was to set forth Gods glory, he sheweth, that he could take no rest, neither would goe about any worldly thing, were it neuer so necessarie, before hee had executed his office.
c That is, the Arke, which was a signe of Gods presence.
d The common bruite was that the Arke should remaine in Ephrathah: that is, in Beth-lehem a plentiful place: but after, we perceiued that thou wouldest place it in Ierusalem, which was barren as a forrest, and compassed about only with hilles.
e That is, Ierusalem, because that afterward his Arke should remoove to none other place. f Let the effect of thy grace both appeare in the priests and in the people. g As thou first madest promise to Dauid, so continue it to his posterity, that whatsoeuer they shal aske for their people, it may be graunted. h Because this cannot be accomplished but in Christ, it followeth that the promise was spiritual. i Meaning, for his owne sake, and not for the plentifulnesse of the place: for he promiseth to blesse it, declaring before, that it was barren. k That is, with my protection, whereby they shall be safe. l Though his force for a time seemed to be broken, yet hee promise h to restore it.

PSAL. CXXXIII.

1 This Psalme contineth the commendation of brotherly amitie among the seruants of God.

¶ A song of degrees, or Psalme of Dauid.

BEholde, how good and how comely a thing it is, brethren to dwell euen [a] together.

[a] together.
2 It is like to the precious [b] ointment vpon the head, that runneth downe vpon the beard, euen vnto Aarons beard, which went downe on the border of his garments:
3 And as the dewe of [c] Hermon, which falleth vpon the mountaines of Zion: for [d] there the Lord appointed the blessing, and life for euer.

a Because the greatest part were against Dauid, though some fauoured him, yet when he was established king, at length they ioyned altogether like brethren, and therefore he sheweth by these similitudes the commoditie of brotherly loue. b The oyntment was a figure of the graces, which come from Christ the head vnto his Church. c By Hermon and Zion he meaneth the plentiful countrey about Ierusalem. d Where there is such concord.

PSAL. CXXXIIII.

1 He exhorteth the Leuites, watching in the Temple, to praise the Lord.

¶ A song of degrees.

BEehold, praise ye the Lord, all ye [a] seruants of the Lord, yee that by night stand in the house of the Lord.
2 Lift vp your [b] hands to the Sanctuarie, and praise the Lord.
3 The Lord that hath [c] made heauen and earth, blesse thee out of Zion.

a Ye that are Leuites and chiefly appointed to this office. b For their charge was not onely to keepe the Temple, but to pray there, and to giue God thankes. c And therefore hath all power, blesse thee with his fatherly loue declared in Zion. Thus the Leuites vsed to praise the Lord, and blesse the people.

PSAL. CXXXV.

1 He exhorteth all the faithful, of what estate soeuer they bee, to praise God for his marueilous workes, 13 and especially for his graces toward his people, wherein he hath declared his maiestie, 15 to the confusion of all idolaters, and their idoles.

¶ Praise ye the Lord.

PRaise the Name of the Lord: ye seruants of the Lord, praise him.
2 Yee that stand in the [a] house of the Lord, and in the [b] courts of the house of our God.
3 Praise yee the Lord: for the Lord is good: sing praises vnto his Name: for it is a comely thing.
4 For the Lord hath [c] chosen Iaakob to himselfe, and Israel for his chiefe treasure.
5 For I know that the Lord is great, and that our Lord is aboue all gods.
6 Whatsoeuer pleased the Lord, that [d] did hee in heauen and in earth, in the Sea, and in all the depths.
7 Hee bringeth vp the clouds from the ends of the earth, and maketh the * lightnings with the raine: he drawetb forth the winde out of his treasures.
8 * Hee smote the first borne of Egypt both of man and beast.
9 He hath sent tokens and wonders into the mids of thee, O Egypt, vpon Pharaoh, and vpon all his seruants.
10 * He smote many nations, and slew mighty kings:
11 As Sihon king of the Amorites, and Og king of Bashan, and all the kingdomes of Canaan.
12 And [e] gaue their land for an inheritance, euen an inheritance vnto Israel his people.
13 Thy name, O Lord, endureth for euer: O Lord, thy remembrance is from generation to generation.
14 For the Lord will [f] iudge his people, and be pacified towards his seruants.
15 The [g] idoles of the heathen are siluer and gold, euen the worke of mens hands.
16 They haue a mouth, and speake not, they haue eyes and see not.
17 They haue eares and heare not, neither is there any breath in their mouth.
18 They that make them are like vnto them: so are all that trust in them.
19 Praise the Lord yee house of Israel, praise the Lord, ye house of Aaron.
20 Praise the Lord, ye house of Leui: yee that feare the Lord, praise the Lord.
21 Praised be the Lord out of Zion, which dwelleth in Ierusalem. Praise ye the Lord.

a Ye Leuites that are in his Sanctuary. b Meaning, the people: for the people and Leuites had their courts, which were places of the Temple separate. c That is, hath freely loued the posteritie of Abraham. d He ioyneth Gods power with his will, to the intent that we should not separate them: and hereby he willeth Gods people to depend on his power, which he confirmeth by examples. e Ierem. 10. 13. Exod. 12. 29 Num. 21. 24, 34. e He sheweth what fruit the godly conceiue of Gods power, whereby they see how he destroyeth his enemies, and deliuereth his people. f That is, gouerne & defend his people. g By shewing what punishment God appointeth for the heathen idolaters, he warneth his people to beware the like offence, seeing that idoles haue neither power nor life, and that their deliuerance came not by idoles, but by the mighty power of God, reade Psal. 115. vers. 4.

PSAL. CXXXVI.

1 A most earnest exhortation to giue thanks vnto God for the creation and gouernance of all things, which standeth in confessing that hee giueth vs all of his meere liberalitie.

PRaise ye the Lord, because he is good: for his [a] mercy endureth for euer.
2 Praise ye the God of gods: for his mercie endureth for euer.
3 Praise yee the Lord of lords: for his mercy endureth for euer.
4 Which onely doth great wonders: for his mercy endureth for euer.
5 Which by his wisedome made the heauens: for his mercy endureth for euer.
6 Which hath stretched out the earth vpon the waters: for his [b] mercy endureth for euer:
7 Which made great lights: for his mercie endureth for euer:
8 As the sunne to rule the day: for his mercy endureth for euer:
9 The moone and the starres to gouerne the night: for his mercy endureth for euer:
10 Which smote Egypt with their first borne: (for his mercy endureth for euer)
11 And [c] brought out Israel from among them: (for his mercy endureth for euer)
12 With a mighty hand and [d] stretched out arme: for his mercy endureth for euer:
13 Which diuided the red Sea in two parts: for his mercy endureth for euer:
14 And made Israel to passe thorow the middes of it: for his mercie endureth for euer:
15 And ouerthrew Pharaoh and his host in the red Sea: for his mercy endureth for euer:
16 Which led his people thorow the [e] wildernesse: for his mercy endureth for euer:
17 Which smote great Kings: for his mercy endureth for euer:
18 And slew [f] mighty kings: for his mercie endureth for euer:

a By this repetition he sheweth that the least of Gods benefits binde vs to thankesgiuing: but chiefly his mercy which is principally declared towards his Church b This was a common kinde of thanksgiuing, which the whole people vsed, when they had receiued any benefit of God, as 2. Chron 7. 6. and 20. 21. meaning, that God was not onely mercifull to their fathers, but also continued the same to their posteritie. c God's mercifull prouidence toward man appeareth in all his creatures, but chiefly in that that he deliuered his Church from the thraldome of their enemies. d In doing such a worke as was neuer done before, nor that any other could doe. e Where for the space of fortie yeeres he shewed infinite and most strange wonders. f Declaring thereby that no power, nor authoritie was so deare vnto him, as the loue of his Church.

19 As Sihon king of the Amorites: for his mercy endureth for euer:
20 And Og the king of Bashan: for his mercy endureth for euer:
21 And gaue their land for an heritage: for his mercy endureth for euer:
22 Euen an heritage vnto Israel his seruant: for his mercy endureth for euer:
23 Which remembred vs in our [g] base estate: for his mercy endureth for euer.
24 And hath rescued vs from our oppressours: for his mercy endureth for euer.
25 Which giueth food to all [h] flesh: for his mercy endureth for euer.
26 [i] Praise ye the God of heauen: for his mercy endureth for euer.

g In our greatest affliction and slauerie, when we looked for nothing lesse then to haue had any succour.
h Seeing ỳ God prouideth euen for the beastes, much more hath he care ouer his.
i Seeing that all ages haue had most plaine testimonies of Gods benefits.

PSAL. CXXXVII.

1 The people of God in their banishment seeing Gods true religion decay, liued in great anguish and sorrow of heart: the which griefe the Caldeans did so little pity, 3 that they rather increased the same daily with taunts, reproches and blasphemies against God. 7 Wherefore the Israelites desire God, first to punish the Edomites, who prouoked the Babylonians against them, 8 and mooued by the Spirit of God, prophesie the destruction of Babylon, where they were handled so tyrannously.

BY the riuers of Babel we [a] sate, and there we wept, when we remembred Zion.
2 We hanged our harpes vpon the willowes in the mids [b] thereof.
3 Then they that led vs captiues, [c] required of vs songs and mirth, when we had hanged vp our harpes, saying, Sing vs one of the songs of Zion.
4 How shall we sing, said we, a song of the Lord in a strange land?
5 [d] If I forget thee, O Ierusalem, let my right hand forget to play.
6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Ierusalem to my [e] chiefe ioy.
7 Remember the children of [f] Edom, O Lord, in the [g] day of Ierusalem, which said, Rase it, rase it to the foundation thereof.
8 O daughter of Babel, worthy to bee destroyed, blessed shall he be that rewardeth thee as thou hast serued vs.
9 [h] Blessed shall hee bee that taketh and dasheth thy children against the stones.

a That is, we abode a long time: and albeit that the countrey was pleasant, yet could it not stay our teares, nor turne vs from the true seruice of our God.
b To wit, of that countrey.
c The Babylonians spake thus in mocking vs, as though by our silence we should signifie that we hoped no more in God.
d Albeit the faithful are touched with their particular griefes, yet the common sorow of the Church is most grieuous vnto them, and is such as they cannot but remember and lament.
e The decay of Gods religion in their countrey was so grieuous, that no ioy could make them glad, except it were restored.
f According as Ezekiel 25.13. and Ier 49.7. verse prophesied: and Obadiah verse 10. sheweth that the Edomites, which came of Esau, conspired with the Babylonians against their brethren and kinsefolke.
g When thou diddest visie Ierusalem.
h He alludeth to Esaies prophecie, Chap 13. & 26. verse promising good successe to Cyrus and Darius, whome ambition mooued to fight against Babylon: but God vsed them as his rods to punish his enemies.

PSAL. CXXXVIII.

1 Dauid with great courage praised the goodnesse of God toward him, the which is so great, 4 that it is knowen to forreine princes, who shall praise the Lord together with him. 6 And hee is assured to haue like comfort of God in the time following, as hee hath had heretofore.

¶ A Psalme of Dauid.

I Will praise thee with my whole heart: euen before the [a] gods will I praise thee.
2 I will worship toward thine holy [b] temple, and praise thy Name, because of thy louing kindnesse and for thy trueth: for thou hast magnified thy Name aboue all things by thy word.
3 When I called, then thou heardest me, and hast [c] increased strength in my soule.
4 All the [d] kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.
5 And they shall sing of the wayes of the Lord, because the glory of the Lord is great.
6 For the Lord is high: yet he beholdeth the lowly, but the proud he knoweth [e] afarre off.
7 Though I walke in the middes of trouble, yet wilt thou reuiue me: thou wilt stretch forth thine hand vpon the wrath of mine enemies, and thy right hand shall saue me.
8 The Lord [f] will performe his worke toward mee: O Lord, thy mercy endureth for euer: forsake not the works of thine hands.

a Euen in the presence of Angels, and of them that haue authoritie among men.
b Both ỳ Temple and ceremoniall seruice at Christs comming were abolished: so that now God wil be worshipped only in spirit & truth, Iohn 4 23.
c Thou hast strengthened me against mine outward and inward enemies.
d All the world shall confesse that thou hast wonderfully preserued me, and performed thy promise.
e Distance of place cannot hinder God to shewe mercie to his, and to iudge the wicked, though they thinke that he is farre off.
f Though mine enemies rage neuer so much, yet the Lord, which hath begun his worke in me, will continue his grace to the end.

PSAL. CXXXIX.

1 David to cleanse his heart from all hypocrisie, sheweth that there is nothing so hid, which God seeth not, 13 Which he confirmeth by the creation of man. 14 After declaring his zeale & feare of God, he protesteth to be enemie to all them that contemne God.

¶ To him that excelleth. A Psalme of Dauid.

O Lord, thou hast tried me, & knowen me.
2 Thou knowest my [a] sitting and my rising, thou vnderstandest my thought afarre off.
3 Thou [b] compassest my pathes, and my lying downe, and art accustomed to all my wayes.
4 For there is not a word in my [c] tongue, but loe, thou knowest it wholly, O Lord.
5 Thou holdest me strait behind and before, and layest thine [d] hand vpon me.
6 Thy knowledge is too wonderfull for me: it is so hie, that I cannot attaine vnto it.
7 Whither shall I go from thy [e] Spirit? or whither shall I flee from thy presence?
8 If I ascend into heauen, thou art there: if I lie downe in hell, thou art there.
9 Let me take the wings of the morning, and dwell in the vttermost parts of the sea:
10 Yet thither shal thine [f] hand leade me, and thy right hand hold me.
11 If I say, Yet the darknesse shall hide me, euen the night shalbe [g] light about me.
12 Yea, the darknesse hideth not from thee: but the night shineth as the day: the darknesse and light are both alike.

a He confesseth that neither our actiõs, thoughts or any part of our life can be hid from God, though he seeme to be farre off.
b So ỳ they are euidently known to thee.
c Thou knowest my meaning before I speake.
d Thou so guidest me with thine hand, that I can turne no way but where thou appointest me.
e From the power & knowledge?
f Thy power doth so fast hold me, that I can escape by no meanes from thee.
g Though darknesse be an hinderance to mans sight, yet it seruetb thine eyes as well as the light.

13 For thou hast [h] possessed my reines: thou hast couered mee in my mothers wombe.

14 I will praise thee, for I am [i] fearefully and wonderously made: marueilous are thy works, and my soule knoweth it well.

15 My bones are not hidde from thee, though I was made in a secret place, and fashioned [k] beneathin the earth.

16 Thine eyes did see mee, when I was without forme: [l] for in thy booke were all things written, which in continuance were fashioned, when there was none of them before.

17 How [m] deare therfore are thy thoughts vnto mee, O God: how great is the summe of them!

18 If I should count them, they are more then the sand: when I wake, [n] I am still with thee.

19 Oh that thou wouldest slay, O God, the wicked and bloodie men, to whom I say, Depart ye from me:

20 Which speake wickedly of thee, and bring thine enemies are lifted vp in vaine.

21 Doe not I [o] hate them, O Lord, that hate thee? and doe not I earnestly contend with those that rise vp against thee?

22 I hate them with an vnfained hatred, as they were mine verey enemies.

23 Trie mee, O God, and know mine heart: proue me and know my thoughts,

24 And consider if there be any [p] way of wickednesse in me, and leade me in the [q] way for euer.

h Thou hast made me in all parts, and therefore must needs know mee.

i Considering thy wonderfull worke in forming me, I can not but praise thee, and feare thy mighty power.

k That is, in my mothers wombe: which he compareth to the inward parts of the earth.

l Seeing that thou diddest know me before I was composed of either flesh or bone, much more now must thou know me when thou hast fashioned me.

m How ought we to esteeme the excellent declaration of thy wisedome in the creation of man!

n I continually see new occasions to meditate in thy wisedome and to praise thee.

o He teacheth vs boldly to contemne all the hatred of the wicked and friendship of the world, when they would let vs to serue God sincerely.

p Or any heinous way or rebellious meaning, that though he were subiect to sinne, yet was hee not giuen to wickednesse, and to prouoke God by rebellion.

q That is, continue thy fauour towards me to the end.

PSAL. CXL.

1 Dauid complaineth of the cruelty, falshood and iniuries of his enemies, 8 Against the which he prayeth vnto the Lord, and assureth himselfe of his helpe and succour. 12 Wherefore he prouoketh the iust to praise the Lord, & to assure themselues of his tuition.

¶ To him that excelleth. A Psalme of Dauid.

DEliuer me, O Lord, from the euill man: [a] preserue me from the [a] cruell man.

2 Which imagine euill things in their [b] heart, and make warre continuall.

3 They haue sharpened their tongues like a serpent: [c] adders poison is vnder their lips. Selah.

4 Keepe [d] mee, O Lord, from the hands of the wicked: preserue mee from the cruell man, which purposeth to cause my steps to slide.

5 The proud haue layd a snare for mee, and spread a net with cords in my pathway, and set gremes for me. Selah.

6 Therefore I said vnto the Lord, Thou art my God: heare, O Lord, the voyce of my prayers.

7 O Lord God the strength of my saluation, thou [e] hast couered mine head in the day of battell.

8 Let not the wicked haue his desire, O Lord, [f] performe not his wicked thought, lest they be proud. Selah.

9 As for [g] the chiefe of them, that compasse me about, let the mischiefe of their own lips come vpon them.

10 Let coales fall vpon them: let [h] him cast them into the fire, and into the deepe pits that they rise not.

11 For the backbiter shall not be established vpon the earth: euill shall [i] hunt the cruell man to destruction.

12 I know that the Lord will auenge the afflicted, and iudge the poore.

13 Surely the righteous shall praise thy Name and the iust shal [k] dwel in thy presence.

a Which persecute me of malice and without cause.

b That is, by their false cauillations and lies they kindle the hatred of the wicked against mee.

c He sheweth what weapons the wicked vse, when power and force faile them.

d He declareth what is the remedie of the godly, when they are oppressed by the worldlings.

e He calleth to God with liuely faith, being assured of his mercies because he had beforetime proued that God helped him euer in his dangers.

f For it is in Gods hand to ouerthrow the counsels and enterprises of the wicked.

g It seemeth that he alludeth to Saul.

h To wit God: for Dauid saw that they were reprobate, & that there was no hope of repentance in them.

i Gods plague shall light vpon him in such sort, that hee shall not escape.

k That is, shalbe defended and preserued by thy fatherly prouidence and care.

PSAL. CXLI.

1 Dauid being grieuously persecuted vnder Saul, onely fleeth vnto God to haue succour, 3 desiring him to bridle his affections, that hee may patiently abide till God take vengeance of his enemies.

¶ A Psalme of Dauid.

O Lord, I [a] call vpon thee, haste thee vnto me: heare my voyce, when I cry vnto thee.

2 Let my prayer be directed in thy sight as incense, and the [b] lifting vp of mine hands as an euening sacrifice.

3 Set a watch, O Lord, before my mouth, and keepe the [c] dore of my lips.

4 Encline not mine heart to euill, that I should commit wicked works with men that worke iniquitie: and let me not eate of their [d] delicates.

5 Let the righteous smite mee: for that is a benefit: and let [e] him reproue me, and it shal bee a precious oyle, that shall not breake mine head: for within a while I shall euen [f] pray in their miseries.

6 When their Iudges shalbe cast downe in stony places, they shall [g] heare my words, for they are sweet.

7 Our bones lie scattered at the [h] graues mouth, as he that heweth wood, or diggeth in the earth.

8 But mine eies looke vnto thee, O Lord God: in thee is my trust: leaue not my soule destitute.

9 Keepe mee from the snare, which they haue layd for mee, and from the gremes of the workers of iniquity.

10 Let the wicked fall into [i] his nets [k] together, whiles I escape.

a He sheweth that there is none other refuge in our necessities, but onely to flee vnto God for comfort of soule.

b He meaneth his earnest zeale and gesture, which he vsed in prayer, alluding to the sacrifices, which were by Gods commandement offered in the old Law.

c He desireth God to keepe his thoughts and wayes either from thinking or executing vengeance.

d Let not their prosperity allure me to be wicked as they are.

e He could abide all corrections that came of a louing heart.

f By patience I shall see the wicked so sharply handled, that I shall for pitie pray for them.

g The people which followed their wicked rulers in persecuting the Prophet, shal repent and turne to God, when they see their wicked rulers punished.

h Heere appeareth that Dauid was miraculously deliuered out of many deaths, as 2. Cor. 1. 9, 10.

i Into Gods nets, whereby he catcheth the wicked in their owne malice.

k So that none of them escape.

PSAL.

PSAL. CXLII.

1 The Prophet neither astonished with feare, nor caried away with anger, nor forced by desperation, would kill Saul: but with a quiet minde directed his earnest prayer to God, who did preserue him.

¶ A Psalme of Dauid to giue instruction, and a prayer when he was in the caue.

I Cryed vnto the Lord with my voice: with my voice I [a] prayed vnto the Lord.

2 I powred out my meditation before him, and declared mine affliction in his presence.

3 Though my spirit ‡ was in perplexity in me, yet thou knowest my path: in the way wherein I walked, haue they priuily laid a snare for me.

4 I looked vpon my right hand, and beheld, but there was none that would knowe mee: all refuge failed mee: and none ‖ cared for my soule.

5 Then cryed I vnto thee, O Lord, and said, Thou art mine [b] hope, and my portion in the land of the liuing.

6 Harken vnto my cry, for I am brought very low: deliuer me from my persecuters, for they are too strong for me.

7 Bring my soule out of [c] prison, that I may praise thy Name: then shall the righteous [d] come about me, when thou art beneficiall vnto me.

a Dauids patience and instant praier to God, condemneth their wicked rage, which in their troubles either despaire and murmure against God, or else seeke to others then to God to haue redresse in their miseries.

‡ *Ebr was folden or wrapped in me, meaning, as a thing that could haue none issue.*

‖ *Or, sought for my soule.*

b Though all meanes failed him, yet he knew that God would neuer forsake him.

c For he was on all sides beset with his enemies, as though he had bene in a most straite prison. d Either to reioyce at my wonderfull deliuerance, or to set a crowne vpon my head.

PSAL. CXLIII.

1 An earnest prayer for the remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement. 8 He desireth to be restored to grace, 10 To be gouerned by his holy Spirit, that he may spend the remnant of his life in the true feare and seruice of God.

¶ A Psalme of Dauid.

HEare my prayer, O Lord, and hearken vnto my supplication: answere mee in thy [a] trueth, and in thy [b] righteousnesse.

2 (And enter not into iudgement with thy seruant: for in thy [c] sight shall none that liueth be iustified.)

3 For the enemie hath persecuted my soule, he hath smitten my life downe to the earth: he hath laide me in the darknesse, as they that haue beene dead [d] long agoe:

4 And my spirit was in perplexitie in me, and mine [e] heart within me was amased.

5 Yet doe I remember the time [f] past: I meditate in all my workes, yea, I doe meditate in the works of thine hands.

6 I stretch forth mine handes vnto thee my soule desireth after thee, as the thirstie land. Selah.

7 Heare me speedily O Lord, for my spirit faileth: hide not thy face from mee, else I shall be like vnto them that goe downe into the pit.

8 Let mee heare thy louing kindnesse in the [g] morning, for in thee is my trust: [h] shew me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for [i] I hid me with thee.

10 [k] Teach me to [l] doe thy will: for thou art my God: let thy good spirit leade me vnto the land of righteousnesse.

11 Quicken me, O Lord, for thy Name sake, and for thy righteousnes bring my soule out of trouble.

12 And for thy mercie [m] slay mine enemies, and destroy all them that oppresse my soule: for I am thy [n] seruant.

a That is, as thou hast promised to be faithful in thy promise to all that trust in thee.

b That is, according to thy free goodnes whereby thou defendest thine.

c He knew that his afflictions were Gods messengers to call him to repentance for his sinnes, though toward his enemies he was innocent, and that in Gods sight al men are sinners. d He acknowledgeth that God is the only and true Physician to heale him: and that he is able to raise him to life, though hee were dead long agoe and turned to ashes. e So that onely by faith and by the grace of Gods Spirit he was vpholden. f To wit, thy great benefits of old, and the manifold examples of thy fauour toward thine.

g That is, speedily, and in due season.

h Let thine holy Spirit counsell me how, to come forth of these great cares and troubles.

i I hid my selfe vnder the shadow of thy wings, that I might be defended by thy power.

k He confesseth that both the knowledge and obedience of Gods will commeth by the Spirit of God, who teacheth vs by his word, giueth vnderstanding by his Spirit, and frameth our hearts by his grace to obey him.

l That is, iustly and aright, for so soone as we decline from Gods will, we fall into errour. m Which shalbe a signe of thy Fatherly kindnesse toward me. n Resigning my selfe wholly vnto thee, and trusting in thy protection.

PSAL. CXLIIII.

1 He prayseth the Lord with great affection and humilitie for his kingdome restored, and for his victories obtained, 5 demanding helpe and the destruction of the wicked, 9 promising to acknowledge the same with songs of praises, 15 and declare wherein the felicitie of any people consisteth.

¶ A Psalme of Dauid.

BLessed bee the Lord my strength, which [a] teacheth my handes to fight, and my fingers to battell.

2 He is my goodnesse and my fortresse, my tower, and ‡ my deliuerer, my shield, and in him I trust, which subdueth my [b] people vnder me.

3 Lord, what is man that thou [c] regardest him! or the sonne of man that thou thinkest vpon him!

4 Man is like to vanitie: his dayes are like a shadow that vanisheth.

5 [d] Bow thine heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

6 [e] Cast forth the lightning, and scatter them, shoote out thine arrowes and consume them.

7 Send thine hand from aboue: deliuer mee, and take me out of the great [f] waters, and from the hand of strangers,

8 Whose mouth talketh vanitie: and their right hand is a right hand of [g] falshood.

9 I will sing a [h] new song vnto thee, O God, and sing vnto thee vpon a viole, and an instrument of ten strings.

10 It is hee that giueth deliuerance vnto

a Who of a poore shepheard hath made me a valiant warriour and mighty conquerour.

‡ *Ebr. my deliuerer vnto me: for the Prophet cannot satisfie himselfe with any words.*

b He confesseth that neither by his owne authority, power, nor policie, his kingdome was quiet, but by the secret grace of God.

c To giue vnto God iust praise, is to confesse our selues to be vnworthy of so excellent benefits, and that he desireth God to continue his graces, and to send helpe for the present necessitie.

e By these manner of speeches hee sheweth that all the lets in the world cannot hinder Gods power, which hee apprehended by faith. f That is, deliuer me from the tumults of them that should be my people, but are corrupt in their iudgements and enterprises, as though they were strangers. g For though they shake hands, yet they keepe not promise h That is, a rare and excellent song as thy great benefits deserue.

Kings, and rescueth Dauid his [i] seruant from the hurtfull swoord.

11 Rescue me, and deliuer mee from the hand of strangers, whose mouth talketh vanitie, and their right hand is a right hand of falshood.

12 That our [k] sonnes may be as the plants growing vp in their youth, and our daughters as the corners stones, grauen after the similitude of a palace:

13 That our [l] corners may bee full, and abounding with diuers sorts, and that our sheepe may bring foorth thousands, and ten thousands in our streets:

14 That our [m] oxen may be strong to labour: that there be none inuasion, nor going out, nor no crying in our streetes.

15 Blessed are the people that be [n] so yea, blessed are ỳ people, whose God is the Lord.

? Though wicked kings, be called Gods seruants, as Cyrus, Isa. 45. 1. forasmuch as he vseth them to execute his iudgements. yet Dauid because of Gods promise, and they that rule godly, are properly so called because they serue not their owne affections, but set forth Gods glory.

k He desireth God to continue his benefits toward his people, counting the procreation of children and their good education among the chiefest of Gods benefits. l That the very corners of our houses may be full of store for the great abundance of thy blessings. m Hee attributeth not onely the great commodities, but euen the least also to Gods fauour. n And if God giue not to all his children all these blessings, yet he recompenseth them with better things.

PSAL. CXLV.

This Psalme was composed, when the kingdome of Dauid flourished. 1 Wherein he describeth the wonderfull prouidence of God aswell in gouerning man, as in preseruing all the rest of his creatures. 17 He praiseth God for his iustice and mercy, 18 But specially for his liuing kindnesse toward those that call vpon him, that feare him, and loue him: 21 For the which he prouoketh to praise him for euer.

¶ A Psalme of Dauid of praise.

O My God, and King, [a] I will extoll thee, and will blesse thy Name for euer and euer.

2 I will blesse thee dayly, and praise thy Name for euer and euer.

3 [b] Great is the Lord, and most worthy to be praised, and his greatnesse is incomprehensible.

4 Generation shall praise thy workes vnto [c] generation, and declare thy power.

5 I will meditate of the beauty of thy glorious Maiestie, and thy wonderfull works,

6 And they shall speake of the power of thy [d] fearefull actes, and I will declare thy greatnesse.

7 They shall breake out into the mention of thy great goodnesse, and shall sing aloud of thy righteousnesse.

8 [e] The Lord is gracious and [e] merciful, slow to anger, and of great mercy.

9 The Lord is good to all, and his mercies, are ouer all his workes.

10 All thy workes praise thee, O Lord, and thy Saints blesse thee.

a He sheweth what sacrifices are pleasant and acceptable vnto God: euen praise and thankesgiuing, and seeing that God still continueth his benefits towards vs, we ought neuer to be weary in praising him for the same.

b Hereby he declareth that all power is subiect vnto God, and that no worldly promotion ought to obscure Gods glory.

c Forasmuch as the end of mans creation, and of his preseruation in this life, is to praise God, therefore he requireth that not onely we our selues doe this, but cause all other to doe the same. d Of thy terrible iudgements against the wicked. *Exod. 34. 6.* e He describeth after what sort God sheweth himselfe to all his creatures, though our sinnes haue prouoked his vengeance against all: to wit, merciful, not only in pardoning the sinnes of his elect, but in doing good euen to the reprobate, albeit they cannot feele the sweet comfort of the same.

11 [f] They shew the glory of thy kingdom, and speake of thy power,

12 To cause his [g] power to be knowen to the sonnes of men, & the glorious renowne of his kingdome.

13 Thy [h] Kingdome is an euerlasting kingdome, and thy dominion endureth thorowout all ages.

14 The Lord vpholdeth all [h] that fal, and liftetb vp all that are ready to fall.

15 The eyes of [i] all waite vpon thee, and thou giuest them their meate in due season.

16 Thou openest thine hand and fillest all things liuing of thy good pleasure.

17 The Lord is [k] righteous in all his wayes, and holy in all his workes.

18 The Lord is neare vnto all that call vpon him: yea, to all that call vpon him in [l] truth.

19 He will fulfil the [m] desire of them that feare him: her also will heare their cry, and will saue them.

20 The Lord preseruetb all them that loue him: but he will destroy all the wicked.

21 My mouth shall speake the praise of the Lord, and all [n] flesh shall blesse his holy Name for euer and euer.

f The praise of thy glory appeareth in all thy creatures: and though the wicked would obscure the same by their silence, yet the faithfull are euer mindfull of the same.

g He sheweth that all things are out of order but onely where God reigneth, *Dan. 7. 14. Luke. 1. 33.*

h Who being in miserie and affliction, would faint, and fall away, if God did not vphold them and therefore they ought to reuerence him, that reigneth in heauen, and suffer themselues to be gouerned by him. i To wit, aswell of man as of beast. k He praiseth God not onely for that he is beneficiall to all his creatures, but also in that that he iustly punisheth the wicked, and mercifully examineth his by the crosse, giuing them strength, and deliuering them. l Which onely appertaineth to the faithfull: and this vertue is contrary to infidelitie, doubting, impatiencie, and murmuring. m For they will aske or wish for nothing, but according to his will, 1. Iohn 5. 14.

n That is, all men shall be bound to praise him.

PSAL. CXLVI.

1 Dauid declareth his great zeale that he hath to praise God, 3 and teacheth not to trust in man, but onely in God almightie, 7 which deliuereth the afflicted, 9 defendeth the strangers, comforteth the fatherlesse, and the widowes, 10 and reigneth for euer.

¶ Praise ye the Lord.

PRaise thou the Lord, O my [a] soule.

2 I will praise the Lord during my life: as long as I haue any being, I will sing vnto my God.

3 Put not your trust in [b] Princes, nor in the sonne of man, for there is no helpe in him.

4 His breath departeth, and he returneth to his earth: then his [c] thoughts perish.

5 Blessed is he, that hath the God of Iaakob for his helpe, whose hope is in the Lord his God.

6 Which made [d] heauen and earth, the sea, and all that therein is: which keepeth his fidelitie for euer.

7 Which executeth iustice [e] for the oppressed: which giueth bread to the hungry: the Lord loseth the prisoners.

8 The Lord giueth sight to the blinde: the Lord raiseth vp the crooked: the Lord

a He stirreth vp himselfe and all his affections to praise God

b That God may haue the whole praise: wherein he forbiddeth all vaine confidence shewing that of nature we are more inclined to put our trust in creatures, then in God the creator.

c As their vaine opinions, whereby they flattered themselues, and so imagined wicked enterprises.

d He encourageth the godly to trust onely in the Lord, both for that his power is able to deliuer them from all danger, and for his promise sake his will is most ready to doe it. e Whose faith and patience for a while he tryeth, but at length he punisheth the aduersaries, that he may be knowen to be iudge of the world.

f Though he visite them by affliction, hunger imprisonment, & such like, yet his fatherly loue and pity neuer faileth them, yea rather to his these are signes of his loue. g Meaning, all them, that are destitute of worldly meanes & succour. h He assureth the Church that God reigneth for euer for the preseruation of the same.

f loueth the righteous.
9 The Lord keepeth the g strangers: he releeueth the fatherlesse and widow: but he ouerthroweth the way of the wicked.
10 The Lord shall h reigne for euer: O Zion, thy God endureth from generation to generation. Praise ye the Lord.

PSAL. CXLVII.

1 The Prophet praiseth the bounty, wisdom, power, iustice, & prouidence of God vpon all his creatures 2 But specially vpon his Church, which he gathereth together after their dispersiõ, 19 Declaring his word and iudgement so vnto them, as he hath done to none other people.

a He sheweth wherein wee ought to exercise our selues continually, and to take our pastime: to wit, in praising God. b Because the Lord is the founder of ỳ Church, it cannot be destroyed, though the members therof be dispersed and seeme as it were for a time to be cut of. c With affliction, or sorrow for sinne. d Though it seem to man incredible that God should assemble his Church, being so dispersed: yet nothing can be too hard for him, that can number and name al the stars e For the more high ỳ the wicked climbe, the greater is their fall in the end. f He sheweth by the examples of Gods mighty power, goodnes and wisdome, that we can neuer want most iust occasion to praise God. g For their crying is as it were a confession of their neede, which cannot be relieued, but by God onely: then if God shew himselfe mindefull of the most contemptible foules, can he suffer them to die with famine, whom he hath assured of life euerlasting? h Though to vse lawfull meanes is both profitable and pleaseth God, yet to put our trust in them, is to defraud God of his honour i Hee doeth not onely furnish his Church with all things necessarie, but preseruetb also the same, and maketh it strong against all outward force. ‡ *Eb. fat.* k His secret working in all creatures is as a commandement to keepe them in order, and to giue them mouing and force. l For immediatly and without resisting all things obey him.

PRaise ye the Lord, for it is good to sing vnto our God: for it is a a pleasant thing, and praise is comely.
2 The Lord doeth build vp b Ierusalem, and gather together the dispersed of Israel.
3 Hee healeth those that are c broken in heart, and bindeth vp their sores.
4 He d counteth the number of the stars, and calleth them all by their names.
5 Great is our Lord, and great is his power: his wisedome is infinite.
6 The Lord releeueth the meeke, and abaseth the wicked to the e ground.
7 Sing vnto the Lord with praise: sing vpon the harpe vnto our God.
8 Which f couereth the heauen with cloudes, and prepareth raine for the earth, and maketh the grasse to growe vpon the mountaines:
9 Which giueth to beasts their food, and to the young rauens that g crie.
10 He hath not pleasure in the h strength of an horse, neither delightetb hee in the legs of man.
11 But the Lord delightetb in them that feare him, and attend vpon his mercy.
12 Praise the Lord, O Ierusalem: praise thy God, O Zion.
13 For hee hath made the barres of thy gates i strong, and hath blessed thy children within thee.
14 Hee setteth peace in thy borders, and satisfieth thee with the ‡ floure of wheat.
15 He sendeth forth his k commandement vpon earth, and his word runneth very l swiftly,
16 He giueth snow like wooll, and scattereth the hoare frost like ashes.
17 He casteth forth his yce like morsels: who can abide the cold thereof?
18 Hee sendeth his word and melteth them: he causeth his winde to blowe, and the waters flow.
19 He sheweth his m word vnto Iaakob, his statutes and his iudgements vnto Israel.
20 Hee hath not dealt so with euery nation, neither haue they n knowen his iudgements. Praise ye the Lord.

m As before he called Gods secret working in all his creatures his word: so he meaneth here, by his word, the doctrine of life euerlasting, which he hath left to his Church, as a most precious treasure. n The cause of this difference, is Gods free mercy, which hath elected his in his Sonne Christ Iesus to saluation: and his iust iudgement, wherby he hath appointed the reprobate to eternall damnation.

PSAL. CXLVIII.

1 He prouoketh all creatures to praise the Lord in heauen & earth & all places. 14 Speceally his Church for the power that he hath giuen to the same after that he had chosen them and ioyned them vnto him,

¶ Praise ye the Lord.

PRaise ye the Lord from the heauen: praise ye him in the high places.
2 Praise ye him, all ye a his Angels, praise him all his army.
3 Praise yee him, b Sunne and Moone: praise ye him all bright starres.
4 Praise ye him, c heauens of heauens, and d waters, that be aboue the heauens.
5 Let them praise the Name of the Lord: for he commanded, and they were created.
6 And he hath established them for euer and euer: he hath made an ordinance which shall not passe.
7 Praise ye the Lord from the earth, ye e dragons and all depths:
8 f Fire and haile, snowe and vapours, stormie winde, which execute his word:
9 Mountaines and all hilles, fruitfull trees and all cedars:
10 Beasts and all cattel, creeping things and feathered foules:
11 g Kings of the earth and all people Princes and all iudges of the world:
12 Yong men and maidens, also old men and children:
13 Let them praise the name of the Lord: for his name onely is to be exalted, and his praise aboue the earth and the heauens.
14 For he hath exalted the h horne of his people, which is a praise for all his Saints, euen for the i children of Israel, a people that is neere vnto him. Praise ye the Lord.

a Because they are members of the same body he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience, teach vs to doe our duetie. b In that Gods glory shineth in these insensible creatures, this their beauty is as a continual praising of God. c Not that there are diuers heauens: but because of the spheres & of the situation of the fixed stars and planets, he comprehendeth by this word the whole heauen. d That is, the raine which is in the middle region of the aire, which here he comprehendeth vnder the name of the heauens. e Meaning the great and monsterous fishes, as whales and such like. f Which come not by chance or fortune, but by Gods appointed ordinance g For the greater gifts that any hath receiued, and the more high that one is preferred, the more bound is he to praise God for the same: but neither hie nor low condition or degree can be exempted from this duety. h That is, the dignitie power and glory of his Church. i By reason of his couenant made with Abraham.

PSAL. CXLIX.

1 An exhortation to the Church to praise the Lord for his victorie and conquest that hee giueth his Saints against all mans power.

¶ Praise ye the Lord.

SIng ye vnto the Lord a new song: let his praise bee heard in the Congregation of Saints.

a For his rare and manifold benefits bestowed on his Church

2 Let Israel reioyce in him that [b] made him, and let the children of Zion reioyce in their [c] King.
3 Let them praise his Name with the flute: let them sing praises vnto him with the timbrell and harpe.
4 For the Lord hath pleasure in his people: he will make the meeke glorious by deliuerance.
5 Let thy Saints bee ioyfull with glory: let them sing loud vpon their [d] beds.
6 Let the high actes of God be in their mouth, and a two edged sworde in their hands.
7 [e] To execute vengeance vpon the heathen, and corrections among the people.
8 To binde [f] their kings in chaines, and their nobles with fetters of yron.
9 That they may execute vpon them the iudgement that is [g] written: this honour shall be to al his Saints. Praise ye the Lord.

b In that that they were preferred before all other nations, it was as a new creation, and therefore Psal. 95.7. they were called the sheepe of Gods hands c For God as he is the Creator of the soule and body, so will hee that both two serue him, and that his people be continually subiect vnto him as to their most lawfull King. d He alludeth to that continuall rest and quietnesse, which they should haue, if they would suffer God to rule them. e This is chiefly accomplished in the kingdome of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and it giueth no libertie to any to reuenge their priuate iniuries. f Not onely the people, but the kings that were their enemies, should be destroyed. g Hereby God bindeth the hands and mindes of all his to enterprise no further then he appointeth.

PSAL. CL.

1 *An exhortation to praise the Lord without cease by all maner of wayes, for all his mighty and wonderfull workes.*

¶ Praise ye the Lord.

PRaise ye God in his [a] Sanctuarie: praise ye him in the [b] firmament of his power.
2 Praise yee him in his mighty Actes: prayse yee him according to his excellent greatnesse.
3 Praise ye him in the sound of the trumpet: praise ye him vpon the viole and the harpe.
4 Praise ye him with timbrell and flute: praise ye him with virginals and organs.
5 Praise yee him with sounding cymbals: praise yee him with high sounding cymbals.
6 Let euery thing that hath [d] breath praise the Lord. Praise ye the Lord.

a That is, in the heauen. b For his wonderful power appeareth in the firmamēt, which in Ebrew is called a stretching out or spreading abroad, wherein the mighty work of God shineth. c Exhorting the people onely to reioyce in praysing God, he maketh mention of those instruments, which by Gods commandement were appointed in the old Law, but vnder Christ the vse thereof is abolished in the Church. d He sheweth that al the order of nature is bound to this duety, and much more Gods children, who ought neuer to cease to praise him, till they be gathered into that kingdome which he hath prepared for his, where they shall sing euerlasting praise.

The *Prouerbs of Salomon.

*This word, Prouerbe, or parable signifieth a graue and notable sentence, worthy to be kept in memory and is sometime taken in the euill part for a mock or scoffe.

THE ARGVMENT.

THe wonderful loue of God toward his Church is declared in this booke: forasmuch as the sum and effect of the whole Scriptures is here set foorth in these briefe sentences, which partly containe doctrine and partly maners, and also exhortations to both. Whereof the nine first Chapters are as a preface full of graue sentences, and deepe mysteries, to allure the hearts of men to the diligent reading of the parables that follow: which are left as a most precious iewell to the Church of those three thousand parables mentioned. 1. King. 4. 32. and were gathered, and committed to writing by Salomons seruants, and indited by him.

CHAP. I.

1 *The power and vse of the word of God.* 7 *Of the feare of God and knowledge of his word.* 10 *We may not consent to the entisings of sinners.* 20 *Wisedome complaineth that she is contemned.* 24 *The punishment of them that contemne her.*

THe Parables of Salomon the sonne of Dauid King of Israel.
2 To know wisedom, [a] and instruction, to vnderstand the words [b] of knowledge.
3 To receiue [c] instruction, to doe wisely, by [d] iustice and iudgement and equitie.
4 To giue vnto the [e] simple sharpenesse of wit, and to the childe knowledge and discretion.
5 A wise man shal heare and increase in learning: and a man of [f] vnderstanding shal attaine vnto wise counsels.
6 To vnderstand a parable, and the interpretation, the words of the wise, and their darke sayings.
7 ¶ [g] The feare of the Lord is the beginning of knowledge: but fooles despise wisedome and instruction.
8 My sonne, heare thy [g] fathers instruction, and forsake not thy [h] mothers teaching.
9 For they shall be ‡ a comely ornament vnto thine head, and as chaines for thy necke.
10 ¶ My sonne, if [i] sinners do entise thee, consent thou not.
11 If they say, Come with vs, we wil lay wait for [k] blood, and lie priuily for the innocent without a cause:
12 We will swallow them vp aliue like a [l] graue euen whole, as those that goe downe into the pit:
13 We shall finde al precious riches, and fill our houses with spoyle.

a That is, what we ought to know & follow, and what we ought to refuse, b Meaning the word of God, wherein is the only true knowledge. c To learne to submit ourselues to the correction of those that are wise. d By liuing iustly, and rendring to euery man that which appertaineth vnto him. e To such as haue no discretion to rule themselues. f As he sheweth that these parables, conteining the effect of Religion as touching maners and doctrine, doe appertaine to the simple people, so doeth he declare, that the same is also necessary for them that are wise and learned.

Psal. 111. 10. ecclus. 1. 16.

g He speaketh this in the Name of God, which is the vniuersal Father of all creatures, or in the name of the pastour of the Church, who is as a Father. h That is, of the Church, wherein the faithfull are begotten by the incorruptible seede of Gods worde.

‡ *Ebr, increase of grace.* i To wit, the wicked, which haue not the feare of God. k He speaketh not onely of the shedding of blood with hand, but of al crafty practises, which tend to the detriment of our neighbour. l As the graue is neuer satiate, so the auarice of the wicked and their cruelty hath none end.

14 Cast in thy lot among vs: we will all haue one [m] purse.
15 My sonne, walke not thou in the way with them: refraine thy foote from their [n] path.
16 For their feete run to euill, and make haste to shed blood.
17 Certainely as without cause the net is spread before the eyes of all that hath wing:
18 So they lay wait for blood, and lie priuily for [o] their liues.
19 Such are the wayes of euery one that is greedy of gaine: hee would take away the [p] life of the owners thereof.
20 ¶ [q] Wisedome crieth without: she vtereth her voyce in the [r] streetes.
21 Shee calleth in the hie streete, among the preasse in the entrings of the gates, and vttereth her words in the city, saying,
22 O yee [s] foolish, how long wil yee loue foolishnes? and the scornefull take their pleasure in scorning? and the fooles hate knowledge?
23 (Turne you at my correction: loe, I wil powre out my minde vnto you, and make you vnderstand my wordes.)
24 Because I haue called, and ye refused: I haue stretched out mine hand, and none would regard.
25 But yee haue despised all my counsell, and would none of my correction.
26 I wil also [t] laugh at your destruction, and mocke when your feare commeth.
27 When [u] your feare commeth like sudden desolation, & your destruction shall come like a whirlewinde: when affliction and anguish shall come vpon you,
28 Then shall they call vpon mee, but I will not answere: they shall seeke mee early, but they shall not [x] finde me,
29 Because they hated knowledge, and did not chuse the feare of the Lord.
30 They would none of my counsell: but [y] despised all my correction.
31 Therefore shall they eate of the [z] fruit of their owne way, and bee filled with their owne deuises.
32 For [a] ease slayeth the foolish, and the prosperity of fooles destroyeth them.
33 But hee that obeyeth me, shall dwell safely, and be quiet from feare of euill.

m He sheweth whereby the wicked are allured to ioyne together, because they haue euery one part of the spoile of the innocent.
n That is, haue nothing at all to doe with them.
o He sheweth that there is no cause to moue these wicked to spoile the innocent, but their auarice & cruelty.
p Whereby hee concludeth that the couetous man is a murtherer.
q This wisdome is the eternall word of God.
r So that none can pretend ignorance.
s Wisedome reproueth three kindes of men: the foolish or simple, which erre of ignorance, and the mockers that cannot suffer to bee taught, and the fooles which are drowned in worldly lusts, and hate the knowledge of godlinesse.
t This is spoken according to our capacity, signifying that the wicked which mocke and iest at Gods word, shall haue the iust reward of their mocking.
u That is, your destruction, which thing you feared.
x Because they sought not with an affection to God, but for ease of their owne griefe.
y Shewing, that without faith and obedience wee cannot call vpon God aright.
z They shall feele what commodity their wicked life shall giue them.
a That is, the prosperity and sensuality wherein they delight.

CHAP. II.

1 *Wisedome exhorteth to obey her.* 5 *Shee teacheth the feare of God.* 6 *Shee is giuen of God.* 10 *She preseruetb from wickednesse.*

My sonne, if thou wilt receiue my words, and [a] hide my commandements within thee,
2 And cause thine eares to hearken vnto wisedome, and encline [b] thine heart to vnderstanding,
3 (For if thou callest after knowledge, [c] and cryest for vnderstanding:
4 If thou seekest her as siluer, and searchest for her as for [d] treasures,
5 Then shalt thou vnderstand the feare of the Lord, & finde the [e] knowledge of God.
6 For the Lord giueth wisedome, out of his mouth commeth knowledge and vnderstanding.
7 He ‖ preseruetb ỳ state of the righteous, he is a shield to them that walke vprightly,
8 That they may keepe the wayes of iudgement: and he preseruetb the way of his Saints)
9 Then shalt thou vnderstand righteousnesse, and iudgement, and equity, and euery good path.
10 ¶ When wisedome entreth into thine heart, and knowledge delightetb thy soule,
11 Then shall [f] counsell preserue thee, and vnderstanding shall keepe thee,
12 And deliuer thee from the euill way, & from the man that speaketh froward things,
13 And from them that leaue the [g] wayes of righteousnesse, to walke in the wayes of darkenesse:
14 Which reioyce in doing euill, and delight [h] in the frowardnesse of the wicked,
15 Whose wayes are crooked, and they are lewd in their paths.
16 And it shall deliuer thee from the strange [i] woman, euen from the stranger, which flattereth with her words,
17 Which forsaketh the [k] guide of her youth, & forgetteth the [l] couenant of her God.
18 Surely her [m] house tendeth to death, and her paths vnto the [n] dead.
19 All they that go vnto her returne not againe, neither take they holde of the wayes of life.
20 Therefore walke thou in ỳ way of good men, and keepe the wayes of the righteous.
21 For the iust shall dwell in the [o] land, and the vpright men shall remaine in it.
22 But the wicked shalbe cut off from the earth, and the transgressours shall be rooted out of it.

a That is, keepe them in thine heart.
b If thou giue thy selfe to the true knowledge of God without hypocrisie.
c Meaning, that we must seeke the knowledge of God with care and diligence.
d Shewing that no labour must be spared.
e This (saith he) is the true wisedome, to know and feare God.
‖ *Or, hideth the saluation.*
f The word of God shall teach thee and counsell thee how to gouerne thy selfe.
g That is, the word of God, which is the only light, to follow their owne fantasies which are darkenesse.
h When they see any giuen to euil as they are.
i Meaning that wisdome, which is the word of God, shall preserue vs from all vices: naming this vice of whoredome, whereunto man is most prone.
k That is, her husband, which is her head and guide to gouerne her, from whom she ought not to depart, but remaine in his subiection.
l Which is the promise made in marriage.
m Her acquaintance with her familiars, and them that haunt her.
n To them that are dead in body and soule.
o They shall enioy the temporall and spiritual promises of God, as the wicked shalbe void of them.

CHAP. III.

1 *The word of God giueth life.* 5 *Trust in God.* 7 *Feare him,* 9 *Honour him.* 11 *Suffer his correction* 22 *To them that follow the word of God, all things shall succeede well.*

My sonne, forget not thou my law, but let thine heart * keepe my commaundements. *Deut. 8. 1. and 30. 16.*
2 For they shall increase the length of thy [a] dayes and the yeeres of life, and thy prosperitie.
3 Let not [b] mercy and trueth forsake thee: bind them on thy [c] necke, and write them vpon the table of thine [d] heart.

a Long life is the blessing of God, which he giueth to his so farre foorth as it is expedient for them.
b By mercy and trueth hee meaneth the commandements of the first and second Table: or else the mercy and faithfulnesse that we ought to vse toward our neighbours.
c Keepe them as a most precious iewel.
d Haue them euer in remembrance.

4 So shalt thou find fauour and good vnderstanding in the sight of God and man.

5 ¶ Trust in the Lord with all thine heart, and leane not vnto thine owne wisedome.

6 In all thy wayes acknowledge him, and he shall direct thy wayes.

7 ¶ Be not wise in thine owne eyes: but feare the Lord and depart from euill.

8 So health shall be vnto thy [e] nauill, and marrow vnto thy bones.

9 [f] Honour the Lord with thy riches, and with the first fruits of all thine increase.

10 So shall thy barnes bee filled with abundance, and thy presses shall [g] burst with new wine.

11 ¶ My sonne, refuse not the chastening of the Lord, neither be grieued with his correction.

12 * For the Lord correcteth him, whom he loueth, euen as the father doeth the childe in whom he delightetb.

13 Blessed is the man that findeth wisedome, and the man that getteth vnderstanding.

14 For the merchandise thereof is better then the merchandise of siluer, and the gaine thereof is better then gold.

15 It is more precious then pearles: and all things that thou canst desire, are not to be compared vnto her.

16 Length of dayes is in her right hand, [h] and in her left hand riches and glory.

17 Her wayes are wayes of pleasure, and all her paths prosperity.

18 She is a tree [i] of life to them that lay hold on her, and blessed is her that retaineth her.

19 The Lord by wisedome hath layd the [k] foundation of the earth, and hath established the heauens through vnderstanding.

20 By his knowledge the depths are broken vp, and the cloudes drop down the dew.

21 My sonne, let not these things depart from thine eyes, but obserue wisedome and counsell.

22 So they shall bee life to thy soule, and grace vnto thy || necke.

23 Then shalt thou walke safely by thy way, and thy foote shall not stumble.

24 If thou sleepest, thou shalt not bee afraid, and when thou sleepest, thy sleepe shall be sweete.

25 Thou shalt not feare for any sudden feare, neither for the [l] destruction of the wicked, when it commeth.

26 For the Lord shalbe for thine assurance, and shall preserue thy foote from taking.

27 ¶ Withhold not the good from [m] the owners thereof, though there bee power in thine hand to doe it.

28 Say not vnto thy neighbour, Goe and come againe, and to morrow I wil giue thee, if thou now haue it.

29 ¶ Intend none hurt against thy neighbour, seeing hee doeth dwell [n] without feare by thee.

30 ¶ Strine not with a man causelesse, when he hath done thee no harme.

31 ¶ Bee not [o] enuious for the wicked man, neither chuse any of his wayes.

32 For the froward is abomination vnto the Lord: but his [p] secret is with the righteous.

33 The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the righteous.

34 With the scornefull [q] he scorneth, but he giueth grace to the humble.

35 The wise shal inherit glory: but fooles dishonour, though they be exalted.

CHAP. IIII.

1 Wisdome and her fruits ought to be searched. 14 The way of the wicked must be refused. 20 By the word of God, the heart, eyes, and course of life must be guided.

HEare, O ye children, the instruction of a [a] father, and giue eare to learne vnderstanding.

2 For I doe giue you a good doctrine: therefore forsake ye not my law.

3 For I was my fathers sonne, tender and [b] deare in the sight of my mother.

4 When [c] he taught me, & saide vnto me, Let thine heart holde fast my words: keepe my commaudements, and thou shalt liue.

5 Get wisedom: get vnderstanding: forget not, neither decline from the wordes of my mouth.

6 Forsake her not, and she shal keepe thee: loue her, and she shall preserue thee.

7 [d] Wisedome is the beginning: get wisedome, therefore: and aboue all thy possession get vnderstanding.

8 Exalt her, & she shal exalt thee: she shal bring thee to honour if thou embrace her.

9 She shal giue a comely ornament vnto thine head, yea, she shall giue thee a crowne of glory.

10 ¶ Heare, my sonne, and receiue my words, & the yeares of thy life shalbe many.

11 I [e] haue taught thee in the way of wisedome, and led thee in the pathes of righteousnesse.

12 When thou goest, thy gate shall not be [f] strait, and when thou runnest, thou shalt not fall.

13 Take hold of instruction, & leane not: keepe her, for she is thy life.

14 ¶ Enter not into the way of the wicked, and walke not in the way of euill men.

15 Auoid it, and goe not by it: turne from it, and passe by,

16 For they cannot [g] sleepe, except they haue done euill, and their sleepe departeth, except they cause some to fall.

17 For they eate the bread of [h] wicketnesse, and drinke the wine of violence.

18 But the way of the righteous shineth as the light, that [i] shineth more and more vnto the perfect day.

e By this part he comprehendeth the whole body, as by health he meaneth all the benefits promised in the Law both corporall and spiritual.

f As was commanded in the Law, Exod 23. 19 Deut. 26. 2. and by this, they acknowledged that God was the giuer of all things, and that they were ready to bestow all at his commandement.

g For to the faithful distributer, God giueth in greater abundance. *Hebr. 12. 5. reuel. 3. 19.*

h Meaning, that hee that seeketh wisdome, that is, suffreth himselfe to be gouerned by the word of God, shall haue all prosperitie both corporall and spiritual.

i Which bringeth forth such fruit, that they that eate thereof, haue life: and he alludeth to the tree of life in Paradise.

k Hereby hee sheweth that this wisdome, whereof hee speaketh, is euerlasting, because it was beforth al creatures, & that al things, euen the whole world were made by it.

|| *Or, throate, reade chap. 1. 9.*

l For when God destroyeth the wicked, he will saue his, as he did Lot in Sodome.

m Not onely from them to whom the possession belongeth, but also thou shalt not keepe it from them, which haue neede of the vse thereof.

n That is, putteth his trust in thee.

o Desire not to be like vnto him.

p That is, his couenant & fatherly affectiō which is hid and secret from the world.

q He will shew by his plagues that their cornes shal turn to their own destruction, as Chap. 1. 26.

a Hee speaketh this in the person of a preacher and minister, which is as a father vnto the people, reade Chap 1 8.

b In Ebrew, it is Onely: for though she had three others, as 1. Chro. 3. 5. yet so tenderly she loued Salomon, that he was vnto her as her onely sonne.

c Meaning, Dauid his father.

d Hee sheweth that we must first begin at Gods word, if so be we will that other things prosper with vs, contrary to the iudgement of the world, which make it their last study, or else care not for it at all.

e Salomon declareth what care his father had to bring him vp in the true feare of God: for this was Dauids protestation.

f Thou shalt walke at liberie without offence.

g Meaning, that to doe euill is more proper and naturall to the wicked then to sleepe, eate or drinke.

h Gotten by wicked meanes and cruell oppression.

i Signifying, that the godly increase dayly in knowledge and perfection, till they come to full perfection, which is, when they shall be ioyned to their head in the heauens.

19 The way of the wicked is as the darknesse: they know not wherein they shall fall.
20 ¶ My sonne, hearken vnto my words, encline thine eare vnto my sayings,
21 Let them not depart from thine eyes, but keepe them in the mids of thine heart.
22 For they are life vnto those that finde them, and health vnto all their [k] flesh.
23 Keepe thine heart with all diligence: for thereout commeth [l] life.
24 Put away from thee a froward mouth, and put wicked lips farre from thee.
25 Let thine eyes behold the right, and let thine eye lids direct thy way before thee.
26 [m] Ponder the path of thy feet, and let all thy wayes be ordered aright.
27 Turne not to the right hand, nor to the left, but remoue thy foot from euill.

k That is, they shall haue health of body: vnder the which all other blessings promised in the Law, are conteined.
l For as ‡ heart is either pure or corrupt, so is the whole course of mans life.
m Keepe a measure in all thy doings.

CHAP. V.

3 Whoredome forbidden, 9 And prodigalitie. 15 He willeth a man to liue on his labours, and to helpe others. 18 To loue his wife. 22 The wicked taken in their owne wickednesse.

My sonne, hearken vnto my wisedome, and encline thine eare vnto my ‖ knowledge,
2 That thou mayest regard counsell, and thy lips obserue knowledge.
3 For the lips [a] of a strange woman drop as an honie combe, and her mouth is more soft then [b] oyle.
4 But the end of her is bitter as wormewood, and sharpe as a two edged sword.
5 Her [c] feet goe downe to death, and her steps take holde on hell.
6 She weigheth not the way of life: her paths are [d] moueable: thou canst not know them.
7 Heare ye mee now therefore, O children, and depart not from the words of my mouth.
8 Keepe thy way farre from her, & come not neere the doore of her house,
9 Lest thou giue thine [e] honour vnto others, and thy yeeres to the cruell:
10 Least the stranger should be filled with thy strength, and thy [f] labours bee in the house of a stranger,
11 And thou mourne at thine end, (when thou hast consumed thy flesh and thy body)
12 And say, How haue I hated instruction, and mine heart despised correction!
13 And haue not obeyed the voice of them that taught mee, nor enclined mine eare to them that instructed me!
14 I was almost brought into all euill in the mids of the Congregation & [g] assembly.
15 ¶ Drinke the water of [h] thy cisterne, and of the riuers out of the middes of thine owne well.
16 Let thy fountaines flow forth, and the riuers of waters in the streetes.
17 But let them be thine, euen [i] thine only, and not the strangers with thee.

‖ Or, vnderstanding.
a That is, an harlot which giueth her selfe to another then to her husband.
b By oyle and honie hee meaneth flattering and craftie intisements.
c All her doings leade to destruction.
d She hath euer new meanes to allure to wickednesse.
e That is, thy strength and goods to her that will haue no pity vpon thee, as is read of Samson, and the prodigall sonne.
f The goods gotten by thy trauell.
g Although I was faithfully instructed in the trueth, yet had I almost fallen to vtter shame and destruction, notwithstanding my good bringing vp in the assembly of the godly.
h He teacheth vs sobrietie, exhorting vs to liue of our owne labours, and to be beneficiall to the godly that want.
i Distribute them not to the wicked and infidels, but reserue them for thy selfe, thy family, and them that are of the household of faith.

18 Let thy [k] fountaine be blessed, and reioyce with the wife of thy [l] youth.
19 Let her be as the louing hinde, and pleasant roe: let her breasts satisfie thee at all times, and delight in her loue continually.
20 For why shouldest thou ‖ delight, my sonne, in a strange woman, or embrace the bosome of a stranger?
21 For the wayes of man are before the [m] eyes of ÿ Lord, & he pondereth all his paths.
22 His owne iniquitie shal take the wicked himselfe, and he shall be holden with the cordes of his owne sinne.
23 Hee shal [n] die for fault of instruction, and shall goe astray through his great folly.

k Thy children which shal come of thee in great abũdance, shewing that God blesseth mariage, and curseth whoredome.
l Which thou didst marry in thy youth.
‖ *Or, goe astray with a stranger.*
m He declareth that except man doe ioyne to his wife both in heart and in outward conuersation, that hee shall not escape the iudgements of God.
n Because he will not giue eare to Gods word and bee admonished.

CHAP. VI.

1 Instruction for sureties. 6 The slothfull and sluggish vnstirred to worke. 12 Hee describeth the nature of the wicked. 16 The things that God hateth. 20 To obserue the word of God. 24 To flee adulterie.

My sonne, if thou be suretie for thy neighbour, and hast stricken hands with the stranger,
2 Thou art [a] snared with the words of thy mouth: thou art euen taken with the words of thine owne mouth.
3 Doe this now, my sonne, and deliuer thy selfe: seeing thou art come into the hand of thy neighbour, goe and humble thy selfe, and solicite thy friends.
4 Giue no sleepe to thine eyes, nor slumber to thine eye lids.
5 Deliuer thy selfe as a Doe from the hand of the hunter, and as a bird from the hand of the fouler.
6 ¶ Goe to [b] the Pismire, O sluggard: behold her wayes, and be wise.
7 For shee hauing no guide, gouernour, nor ruler,
8 Prepareth her meate in the summer, and gathereth her food in harueſt.
9 How long wilt thou sleepe, O sluggard? when wilt thou arise out of thy sleepe?
10 * Yet a little sleepe, a little slumber, [c] a little folding of the hands to sleepe.
11 Therefore thy pouertie commeth as one that [d] trauaileth by the way, and thy necessitie like [e] an armed man.
12 The vnthriftie man [f] and the wicked man walketh with a froward mouth.
13 Hee maketh a signe with his eyes, hee ‡ signifieth with his feet: hee [g] instructeth with his fingers.
14 Lewd things are in his heart: he imagineth euill at all times, and raiseth vp contentions.
15 Therefore shall his destruction come speedily: he shalbe destroyed suddenly without recouery.
16 ¶ These sixe things doeth the Lord hate: yea, his soule abhorreth seuen:
17 The hautie eyes, a lying tongue, and the hands that shed innocent blood,

a He forbiddeth vs not to become surety one for an other, according to the rule of charitie, but that wee consider for whom and after what sort, so that the creditor may not bee defrauded.
b If the word of God cannot instruct thee, yet learne at the litle pismire to labour for thy selfe, and not to burden others. *Chap. 24. 33.*
c Hee expresseth liuely the nature of the sluggards, which though they sleepe neuer so long, yet haue neuer ynough, but euer seeke occasions thereunto.
d That is, suddenly, and when thou lookest not for it.
e It shall come in such sort as thou art not able to resist it.
f He sheweth to what inconuenience the idle persons & sluggards come by calling them vnthriftie, or the men of Belial, and slanderous. ‡ *Ebr speaketh.*
g Thus all his gesture tendeth to wickednesse.

18 An heart that imagineth wicked enterprises, [h] feete that bee swift in running to mischiefe,

19 A false witnesse that speaketh lies, and him that raiseth vp contentions among ‖ brethren.

20 ¶ My sonne, keepe thy fathers commandement, and forsake not thy mothers instruction.

21 Binde them alway vpon thine [i] heart, and tie them about thy necke.

22 It shall leade thee, when thou walkest: it shall watch for thee when thou sleepest, and when thou wakest it shall talke with thee.

23 For the [k] comandement is a lanterne, and instruction a light: and [l] corrections for instruction are the way of life,

24 To keepe thee from the wicked woman, and from the flattery of the tongue of a strange woman.

25 Desire not her beauty in thine heart, neither let her take thee with her [m] eye lids.

26 For because of the whorish woman, a man is brought to a morsell of bread, & a woman will hunt for the precious life of a man.

27 [n] Can a man take fire in his bosome, and his clothes not bee burnt?

28 Or can a man goe vpon coales, and his feet not be burnt?

29 So he that goeth in to his neighbours wife shall not be innocent, whosoeuer toucheth her.

30 Men doe not [o] despise a thiefe when he stealeth, to satisfie his [p] soule, because hee is hungry.

31 But if he be found, he shal restore seuen fold, or he shall giue all the substance of his house.

32 But he that committeth adultery with a woman, he ‡ is destitute of vnderstanding: he that doeth it, destroyeth his owne soule.

33 He shal find [q] a wound and dishonour, and his reproch shall neuer be put away.

34 For ielousie is the rage of a man: therfore he will not [r] spare in the day of vengeance.

35 Hee cannot beare the sight of any ransome: neither will he consent, though thou augment the gifts.

h Meaning, the raging affections which cary a man away in such sort that hee cannot tell what he doeth.

‖ *Or, neighbours.*

i Reade Chap. 3.3.

k By the commandement hee meaneth the word of God: and by the instruction, the preaching and declaration of the same, which is committed to the Church.

l And reprehensions when the word is preached bring vs to life.

m With her wanton lookes and gesture.

n Meaning, that shee will neuer cease til she haue brought thee to beggery, and then seeke thy destruction.

o He approueth not theft, but sheweth that it is not so abominable as whoredome, forasmuch as theft might be redeemed, but adultery was a perpetuall infamie, and death by the Law of God.

p Meaning, for very necessitie.

‡ *Ebr. faileth in heart.* q That is, death appointed by the Law. r He sheweth that man by nature seeketh his death that hath abused his wife, & so concludeth that neither Gods Law, nor the law of nature admitteth any ransome for the adultery.

CHAP. VII.

1 *An exhortation to wisedome and to the word of God,* 5 *which will preserue vs from the harlot,* 6 *whose maners are described.*

MY sonne, keepe my wordes, and hide my commandements with thee.

2 Keepe my commandements and thou shalt liue, and mine instruction as the [a] apple of thine eyes.

3 Bind them vpon thy fingers, and write them vpon the table of thine heart.

4 Say vnto wisedome, Thou art my sister: & call vnderstanding thy kinswoman,

5 That they may keepe thee from the strange woman, euen from the stranger that is smoothe in her words.

a By this diuersitie of words he meaneth that nothing ought to be so deare vnto vs, as the word of God, nor that we looke on any thing more, nor minde any thing so much.

6 ¶ [b] As I was in the window of mine house, I looked through my window,

7 And I saw among the fooles, and considered among the children a young man destitute of vnderstanding,

8 Who passed through the streete by her corner, and went toward her house.

9 In the twilight in the euening, when the night began to be [c] blacke and darke.

10 And behold, there met him a woman, with an harlots ‖ behaiour, and ‖ subtill in heart.

11 (She [d] is babbling and lowd: whose feete cannot abide in her house.

12 Now she is without, now in the streets, and lieth in wait at euery corner)

13 So shee caught him, and kissed him, and ‡ with an impudent face, said vnto him,

14 I haue [e] peace offerings: this [f] day haue I payed my vowes.

15 Therefore came I forth to meet thee, that I might seeke thy face: & I haue found thee.

16 I haue deckt my bed with ornaments, ‖ carpets, and laces of Egypt.

17 I haue perfumed my bed with myrrhe, aloes, and cynnamom.

18 Come, let vs take our fil of loue vntil the morning: let vs take our pleasure in dalliance.

19 For mine husband is not at home: hee is gone a iourney farre off.

20 He hath taken ‡ with him a bag of siluer, & will come home at the day appointed.

21 Thus with her great craft she caused him to yeld, and with her flattering lips she entised him,

22 And he followed her straightways, as an [g] ore that goeth to the slaughter, and [h] as a foole to the stocks for correction,

23 Till a dart strike through his liuer, as a bird hasteth to the snare, not knowing that ‡ he is in danger.

24 ¶ Heare me now therefore, O children, and hearken to the words of my mouth.

25 Let not thine heart decline to her wayes: wander thou not in her paths.

26 For shee hath caused many to fall downe wounded, and the [i] strong men are all slaine by her.

27 Her house is the way * vnto the graue, which goeth downe to the chambers of death.

b Salomon vseth this parable to declare their folly that suffer themselues to be abused by harlots.

c Hee sheweth that there was almost none so impudent, but they were afraid to be seene, and also their owne consciences did accuse them, which caused them to seeke the night to couer their filthinesse.

‖ *Or, garment.*

‖ *Or, hid.*

d He describeth certaine conditions, which are peculiar to harlots.

‡ *Ebr. she strengthened her face.*

e Because that in peace offerings a portion returned to them that offered, she sheweth him that she hath meate at home to make good cheare with: or els she would vse some cloke of holinesse, till she had gotten him in her snares.

f Which declareth that harlots outwardly will seeme holy and religious: both because they may the better deceiue others, and also thinking by obseruing of ceremonies and offerings to make satisfaction for their sins.

‖ *Or, carued worke.* ‡ *Ebr. in his hand.* g Which thinking hee goeth to the pasture, goeth willingly to his owne destruction. h Which goeth cheerfully, not knowing that he shall be chastised. ‡ *Eb. it is for his life.* i Neither wit nor strength can deliuer them that fall into the harlot. *Chap.* 2.18.

CHAP. VIII.

1 *Wisedom declareth her excellencie,* 11 *Riches,* 15 *Power,* 22 *Eternitie.* 32 *She exhorteth all to loue and follow her.*

DOeth * not [a] wisedome cry? and vnderstanding vtter her voyce?

2 She standeth in the top of the hie places by the way in the place of the pathes.

Chap. 1.20.

a Salomō declareth that man is cause of his own perdition, & that he can pretend no ignorance, forasmuch as God calleth to all men by his word, & by his workes, to follow vertue, & to flee from vice.

3 She cryeth besides [b] the gates before the citie at the entry of the doores,
4 O men, I call vnto you, and vtter my voyce to the children of men.
5 O yee foolish men, vnderstand wisedome, and yee, O fooles, be wise in heart.
6 Giue eare, for I will speake of excellent things, and the opening of my lips shall teach things that be right.
7 For my mouth wall speake the trueth, and my lips abhorre wickednes.
8 All the wordes of my mouth are righteous: there is no lewdnesse, nor frowardnesse in them.
9 They are all [c] plaine to him that will vnderstand, & streight to them that would find knowledge.
10 Receiue mine instruction and not siluer, and knowledge rather then fine gold.
11 For wisedome is better then precious stones: and all pleasures are not to bee compared vnto her.
12 I wisedom dwel with [d] prudence, and I find forth knowledge and counsels.
13 The feare of the Lord is to hate [e] euil, as pride, and arrogancie, and the euill way: and a mouth that speaketh lewd things, I do hate.
14 I haue counsell and wisedome: I am vnderstanding, and I haue strength.
15 By mee Kings [f] reigne, and princes decree iustice.
16 By mee princes rule, and the nobles, and all the iudges of the earth.
17 I loue them that loue mee: and they that seeke me [g] early, shall find me.
18 Riches and honour are with me: [h] euen durable riches and righteousnes.
19 My fruit is better then gold, euen then fine gold, and my reuenues better then fine siluer.
20 I cause to walke in the way of righteousnesse, and in the middes of the pathes of [i] iudgement,
21 That I may cause them that loue me, to inherite substance, and I will fill their treasures.
22 The Lord hath possessed me in the beginning of his way: I was [k] before his works of old.
23 I was set vp from euerlasting, from the beginning, and before the earth.
24 When there were no depths, was I begotten, when there were no fountaines abounding with water.
25 Before the mountaines were setled: and before the hilles was I begotten.
26 He had not yet made the earth, nor the open places, nor the height of the dust in the world.
27 When hee prepared the heauens, I was [l] there, when hee set the compasse vpon the deepe:
28 When hee established the clouds aboue, when he confirmed the fountaines of the deepe:
29 When hee gaue his decree to the sea, that the waters should not passe his commandement, when he appointed the foundations of the earth,
30 Then was I with him as a [m] nourisher: and I was daily his delight reioycing alway before him,
31 And tooke my [n] solace in the compasse of [o] his earth: and my delight is with the children of men.
32 Therefore now hearken, O children, vnto mee: for blessed are they that keepe my wayes.
33 Heare instruction, and be ye wise, and refuse it not: blessed is the man that heareth me, watching daily at my gates, and giuing attendance at the postes of my doores.
34 For hee that findeth mee, findeth life, and shall obtaine fauour of the Lord.
35 But he that sinneth against me, hurteth his own soule, & all that hate me, loue death.

b Where the people did most resort, and which was the place of iustice.
c Meaning, that the word of God is easie vnto all that haue a desire vnto it, & which are not blinded by the Princes of this world.
d That is, except a man haue wisedome, which is the true knowledge of God, he can neither be prudent nor good counseller.
e So that he that doeth not hate euil, feareth not God.
f Whereby he declareth that honours, dignity or riches come not of mans wisdome or industrie, but by the prouidence of God.
g That is, studie the word of God diligently, and with a desire to profite.
h Signifying, that he chiefly meaneth the spiritual treasures & heauenly riches.
i For there can be no true iustice or iudgement, which is not directed by this wisedome.
k He declareth hereby the diuinitie and eternitie of this wisedome, which he magnifieth and praysethtrough this booke: meaning thereby the eternall Sonne of God Iesus Christ our Sauiour, who S. Iohn calleth the Word, that was in the beginning, Ioh. 1.1
l He declareth the eternitie of the Sonne of God, which is meant by this word Wisedome, who was before all time, and euer present with the Father.
m Some reade a chiefe worke: signifying, that this Wisedome, euen Christ Iesus was equall with God his Father and created, preserueth, and still worketh with him, as Ioh. 5.17
n Whereby is declared that the worke of the creation was no paine, but a solace vnto the wisedom of God.
o By earth he meaneth man, which is the worke of God in whom wisedome tooke pleasure: in so much as for mans sake the Diuine Wisdome tooke mans nature, and dwelt among vs, and filled vs with vnspeakeable treasures, and this is that solace and pastime whereof is here spoken.

CHAP. IX.

3 Wisedome calleth all to her feast. 7 The scorner will not be corrected. 10 The feare of God, 13 The conditions of the harlot.

WIsedome hath built her [a] house, and hewen out her [b] seuen pillars.
2 She hath killed her vitaile, drawen her wine, and prepared [c] her table.
3 Shee hath sent forth her [d] maydens, and crieth vpon the highest places of the city, saying,
4 Who so is [e] simple, let him come hither, and to him that is destitute of wisedom, shee saith,
5 Come and eate of my [f] meate, & drinke of the wine that I haue drawen.
6 Forsake your way ye foolish, and ye shall liue: & walke in the way of vnderstanding.
7 Hee that reproueth a scorner, purchaseth to himselfe shame: and he that rebuketh the wicked, getteth himselfe [g] a blot.
8 Rebuke not a [h] scorner, lest he hate thee, but rebuke a wise man, and he will loue thee.
9 Giue admonition to the wise, and he wil be the wiser: teach a righteous man, and he will increase in learning.
10 The beginning of wisedom is the feare of the Lord, and the knowledge of holy things, is [i] vnderstanding.
11 For thy dayes shall be multiplyed by mee, and the yeeres of thy life shall be augmented.
12 If thou be wise, thou shalt be wise for [k] thy selfe, and if thou bee a scorner, thou alone shalt suffer.

a Christ hath prepared him a Church.
b That is, many chiefestayes and principall parts of his Church, as were the Patriarks, Prophets, Apostles, Pastors and Doctors.
c He compareth wisedome with great princes that keepe open house for all that come.
d Meaning, true preachers, which are not infected with mans wisedome.
e He that knoweth his owne ignorance, and is voyd of malice.
f If by the meate and drinke, is meant the word of God, and the ministration of the Sacraments, whereby God nourisheth his seruants in his house, which is the Church.
g For the wicked will contemne him, and labour to defame him.
h Meaning, them that are incorrigible, which Christ calleth dogs and swine: or he speaketh this in comparison, not that the wicked should not be rebuked, but he sheweth their malice, and the small hope of profite.
i Hee sheweth what true vnderstanding is, to know the will of God in his word, which is meant by holy things.
k Thou shalt haue the chiefe profit and commoditie thereof.

13 ¶ [l] A foolish woman is troublesome; she is ignorant, and knoweth nothing.
14 But shee sitteth at the doore of her house, on a seat in the high places of the city,
15 To call them that passe by the way, that goe right on their way, saying,
16 Who so is simple, let him come hither, and to him that is destitute of wisedome, she sayth also.
17 Stollen waters are sweet, and hid bread is pleasant.
18 But hee knoweth not, that the dead are there, and that her ghests are in the depth of hell.

l By the foolish woman, some vnderstand the wicked preachers, who counterfeit the word of God, as appeareth verse 16. which were the words of the true preachers, as ver. 4 but their doctrine is but as stollen waters: meaning, that they are but men[s] traditions, which are more pleasant to the flesh then the word of God: and therfore they themselues boast thereof.

CHAP. X.

In this Chapter & all that follow vnto the thirtieth the wise man exhorteth by diuers sentences, which he calleth parables, to follow vertue and flee vice: and sheweth also what profit commeth of wisedome, and what hinderance proceedeth of foolishnesse.

THE PARABLES OF SALOMON.

A Wise sonne maketh a glad father: but a foolish sonne is an heauinesse to his mother.
2 The treasures of [a] wickednesse profite nothing: but righteousnesse deliuereth from death.
3 The Lord will [b] not famish the soule of the righteous: but hee casteth away the substance of the wicked.
4 A || slouthfull hand maketh poore: but the hand of the diligent maketh rich.
5 Hee that gathereth in summer, is the sonne of wisedome: but hee that sleepeth in haruest, is the sonne of confusion.
6 Blessings are vpon the head of the righteous: but iniquitie shall couer the mouth of [c] the wicked.
7 The memoriall of the iust shall be blessed: but the name of the wicked shall [d] rot.
8 The wise in heart will receiue commandements: but the foolish in ‡ talke shall be beaten.
9 Hee that walketh vprightly, walketh || boldly: but he that peruerteth his wayes, shalbe knowen.
10 He that [e] winketh with the eye, worketh sorrow, and he that is [f] foolish in talke, shalbe beaten.
11 The mouth of a righteous man is a wellspring of life: but iniquity couereth the mouth of the wicked.
12 Hatred stirreth vp contentions: *but loue couereth all trespasses.
13 In the lippes of him that hath vnderstanding, wisedome is found, and [g] a rod shall be for the backe of him that is destitute of wisedome.
14 Wise men lay vp knowledge: but the mouth of the foole is a present destruction.
15 The rich mans goods are his [h] strong city: but the feare of ye needy is their poverty.
16 The labour of the righteous tendeth to life: but the reuenues of the wicked to sinne.
17 He that regardeth instruction, is in the way of life: but he that refuseth correction, goeth out of the way.
18 He that dissembleth hatred with lying lips, and he that inuenteth slander, is a fole.
19 In many wordes there cannot want iniquitie: but he that refraineth his lips, is wise.
10 The tongue of the iust man is as fined siluer: but the heart of the wicked is little worth.
21 The lips of the righteous doe [i] feede many: but fooles shall die for want of wisedome.
22 The blessing of the Lord, it maketh rich, and he doeth adde [k] no sorrowes with it.
23 It is as a pastime to a fole to doe wickedly: but wisedome is vnderstanding to a man.
24 That which the wicked feareth, shall come vpon him: but God will grant the desire of the righteous.
25 As the whirlewinde passeth, so is the wicked no more: but the righteous is as an euerlasting foundation.
26 As vineger is to the teeth, and as smoke to the eyes, so is the slouthfull to them that [l] send him.
27 The feare of the Lord increaseth the dayes: but the yeeres of the wicked [m] shall be diminished.
28 The patient abiding of the righteous shall be gladnesse: but the hope of the wicked shall perish.
29 The way of the Lord is strength to the vpright man: but feare shall be for the workers of iniquitie.
30 The righteous shall [n] neuer be removed: but the wicked shall not dwell in the land.
31 The mouth of the iust shal be fruitful in wisedome: but the tongue of the froward shalbe cut out.
32 The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh froward things.

Chap. 15. 10.
a That is, wickedly gotten.
b Though hee suffer the iust to want for a time, yet he will send him comfort in due season.
|| *Or, deceitfull.*
c When their wickednes shall be discouered, they shalbe as dumbe, and not know what to say.
d Shall be vile and abhorred both of God and man contrary to their owne expectation, which thinke to make their name immortall.
† *Ebr. lips.*
|| *Or surely.*
e He that beareth a faire countenance, & imagineth mischiefe in his heart, as Chap. 6. 13.
f For the corruption of his heart is knowen by his talke.
1. *Cor.* 13. 4.
1. *pet.* 4. 8.
g That is, God will find him out to punish him.
h And so maketh him bold to do euil, wheras pouerty brideleth the poore from many euil things.
i For they speak trueth and edifie many by exhortations, admonition and counsel.
k Meaning, that all worldly things bring care and sorow, whereas they that feele the blessings of God haue none.
l Hee is but a trouble & griefe to him that setteth him about any businesse.
m The time of their prosperitie shalbe short because of their great fal, though they seeme to liue long.
n They enioy in this life by faith and hope, their euerlasting life.

CHAP. XI.

FAlse [a] balances are an abomination vnto the Lord: but a perfect ‡ weight pleaseth him.
2 When pride commeth, then commeth [b] shame: but with the lowly is wisedome.
3 The vprightnesse of the iust shall guide them: but the trowardnesse of the transgressors shall destroy them.
4 *Riches auaile not in the day of wrath: but righteousnesse deliuereth from death.
5 The righteousnes of the vpright shall direct his way: but the wicked shall fall in his owne wickednesse.
6 The righteousnesse of the iust shall deliuer them: but the transgressors shal be taken in their owne wickednes.
7 *When a wicked man dieth, his hope perisheth, and the hope of the vnrust shall perish.
8 The righteous escapeth out of trouble, and the wicked shall come in his [c] stead.
9 An [d] hypocrite with his mouth hurteth his neighbour: but the righteous shall be deliuered by knowledge.
10 In the prosperitie of the righteous the citie

a Vnder this word he condemneth all false weights, measures and deceit.
‡ *Ebr. stone.*
b When man forgetteth himself, and thinketh to be exalted aboue his vocation, then God bringeth him to confusion.
Ezek. 7. 19.
ecclus 5. 1.
Wisd. 5. 15.
c That is, shall enter into trouble.
d A dissembler that pretendeth friendship, but is a priuy enemy.

citie [e] reioyceth, and when the wicked perish, there is ioy.

11 By the ‖ blessing of the righteous the citie is exalted: but it is subuerted by the mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisdome: but a man of vnderstanding will keepe [f] silence.

13 Hee that goeth about as a slanderer, discouereth a secret: but he that is of a faithfull heart, concealeth a matter.

14 Where no counsel is, the people fall: but where many [g] counsellers are, there is health.

15 He shalbe sore vexed, that is surety for a [h] stranger, and he [i] that hateth suretiship, is sure.

16 A ‖ gracious woman attaineth honour, and the strong men attaine riches.

17 He that is merciful, [k] rewardeth his owne soule: but he that troubleth his owne ‖ flesh, is cruell.

18 The wicked worketh a deceitfull worke: but hee that soweth righteousnesse, shall receiue a sure reward.

19 As righteousnesse leadeth to life, so hee that followeth euill, seeketh his owne death.

20 They that are of a froward heart, are abomination to the Lord: but they that are vpright in their way, are his delight.

21 [l] Though hand ioyne in hand, the wicked shall not be vnpunished: but the seede of the righteous shall escape.

22 As a iewell of gold in a swines snout: so is a faire woman, which ‖ lacketh discretion.

23 The desire of the righteous is onely good: but the hope of the wicked [m] is indignation.

24 There is that scattereth, and [n] is more increased: but he that spareth more [o] then is right, surely commeth to pouerty.

25 The ‡ liberall person shal haue plenty: and he that watereth, shall also haue raine.

26 Hee that withdrawetheth the corne, the people wil curse him: but blessing shalbe vpon the head of him that [p] selleth corne.

27 Hee that seeketh good things, getteth fauour: but he that seeketh euill, it shal come to him.

28 He that trusteth in his riches, shal fall: but the righteous shall flourish as a leafe.

29 Hee that troubleth his owne [q] house, shall inherit the winde, and the fole shall be [r] seruant to the wise in heart.

30 The fruit of the righteous is as a tree of life, and he that [s] winneth soules, is wise.

31 Behold, the righteous shalbe [t] recompensed in the earth: how much more the wicked and the sinner?

e The countrey is blessed, where there are godly men, and they ought to reioyce when the wicked are taken away.
‖ Or, prosperitie.
f Will not make light report of others.
g Where God giueth store of men of wisdome and counsell.
h Whose conuersation hee knoweth not.
i He that doeth not without iudgement and consideration of the circumstances, put himselfe in danger, as Chap. 6. 1.
‖ Or, modest.
k Is both good to himselfe and others.
‖ Or, neighbour.
l Though they make neuer so many friends, or thinke themselues neuer so sure, yet they shal not escape.
‖ Or, in of vncomely behauiour.
m They can looke for nothing but Gods vengeance.
n Meaning them that giue liberally, whom God blesseth.
o That is, the niggard.
‡ Ebr. the soule of blessing shalbe made fat.
p That prouideth for the vse of them that are in necessitie.
q The couetous men that spare their riches to the hinderance of their families shalbe depriued thereof miserably.
r For though the wicked bee rich, yet are they but slaues to the godly, which are the true possessours of the gifts of God.
s That is, bringeth them to the knowledge of God.
t Shall be punished as he deserueth, 1. Pet. 4. 18.

CHAP. XII.

HE that loueth instruction, loueth knowledge: but hee that hateth correction, is a fole.

2 A good man getteth fauour of the Lord: but the man of wicked imaginations will he condemne.

3 A man canot bee established by wickednesse: but the [a] roote of the righteous shal not be moued.

4 A ‡ vertuous woman is the crowne of her husband: but she that maketh him ashamed, is as corruption in his bones.

5 The thoughts of the iust are right: but the counsels of the wicked are deceitfull.

6 The talking of the wicked is to lie in wait for blood: but the mouth of the righteous will [b] deliuer them.

7 God ouerthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shalbe commended for his wisedome: but the froward of heart shall bee despised.

9 Hee that is despised, [c] and is his owne seruant, is better then he that boasteth himselfe, and lacketh bread.

10 A righteous man [d] regardeth the life of his beast: but the mercies of the wicked are cruell.

11 [e] He that tilleth his land, shalbe satisfied with bread: but hee that followeth the idle, is destitute of ‖ vnderstanding.

12 The wicked desireth the [f] net of euils: but the [g] roote of the righteous giueth fruit.

13 The euill man is snared by the wickednesse of his lips, but the iust shall come out of aduersitie.

14 A man shall bee satiate with good things by the fruit of his mouth, and the recompense of a mans hands shal God giue vnto him.

15 The way of a foole is [h] right in his owne eyes: but hee that heareth counsell, is wise.

16 A foole in a day shall bee knowen by his anger: but hee [h] that couereth shame, is wise.

17 Hee that speaketh trueth, will shew righteousnesse: but a false witnesse vseth deceit.

18 [k] There is that speaketh words like the prickings of [l] a sword: but the tongue of wise men is health.

19 The lippe of trueth shall be stable forever: but a lying tongue varieth incontinently.

20 Deceit is in the heart of them that imagine euill, but to the counsellers of peace shalbe ioy.

21 There shall none iniquity come to the iust: but the wicked are full of euill.

22 The lying lips are an abomination to the Lord: but they that deale truely, are his delight.

23 A wise man cõcealeth knowledge: but the heart of the foles publisheth foolishnesse.

24 [m] The hand of the diligent shall beare rule: but the idle shalbe vnder tribute.

25 Heauinesse in the heart of man doeth bring it downe: but a [n] good word reioyceth it.

26 The righteous is [l] more excellent then his neighbour: but the way of the wicked will

a They are so grounded in the fauour of God, that their roote shall prosper continually.
‡ Ebr. strong, or painefull.
b As their conscience is vpright, so shall they be able to speake for themselues against their accusers.
c The poore man that is contemned, and yet liueth of his owne trauaile.
d Is merciful euen to the very beast that doeth him seruice.
Chap. 28. 19. eccles. 20. 27.
‖ Or, defence.
e Continually imagineth meanes how to doe harme to others.
f Meaning their heare within, which is vpright and doeth good to all.
g He standeth in his owne conceit, and condemneth all others in respect of himselfe.
h Which bridleth his affections.
Chap. 14. 5.
i Which seeke nothing more then to prouoke others to anger.
Chap. 10. 4.
k That is, words of comfort, or a cheereful minde, which is declared by his words, reioyceth a man, as a couetous mind killeth him.
l That is more liberal in giuing.

will deceiue them.

27 The deceitfull man roasteth not that hee [m] tooke in hunting: but the riches of the diligent man are precious.

28 Life is in the way of righteousnes, and in that pathway there is no death.

CHAP. XIII.

A Wise sonne will obey the instruction of his father: but a scorner will heare no rebuke.

2 A man shall eate good things by the fruit [a] of his mouth: but the soule of the trespassers shall suffer violence.

3 He that keepeth his mouth, keepeth his life: but he that openeth his lips, destruction shalbe to him.

4 The sluggard [b] lusteth, but his soule hath nought: but the soule of the diligent shall haue plenty.

5 A righteous man hateth lying words but the wicked causeth slander and shame.

6 Righteousnesse preseruetb the vpright of ‡ life: but wickednesse ouerthroweth the sinner.

7 There is that maketh himselfe rich, and hath nothing, & that maketh himselfe poore, hauing great riches.

8 A man will giue his riches for the ransome of his life: but the poore [c] cannot heare the reproch.

9 The light of the righteous reioyceth: but the candle of the wicked shalbe put out.

10 Onely by pride [d] doeth man make contention: but with the well aduised is wisedome.

11 The [e] riches of vanity shal diminish: but hee that gatheretb with the [f] hand, shall increase them.

12 The hope that is deferred, is the fainting of the heart: but when the desire commeth, it is as a tree of life.

13 He that despiseth [g] the word, he shalbe destroyed: but he that feareth the commandement, he shalbe rewarded.

14 The instruction of a wise man is as the well spring of life, to turne away from the snares of death.

15 Good vnderstanding maketh acceptable: but the way of the disobedient is hard.

16 Euery wise man will worke by knowledge: but a foole will spread abroad folly.

17 * A wicked messenger [h] falleth into euill: but a faithful ambassadour is preseruation.

11 Poueretie and shame is to him that refuseth instruction: but hee that regardeth correction, shall be honoured.

19 A desire accomplished delighteth the soule: but it is an abomination to fooles to depart from euill.

20 He that walketh with the wise, shalbe wise: but a companion of fooles shall be [i] afflicted.

21 Affliction followeth sinners: but vnto the righteous God will recompense good.

22 The good man shall giue inheritance vnto his childrens children: and the [k] riches of the sinner is laid vp for the iust.

23 Much food is in the field of the [l] poore: but the field is destroyed without discretion.

24 * He that spareth his rod, hateth his sonne: but hee that loueth him, chasteneth him betime.

25 The righteous eateth to the contentation of his mind: but the belly of the wicked shall want.

CHAP. XIIII.

A Wise woman [a] buildeth her house: but the foolish destroyeth it with her owne hands.

2 * He that walketh in his [b] righteousnesse, feareth the Lord: but he that is lewde in his wayes, despiseth him.

3 In the mouth of the foolish is the [c] rod of pride: but the lippes of the wise preseruе them.

4 Where none [d] oxen are, there the cribbe is emptie: but much increase commeth by the strength of the oxe.

5 A faithfull witnesse will not lie: but a false record will speake lies.

6 A scorner [e] seeketh wisedome, and findeth it not: but knowledge is easie to him that will vnderstand.

7 Depart from the foolish man, when thou perceiuest not in him the lips of knowledge.

8 The wisedome of the prudent is to vnderstand his way: but the foolishnesse of the fooles is deceit.

9 The foole maketh a mocke [f] of sinne: but among the righteous there is fauour.

10 The heart knoweth the [g] bitternesse of his soule, and the stranger shal not meddle with his ioy.

11 The house of the wicked shall bee destroyed: but the tabernacle of the righteous shall flourish.

12 * There is a way that seemeth right to a man: but the issues thereof are the wayes of death.

13 Euen in laughing the heart is sorowfull, [h] and the ende of that mirth is heauinesse.

14 The heart that declineth, [i] shal be satiate with his owne wayes: but a good man shall depart from him.

15 The foolish will beleeue euery thing: but the prudent will consider his steps.

16 A wise man feareth, & departeth from euill: but a foole rageth, and is carelesse.

17 He that is hastie to anger, committeth folly, and a ‡ busie body is hated.

18 The foolish doe inherite folly: but the prudent are crowned with knowledge.

19 The euill shall bow before the good, & the wicked [k] at the gates of the righteous.

20 The poore is hated euen of his owne neighbour: but the friends of the rich are many.

21 The sinner despiseth his neighbour: but hee that hath mercie on the poore, is blessed.

22 Doe not they erre that imagine euill? but to them that thinke on good things, shal be mercy and trueth.

23 In all labour there is abundance: but the talke of the lips bringeth onely want.

24 The crowne of the wise is their riches,

m Although he get much by vnlawfull meanes, yet will he not spend it vpon himselfe.

a If he vse his tongue to Gods glory, and the profite of his neighbour, God shall blesse him.

b He euer desireth, but taketh no paines to get any thing.

‡ *Ebr. way.*

c For his poueretie, he is not able to escape the threatnings, which the cruell oppressours vse against him.

d When as euery man contendeth to haue the preeminence, and wil not giue place to another.

e That is, goods euill gotten.

f That is, with his owne labour.

g Meaning, the word of God, whereby he is admonished of his duetie.

Chap. 25. 13.

h Bringeth many inconueniences both to himselfe and to others.

i As he is partaker of their wickednesse, and beareth with their vices, so shall he be punished alike as they are.

k Reade Iob 27. 16, 17.

l God blesseth the labour of the poore, and consumeth their goods which are negligent, because they thinke they haue enough.

Chap. 23. 13. ecclus. 30. 1.

a That is, taketh paine to profit her family, and to doe that which concerneth her duetie in her house.

Iob 12. 4.

b That is, in vprightenesse of heart, and without hypocrisie.

c His proud tongue shall cause him to be punished.

d By the oxe is meant labour, and by the crib the barne, meaning, without labour there is no profit.

e For the maintenance of his owne ambition, & not for Gods glory, as Simon Magus.

f Doeth not know the grieuousnesse thereof, nor Gods iudgements against the same.

g As a mans conscience is witnesse of his owne griefe: so another cannot feele the ioy and comfort which a man feeleth in himselfe.

Chap. 16. 25.

h He sheweth that the allurement vnto sinne seemeth sweete, but the ende thereof is destruction.

i He that forsaketh God shalbe punished, and made wearie of his sinnes wherein hee delighted.

‡ *Ebr. the man of imaginations.*

k If this come not daily to passe, wee must consider that it is because of our sinnes, which let Gods working.

and

and the folly of fooles is foolishnesse.
25 A faithful witnesse deliuereth soules: but a deceiuer speaketh lies.
26 In the feare of the Lord is an assured strength, and his children shall haue hope.
27 The feare of the Lord is as a welspring of life to auoyd the snares of death.
28 In the multitude of the [1] people is the honour of a king, and for the want of people commeth the destruction of the prince.
29 Hee that is slow to wrath, is of great wisedome: but hee that is of an hastie mind, exalteth folly.
30 A sound heart is the life of the ‖ flesh: but enuie is the rotting of the bones.
31 *He that oppressetheh the poore, reproueth him that made him: but hee honoureth him that hath mercie on the poore.
32 The wicked shall be cast away for his malice: but the righteous hath hope in his death.
33 Wisedome resteth in the heart of him that hath vnderstanding, and is knowen [m] in the mids of fooles.
34 Iustice exalteth a nation, but [n] sinne is a shame to the people.
35 The pleasure of a king is in a wise seruant: but his wrath shalbe toward him that is lewd.

1 That is, the strength of a king standeth in many people.
‖ Or, body.
Chap. 17. 5.
m Fo asmuch as they are conuict thereby, and put to silence
‖ Or, and the mercie of the people is a sacrifice for sinne.

CHAP. XV.

A *soft answere putteth away wrath: but grieuous words stirre vp anger.
2 The tongue of the wise vseth knowledge aright: but the mouth of fooles *babbleth out foolishnesse.
3 The eyes of the Lord in euery place behold the euill and the good.
4 A wholesome tongue is as a tree of life: but the frowardnesse thereof is the breaking of the minde.
5 A foole despiseth his fathers instruction: but he that regardeth correction, is prudent.
6 The house of the righteous hath much treasure: but in the reuenues of the wicked is [a] trouble.
7 The lips of the wise doe spread abroad knowledge: but the heart of the foolish doth not so.
8 The [b] sacrifice of the wicked is abomination vnto the Lord: but the prayer of the righteous is acceptable vnto him.
9 The way of the wicked is an abomination vnto the Lord: but he loueth him that followeth righteousnesse.
10 Instruction is euill to him that [c] forsaketh the way, and he that hateth correction, shall die.
11 [d] Hell and destruction are before the Lord: how much more the hearts of the sonnes of men?
12 A scorner loueth not him that rebuketh him, neither will he goe vnto the wise.
13 *A ioyfull heart maketh a cheerefull countenance: but by the sorrow of the heart the minde is heauie.
14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the foole is fed with foolishnesse.
15 All the dayes of the afflicted are euill: but a good ‡ conscience is a continuall feast.
16 *Better is little with the feare of the Lord, then great treasure & trouble therwith.
17 Better is a dinner of greene herbes where loue is, then a stalled oxe and hatred therewith.
18 *An Angry man stirreth vp strife: but he that is slow to wrath, appeaseth strife.
19 The way of a slothfull man is as an hedge of [e] thornes: but the way of the righteous is plaine.
20 *A wise sonne reioyceth the father: but a foolish man despiseth his mother.
21 Foolishnesse is ioy to him that is destitute of vnderstanding: but a man of vnderstanding walketh vprightly.
22 Without counsell thoughts come to nought: but [f] in the multitude of counsellers there is stedfastnesse.
23 A ioy commeth to a man by the answer of his mouth: & how good is a word [g] in due season!
24 The way of life is on high to the prudent, to auoide from hell beneath.
25 The Lord wil destroy the house of the proud men: but he will stablish the borders of the widow.
26 The thoughts of the wicked are abomination to the Lord: but the pure haue [h] pleasant words.
27 He that is greedy of gaine, troubleth his owne house: but he that hateth gifts, shal liue.
28 The heart of the righteous studieth to answere: but the wicked mans mouth babbleth euill things.
29 The Lord is far off from the wicked: but he heareth the prayer of the righteous.
30 The light of the eyes reioyceth the heart, & a good name maketh the bones fat.
31 The eare that hearkeneth to the [i] correction of life, shall lodge among the wise.
32 He that refuseth instruction, despiseth his owne soule: but he that obeyeth correction, getteth vnderstanding.
33 The feare of the Lord is the instruction of wisedome: and before honour goeth [k] humility.

a For though they haue much, yet it is full of trouble & care.
b That thing is abominable before God, which the wicked thinke to be most excellent, and whereby they thinke most to be accepted.
c He that swarueth from the word of God, cannot abide to be admonished.
d There is nothing so deepe or secret, that can be hid from the eyes of God, much lesse mens thoughts.
Chap. 7. 22.
‡ Ebr. heart.
Psal. 37. 16.
Chap. 29. 22.
e That is, he euer findeth some let or stay, and dare not goe forward.
Chap. 10. 1.
f Keade Chap. 11. 14.
g If we wil that our talke be comfortable, we must write for time and season.
h That is, wholsome and profitable to the hearers.
i That suffereth himselfe to bee admonished by Gods worde, which bringeth life, and so amendeth.
k Meaning, that God exalteth none but them that are truely humbled.

CHAP. XVI.

THE [a] preparations of the heart are in man: but the answere of the tongue is of the Lord.
2 All [p] waies of a man are [b] cleane in his own eyes: but the Lord pondereth the spirits.
3 ‡ Commit thy works vnto the Lord, and thy thoughts shalbe directed.
4 The Lord hath made all things for his owne sake: yea, euen the wicked for the day of [c] euill.
5 All that are proud in heart, are an abomination to the Lord: though *hand ioyne in hand, he shall not be vnpunished.
6 By [d] mercy and trueth iniquity shalbe forgiuen, and by the feare of the Lord they depart from euill.
7 When the waies of a man please the Lord, he will make also his enemies at peace with him.
8 *Better is a little with righteousnesse,

a Hee derideth the presumption of man, who dare attribute to himselfe any thing, as to prepare his heart, or such like, seeing that he is not able to speake a word, except God giue it him.
b He sheweth hereby, that man flattereth himself in his doings, calling that vertue which God termeth vice.
‡ Ebr. roll.
c So that the iustice of God shall appeare to his glory, euen in the destruction of the wicked. Chap. 11. 21.
d Their vpright and repenting life shalbe a token that their sinnes are forgiuen. Chap. 15. 16. Psal. 37. 16.

then great reuenues without equitie.

9 The heart of man [e] purposeth his way: but the Lord doeth direct his steps.

10 A diuine sentence shall bee in the lips of the King: his mouth shall not transgresse in iudgement.

11 * A true weight and ballance are of the Lord: all the weights of the bagge are his [f] worke.

12 It is an abomination to kings to commit wickednes: for the throne is established [g] by iustice.

13 Righteous lippes are the delight of kings, and the king loueth him that speaketh right things.

14 The wrath [h] of a king is as [h] messengers of death: but a wise man will pacifie it.

15 In the light of the kings countenance is life: and his fauour is [i] as a cloude of the latter raine.

16 * How much better is it to get wisedome then gold? and to get vnderstanding, is more to be desired then siluer.

17 The path of the righteous is to decline from euill, and hee keepeth his soule that keepeth his way.

18 Pride goeth before destruction, and an high mind before the fall.

19 Better it is to be of humble mind with the lowly, then to diuide the spoiles with the proud.

20 Hee that is wise in his businesse, shall find good: and * he that trusteth in the Lord, he is blessed.

21 The wise in heart shall be called prudent: and [k] the sweetnesse of the lips shall increase doctrine.

22 Vnderstanding is a wellspring of life vnto them that haue it: and the [l] instruction of fooles is folly.

23 The heart of the wise guideth his mouth wisely, & addeth doctrine to his lips.

24 Faire wordes are as an hony combe, sweetnesse to the soule, & health to the bones.

25 * There is a way that seemeth right vnto man: but the issue thereof are the wayes of death.

26 The person that traueileth, trauaileth for himselfe: for his mouth ‡ craueth it of him.

27 A wicked man diggeth vp euill, and in his lips is like [m] burning fire.

28 A froward person soweth strife: and a taleteller maketh diuision among princes.

29 A wicked man deceiueth his neighbour, and leadeth him into the way that is not good.

30 [n] He shutteth his eyes to deuise wickednesse: he moueth his lips, and bringeth euill to passe.

31 Age is a crowne of glory, when it is found in the way of [o] righteousnesse.

32 He that is slow vnto anger, is better then the mighty man: and he that ruleth his owne minde, is better then he that winneth a citie.

33 The lot is cast into the lappe: but the whole disposition therof is of the Lord.

c Hee sheweth the folly of man which thinketh that his wayes are in his owne hand, and yet is not able to remoue one foot except God giue force. *Chap.* 14.8.

f If they be true and iust, they are Gods worke, and he delighteth therein, but otherwise if they be false, they are the worke of the deuil, and to their condemnation that vse them.

g They are appointed by God to rule according to equity and iustice.

h That is, hee findeth out many meanes to execute his wrath.

i Which is most comfortable to the dry ground. *Deut.* 11.14. *Chap* 8.10. *Psal.* 135.1.

k The sweete words of consolation, which come forth of a godly heart.

l Either that which § wicked teach others, or els it is folly to teach them that are malicious. *Chap.* 14.13.

‡ *Ebr. boweth vp owe him.*

m For he consumeth himselfe and others.

n With his whole endeuour he laboureth to bring his wickednesse to passe.

o That is, when it is ioyned with vertue: or els the elder that the wicked are, the more they are to be abhorred.

p So that there is nothing that ought to be attributed to fortune: for all things are determined in § 11 of God, which shall come to passe.

CHAP. XVII.

BEtter is a drie morsell, if peace bee with it, then an house full of [a] sacrifices with strife.

2 * A discreet seruant shall haue rule ouer a lewde sonne, and he shall diuide the [b] heritage among the brethren.

3 As is the fining pot for siluer, & the fornace for gold, so the Lord tryeth the hearts.

4 The wicked giueth heede to false lips, and a lyer hearkeneth to the naughty tongue.

5 * He that mocketh the poore, reprocheth him that made him: and he that reioyceth at destruction, shall not be vnpunished.

6 Childrens children are the crowne of the Elders: and the glory of the children are their fathers.

7 ‡ High talke becommeth not a fole, much lesse a lying talke a prince.

8 A reward is as a stone pleasant in the eyes of them that haue it: it prospereth whthersoeuer it [c] turneth.

9 He that couereth a trangression, seeketh loue: but he that repeateth a matter, separateth the [d] prince.

10 A reprofe entreth more into him that hath vnderstanding, then an hundred stripes into a fosle.

11 A seditious person seeketh onely euill, and a cruell [e] messenger shall be sent against him.

12 It is better for a man to meete a beare robbed of her whelpes, then a [f] foole in his follie.

13 * He that rewardeth euill for good, euill shall not depart from his house.

14 The beginning of strife is as one that openeth the waters: therefore yet the contention be medled with, leaue off.

15 * He that iustifieth the wicked, and he that condemneth the iust, euen they both are abomination to the Lord.

16 Wherefore is there a [g] price in the hand of the fole to get wisdome, and he hath none heart?

17 A friend loueth at all times: and [h] a brother is borne for aduersity.

18 A man destitute of vnderstanding, [i] toucheth the hand, and becommeth surette for his neighbour.

19 Hee loueth transgression that loueth strife: and he that exalteth his [k] gate, seeketh destruction.

20 The froward heart findeth no good: and he that hath a naughty tongue, shal fall into euill.

21 He that begetteth a foole, getteth himselfe sorow, and the father of a fole can haue no ioy.

22 * A ioyfull heart causeth good health: but a sorowfull minde drieth the bones.

23 A wicked man taketh a gift out of the [l] bosome to wrest the wayes of iudgement.

24 * Wisedome is in the face of him that hath vnderstanding: but the eyes of a foole are in the [m] corners of the world.

25 A foolish sonne is a griefe vnto his father, and a * heauinesse to her that bare him.

26 Surely it is not good to condemne the iust, nor that the Princes should smite such [n] for equity.

a For whereas were many sacrifices, there were many portions giuen to the people wherewith they feasted. *Eccles* 10.26.

b That is, shall be made gouernour ouer the children. *Chap.* 14.31.

‡ *Ebr. the lip of excellency.*

c The reward hath great force to gaine the hearts of men.

d He that admonisheth § prince of his fault, maketh him his enemie.

e By the messenger is meant such meanes as God vseth to punish the rebels.

f Whereby he meaneth § wicked in his rage, who hath no feare of God. *Rom.* 12.17. 1. *thess.* 5.15. 1. *pet.* 3.9. *Isa.* 5.23. *chap.* 24.24.

g What auaileth it the wicked to be rich, seeing he setteth not his mind to wisdom?

h So that he is more then a friend, euen a brother that helpeth in time of aduersity.

i Reade Chap. 6.1.

k Lifteth vp himselfe aboue his degree. *Chap.* 15.13.

l That is, secretly & out of the bosome of the rich, *Eccles.* 2.14. *and* 8.1.

m That is, wander to and fro, and seeke not after wisedome. *Chap.* 10.1.

n For their well doing.

27 He that hath knowledge, spareth his words, and a man of vnderstanding is of an excellent spirit.

28 Euen a fole (when hee holdeth his peace) is counted wise, and he that stoppeth his lips, prudent.

CHAP. XVIII.

FOR the desire thereof he will [a] separate himselfe to seeke it, and occupie himselfe in all wisedome.

2 A foole hath no delight in vnderstanding: but that his heart may be [b] discouered.

3 When the wicked commeth, then commeth [c] contempt, and with the vile man reproch.

4 The words of a mans mouth are like deepe [d] waters, and the wel spring of wisedome is like a flowing riuer.

5 It is not good to [e] accept the person of the wicked, to cause the righteous to fall in iudgement.

6 A fooles lips come with strife, and his mouth calleth for stripes.

7 A fooles mouth is his owne destruction, and his lips are a snare for his soule.

8 The wordes of a talebearer are as flatterings, and they go downe into the [f] bowels of the belly.

9 He also that is slouthfull in his worke, is euen the brother of him that is a great waster.

10 The Name of the Lord is a strong tower: the righteous runneth [g] vnto it, and is exalted.

11 * The rich mans riches are his strong citie: and as an high wall in his imagination.

12 * Before destruction the heart of a man is hauty, and before glory goeth lowlinesse.

13 * He that answereth a matter before he heare it, it is folly and shame vnto him.

14 The spirit of a man will sustaine his infirmitie: but [h] a wounded spirit, who can beare it?

15 A wise heart getteth knowledge, and the eare of the wise seeketh learning.

16 A mans gift [i] enlargeth him, and leadeth him before great men.

17 [k] He that is first in his owne cause, is iust: then commeth his neighbour, and maketh enquirie of him.

18 The lot [l] causeth contentions to cease, and [m] maketh a partition among the mighties.

19 A brother offended is harder to winne then a strong citie, and their contentions are like the [n] barre of a palace.

20 With the fruit of a mans mouth shall his belly be satisfied, and with the increase of his lips shall he be filled.

21 Death and life are in the power of the tongue, and they that [o] loue it, shall eate the fruit thereof.

22 He that findeth a [p] wife, findeth a good thing, and receiueth fauour of the Lord.

23 The poore speaketh with prayers: but the rich answereth roughly.

24 A man that hath friends, ought to shew himselfe friendly: for a friend is nearer [q] then a brother.

a He that loueth wisdome, will separate himselfe from all impediments and giue himselfe wholly to seeke it.
b That is, that he may talke licentiously of whatsoeuer commeth to mind.
c Meaning, such one as contemneth all others.
d Which can neuer be drawen empty, but bring euer profit.
e That is, to fauour him and suppo rt him.
f They are soone beleeued, and enter most deepely.
g He sheweth what is the refuge of the godly against all troubles.
Chap. 10.15.
Chap. 16.18.
Eccles. 11 8.
h The mind can wel beare the infirmity of the body, but when the spirit is wounded, it is a thing most hard to sustaine.
i Getteth him liberty to speake, and fauour of them that are most in estimation.
k He that speaketh first, is best heard of the wicked iudge, but when his aduersary enquireth out the matter, it turneth to his shame.
l If a controuersie cannot otherwise be decided, it is best to cast lots to know whose the thing shalbe.
m Appeaseth their controuersie, which are so stout, that cannot otherwise be pacified.
n Which for the strength thereof will not bow nor yeeld.
o By the vsing of the tongue well or euill, commeth the fruit thereof either good or bad.
p He that is ioyned with a vertuous woman in marriage, is blessed of the Lord, as Chap 19.14.
q That is, oftentimes such are found, which are more ready to doe pleasure then hee that is more bound by duetty.

CHAP. XIX.

BEtter * is the poore that walketh in his vprightnes, then he that abuseth his lips, and is a fole. *Chap.* 28.6.

2 For without knowledge the minde is not good, and hee that hasteth with his feet, sinneth.

3 The foolishnesse of a man peruerteth his way, and his heart fretteth against the Lord.

4 Riches gather many friends: but the poore is separated from his neighbour.

5 * A false witnesse shall not be vnpunished: and he that speaketh lies, shall not escape. *Deu.* 19.19. *dan.* 13.62.

6 Many reuerence the face of the prince, and euery man is friend to him that giueth gifts.

7 All the brethren of the poore doe hate him: how much more wil his friends depart farre from him? though he be instant [a] with words, yet they will not.

8 He that possesseth vnderstanding, [b] loueth his owne soule, and keepeth wisedome to find goodnesse.

9 A false witnesse shall not be vnpunished: and he that speaketh lies, shall perish.

10 [c] Pleasure is not comely for a fooke, much lesse for a seruaunt to haue rule ouer Princes.

11 The discretion of a man deferreth his anger: and his glory is to [d] passe by an offence.

12 * The Kings wrath is like the roaring of a lion: but his fauour is like the dew vpon the grasse.

13 * A folish sonne is the calamitie of his father, * and the contentions of a wife are like a continuall [e] dropping.

14 House and riches are the inheritance of the fathers, but * a prudent wife commeth of the Lord.

15 Slouthfulnesse causeth to fall asleepe, and a deceitfull person shalbe affamished.

16 He that keepeth the commandement, keepeth his owne soule: but he that despiseth his wayes, shall die.

17 Hee that hath mercy vpon the poore, lendeth vnto the Lord: and the Lord will recompense him that which he hath giuen.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 A man of much anger shall suffer punishment: and though thou [f] deliuer him, yet will his anger come againe.

20 Heare counsel, and receiue instruction, that thou mayest be wise in thy latter end.

21 Many deuices are in a [g] mans heart, but the counsell of the Lord shall stand.

a To haue comfort of them.
b He that is vpright in iudgement, findeth fauour with God.
c The free vse of things is not to be permitted to him that cannot vse them aright.
d That is, to couer it by charity, and to do therein as may most serue to Gods glory.
Chap 20.2.
Chap. 17.21.
Chap. 21.9.
e As raine that droppeth and rotteth the house.
Chap. 18.22.
f Though for a time he give place to counsel, yet soone after will he give place to his raging affections.
g Mans deuice shall not haue successe except God gouerne it, whose purpose is vnchangeable.

22 That that is to be desired of a man, is his [h] gwdnes, and a poore man is better then a liar.

23 The feare of the Lord leadeth to life: and he that is filled therewith, shall continue, and shall not be visited with euill.

24 * The slouthful hideth his hand in his bosome, and will not put it to his mouth againe.

25 * Smite a scorner, and the [i] foolish wil beware: and reproue the prudent, and he wil vnderstand knowledge.

26 He that destroyeth his father, or chaseth away his mother, is a lewde and shamefull child.

27 My sonne, heare no more the instruction, that causeth to erre from the words of knowledge.

28 A wicked witnesse mocketh at iudgement, and the mouth of the wicked [k] swalloweth vp iniquity.

29 But iudgements are prepared for the scorners, and stripes for the backe of the fooles.

h That is, that he be honest: for the poore man that is honest, is to be esteemed aboue the rich which is not vertuous.
Chap. 26.15.
Chap. 21.11.
i That is, the simple and ignorant men learne, when they see the wicked punished.
k Taketh a pleasure and delight therein, as gluttons and drunkards in delicate meats & drinks.

CHAP. XX.

WIne [a] is a mocker, and strong drinke is raging: and whosoeuer is deceiued thereby, is not wise.

2 * The feare of the King is like the roaring of a lyon: hee that prouoketh him vnto anger, [b] sinneth against his owne soule.

3 It is a mans honour to ceale from strife: but euery fool will be medling.

4 The slouthfull will not plow, because of winter: therefore shall he beg in summer, but haue nothing.

5 The counsell in the heart of [c] man is like deepe waters: but a man that hath vnderstanding, will draw it out.

6 Many men will boast, euery one of his owne gwdnesse: but who can find a faithful man?

7 Hee that walketh in his integrity, is iust: and blessed shall his children bee after him.

8 A King that sitteth in the throne of iudgement, [d] chaseth away all euill with his eyes.

9 * Who can say, I haue made mine heart cleane, I am cleane from my sinne?

10 Diuers ‡ weights, and diuers measures, both these [e] are euen abomination vnto the Lord.

11 A childe also is knowen by his doings, whether his worke bee pure and right.

12 The Lord hath made both these, euen the eare to heare, and the eye to see.

13 Loue not sleepe, lest thou come vnto pouerty: open thine eyes, and thou shalt bee satisfied with bread.

14 It is naught, it is naught, sayeth the buyer: but when hee is gone apart, hee boasteth.

15 There is gold, and a multitude of precious stones: but the lips of knowledge are a precious iewell.

16 * Take his [f] garment, that is surety for a stranger, and a pledge of him for the stranger.

17 The bread of deceit is sweet to a man: but afterward his mouth shall be filled with grauell.

18 Establish the thoughts by counsell: and by counsell make warre.

19 Hee that goeth about as a slanderer, discouereth *secrets: therefore meddle not with him that flattereth with his lips.

20 * He that curseth his father or his mother, his light shal be put out in obscure darknesse.

21 An heritage is hastily gotten at the beginning, but the end thereof shall not bee blessed.

22 Say not thou, * I will recompense euill: but wait vpon the Lord, and he shall saue thee.

23 * Diuers weights are an abomination vnto the Lord, and deceitfull balances are not good.

24 * The steps of man are ruled by the Lord: how can a man then vnderstand his owne way?

25 It is a destruction for a man to [g] deuoure that which is sanctified, and after the vowes to enquire.

26 A wise King scattereth the wicked, and causeth the [h] wheele to turne ouer them.

27 The [i] light of the Lord is the breath of man, and searcheth all the bowels of the belly.

28 * Mercie and truth preserue the King: for his throne shalbe established with mercy.

29 The beautie of young men is their strength, and the glory of the aged is the gray head.

30 [k] The blewnesse of the wound serueth to purge the euill, and the stripes within the bowels of the belly.

a By wine here is meant him that is giuen to wine, and so by strong drinke.
Chap 19.12.
b Purteth his life in danger.
c It is hard to find out: for it is as deepe waters whose bottome cannot be found, yet the wise man will know a man either by his words or maners.
d Where righteous iudgement is executed, there sinne ceaseth, and vice dare not appeare.
1.*King.*8.46.
2.*chron.*6.36.
*eccles*7.22.
1.*iohn* 1.8.
‡ *Ebr. stone and stone, ephah and ephah.*
e Reade Chap. 16.11.
Chap. 27.13.
f Teach him wit, that he cast not himself rashly into danger.
Chap. 11.13.
*Exod.*21.17.
*leuit.*20.9.
*matth.*15.4.
*Deut.*32.35.
*chap.*17.13.
and 24.29.
*rom.*12.17.
1.*thes.*5.15.
1.*pet.*3.9.
*Chap.*11.1.
and verse 10.
*Ierem.*10.23.
g That is, to apply it, or take it to his owne vse, which was appointed to Gods, and then enquire how they may be exempted from the fault.
h Which was a kind of punishment then vsed.
i The word of God giueth life vnto man, and causeth vs to see and try the secrets of our darke hearts, Heb.4.12.
*Chap.*29.14.
k Sharpe punishment that pearceth euen the inward parts, is profitable for the wicked, to bring them to amendment.

CHAP. XXI.

THe [a] Kings heart is in the hand of the Lord, as the riuers of waters: he turneth it whithersoeuer it pleaseth him.

2 Euery * way of a man is right in his owne eyes: but the Lord pondereth the hearts.

3 * To do iustice and iudgement, is more acceptable to the Lord then sacrifice.

4 A hauty looke, and a proud heart, which is the ‖ [b] light of the wicked, is sinne.

5 The thoughts of the diligent do surely bring abundance: but [c] whosoeuer is hastie, commeth surely to pouerty.

6 * The gathering of treasures by a deceitfull tongue, is vanity tossed to and fro of them that seeke death.

7 The [d] robbery of the wicked shall destroy them: for they haue refused to execute iudgement.

8 The way of some is peruerted and strange: but of the pure man, his worke is right.

a Though kings seeme to haue all things at commandement, yet are they not able to bring their owne purposes to passe any otherwise then God hath appointed: much lesse are the inferiours able.
Chap 16.2.
Micah 6.8.
‖ *Or, plowing.*
b That is, the thing whereby he is guided, or which he bringeth foorth as the fruit of his worke.
c Hee that goeth rashly about his businesse and without counsell.
Chap 13.11.
d Hee meaneth this chiefly of Iudges and Princes which leaue that vocation whereunto God hath called them, and powle their subiects to maintaine their lusts.

9 * It

9 * It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

10 The soule of the wicked wisheth euil: and his neighbour hath no fauor in his eies.

11 [c] When the scorner is punished, the foolish is wise: and when one instructeth the wise, he will receiue knowledge.

12 The righteous[f] teacheth the house of the wicked: but God ouerthroweth the wicked for their euil.

13 He that stoppeth his eare at the crying of the poore, he shall also cry and not bee heard.

14 [g] A gift in secret pacifieth anger, and a gift in the bosome, great wrath.

15 It is ioy to the iust to doe iudgement: but destruction shalbe to the workers of iniquitie.

16 A man that wandreth out of the way of wisedome, shall remaine in the congregation of the dead.

17 He that loueth pastime, shalbe a poore man: and he that loueth wine and oyle, shall not be rich.

18 The [h] wicked shalbe a ransome for the iust, and the transgressour for the righteous.

19 * It is better to dwel in the wildernes, then with a contentious and angry woman.

20 In the house of the wise is a pleasant treasure and [i] oyle: but a foolish man deuoureth it.

21 He that followeth after righteousnes and mercy, shall finde life, righteousnes and glory.

22 A [k] wise man goeth vp into the citie of the mighty, and casteth downe the strength of the confidence thereof.

23 He that keepeth his mouth and his tongue, keepeth his soule from afflictions.

24 Proud, hauty, and scorneful is his name that worketh in his arrogancie wrath.

25 The desire of the slouthful [l] slayeth him: for his hands refuse to worke.

26 He coueteth euermore greedily, but the righteous giueth, and spareth not.

27 The * sacrifice of the wicked is an abomination: how much more when he bringeth it with a wicked mind?

28 * A false witnesse shall perish: but hee that heareth, [m] speaketh continually.

29 A wicked man hardeneth his face: but the iust, he will direct his way.

30 There is no wisedome, neither vnderstanding, nor counsel against the Lord.

31 The horse is prepared against the day of battell: but saluation is of the Lord.

CHAP. XXII.

A * Good name is to be chosen aboue great riches, and [a] loving fauour is aboue siluer and aboue gold.

2 * The rich and poore [b] meet together: the Lord is the maker of them all.

3 * A prudent man seeth the [c] plague, and hideth himselfe: but the foolish goe on still, and are punished.

4 There ward of humilitie, and the feare of God is riches, and glory, and life.

5 Thornes and snares are in the way of the froward: but he that regardeth his soule, will depart farre from them.

6 Teach a child [d] in the trade of his way, and when he is olde, he shall not depart from it.

7 The rich ruleth the poore, and the borower is seruant to the man that lendeth.

8 Hee that soweth iniquitie, shall reape affliction, and the [e] rodde of his anger shall faile.

9 * He that hath a good [f] eye, hee shall bee blessed: for he giueth of his bread vnto the poore.

10 Cast out the scorner, and strife shall goe out: so contention and reproch shall cease.

11 Hee that loueth purenesse of heart for the grace of his lips, the [g] king shall bee his friend.

12 The eyes of the Lord [h] preserue knowledge: but he ouerthroweth the words of the transgressour.

13 The slothfull man saith, [i] A Lyon is without, I shall be slaine in the streete.

14 The mouth of strange women is as a deepe pit: he with whom the Lord is angry, [k] shall fall therein.

15 Foolishnesse is bound [l] in the heart of a child: but the rod of correction shall driue it away from him.

16 He that oppresseth the poore to increase himselfe, and giueth vnto the rich, shal surely come to pouerty.

17 ¶ Encline thine eare, and heare the words of the wise, and apply thine heart vnto my knowledge.

18 For it shall bee pleasant, if thou keepe them in thy belly, and if they be directed together in thy lips.

19 That thy confidence may be in [m] the Lord, I haue shewed thee this day: thou therefore take heede.

20 Haue not I written vnto thee [n] three times in counsels and knowledge,

21 That I might shew thee the assurance of the words of trueth to answere the words of trueth to them that send to thee?

22 Robbe not the poore because hee is poore, neither oppresse the afflicted [‡] in iudgment.

23 For the Lord * will defend their cause and spoyle the soule of those that spoyle them.

24 Make [o] no friendship with an angry man, neither goe with the furious man.

25 Lest thou learne his waies, and receiue destruction to thy soule.

26 Be not thou of them that [p] touch the hand, nor among them that are suretie for debts.

27 If thou hast nothing to pay, why causest thou that he should take thy bed from vnder thee?

28 Thou shalt not * remoue the ancient bounds which thy fathers haue made.

29 Thou seest that a diligent man in his busines standeth before kings, and standeth not before the base sort.

Chap. 19. 13. and 25. 24. ‖ Or, in a great family.

e Reade Chap. 19. 25.

f Though the godly admonish them both by words and example of life, yet the wicked wil not amend, til God destroy them.

g To do a pleasure to the angry man, pacifieth him.

h God shall cause that to fall on their owne heads, which they intended against the iust, by deliuering the iust, and putting the wicked in their places. Eccles. 25. 18. 22

i Meaning, abundance of all things.

k Wisedome ouercommeth strength and confidence in worldly things.

l He thinketh to liue by wishing and desiring all things, but will take no paine to get ought. Chap. 15. 8. Isa 1. 13. eccles. 34 21.

Chap. 10. 5.

m He may boldly testifie the trueth that he hath heard.

Eccles. 7. 3.

a Which commeth by well doing. Chap. 29. 13.

b Liue together and haue neede the one of the other.

Chap. 27. 12.

c That is, the punishment which is prepared for the wicked, and fleeth to God for succour.

d Bring him vp vertuously, and he shal so continue.

e His authoritie whereby he did oppresse others shall be taken from him. Eccles. 31. 23.

f He that is mercifull and liberall.

g He sheweth that princes should vse their familiaritie, whose conscience is good, and their talke wise and godly.

h Fauour them that loue knowledge.

i He derideth them that inuent vaine excuses, because they would not doe their duety.

k So God punisheth one sinne by another, whe he suffereth the wicked to fall into the acquaintance of an harlot.

l He is naturally giuen vnto it.

m He sheweth what the end of wisedome is: to wit, to direct vs to the Lord.

n That is, sundry times.

‡ Ebr. in the gate. Chap. 23. 11.

o Haue not to doe with him that is not able to rule his affections: for hee would hurt thee by his euil conuersation.

p Which rashly put themselues in danger for others, as Chap. 6. 1. Deut. 27. 17. chap. 23. 10.

CHAP. XXIII.

WHen thou sittest to eate with a ruler, [a] consider diligently what is before thee,

2 And [b] put the knife to thy throat, if thou be a man giuen to the appetite.

3 Be not desirous of his daintie meates: [c] for it is a deceiueable meat.

4 Trauaile not too much to be rich: but cease from thy [d] wisedome.

5 Wilt thou cast thine eyes vpon it, which is nothing? for riches taketh her to her wings as an eagle, and flieth into the heauen.

6 Eate thou not the bread of him that hath an euill eye, neither desire his dainty meates.

7 For as though he thought it in his heart, so will he say vnto thee, Eate, and drinke: but his heart is not with thee.

8 Thou shalt vomite [f] thy morsels that thou hast eaten, and thou shalt lose thy sweet words.

9 Speake not in the eares of a fole: for he will despise the wisedome of thy words.

10 * Remoue not the ancient boundes, and enter not into the fields of the fatherlesse.

11 For hee that redeemeth them, is mighty: he will defend * their cause against thee.

12 Applie thine heart to instruction, and thine eares to the words of knowledge.

13 * Withhold not correction from the child: if thou smite him with the rod, he shall not die.

14 Thou shalt smite him with the rod, and shalt deliuer his soule from [g] hell.

15 My sonne, if thine heart be wise, mine heart shall reioyce, and I also.

16 Yea my reines shall reioyce, when thy lips speake righteous things.

17 * Let not thine heart bee enuious against sinners: but let it be in the feare of the Lord continually.

18 For surely there is an end, [h] and thy hope shall not be cut off.

19 O thou my sonne, heare and be wise, and guide thine heart in the [i] way.

20 Keepe not company with ‡ drunkards, nor with ‡ glutton.

21 For the drunkard and the glutton shal be poore, and the sleeper shall be clothed with rags.

22 Obey thy father that hath begotten thee, and despise not thy mother when she is old.

23 Buy [k] the truth but sell it not: likewise wisedome, and instruction, and vnderstanding.

24 The father of the righteous shal greatly reioyce, and he that begetteth a wise child, shall haue ioy.

25 Thy father and thy Mother shall bee glad, and she that bare thee, shall reioyce.

26 My sonne, giue me [l] thine heart, and let thine eyes delight in my wayes.

27 * For a whore is as a deepe ditch, and a strange woman is as a narrow pit.

28 * Also she lieth in waite as for a pray, [m] and she increaseth the transgressours among men.

29 To whom is woe? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are wounds without cause? and to whom is the redness of the eyes?

30 Euen to them that tarry long at the wine, to them that go, [n] and seeke mixt wine.

31 Looke not thou vpon the wine, when it is red, and when it sheweth his colour in the cup, or goeth downe pleasantly.

32 In the end thereof it will bite like a serpent, and hurt like a cockatrice.

33 Thine [o] eyes shall looke vpon strange women, and thine heart shall speake lewde things.

34 And thou shalt be as one that sleepeth in the mids of the [p] sea, and as he that sleepeth in the top of the mast.

35 They haue striken me, shalt thou say, but I was not sicke: they haue beaten me, but I knew not, when I awoke: therefore will I [q] seeke it yet still.

CHAP. XXIIII.

BEe * not thou enuious against euill men, neither desire to be with them.

2 For their heart imagineth destruction, and their lips speake mischiefe.

3 Through wisdome is an house builded: and with vnderstanding it is established.

4 And by knowledge shall the chambers bee filled with all precious and pleasant riches.

5 A wise man is strong: for a man of vnderstanding increaseth his strength.

6 * For with counsel thou shalt enterprise thy war, and in the multitude of them that can giue counsel, is health.

7 Wisedome is high to a fole: therefore he cannot open his mouth in the [a] gate.

8 He that imagineth to doe euill, men shall call him an authour of wickednesse.

9 The wicked thought of a fole is sinne, and the scorner is an abomination vnto men.

10 If thou be [b] faint in the day of aduersitie, thy strength is small.

11 Deliuer them that are drawen [c] to death: and wilt thou not preserue them that are led to be slaine?

12 If thou say, Behold, we knew not of it: hee that pondereth the hearts, doeth not hee vnderstand it? and he that keepeth thy soule, knoweth he it not? will not he also recompence euery man according to his workes?

13 My sonne, eate [d] hony, for it is good, and the hony combe, for it is sweete vnto thy mouth:

14 So shall the knowledge of wisedome be vnto thy soule, if thou finde it, and there shall be an || end, and thine hope shall not be cut off.

15 Lay no waite, O wicked man, against the house of the righteous, add spoyle not his resting place.

16 For a iust man falleth [e] seuen times, and riseth againe: but the wicked fall into mischiefe.

17 Bee thou not glad when thine enemy falleth,

a Eat with sobrietie.
b Bridle thine appetite, as it were by force and violence.
c For oft times the rich, when they bid their inferiours to their tables, it is not for the loue they beare them, but for their owne secret purposes.
d Bestow not the gifts that God hath giuen thee, to get wordly riches.
e That is, couetous, as contrary a good eye is taken for liberall. as Chap. 22. 9.
f He will not cease till he hath done thee some harme, and his flattering words shall come to no vse.
Deut. 27. 17. chap. 22. 28. Chap. 22. 23. Chap. 13. 24. and 19. 18. eccles. 30. 1.
g That is, from destruction.
Psal. 37. 1. chap. 24. 1.
h The prosperity of the wicked shall not continue.
i In the obseruation of Gods commandements.
‡ *Ebr. wine bibbers.*
‡ *Ebr. deuourers of flesh.*
k Spare no cost for truths sake, neither depart from it for any gaine.
l Giue thy selfe wholy to wisedome.
Chap. 22. 14. Chap. 7. 12.
m She seduceth many, and causeth them to offend God.

n Which by art make wine stronger, and more pleasant.
o That is, drunkennesse shall bring thee to whoredome.
p In such great danger shalt thou be.
q Though drunkennesse make them more insensible then beasts, yet can they not refraine.

Psal. 37. 1. chap. 23. 17.

Chap. 20. 18.

a In the place where wisedome should be shewed.

b Man hath no tryall of his strength, til he be in troubles.
c None can be excused, if he helpe not the innocent when he is in danger.

d As hony is sweet and pleasant to the taste, so wisdome is to the soule.
|| *Or, reward.*

e He is subiect to many perils, but God deliuereth him.

falleth, and let not thine heart reioyce when he stumbleth,

18 Lest the Lord see it, and it displease him, and he turne his wrath [f] from him.

19 * Fret not thy selfe because of the malicious, neither be enuious at the wicked.

20 For there shall be none end of plagues to the euill man: * the light of the wicked shall be put out.

21 My sonne, feare the Lord, and the king, and meddle not with them that are seditious.

22 For their destruction shall rise suddenly, and who knoweth the ruine of them [g] both?

23 Also these things pertaine to the wise. It is not good ‡to haue respect of any person in iudgement.

24 He that sayth to the wicked, * Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke him, shall bee pleasure, and vpon them shall come the blessing of goodnesse.

26 They shall kisse the lips of him that answereth vpright words.

27 Prepare thy worke without, and make ready thy things in the field, [h] and after, build thine house.

28 Be not a witnesse against thy neighbour without cause: for wilt thou deceiue with thy lippes?

29 * Say not, I will doe to him, as hee hath done to me, [i] I will recompence euery man according to his worke.

30 I passed by the field of the slouthfull, and by the vineyard of the man destitute of vnderstanding.

31 And lo, it was all growen ouer with thornes, and nettles had couered the face thereof: and the stone wall thereof was broken downe.

32 Then I beheld, and I considered it well: I looked vpon it, and [k] receiued instruction.

33 Yet a little sleepe, [l] a little slumber, a little folding of the hands to sleepe.

34 So thy pouertie commeth as one that trauaileth by the way, and thy necessitie like an armed man.

CHAP. XXV.

1 These are also Parables of Salomon, which the [a] men of Hezekiah King of Iudah [b] copied out.

2 The glory of God is to [c] conceale a thing secret: but the [d] Kings honour is to search out a thing.

3 The heauens in height, and the earth in deepenesse, and the [e] kings heart can no man search out.

4 Take the [f] drosse from the siluer, and there shall proceed a vessell for the finer,

5 Take away the wicked from the king, and his throne shall be established in righteousnesse.

6 Boast not thy selfe before the king, and stand not in the place of great men.

7 * For it is better, that it be sayd vnto thee, Come vp hither, then thou to bee put lower in the presence of the prince whom thine eyes hath seene. *Luke 14.10.*

8 Goe not forth hastily to strife, lest thou know not what to doe in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbor, and discouer not the secret to another,

10 Lest he that heareth it, put thee to shame, and thine infamie doe no [h] cease.

11 A word spoken in his place is like apples of gold with pictures of siluer.

12 He that reproueth the wise, and the obedient eare, is as a golden earering and an ornament of fine gold.

13 As the [i] colde of the snow in the time of harvest, so is a faithfull messenger to them that send him: for hee refresheth the soule of his masters.

14 A man that boasteth of false liberalitie, is like [k] clouds and wind without raine.

15 A prince is pacified by staying [l] of anger, and a soft tongue breaketh the [m] bones.

16 If thou haue found honie, eate that is [n] sufficient for thee, lest thou be ouer full, and vomit it.

17 Withdraw thy foote from thy neighbours house, lest he be weary of thee, and hate thee.

28 A man that beareth false witnesse against his neighbour, is like a hammer, and a sword, and a sharpe arrow.

19 Confidence in an vnfaithfull man in time of trouble, is like a broken tooth and a sliding foote.

20 He that taketh away the garment in the colde season, is like vineger powred vpon ‖ nitre, or like him that singeth songs to an heauie heart.

21 * If hee that hateth thee bee hungry, giue him bread to eate, and if he bee thirstie giue him water to drinke:

22 For thou shalt lay [p] coales vpon his head, and the Lord shall recompence thee.

23 As the North wind driueth away the raine, so doeth an angry countenance the slandering tongue.

24 * It is better to dwell in a corner of the house top, then with a contentious woman in a wild house.

25 As are the cold waters to a weary soule, so is good newes from a farre countrey.

26 A righteous man falling downe before the wicked, is like a troubled well, and a corrupt spring.

27 It is not good to eate much hony: * so to search their owne glory is not glory. *Eccles. 3.22.*

28 A man that refraineth not his appetite, is like a citie which is [q] broken downe, and without walles.

CHAP. XXVI.

As the snow in the summer, and as the raine in the harvest are not meete, so is honour vnseemely for a foole.

2 As the sparrow by flying, and the swal-

f To be auenged on thee. *Psal. 37.1. chap. 23.17. Chap. 24.19.*

g Meaning either of the wicked, and seditious, as verse 19. & 21. or of them that feare not God, nor obey their king.

‡ *Ebr. to know the face. Chap. 17.15. Isa. 5.23.*

h Besure of the meanes how to compasse it, before thou take any enterprise in hand. *Chap. 20.22.*

i Hee sheweth what is the nature of the wicked, to reuenge wrong for wrong.

k That I might learne by another mans fault.

l Reade Chap. 6.10.

a Whom Hezekiah appointed for this purpose.

b That is, gathered out of diuers bookes of Salomon.

c God doth not reueale the cause of his iudgements to man.

d Because the king ruleth by the reuealed word of God, the cause of his doings must appeare, and therefore he must vse diligence in trying out of causes.

e He sheweth that it is too hard for man to attaine to the reason of all the secret doings of the king, euen when hee is vpright and doeth his duetie.

f When vice is removed from a king, he is a meet vessell for the Lords vse.

g It is not enough that hee be pure himselfe, but that he put away others that be corrupted.

h Lest whereas thou thinkest by this meanes to haue an end of the matter, it put thee to further trouble.

i In the time of great heat when men desire cold.

k Which haue an outward appearance, and are nothing within.

l By not ministring occasion to prouoke him further.

m That is, the heart that is bent to anger, as Chap. 15.1.

n Vse moderately the pleasures of this world.

o Which melteth it, and consumeth it.

‖ *Or, alume.*

Rom. 12.19.

p Thou shalt as it were by force ouercome him, insomuch that his owne conscience shall moue him to acknowledge by benefits, and his heart shalbe inflamed. *Chap. 21.9.*

q And so is in extreme danger.

low by flying escape, so the curse that is causelesse, shall not come.

3 Vnto the horse belongeth a whippe, to the asse a bridle, and a rodde to the fooles backe.

4 Answere not a foole [a] according to his foolishnesse, lest thou also be like him.

5 Answere a foole [b] according to his foolishnesse, lest hee bee wise in his owne ‡ conceit.

6 He that sendeth a message by the hand of a foole is as hee that cutteth off [c] the feete, [d] and drinketh iniquitie.

7 As they that lift vp the legs of the lame, so is a parable in a fooles mouth.

8 As the closing vp of a precious stone in an heape of stones, so is he that giueth glory to a foole.

9 As a thorne standing [e] vp in the hand of a drunkard: so is a parable in the mouth of fooles.

10 [f] The excellent that formed al things, both rewardeth the foole and rewardeth the transgressors.

11 * As a dog turneth againe to his owne vomite, so a foole turneth to his foolishnesse.

12 Seest thou a man wise in his owne conceit? [g] more hope is of a foole then of him.

13 The slothfull man sayth, [h] A lyon is in the way: a lyon is in the streets.

14 As the doore turneth vpon his hinges, so doeth the slothfull man vpon his bed.

15 * The slothfull hideth his hand in his bosome, and it griueth him to put it againe to his mouth.

16 The sluggard is wiser in his owne conceit, then seuen men that can render a reason.

17 He that passeth by and medleth with the strife that belongeth not vnto him, is as one that taketh a dog by the eares.

18 As hee that raineth himselfe madde, casteth firebrands, arrowes, and mortall things,

19 So dealeth the deceitfull man [i] with his friend, and saith, Am not I in sport?

20 Without wood the fire is quenched, and without a talebearer strife ceaseth.

21 * As the cole maketh burning coles, and wood a fire, so the contentious man is apt to kindle strife.

22 * The wordes of a talebearer are as flatterings, and they goe downe into the bowels of the belly.

23 As siluer drosse ouerlayd vpon a potsheard, so are burning lips, and [k] an euill heart.

24 He that hateth, will counterfeit with his lips, but in his heart he layeth vp deceit.

25 Though he speake fauourably, beleeue him not: for there are [l] seuen abominations in his heart.

26 Hatred may bee couered by deceit: but the malice thereof shall be discouered in the [m] congregation.

27 He that diggeth a pit, shall fall therein, and he that rolleth a stone, it shall returne vnto him.

28 A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

a Consent not vnto him in his doings.
b Reproue him as the matter requireth.
‡ *Eor. eyes.*
c To wit, of the messenger who he sendeth.
d That is, receiueth dammage thereby.
e Whereby he both hurteth himselfe and others.
f Meaning, God. *2. Pet. 2. 22.*
g For the foole will rather be counselled then he: also the foole sinneth of ignorance, and the other of malice.
h Reade Chap. 22. 13.
Chap. 19. 24.
i Which dissembleth himselfe to be that he is not.
Eccles. 28. 10.
Chap. 18. 1.
k They shall soone breake out and vtter themselues.
l Meaning, many: he vseth the number certaine for the vncertaine.
m In the assembly of the godly. *Eccles. 10. 8.*
Eccles. 27. 26.

CHAP. XXVII.

BOast not thy selfe of to [a] morrow: for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine owne mouth: a stranger, and not thine owne lips.

3 * A stone is heauie, and the sand weightie: but a fooles wrath is heauier then them both.

4 Anger is cruell, and wrath is raging: but who can stand before [b] enuie.

5 Open rebuke is better then secret loue.

6 The wounds of a louer are faithfull, and the kisses of an enemie are [c] pleasant.

7 * The person that is full, despiseth an hony combe: but vnto the hungry soule euery bitter thing is sweet.

8 As a bird that wandreth from her nest: so is a man that wandreth from his owne place.

9 As oyntment and perfume reioyce the heart, so doeth the sweetnesse of a mans friend by hearty counsell.

10 Thine owne friend, and thy fathers friend forsake thou not: neither enter into thy brothers [d] house in the day of thy calamitie: for better is a neighbour that is neere, then a brother farre off.

11 My sonne, be wise, and reioyce mine heart, that I may answere him that reproacheth me.

12 [e] A prudent man seeth the plague, and hideth himselfe: but the foolish goe on still, and are punished.

13 * Take his garment that is surety for a stranger: and a pledge of him for the stranger.

14 He that ‡ praiseth his friends with a lowde voyce, rising [f] early in the morning, it shall be counted to him as a curse.

15 * A continuall dropping in the day of raine, and a contentious woman are alike.

16 He that hideth her, hideth the winde, and she is as the oyle in his right hand, that vttereth it selfe.

17 Iron sharpneth iron, so doeth [g] man sharpen the face of his friend.

18 He that keepeth the fig tree, shall eate the fruit thereof: so he that waiteth vpon his master, shall come to honour.

19 As in water face answereth to face, [h] so the heart of man to man.

20 The graue and destruction can neuer be full, so * the eyes of man can neuer be satisfied.

21 * As is the fining pot for siluer, and the fornace for gold, so is euery man according to his [i] dignitie.

22 Though thou shouldest bray a foole in a morter among wheat brayed with a pestell: yet will not his foolishnesse depart from him.

23 Be diligent to know the state of thy flocke, and take heede to the heards.

24 For riches remaine not alway, nor the crowne from generation to generation.

25 The hay discouereth it selfe, and the grasse appeareth, & the herbes of the mountaines are gathered.

a Delay not the time, but take occasion when it is offered.
Eccles. 22. 15.
b For the enuious are obstinate, and cannot be reconciled.
c They are flattering, and seeme friendfull.
Iob. 6. 6.
d Trust not to any worldly helpe in the day of thy trouble.
e Reade Chap. 22. 3.
Chap. 20. 16.
‡ *Ebr. blesseth.*
f Hastily and without cause.
Chap. 19. 13. and 21. 9.
g One hastie man prouoketh another to anger.
h There is no difference betweene man and man by nature, but onely the grace of God maketh the difference.
Eccles. 14. 9.
Chap. 17. 3.
i That is, he is either knowen to be ambitious, and glorious, or humble and modest.

26 The [k] lambes are for thy clothing, and the goates are the price of the field.
27 And let the milke of the goates be sufficient for thy food, for the foode of thy familie, and for the sustenance of thy maydes.

k This declareth the great goodnesse of God towards man, and the diligence that he requireth of him for the preseruation of his gifts.

CHAP. XXVIII.

The wicked [a] flee when none pursueth, but the righteous are bold as a lion.
2 For the transgression of the land [b] there are many Princes thereof: but by a man of vnderstanding and knowledge, a realme likewise endureth long.
3 A poore man, if he oppresse the poore, is like a raging raine, that leaueth no foode.
4 They that forsake the Law, praise the wicked: but they that keepe the Law, set themselues against them.
5 Wicked men vnderstand not iudgement: but they that seeke the Lord, vnderstand all things.
6 * Better is the poore that walketh in his vprightnesse, then he that peruerteth his wayes, though he be rich.
7 He that keepeth the Law, is a childe of vnderstanding: but he that feedeth the gluttons, shameth his father.
8 He that increaseth his riches by vsury and interest, gathereth [c] them for him that will be merciful vnto the poore.
9 He that turneth away his eare from hearing the Law, euen his prayer shall bee [d] abominable.
10 He that causeth the righteous to goe astray by an euill way, shall fall into his owne pit, and the vpright shall inherite good things.
11 The rich man is wise in his owne conceit: but the poore that hath vnderstanding can try [e] him.
12 * When righteous men reioyce, there is great glory: but when the wicked come vp, the man [f] is tried.
13 He that hideth his sinnes, shall not prosper: but he that confesseth, and forsaketh them, shall haue mercy.
14 Blessed is the man, that [g] feareth alway: but he that hardneth his heart, shall fall into euill.
15 As a roaring Lion, and an hungry Beare, so is [h] a wicked ruler ouer the poore people.
16 A prince destitute of vnderstanding, is also a great oppressor: but he that hateth couetousnesse, shall prolong his dayes.
17 A man that doeth violence against the blood of a person, shall flee vnto the graue, and they shall not [i] stay him.
18 He that walketh vprightly, shal be saued: but he that is froward in his wayes, shall once fall.
19 * He that tilleth his land, shalbe satisfied with bread: but he that followeth the idle, shalbe filled with poueryty.
20 A faithfull man shall abound in blessings, and he * that maketh haste to be rich, shall not be innocent.
21 To haue respect of persons is not good: for that man wil transgresse for a peece of [k] bread.
22 A man with a wicked [l] eye hasteth to riches, and knoweth not that poueryte shall come vpon him.
23 He that rebuketh a man, shall finde more fauour at the length, then he that flattereth with his tongue.
24 He that robbeth his father and mother, and saith, It is no transgression, is the companion of a man that destroyeth.
25 He that is of a proud heart, stirreth vp strife: but he that trusteth in the Lord, shall be [m] fat.
26 He that trusteth in his owne heart, is a foole: but hee that walketh in wisedome, shall be deliuered.
27 Hee that giueth vnto the poore, shall not lacke: but hee that hideth his eyes, shall haue many curses.
28 * When the wicked rise vp, men hide themselues: but when they perish, the righteous increase.

a Because their owne conscience accuseth them.
b The state of the common weale is oftentimes changed.
c For God will take away the wicked vsurer, and giue his goods to him that shall bestow them well.
d Because it is not of faith, which is grounded of Gods word or Law, which the wicked contemne.
e And iudge that he is not wise.
Chap. 29. 2.
f He is knowen by his doings to be wicked.
g Which standeth in awe of God, & is afraid to offend him.
h For he can neuer be satisfied, but euer oppresseth & spoileth.
i None shall be able to deliuer him.
Chap. 12. 11. ecclus. 20. 27.
Chap. 13. 11. and 20. 21.
k He will be abused for nothing.
l Meaning him that is couetous.
m Shall haue all things in abundance.
Chap. 29. 2.

CHAP. XXIX.

A Man that hardeneth his necke, when he is rebuked, shall suddenly be destroyed, and cannot be cured.
2 * When the righteous || are in authoritie, the people reioyce: but when the wicked beareth rule, the people sigh.
3 A man that loueth wisedome, reioyceth his Father: * but hee that feedeth harlots, wasteth his substance.
4 A King by iudgement maintaineth the countrey: but a man receiuing gifts, destroyeth it.
5 A man that flattereth his neighbour, [a] spreadeth a net for his steps.
6 In the transgression of an euill man is his [b] snare: but the righteous doth sing and reioyce.
7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.
8 Scornefull men bring a citie into a snare: but wisemen turne away wrath.
9 If a wise man contend with a [c] foolish man, whether he be angry or laugh, there is no rest.
10 Bloody men hate him that is vpright, but the iust haue care of his soule.
11 A foole powreth out all his mind: but a wise man keepeth it in till afterward.
12 If a prince that hearkeneth to lies, all his seruants are wicked.
13 * The poore and the vsurer meete together, and the Lord lighteneth both their eyes.
14 * A King that iudgeth the poore in trueth his throne shalbe established for euer.
15 The rodde and correction giue wisedome: but a childe set at liberty, maketh his mother ashamed.
16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.
17 Correct thy sonne, and he wil giue thee rest, and will giue pleasures to thy soule.
18 [d] Where there is no vision, the people decay: but hee that keepeth the Law, is blessed.

Chap 28. 12, 28
|| Or, are increased
Luke 15. 13.
a He that giueth eare to the flatterer, is in danger as the bird is before the fouler.
b He is euer ready to fal into the snare that he layeth for others.
c He can beare no admonition, in what sort soeuer it is spoken.
Chap. 22. 2.
Chap. 20. 28.
d Where there are not faithfull ministers of the word of God.

19 A [e] seruant will not be chastised with words: though hee vnderstand, yet hee will not ‖ answere.

20 Seest thou a man hastie in his matters? there is more hope of a foole, then of him.

21 He that delicately bringeth vp his seruant from youth, at length he will be euen as his sonne

22 * An angry man stirreth vp strife, and a furious man aboundeth in transgression.

23 * The pride of a man shall bring him low: but the humble in spirit shall enioy glory.

24 Hee that is partner with a thiefe, hateth his owne soule: he heareth cursing, and declareth it not.

25 The feare of man bringeth a [f] snare: but he that trusteth in the Lord, shall bee exalted.

26 Many doe seeke the face of the ruler: but euery mans [g] iudgement commeth from the Lord.

27 A wicked man is abomination to the iust, and he that is vpright in his wayes, is abomination to the wicked.

e He that is of a seruile and rebellious nature

‖ Or, regard.

Chap 15.18.

Iob 22.29.

f He that feareth man more then God, falleth into a snare, and is destroyed.

g Hee needeth not to flatter the ruler: for what God hath appointed, that shall come to him.

CHAP. XXX.

2 To humble ourselues in consideration of Gods workes 5 The word of God is perfit. 11 Of the wicked and hypocrites. 15 Of things that are neuer satiate. 18 Of others that are wonderfull.

¶ The words of [a] AGVR the sonne of IAKEH.

THe prophecie which the man spake vnto Ithiel, euen to [b] Ithiel and Ucal.

2 Surely I am more [c] foolish then any man, and haue not the vnderstanding of a man in me.

3 For I haue not learned wisedome, nor attained to the knowledge of holy things.

4 Who hath ascended vp to [d] heauen, and descended? Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his sonnes name, if thou canst tell?

5 * Euery word of God is pure: he is a shield to those that trust in him.

6 * Put nothing vnto his words, lest hee reproue thee, and thou be found a liar.

7 Two [e] things haue I required of thee: denie me them not before I die.

8 Remoue farre from me vanitie and lies: giue me not pouertie, nor riches: feede me with foode conuenient for me,

9 Lest I bee full and denie thee, and say, [f] Who is the Lord? or lest I bee poore, and steale, & take the Name of my God in vaine.

10 Accuse not a seruant vnto his master, lest hee curse thee, [g] when thou hast offended.

11 There is a generation that curseth their father, and doeth not blesse their mother.

12 There is a generation that are pure in their owne conceit, and yet are not washed from their filthinesse.

13 There is a generation, whose eyes are haute, and their eye lids are lifted vp.

14 There is a generation, whose teeth are as swords, and their iawes as knives to eate vp the afflicted out of the earth, & the poore from among men.

15 The horseleach hath two [h] daughters, which cry, Giue, giue. There be three things that will not be satisfied: yea, foure that say not, It is enough.

16 The graue, and the barren wombe, the earth that cannot bee satisfied with water, and the fire that saith not, It is enough.

17 The eye that mocketh his father, and despiseth the instruction of his mother, let the rauens [i] of the valley picke it out, and the yong eagles eate it.

18 There be three things hid from mee, yea, foure that I know not.

19 The way of an eagle in the ayre, the way of a serpent vpon a stone, the way of a ship in the mids of the sea, and the way of a man with a maide.

20 Such is the way also of an adulterous woman: she eateth and [k] wipeth her mouth, and saith, I haue not committed iniquitie.

21 For three things the earth is moued: yea, for foure it cannot suffaine it selfe:

22 For a [l] seruant when he reigneth, and a foole when he is filled with meate,

23 For the hatefull woman when she is married, and for a handmaid that is [m] heire to her mistresse.

24 These bee foure small things in the earth, yet they are [n] wise, and full of wisedome:

25 The pismires a people not strong, yet prepare they their meate in summer:

26 The conies a people not mighty, yet make they their houses in the rocke:

27 The grashopper hath no king, yet goe they forth all by bands.

28 The spider taketh holde [o] with her hands, and is in kings palaces.

29 There be three things that order well their going: yea, foure are comely in going.

30 A lion which is strong among beasts, and turneth not at the sight of any:

31 A lusty grayhound, and a goate, and a king against whom there is no rising vp.

32 If thou hast bene foolish in lifting thy selfe vp, and if thou hast thought wickedly, lay thine hand [p] vpon thy mouth.

33 When one churneth milke, he bringeth forth butter: and he that wringeth his nose, causeth blood to come out: so he that forceth wrath, bringeth forth strife.

a Who was an excellent man in vertue & knowledge in the time of Salomon.

b Which were Agurs schollers or friends

c Herein he declareth his great humility, who would not attribute any wisedome to himselfe, but all vnto God.

d Meaning, to know the secrets of God, as though he would say, None.

Psal. 139.8.

Deut. 4.2. and 12.32.

e He maketh this request to God.

f Meaning, that they that put their trust in their riches, forget God, & that by too much wealth men haue an occasion to the same.

g In accusing him without cause.

h The leach hath two forks in her tongue, which here he calleth her two daughters, whereby she sucketh the blood, and is neuer satiate: euen so are the couetous extortioners insatiable.

i Which haunt in the valley for carions.

k She hath her desires, and after counterfeiteth as though she were an honest woman.

l These commonly abuse the state whereunto they are called.

m Which is married to her master, after the death of her mistresse.

n They containe great doctrine and wisedome.

o If man be not able to compasse these common things by his wisedome, wee cannot attribute wisedome to man, but folly.

p Make a stay, and continue not in doing euill.

CHAP. XXXI.

2 He exhorteth to chastitie and iustice, 10 And sheweth the conditions of a wise and worthy woman.

¶ 1 THE WORDS OF KING [a] LEMVEL: The [b] prophesie which his mother taught him.

2 WHat my sonne! and what the sonne of [c] my wombe! and what O sonne of my desires!

3 Giue not thy strength vnto women, [d] nor

a That is, of Salomon, who was called Lemuel, that is of God, because God had ordeined him to be King ouer Israel.

b The doctrine which his mother Bath-sheba taught him. c By this often repetition of one thing, she declareth her motherly affection. d Meaning, that women are the destruction of Kings, if they haunt them.

thy wayes, which is to destroy kings.

4 It is not for Kings, O Lemuel, it is not for Kings to drinke wine, nor for princes [c] strong drinke,

5 Lest hee drinke, and forget the decree, and change the iudgement of al the children of affliction.

6 Giue ye strong drinke vnto him that is ready to perish, and wine vnto them that haue griefe of heart.

7 Let him drinke that he may forget [f] his pouertie, and remember his miserie no more.

8 Open thy mouth for the [g] dumbe, in the cause of all the children of destruction.

9 Open thy mouth: iudge righteously, and iudge the afflicted and the poore.

10 ¶ Who shal find a vertuous woman? for her price is farre aboue the pearles.

11 The heart of her husband trusteth in her, and he shall haue no need of [h] spoyle.

12 Shee will doe him good and not euill all the dayes of her life.

13 Shee seeketh wool and flaxe, and laboureth cheerefully with her hands.

14 She is like the ships of merchants: she bringeth her food from afarre.

15 And sheriseth, while it is yet night: and giueth the ‖portion to her household, and the [i] ordinary to her maides.

16 She considereth a field, [k] and getteth it: and with the fruit of her hands she planteth a vineyard.

17 She girdeth her loines with strength, and strengtheneth her armes.

18 Shee feeleth that her merchandise is good: her candle is not put out by night.

19 She putteth her hands to the wheele: and her handes handle the spindle.

20 Shee stretcheth out her hand to the poore: and putteth foorth her hands to the needy.

21 She feareth not the snow for her family: for all her family is clothed with ‖scarlet.

22 She maketh her selfe carpets: fine linnen and purple is her garment.

23 Her husband is knowen in the [l] gates, when he sitteth with the Elders of the land.

24 She maketh ‖ sheetes, & selleth them, and giueth girdles vnto the merchant.

25 [m] Strength & honour is her clothing, and in the latter day she shall reioyce.

26 She openeth her mouth with wisdom, and the [n] law of grace is in her tongue.

27 She ouerseeth the wayes of her household, and eateth not the bread of idlenesse.

28 Her children rise vp, and [o] cal her blessed: her husband also shall praise her, saying,

29 Many daughters haue done vertuously: but thou surmountest them all.

30 Fauour is deceitfull, and beauty is vanity: but a woman that feareth the Lord, she shall be praised.

31 Giue [p] her of the fruite of her hands, and let her owne workes praise her in the [q] gates.

e That is, the King must not giue himselfe to wantonnes, and neglect his office, which is to execute iudgement.

f For wine doeth comfort the heart, as Psal. 104.15.

g Defend their cause that are not able to helpe themselues.

h He shall not need to vse any vnlawfull means to gaine his liuing.

‖Or, meate, as Psal. 111.5.

i She prepareth their meate betime.

k She purchaseth it with the gains of her trauel.

‖Or, with double.

l In the assemblies and places of iudgement.

‖Or, linnen cloth,

m After that he had spoken of the apparell of the body, he now declareth the apparell of the Spirit.

n Her tongue is as a booke, whereby one might learne many good things: for she delighteth to talk of the word of God.

o That is, doe her reuerence.

p Confesse her diligent labours and commend her therefore.

q Forasmuch as the most honourable are clad in the apparell that she made.

Ecclesiastes, or the Preacher.

THE ARGVMENT.

SAlomon, as a Preacher and one that desired to instruct all in the way of saluation, describeth the deceiueable vanities of this world, that man should not be addicted to any thing vnder the Sunne but rather inflamed with the desire of the heauenly life: therefore he confuteth their opinions, which set their felicitie either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicity consisteth in that that hee is vnited with God, and shall enioy his presence: so that all other things must be reiected, saue in as much as they further vs to attaine to this heauenly treasure, which is sure and permanent, and cannot be found in any other saue in God alone.

CHAP. I.

1 All things in this world are full of vanitie, and of vone endurance. 13 All mans wisedome is but folly and griefe.

THe words of the [a] Preacher, the sonne of Dauid King in Ierusalem.

2 [b] Vanitie of vanities, saith the Preacher: vanity of vanities, all is vanitie.

3 What remaineth vnto man in all his [c] trauel, which he suffereth vnder the sunne?

4 One generation passeth, and another generation succeedeth: but the earth remaineth for [d] euer.

5 The sunne riseth, and the sunne goeth downe, and draweth to his place where he riseth.

6 The [e] wind goeth toward the South, and compasseth toward the North: the wind goeth round about, and returneth by his circuits.

7 [f] All the riuers goe into the sea, yet the sea is not ful: for the riuers go vnto the place [f] whence they returne and goe.

8 All things are full of labour: man cannot vtter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

9 [g] What is it that hath bene? that that shall bee: and what is it that hath bin done? that which shalbe done: and there is no new thing vnder the sunne.

10 Is there any thing, whereof one may

a Salomon is here called a Preacher, or one that assembleth the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitory world.

b He condemneth the opinions of all men, that set felicitie in any thing but in God alone, seeing that in this world all things are as vanitie & nothing.

c Salomon doth not condemne mans labor or diligence, but sheweth that there is no ful contentation in any thing vnder the heauen, nor in any creature, forasmuch as all things are transitory.

d One man dieth after another, and the earth remaineth longest, euen to the last day, which yet is subiect to corruption.

e By the sunne, wind and riuers he sheweth that the greatest labour and longest hath an end, and therefore there can be no felicity in this world. *Eccles. 40.11.*

f The sea which compasseth all the earth, filleth the veines thereof, the which powre out springs and riuers into the sea againe.

g He speaketh of times and seasons, and things done in them, which as they haue bene in times past, so come they to passe againe.

say,

say, Behold this, it is new? It hath beene alreadyin the olde time that was before vs.

11 There is no memory of the former, neither shall there bee a remembrance of the latter that shall be, with them that shall come after.

12 ¶ [h] I the Preacher haue bene King ouer Israel in Ierusalem:

13 And I haue giuen mine heart to search and find out wisedome by all things that are done vnder the heauen: (this sore trauel hath God giuen to the sonnes of men, [i] to humble them thereby.)

14 I haue considered all the workes that are done vnder the sunne: and behold, all is vanitie and vexation of the spirit.

15 That which is [k] crooked, can none make straight: and that which faileth, can not be numbred.

16 I thought in mine heart, and said, Behold, I am become great, and excell in wisedome all them that haue beene before me in Ierusalem: and mine heart hath seene much wisedome and knowledge,

17 And I gaue mine heart to know wisdome and knowledge, [l] madnes and foolishnesse: I knew also that this is a vexation of the spirit.

18 For in the multitude of wisedome is much [m] griefe: and he that increaseth knowledge, increaseth sorow.

h He prooueth that if any could haue attained to felicitie in this world by labour and study, hee chiefly should haue obtained it, because he had gifts and aydes of God thereunto aboue all other.

i Man of nature hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sin, to humble man, and to teach him to depend onely vpon God.

k Man is not able by all his diligence to cause things to goe otherwise then they doe: neither can he number the faults that are committed, much lesse remedie them.

l That is, vaine things which serued vnto pleasure, wherein was no commodity, but griefe and trouble of conscience.

m Wisedome and knowledge cannot be come by without great paine of body and mind: for when a man hath attained to the highest, yet is his minde neuer fully content: therefore in this world is no true felicitie.

CHAP. II.

Pleasures, sumptuous building, riches and possessions are but vanitie. 15 The wise and the foole haue both one end touching the bodily death.

1 Said in mine heart, Go to now, I will prooue [a] thee with ioy: therefore take thou pleasure in pleasant things: and behold, this also is vanitie.

2 I said of laughter, Thou art mad: and of ioy, What is this that thou doest?

3 I sought in mine heart ‡ to giue my selfe to wine, § to leade mine heart in [b] wisedome, and to take hold of folly, till I might see where is that goodnesse of the children of men, which they ‡ enioy vnder the sunne, the whole number of the dayes of their life.

4 I haue made my great works: I haue built mee houses: I haue planted mee vineyards.

5 I haue made me gardens § ‡ orchards and planted in them trees of all fruit.

6 I haue made me cisternes of water, to water therewith the woods that grow with trees.

7 I haue gotten seruants and maydes, and had children borne in the [c] house: also I had great possession of beeues and sheepe aboue all that were before mee in Ierusalem.

a Salomon maketh this discourse with himselfe, as though hee would trie whether there were contentation in ease and pleasures.

‡ *Ebr. draw my flesh to wine.*

b Albeit I gaue my selfe to pleasures, yet I thought to keepe wisdome and the feare of God in mine heart, and gouerne mine affaires by the same.

‡ *Ebr. doe.*

§ *Ebr. paradises.*

c Meaning, of the seruants, or slaues, which hee had bought: so the children borne in their seruitude, were ‖ masters

8 I haue gathered vnto mee also siluer, and gold, and the chiefe treasures of Kings and Prouinces: I haue prouided mee men singers and women singers, and the [d] delights of the sonnes of men, as a woman [e] taken captiue, and women taken captiues.

9 And I was great and increased aboue all that were before mee in Ierusalem: also my wisedome [f] remained with mee.

10 And whatsoeuer mine eyes desired, I withheld it not from them: I withdrew not mine heart from any ioy: for mine heart reioyced in all my labour: and this was my [g] portion of all my trauell.

11 Then I looked on all my workes that mine hands had wrought, and on the trauaile that I had laboured to doe: and behold, all is vanitie and vexation of the spirit: and there is no profite vnder the sunne.

12 ¶ And I turned to behold [h] wisdom, and madnesse, and folly: (for who is the man that ‖ will come after the King in things which men now haue done?)

13 Then I saw that there is profite in wisedome more then in folly: as the light is more excellent then darkenesse.

14 [i] For the wise mans [i] eyes are in his head but the foole walketh in darkenesse: yet I know also that the same [k] condition falleth to them all.

15 Then I thought in mine heart, It befalleth vnto mee, as it befalleth to the foole: why therefore doe I then labour to bee more wise? And I sayd in mine heart, that this also is vanitie.

16 For there shall be no remembrance of the wise, nor of the foole [l] for euer: for that that now is, in the dayes to come shall all be forgotten. And [m] how dieth the wise man, as doeth the foole?

17 Therefore I hated life: for the worke that is wrought vnder the sunne is grieuous vnto mee: for all is vanitie, and vexation of the spirit.

18 I hated also all my labour, wherein I had trauailed vnder the sunne, which I shall leaue to the man that shall bee after mee.

19 And who knoweth whether hee shall bee wise or foolish? yet shall he haue rule ouer all my labour, wherein I haue trauailed, and wherein I haue shewed my selfe wise vnder the sunne. This also is vanitie.

20 Therefore I went about to make mine heart [n] abhorre al the labour, wherein I had trauailed vnder the sunne.

21 For there is a man whose trauell is in wisedome, and in knowledge, and in equity: yet to a man that hath not trauailed therein, shall [o] he giue his portion: this also is vanitie and a great griefe.

22 For what hath man of all his trauaile and griefe of his heart wherein he hath trauailed vnder the sunne?

23 For all his dayes are sorrowes, and

d That is, whatsoeuer men take pleasure in.

e Which were the most beautifull of them that were taken in warre, as Iudg. 5. 30. Some vnderstand by these words, no women, but instruments of musick.

f For all this God did not take his gift of wisedome from me.

g This was the fruit of al my labour, a certaine pleasure mixt with care, which he calleth vanity in the next verse.

h I bethought wich my selfe whether it were better to follow wisedome, or mine owne affections and pleasures, which hee calleth madnes.

‖ *Or, compare with the King.* *Prou.* 17. 24.

i He foreseeth things, which the foole cannot for lacke of wisdome.

k For both die and are forgotten, as verse 16. or they both alike haue prosperitie or aduersity.

l Meaning in this world.

m He wondreth that men forget a wise man being dead, assoone as they doe a foole.

n That I might seeke the true felicitie which is in God.

o Among other griefes this was not the least, to ‖ leaue that which he had gotten by great trauell, to ‖ one that had taken no paine therefore, and whom he knew not whether he were a wise man or a foole,

his

his trauaile griefe: his heart also taketh not rest in the night: which also is vanitie.

24 There is no profit to man, but that he eate and drinke, and p delight his soule with the profit of his labour: I saw also this, that it was of the hand of God.

25 For who could eate, and who could haste to q outward things more then I?

26 Surely to a man that is good in his sight, God giueth wisedome, and knowledge, and ioy: but to the sinner he giueth paine to gather, and to heape to giue to him that is good before God: this is also vanitie and veration of the spirit.

p When man hath all labored, he can get no more then food and refreshing, yet he confesseth also that this commeth of Gods blessing, as Chap.3.13.
q Meaning, to pleasures.

CHAP. III.

1 All things haue their time. 14 The workes of God are perfit, and cause vs to feare him. 17 God shall iudge both the iust and vnrust.

TO all things there is an a appointed time, and a time to euery purpose vnder the heauen.

2 A time to be borne, and a time to die: a time to plant, and a time to plucke vp that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to build.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to dance.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sowe: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profit hath hee that worketh, of the thing wherein he trauaileth?

10 I haue seene the trauaile that God hath giuen to the sonnes of men to b humble them thereby.

11 He hath made euery thing beautifull in his time: also hee hath set the c world in their heart, yet cannot man finde out the worke that God hath wrought from the beginning euen to the end.

12 I know that there is nothing good in them, but to reioyce, and to doe good in his life.

13 And also that euery man eateth and drinketh, and seeth the commodity of all his labour: this is the d gift of God.

14 I know that whatsoeuer God shall doe, it shall bee for e euer: to it can no man adde, and from it can none diminish: for God hath done it, that they should feare before him.

15 What is that, that hath beene? that is now: and that that shall bee, hath now beene: for f God requireth that which is past.

16 And moreouer, I haue seene vnder the Sunne the place of iudgement, where was wickednesse, and the place of iustice, where was iniquitie.

17 I thought in mine heart, God will iudge the iust and the wicked: for time is g there for euery purpose and for euery worke.

18 I considered in mine heart the state of the children of men, that God had h purged them: yet to see to, they are in themselues as beasts.

19 For the condition of the children of men, and the condition of beasts, are euen as one i condition vnto them. As the one dieth, so dieth the other: for they haue all one breath, and there is no excellencie of man aboue the beast: for all is vanity.

20 All go to one place, and all was of the dust, and all shall returne to the dust.

21 Who k knoweth whether the spirit of man ascend vpwarde, and the spirit of the beast descend downewarde to the earth?

22 Therefore I see that there is nothing better then that a man should l reioyce in his affaires, because that is his portion. For who shall bring him to see what shall be after him?

a He speaketh of this diuersitie of time for two causes: first to declare that there is nothing in this world perpetuall: next to teach vs not to be grieued if we haue not all things at once according to our desires, neither inioy them so long as wee would wish.
b Reade Chap. 1.13.
c God hath giuen man a desire and affection to seeke out the things of this world, and to labour therein.
d Reade Chap. 2.24. and these places delare that we should do al things with sobriety, and in the feare of God, forasmuch as he giueth not his gifts to intent that they should be abused.
e That is, man shall neuer be able to let Gods worke, but as he hath determined so it shall come to passe.
f God only causeth that which is past to returne.
g Meaning, with God, howsoeuer man neglect his duety.
h And made them pure in their first creation.
i Man is not able by his reason and iudgment to put difference betweene man and beast, as touching those things whereunto both are subiect: for the eye cannot iudge any otherwise of a man being dead, then of a beast, which is dead: yet by the word of God and faith we easily know the diuersitie, as vers. 21.
k Meaning, that reason cannot comprehend that which faith beleeueth herein.
l By the often repetition of this sentence, as Chap.2.24. and 3.12, 22. and 5.17. and 8.15. hee declareth that man by reason can comprehend nothing better in this life, then to vse the gifts of God soberly and comfortably: for to know further, is a speciall gift of God reuealed by his Spirit.

CHAP. IIII.

1 The innocents are oppressed. 4 Mens labours are full of abuse and vanitie. 9 Mans societie is necessary. 13 A young man poore and wise, is to bee preferred to an olde king that is a foole.

SO I turned, and considered all the oppressions that are wrought vnder the sun, and behold, the teares of the oppressed, and none comforteth them: and loe, the strength is of the hand of them that oppresse them, and none comforteth them.

2 Wherefore I praised the b dead which now are dead, aboue the liuing which are yet aliue.

3 And I count him c better then them both which hath not yet beene: for hee hath not seene the euill works which are wrought vnder the sunne.

4 Also I beheld all trauaile, and all d perfection of workes, that this is the enuie of a man against his neighbour: this also is vanitie and veration of spirit.

5 The foole folideth his hands, and e eateth vp his owne flesh.

6 Better is an handfull with quietnes, then two handfuls with labour and veration of spirit.

7 Againe I returned, and saw vanitie vnder the sunne.

8 There is one alone, and there is not a second, which hath neither sonne nor brother, yet is there none ende of all his trauaile, neither can his eye bee satisfied with riches: neither doeth hee thinke, For whom doe I trauaile, and defraud my soule

a Hee maketh heere another discourse with himselfe concerning the tyrannie of them that oppressed the poore.
b Because they are no more subiect to these oppressions.
c He speaketh according to the iudgement of the flesh, which cannot abide to feele or see troubles.
d The more perfit that the worke is, the more it is enuied of the wicked.
e For idlenesse he is compelled to destroy himselfe.

soule of pleasure? this also is vanitie, and this is an euill trauaile.

9 [f] Two are better then one: for they haue better wages for their labour.

10 For if they fall, the one will lift vp his fellow: but woe vnto him that is alone: for hee falleth, and there is not a second to lift him vp.

11 Also if two sleepe together, then shall they haue heat: but to one how should there be heate?

12 And if one ouercome him, two shall stand against him: and a threefold s coard is not easily broken.

13 Better is a poore and wise childe, then an old and foolish king, which will no more be admonished.

14 For out of the [h] prison hee commeth forth to reigne: when as he that is [i] borne in his kingdome, is made poore.

15 I beheld all the liuing, which walke vnder the sunne, [k] with the second childe, which shall stand vp in in his place.

16 There is no [l] ende of all the people, nor of all that were before them, and they that come after, shall not reioyce in him: surely this is also vanitie, and vexation of spirit.

17 Take heede to thy [m] foote when thou entrest into the House of God, and be more neere to heare then to giue the sacrifice of [n] fooles; for they know not that they doe euill.

f Forasmuch as when man is alone, he can neither helpe himselfe nor others, he sheweth that men ought to liue in mutuall societie, to the intent they may bee profitable one to another, and that their things may increase.

g By this prouerbe he declareth how necessarye it is, that men should liue in societie

h That is, from a poore, and base estate, or out of trouble, and prison, as Ioseph did, Gen. 41.14.

i Meaning, that is borne a King.

k Which follow and flatter the kings sonne, or him that shall succeed, to enter into credit with them in hope of gaine. l They neuer cease by all meanes to creepe into fauour: but when they obteine not their greedy desires, they thinke themselues abused, as other haue bin in times past, and so care no more for him. m That is, with what affection thou commest to heare the word of God.

n Meaning of the wicked, which thinke to please God with ceremonies, and haue neither faith nor repentance.

CHAP. V.

1 Not to speake lightly, chiefly in Gods matters. 9 The couetous can neuer haue enough. 11 The labourers sleepe is sweet. 14 Man when hee dieth, taketh nothing with him. 18 To liue ioyfully, and with a contented mind is the gift of God.

BEe not [a] rash with thy mouth, nor let thine heart be hastie to vtter a thing before God: for God is in the heauens, and thou art on the earth: therfore let thy words be [b] few.

2 For as a dreame commeth by the multitude of businesse: so the voyce of a foole is in the multitude of words.

3 [*] When thou hast vowed a vow to God, deferre not to pay it: for he delighteth not in fooles: pay therefore that thou hast [c] vowed.

4 It is better that thou shouldest not vow, then that thou shouldest vow and not pay it.

5 Suffer not thy mouth to make thy [d] flesh to sinne: neither say before the [e] Angel, that this is ignorance: wherefore shall God be angry by thy voyce, and destroy the

a Eeither in vowing or in praying: meaning, that we should vse all reuerence to Godward.

b Hee heareth thee not for thy many words sake or often repetitions, but considereth thy faith and feruent minde.

Deut. 23.21.

c He speaketh of vowes, which are approued by Gods word, and serue to his glory

d Cause not thy selfe to sinne by vowing rashly: as they do which make a vow to liue vnmarried and such like. e That is before Gods messenger, when he shall examine thy doing: as though thy ignorance should be a iust excuse.

worke of thine hands?

6 For in the multitude of dreames, and vanities, are also many words: but feare thou God.

7 If in a countrey thou seest the oppression of the poore, and the defrauding of iudgement and iustice, bee not astonied at the matter: for he that is [f] higher then the highest, regardeth, and there be higher then they.

8 And the s abundance of the earth is ouer all: the King [h] also consisteth by the field that is tilled.

9 He that loueth siluer shall not be satisfied with siluer, and hee that loueth riches, shall bee without the fruit thereof: this also is vanity.

10 When goods increase, they are increased that eat them: and what good commeth to the owners thereof, but the beholding thereof with their eyes?

11 The sleepe of him that trauaileth, is sweet, whether hee eate little or much: but the [i] satietie of the rich will not suffer him to sleepe.

12 There is an euill sicknesse that I haue seene vnder the sunne: to wit, riches [k] reserued to the owners thereof for their euill.

13 And these riches perish by euill trauaile, and he begetteth a sonne, and in his [l] hand is nothing.

14 [*] As hee came forth of his mothers belly, hee shall returne naked to goe as hee came, and shall beare away nothing of his labour.

15 And this also is an euill sicknesse, that in all points as he came, so shall he goe, and what profit hath he that hee hath trauailed for the [m] winde?

16 Also all his dayes he eateth in [n] darknesse with much griefe, and in his sorrow and anger.

17 Behold then what I haue seene good, that it is comely [o] to eat, and to drinke, and to take pleasure in all his labour, wherein he trauaileth vnder the sunne, the whole number of the dayes of his life, which God giueth him: for this is his portion.

18 Also to euery man to whom God hath giuen riches and treasures, and giueth him power to eate thereof and to take his part, and to enioy his labour: this is the gift of God.

19 Surely hee will not much remember the dayes of his [p] life, because God answereth to the ioy of his heart.

f Meaning, that God will redresse these things, and therefore wee must depend vpon him.

g The reuenues of the earth are to be preferred aboue all things which appertain to this life.

h Kings & princes cannot maintaine their estate without tillage, which thing commendeth the excellencie of tillage.

i That is, his great abundance of riches, or the surfetting which commeth by his great feeding.

k When couetous men heape vp riches, which turne to their destruction.

l He doeth not enioy his fathers riches.

Iob 1.21.

wisd. 7.6.

1. tim. 6.7.

m Meaning, in vaine, and without profite.

n In affliction and griefe of minde.

o Reade Chap. 3.22.

p He wil take no great thought for the paines that he hath endured in times past.

CHAP. VI.

1 The miserable estate of him to whom God hath giuen riches, and not the grace to vse them.

THere is an euill, which I saw vnder the sunne, and it is much among men.

2 A man to whom God hath giuen riches and treasures and honour, and hee wanteth nothing for his soule of all that it desireth: but [a] GOD giueth him not power to eate thereof, but a strange man shall eate it vp: this is vanitie, and this

a He sheweth that it is the plague of God when the rich man hath not a liberall heart to vse his riches.

this is an euill sickenesse.

3 If a man beget an hundreth children, and liue many yeeres, and the dayes of his yeeres be multiplied, and his soule bee not [b] satisfied with good things, and he be not [c] buried, I say that an vntimely fruit is better then he.

4 For [d] hee commeth into vanitie, and goeth into darknesse: and his name shall be couered with darknesse.

5 Also he hath not seene the Sunne, nor knowen it: therefore this hath more rest then the other.

6 And if hee had liued a thousand yeeres twise told, and had seene no good, shall not all goe to one place?

7 All the labour of man is for his mouth: yet the [e] soule is not filled.

8 For what hath the wise man more then the fole? what hath the poore that [f] knoweth how to walke before the liuing?

9 The [g] sight of the eye is better then to walke in the lustes: this also is vanitie, and vexation of spirit.

10 What is that that hath beene? the name therof is now named: and it is knowen that it is man: and he cannot striue with him that is [h] stronger then he.

b If he can neuer haue enough.
c As we see oftentimes, that the couetous man either falleth into crimes that deserue death, or is murthered, or drowned, or hangeth himselfe, or such like, and so lacketh the honour of buriall, which is the last office of humanitie.
d Meaning the vntimely fruit, whose life did neither profite nor hurt any.
e His desire and affection.
f That knoweth to vse his goods well in the iudgement of men.
g To be content with that which God hath giuen, is better then to follow the desires that neuer can be satisfied.
h Meaning God, who will make him to feele that he is mortall.

CHAP. VII.

Diuers precepts to follow that which is good, and to auoyde the contrary.

a There is no state wherein man can liue to haue perfect quietnesse in this life.
Iob 14.2.
Psal. 144.4.
Prou. 22.1.

SVrely there be many things that increase vanitie: and what auaileth it a man?

2 For who knoweth what is [a] good for man in the life, and in the number of the dayes of the life of his vanitie, seeing he maketh them as a * shadow? For who can shew vnto man what shall be after him vnder the sunne?

3 * A good name is better then a good ointment, and the day of [b] death, then the day that one is borne.

4 It is better to goe to ỳ house of [c] mourning, then to goe to the house of feasting, because this is the ende of all men: and the liuing shall lay it to his heart.

5 Anger is better then laughter: for by a sad loke the heart is made better.

6 The heart of the wise is in the house of mourning: but the heart of fooles is in the house of mirth.

7 Better it is to heare the rebuke of a wise man, then that a man should heare the song of fooles.

8 For like the noyse of the [d] thornes vnder the pot, so is the laughter of the fole: this also is vanitie.

9 Surely oppression maketh a wise man [e] madde: and the reward destroyeth the heart.

10 The [f] end of a thing is better then the beginning therof, and the patient in spirit is better then the proud in spirit.

11 Bee not thou of an hastie spirit to bee angry: for anger resteth in the bosome of fooles.

12 Say not thou, Why is it that the former dayes were better then these? for thou doest not enquire [s] wisely of this thing.

13 Wisedome is good with an [h] inheritance, and excellent to them that see the Sunne.

14 For man shal rest in the shadow of wisdome, and in the shadow of siluer: but the excellency of the knowledge of wisedome giueth life to the possessors thereof.

15 Behold the worke of God: for who can make * straight that which hee hath made crooked?

16 In the day of wealth be of good comfort, and in the day of affliction [i] consider, God also hath made this contrary to that, to the intent that man should finde [k] nothing after him.

17 I haue seene all things in the dayes of my vanitie: there is a iust man that perisheth in his [l] iustice, and there is a wicked man that continueth long in his malice.

18 Be thou not iust [m] ouermuch, neither make thy selfe ouerwise: wherefore shouldest thou be desolate?

19 Be not thou wicked [n] ouermuch, neither be thou foolish: wherefore shouldest thou perish not in thy time?

20 It is good that thou lay hold on [o] this: but yet withdraw not thine hand frō [p] that: for he that feareth God shall come forth of them all.

21 Wisedome shall strengthen the wise man more then ten mightie princes that are in the citie.

22 * Surely there is no man iust in the earth, that doeth good and sinneth not.

23 Giue not thine [q] heart also to all the words that men speake, lest thou doe heare thy seruant cursing thee.

24 For often times also thine heart knoweth that thou likewise hast ‖ cursed others.

25 All this haue I proued by wisedome: I thought, I will be wise, but it went farre from me.

26 It is farre off, what may [r] it be? and it is a profound deepenesse, who can finde it?

27 I haue compassed about, both I and mine heart to know, and to inquire, and to search wisedome, and reason, and to know the wickednesse of follie, and the foolishnesse of madnesse,

28 And I find more bitter then death, the woman whose heart is as nets and snares, and her hands as bands: he that is good before God, shall be deliuered from her, but the sinner shall be taken by her.

29 Behold, saith the Preacher, this haue I found, seeking one by one to [t] finde the count:

30 And yet my soule seeketh, but I find it not: I haue found one man of a thousand: but a woman among them all haue I not found.

31 Onely

g Murmure not against God when he sendeth aduersities for mans sinnes.
h He answereth to them that esteeme not wisdome, except riches be ioyned therewith, shewing that both are the gifts of God, but that wisdom is farre more excellent, and may be without riches.
Chap. 1.15.
i Consider wherefore God doth send it, and what may comfort thee.
k That man should be able to controll nothing in his workes.
l Meaning, that cruell tyrants put the godly to death, and let the wicked goe free.
m Boast not too much of thine owne iustice and wisedome.
n Tary not long when thou art admonished to come out of the way of wickednesse.
o To wit, on these admonitions that goe before.
p Consider what desolation and destruction shall come, if thou doe not obey them.
1.*King* 8.46.
2.*chron.* 6.36.
prou. 20.9.
1.*John* 1.8.
q Credite them not, neither care for them.
‖ *Or, spoken euill of others.*
r Meaning, wisedome.
t That is, to come to a conclusion.

31 Only loe, this haue I found, that God hath made man righteous: but they haue sought many [t] inuentions.

t And so are cause of their owne destruction.

CHAP. VIII.

2 To obey princes and magistrates. 17 The works of God passe mans knowledge.

WHo is as the wise man? & who knoweth the interpretation of a thing? the wisedome of a man doeth make his [a] face to shine: and the [b] strength of his face shall be changed.

2 I aduertise thee to take heede to the [c] mouth of the king, and to the word of the othe of God.

3 [d] Haste not to goe forth of his sight: stand not in an euill thing: for hee will doe whatsoeuer pleaseth him.

4 Where the word of the King is, there is power, and who shall say vnto him, What doest thou?

5 Hee that keepeth the commandement, shall know none euill thing, and the heart of the wise shall know the [e] time and iudgement.

6 For to euery purpose there is a time and iudgement, because the [f] miserie of man is great vpon him.

7 For he knoweth not that which shall be: for who can tell him when it shall be?

8 Man is not lord [g] ouer the spirit to retaine the spirit: neither hath he power in the day of death, nor deliuerance in the battell, neither shall wickednesse deliuer the possessors thereof.

9 All this haue I seene, and haue giuen mine heart to euery worke which is wrought vnder the Sunne, and I saw a time that man ruleth ouer man to his owne [h] hurt.

10 And likewise I saw the wicked buried, and [i] they returned, and they that came from the holy [k] place, were yet forgotten in the city where they had done right: this also is vanitie.

11 Because sentence against an euil worke is not [l] executed speedily, therefore the heart of the children of men is fully set in them to doe euill.

12 Though a sinner doe euil an hundreth times, and God prolongeth his dayes, yet I know that it shall bee well with them that feare the Lord, & doe reuerence before him.

13 But it shall not be well to the wicked, neither shall he prolong his dayes: he shall be like a shadow, because he feareth not before God.

14 There is a vanitie which is done vpon the earth, that there bee righteous men to whome it commeth according to the [m] worke of the wicked: and there be wicked men to whom it commeth according to the worke of the iust: I thought also that this is vanitie.

15 And I prayled ioy: for there is no goodnesse to man vnder the Sunne, saue [n] to eate and to drinke and to reioyce: For this is adioyned to his labour, the dayes of his life that God hath giuen him vnder the Sunne.

16 When I applyed mine heart to know wisedome, and to behold the businesse that is done on earth: that neither day nor night the eyes of man take sleepe,

17 Then I beheld the whole worke of God, that man cannot finde out the worke that is wrought vnder the Sunne: for the which man laboureth to seeke it, and cannot finde it: yea, and though the wise man thinke to know it, he cannot finde it.

a That is, doth get him fauour and prosperitie.
b Whereas before hee was proud and arrogant, he shall become humble and meeke.
c That is, that thou obey the King, and keepe the oth that thou hast made for the same cause.
d Withdraw not thy selfe lightly from the obedience of thy prince.
e That is, when time is to obey, and how farre he should obey.
f Man of himselfe is miserable, and therefore ought to doe nothing to encrease the same, but to worke all things by wisedome and counsell.
g Man hath no power to saue his owne life, and therefore must not rashly cast himselfe into danger.
h As commeth oft times to tyrants and wicked rulers.
i That is, others as wicked as they.
k They that feared God, & worshipped him according as he had appointed.
l Where iustice is delayed, there sinne reigneth.
m Which are punished as though they were wicked, as Chap. 7. 17.
n Reade Chap. 3. 22.

CHAP. IX.

1 By no outward thing can man know whom God loueth or hateth. 12 No man knoweth his ende. 16 Wisedome excelleth strength.

I Haue surely giuen mine heart to all this, and to declare all this, that the iust, and the wise, and their workes are in the hand of God: and no man knoweth either loue or [a] hatred of all that is before them.

2 All things come alike to all: and the same condition is to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, hee that sweareth, as he that feareth an oath.

3 This is euill among all that is done vnder the Sunne, that there is one [b] condition to all, and also the heart of the sonnes of men is full of euill, and madnesse is in their hearts whiles they liue, and after that, they goe to the dead.

4 Surely whosoeuer is ioyned to all the liuing, there is hope: for it is better to a [c] liuing dogge, then to a dead lion.

5 For the liuing know that they shal die, but the dead know nothing at all: neither haue they any more a reward: for their remembrance is forgotten.

6 Also their loue, and their hatred, and their enuy is now perished, and they haue no more portion for euer, in all that is done vnder the sunne.

7 Goe, eate thy bread with ioy, and drinke thy wine with a cheerefull heart: for God now [d] accepteth thy workes.

8 At all times let thy garments be [e] white, and let not oyle be lacking vpon thine head.

9 ‡ * Reioyce with the wife whom thou hast loued all the dayes of the life of thy vanitie, which God hath giuen thee vnder the Sunne all the dayes of thy vanitie: for this is thy portion in the life, and in thy trauell wherein thou laboureſt vnder the Sunne.

10 All that thine hand shall finde to doe, doe it with all thy power: for there is neither worke, nor inuention, nor knowledge, nor wisedome in the graue whither thou goest.

11 I returned, and I saw vnder the sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time and [f] chance commeth to them all.

a Meaning, what things he ought to chuse or refuse: or man knoweth not by these outward things, that is, by prosperity or aduersitie whom God doth fauour or hate: for hee sendeth them as well to the wicked as to the godly.
b In outward things, as riches, and pouertie, sickenesse and health there is no difference betweene the godly and the wicked: but the difference is that the godly are assured by faith of Gods fauour and assistance.
c He noteth the epicures and carnall men, which made their belly their God, & had no pleasure but in this life, wishing rather to be an abiect & vile person in this life, then a man of authority, and so to die, which is meant by the dog and lion.
d They flatter themselues to be in Gods fauour, because they haue all things in abundance.
e Reioyce, be merrie, and spare for no cost: thus speake the wicked belly gods.
‡ *Ebr. regard the life.* (*Chap.* 5. 18.
f Thus the worldlings say to prooue that all things are lawfull for them, and attribute that to chaunce and fortune which is done by the prouidence of God.

12 For neither doth man know his time, but as the fishes which are taken in an euill net, and as the birds that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.

13 I haue also seene this wisedome vnder the sunne, and it is great vnto me.

14 A little citie and few men in it, and a great king came against it, and compassed it about, and builded forts against it.

15 And there was found therein a poore and wise man, and hee deliuered the city by his wisdome: but none remembred this poore man.

16 Then said I, Better is wisdome then strength: yet the wisedome of the poore is despised, and his words are not heard.

17 The words of the wise are more heard in quietnesse, then the crie of him that ruleth among fooles.

18 Better is wisedome then weapons of warre: but one sinner destroieth much good.

g That is, hee doeth not foresee what shall come.

CHAP. X.

1 The difference of foolishnesse and wisedome. 11 A slanderer is like a serpent that cannot be charmed. 16 Of foolish kings and drunken princes. 17 And of good kings and princes.

DEad flies cause to stinke, and putrifie the oyntment of the Apothecarie: so doeth a little folly him that is in estimation for wisedome, and for glory.

2 The heart of a [a] wise man is at his right hand: but the heart of a foole is at his left hand.

3 And also when the foole goeth by the way, his heart faileth, and he [b] telleth vnto all that he is a fole.

4 If the [c] spirit of him that ruleth rise vp against thee, leaue not thy place: for gentlenesse pacifieth great sinnes.

5 There is an euill that I haue seene vnder the sunne, as an [d] errour that proceedeth from the face of him that ruleth.

6 Folly is set in great excellencie, and the [e] rich set in the low place.

7 I haue seene seruants on horses, and princes walking as seruants on the ground.

8 * He that diggeth a pit, shall fall into it, & he that breaketh the hedge, a serpent shal bite him.

9 Hee that remoueth stones, shall hurt himselfe thereby, and he that cutteth wood, shall be in danger thereby.

10 If the iron be blunt, and one hath not whet the edge, hee must then put to more [f] strength: but the excellencie to direct a thing, is wisedome.

11 If the serpent bite, when he is not charmed: no better is a babbler.

12 The wordes of the mouth of a wise man haue grace: but the lips of a fole deuoure himselfe.

13 The beginning of the words of his mouth is foolishnes, and the latter end of his mouth is wicked madnes.

14 For the fole multiplieth words, saying, Man knoweth not what shall be: and who can tel him what shall be after him?

15 The labour of the foolish doth weary him: for he knoweth not to go into the city.

16 Woe to thee, O land, when thy king is a [h] childe, and thy princes [i] eate in the morning.

17 Blessed art thou, O land, when thy King is the sonne of [k] nobles, and thy princes eate in time, for strength and not for drunkennesse.

18 By sloothfulnes the roofe of the house goeth to decay: and by the idlenesse of the hands, the house droppeth thorow.

19 They prepare bread for laughter, and wine comforteth the liuing, but siluer answereth to all.

20 Curse not the king, no not in thy thought, neither curse the rich in thy bed chamber: for the [l] foule of the heauen shall cary the voice, and that which hath wings, shall declare the matter.

a So that hee doth all things well and iustly, whereas the foole doeth the contrary.
b By his doings he bewrayeth himselfe.
c If thy superior be angry with thee, be thou discreet and not mooued.
d Meaning, that it is an euil thing when they that are in authoritie, faile, and do not their duety.
e They that are rich in wisdome and vertue.
Psal.7.16. prouer.26.27. eeclus.27.26.
f Without wisedom, whatsoeuer a man taketh in hand, turneth to his owne hurt.
g The ignorance and beastlinesse of the wicked is such, that they know not common things, and yet wil they discusse his matter.
h That is, without wisedome and counsell.
i Are giuen to their lusts and pleasures.
k Meaning, when he is noble for vertue and wisedome, and with the gifts of God.
l Thou canst not worke euil so secretly but it shal be knowen,

CHAP. XI.

1 To be liberall to the poore. 4 Not to doubt of Gods prouidence. 8 All worldly prosperitie is but vanity. 9 God will iudge all.

CAst thy bread vpon the [a] waters: for after many dayes thou shalt find it.

2 Giue a portion to seuen, & also to eight: for thou knowest not what euill shalbe vpon the earth.

3 If the [b] cloudes be full, they wil powre forth raine vpon the earth: and if the [c] tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shall be.

4 He that obseruetb the [d] wind, shall not sow, and he that regardeth the cloudes, shall not reape.

5 As thou knowest not which is the way of the spirit, nor how the bones doe grow in the wombe of her that is with childe, so thou knowest not the worke of God that worketh all.

6 In the morning sowe thy seede, and in the euening let not thine hand [e] rest: for thou knowest not whether shall prosper, this or [f] that, or whether both shalbe alike good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though a man liue many yeeres, and in them all he reioyce, yet he shall remember the dayes of [g] darknesse, because they are many, all that commeth is vanitie.

9 [h] Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the sight of thine eyes: but know that for all these things, God will bring thee to iudgement.

10 Therefore take away [i] griefe out of thine heart, and cause euill [k] to depart from thy flesh: for childehood and youth are vanitie.

a That is, be liberall to the poore, and though it seeme to be as a thing ventured on the sea, yet it shall bring thee profit.
b As the cloudes that are full, powre out raine, so the rich that haue abundance, must distribute it liberally.
c He exhorteth to bee liberall while we liue: for after there is no power.
d He that feareth inconueniences, when necessity requireth, shall neuer doe his duetie.
e Be not weary of well doing.
f That is, which of thy works are most agreeable to God.
g That is, of affliction and trouble.
h He deridetb them that set their delight in worldly pleasures, as though God would not call them to an account.
i To wit, anger, and enuie.
k Meaning, carnall lusts, whereunto youth is giuen.

CHAP. XII.

1 To thinke on God in youth, and not to deferre till age. 7 The soule returneth to God. 11 Wisedome is the gift of God, and consisteth in fearing him, and keeping his commandements.

Remember:

REmember now thy Creator in the dayes of thy youth, whiles the euill dayes come not, nor the yeeres approch wherein thou shalt say, I haue no pleasure in them:

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the [a] clouds returne after the raine.

3 When the [b] keepers of the house shall tremble, & the [c] strong men shall bow themselues, and the [d] grinders shall cease, because they are few, and they wax darke that [e] loke out by the windowes:

4 And the [f] doores shalbe shut without by the base sound of the [g] grinding, and he shall rise vp at the voyce of the [h] bird: and all the [i] daughters of singing shalbe abased.

5 Also they shall bee afraid of the [k] high thing, and feare shall be in the [l] way, and the almond tree shall [m] flourish, and the [n] grasse-hopper shall be a burden, and concupiscence shall bee driuen away: for man goeth to the house of his age, and the mourners go about in the street.

6 Whiles the [o] siluer coard is not lengthened, nor the golden [p] ewer broken, nor the [q] pitcher broken at the [r] wel, nor the [s] wheele broken at the [t] cisterne:

7 And the dust returne to the earth, as it was, and the [u] spirit returne to God that gaue it.

8 Vanity of vanities, saith the Preacher, all is vanity.

9 And the more wise the Preacher was, the more hee taught the people knowledge, and caused them to heare, and searched forth and prepared many parables.

10 The Preacher sought to find out pleasant words, and an vpright writing, euen the words of trueth.

11 The words of the wise are like goads, and like nailes [x] fastened by the masters of the assemblies, which are giuen by one [y] Pastour.

12 And of other things besides these, my sonne, take thou heede, for there is none ende in making many [z] Bookes, and much reading is a wearinesse of the flesh.

13 Let vs heare the ends of all: Feare God and keepe his commandements: for this is the whole duety of man.

14 For God will bring euery worke vnto iudgement with euery secret thing, whether it be good or euill.

a Before thou come to a continuall miserye: for when the clouds remaine after the raine, mans griefe is increased.
b The hands which keepe the body.
c The legges.
d The teeth.
e The eyes.
f The lips or mouth.
g When the chawes shall scarce open and not be able to chew any more.
h He shall not be able to sleepe.
i That is, the winde pipes, or the eares shall bee deafe, and not able to heare singing.
k To climbe high, because of their weakenesse, or they stoupe downe, as though they were afrayd lest any thing should hit them, they were afraid.
l They shall tremble as they goe, as though
m Their head shall be as white as the blossoms of an almond tree.
n They shalbe able to heare nothing.
o Meaning the marrow of the backe bone and the sinewes.
p The little skin that couereth the braine, which is in colour like gold.
q That is, the veines.
r Meaning, the liuer.
s Which is the head.
t That is, the heart, out of the which the head draweth the powers of life.
u The soule incontinently goeth either to ioy or torment, and sleepeth not as the wicked imagine.
x Which are well applyed by the ministers, whom he calleth masters.
y That is, by God.
z These things cannot be comprehended in bookes, or learned by study, but God must instruct thy heart, that thou mayest only know that wisdome is the true felicitie, and the way thereunto is to feare God.

An ‡ excellent Song which was Salomons.

‡ Ebr. a song of songs, so called because it is the chiefest of those 1005. which Salomon made, as is mentioned, 1. Kin. 4. 32.

THE ARGVMENT.

IN this song Salomon by most sweet & comfortable allegories and parables describeth the perfect loue of Iesus Christ, the true Salomon & King of peace, and the faithful soul or his Church, which he hath sanctified and appointed to be his spouse, holy, chast, and without reprehension, So that here is declared the singular loue of the bridegrome toward the bride, and his great and excellent benefits wherewith he doth enrich her of his pure bounty and grace without any of her deseruings. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to bee more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 The familiar talke and mysticall communication of the spiritual loue betweene Iesus Christ and his Church. 5 The domesticall enemies that persecute the Church.

LEt [a] him kisse me with the kisses of his mouth: for thy loue is better then wine.

2 Because of the [b] sauour of thy good oyntments thy name is as an oyntment powred out: therefore the [c] virgins loue thee.

3 [d] Draw me: we will runne after thee: the King hath brought mee into his [e] chambers: we wil reioyce and be glad in thee: we will remember thy loue more then wine: the righteous doe loue thee.

4 I am [f] blacke, O daughters of Ierusalem, but comely, as the tents of [g] Kedar, and as the [h] curtaines of Salomon.

5 Regard ye me not because I am [i] black: for the [k] sunne hath looked vpon mee. The [l] sonnes of my mother were angry against me: they made mee the keeper of the vines: but I [m] kept not mine owne vine.

6 Shew mee, [n] O thou, whom my soule loueth, where thou feedest, where thou liest at noone: for why should I bee as shee that turneth aside to the flockes of [o] thy companions?

a This is spoken in the person of the Church or of the faithfull soule inflamed with the desire of Christ whom she loueth.
b The feeling of thy great benefits.
c They that are pure in heart and conuersation.
d The faithfull confesse that they cannot come to Christ, except they be drawen.
e Meaning the secret ioy that is not knowen to the world.
f The Church confesseth her spots and sinne, but hath confidence in the fauour of Christ.
g Kedar was Ishmaels sonne, of whom came the Arabians that dwelt in tents.
h Which within were all set with precious stones and iewels.
i Consider not the Church by the outward appearance.
k The corruption of nature, through sin, and afflictions.
l Mine owne brethren, which should haue most fauoured me.
m She confesseth her owne negligence.
n The Spouse feeling her fault, fleeth to her husband onely for succour.
o Whom thou hast called to the dignitie of pastours, and they set foorth their owne dreames in stead of thy doctrine.

7 [p] If thou know not, O thou the faireſt among women, get thee forth by the ſteps of the flocke, and feed thy kids by the tents of the ſhepheards.

8 I haue compared thee, O my loue, to the troupe of horſes in the [q] charets of Pharaoh.

9 Thy cheekes are comely with rowes of ſtones, and thy necke with chaines.

10 We will make thee borders of golde with ſtuds of ſiluer.

11 [r] Whiles the King was at his repaſt, my ſpikenard gaue the ſmell thereof.

12 My welbeloued is as a bundle of myrrhe vnto me: he ſhall lie betweene my [ſ] breaſts.

13 My welbeloued is as a cluſter of Campphire vnto me in the vines of Engedi.

14 My loue, behold, thou art [t] faire: behold, thou art faire: thine eyes are like the doues.

15 My welbeloued, behold, thou art faire and pleaſant: alſo our [u] bed is greene.

16 The beames of our houſe are cedars, our rafters are of firre.

p Chriſt ſpeaketh to his Church, bidding them that are ignorant, to goe to the Paſtors to learne.
q For thy ſpirituall beauty and excellencie, there was no worldly treaſure to be compared vnto thee.
r The Church reioyceth that ſhe is admitted to the company of Chriſt.
ſ He ſhalbe moſt deare vnto me.
t Chriſt accepteth his Church, and commendeth her beautie.
u That is, the heart of the faithfull wherein Chriſt dwelleth by his Spirit.

CHAP. II.

3 The Church deſireth to reſt vnder the ſhadow of Chriſt. 8 She heareth his voyce. 14 Shee is compared to the doue, 15 And the enemies to the foxes.

I Am the roſe of the field, and the lilie of the valleys.

2 Like a lilie among the thornes, ſo is my [a] loue among the daughters.

3 [b] Like the apple tree among the trees of the forreſt, ſo is my welbeloued among the ſonnes of men: vnder his ſhadow had I delight and ſate down: and his fruit was ſweet vnto my mouth.

4 Hee brought mee into the wine cellar, and loue was his banner ouer me.

5 Stay mee with flagons, and comfort me with apples: for I am ſicke of loue.

6 His left hand is vnder mine head, and his right hand doth embrace me.

7 [c] I charge you, O daughters of Ieruſalem, by the roes and by the hindes of the field, that yee ſtirre not vp, nor waken my loue, vntill ſhe pleaſe.

8 [d] It is the voyce of my welbeloued: behold, he commeth leaping by the mountains, and ſkipping by the hilles.

9 My welbeloued is like a roe, or a young hart: loe, he [e] ſtandeth behind our wall, looking forth of the windowes, ſhewing himſelfe through the [f] grates.

10 My welbeloued ſpake and ſaid vnto me, Ariſe, my loue, my faire one, and come thy way.

11 For behold, [g] winter is paſt: the raine is changed, and is gone away.

12 The flowers appeare in the earth: the time of the ſinging of birds is come, and the voyce of the turtle is heard in our land.

13 The figge tree hath brought forth her yong figges: and the vines with their ſmall grapes haue caſt a ſauour: ariſe my loue, my faire one, and come away.

14 My doue, that art in the [h] holes of the rocke, in the ſecret places of the ſtaires, ſhew me thy ſight, let mee heare thy voyce: for thy voyce is ſweet, and thy ſight comely.

15 Take vs the foxes, the [i] little foxes, which deſtroy the vines: for our vines haue ſmall grapes.

16 My welbeloued is mine, and I am his: he feedeth among the lilies,

17 Untill the day breake, and the ſhadowes flee away: returne my welbeloued, and be like a [k] roe, or a young hart vpon the mountaines of Bether.

a Thus Chriſt preferreth his Church aboue all other things.
b The ſpouſe teſtifieth her great deſire toward her husband, but her ſtrength faileth her, and therefore ſhe deſireth to be comforted, and felt it.
c Chriſt chargeth them which haue to do in the Church, as it were by a ſolemne oath that they trouble not the quietneſſe thereof.
d This is ſpoken of Chriſt, who tooke vpon him our nature to come to helpe his Church.
e Foraſmuch as his diuinitie was hid vnder the cloke of our flesh.
f So that we can not haue full knowledge of him in this life.
g That is, ſinne and errour is driuen backe by the comming of Chriſt, which is here deſcribed by the ſpring time, when all things flouriſh.
h Thou that art aſhamed of thy ſinnes, come and ſhew thy ſelfe vnto me.
i Suppreſſe the heretikes whiles they are yong, that is, when they begin to ſhew their malice, and deſtroy the vine of the Lord.
k The Church deſireth Chriſt to bee moſt readie to helpe her in all dangers.

CHAP. III.

1 The Church deſireth to be ioyned inſeparably to Chriſt her husband. 6 Her deliuerance out of the wilderneſſe.

IN my bed by [a] night I ſought him that my ſoule loued: I ſought him, but I found him not.

2 I will riſe therefore now, and goe about in the citie, by the ſtreetes and by the open places, and will [b] ſeeke him that my ſoule loueth: I ſought him, but I found him not.

3 The [c] watchmen that went about the citie, found mee: to whom I ſaid, Haue you ſeene him whom my ſoule loueth?

4 When I had paſt a little from them, then I found him whom my ſoule loued: I tooke holde on him and left him not, till I had brought him vnto my mothers houſe, into the chamber of her that conceiued me.

5 [d] I charge you, O daughters of Ieruſalem, by the roes and by the hindes of the field, that ye ſtirre not vp, nor waken my loue vntill ſhe pleaſe.

6 Who is ſhee that commeth vp out of the [e] wildernesse like pillars of ſmoke perfumed with myrrhe and incenſe, and with all the ‡ ſpices of the merchant?

7 Behold his [f] bed which is Salomons: threeſcore ſtrong men are round about it, of the valiant men of Iſrael.

8 They all handle the ſword, and are expert in warre, euery one hath his ſword vpon his thigh for the feare by [g] night.

9 King Salomon made himſelfe a ‖ palace of the trees of Lebanon.

10 He made the pillars thereof of ſiluer, and the pauement thereof of golde, the hangings thereof of purple, whoſe middes was paued with the loue of the daughters of Ieruſalem.

11 Come forth yee [h] daughters of Zion, and beholde the King Salomon with the [i] crowne wherewith his mother crowned him in the day of his marriage, and in the day of the gladneſſe of his heart.

a The Church by night, that is, in troubles ſeeketh to Chriſt, but is not incontinently heard.
b Shewing, that although we be not heard at the firſt, yet we muſt ſtill continue in prayer till wee feele comfort.
c Which declareth that wee muſt ſeeke vnto all, of whom we hope to haue any ſuccour.
d Reade Chap. 2.7.
e This is referred to the Church of Iſrael, which was led by the wilderneſſe forty yeeres.
‡ *Ebr. powder.*
f By the bed is meant the Temple, which Salomon made.
g He alludeth to the watch which kept the Temple.
‖ *Or, charet.*
h All ye that are of the number of the faithfull.
i Chriſt become man was crowned by the loue of God with the glorious crowne of his diuinitie.

CHAP. IIII.

1 The praiſes of the Church. 7 She is without blemiſh in his ſight. 9 The loue of Chriſt towards her.

BEhold, thou art [a] faire, my loue: behold, thou art faire: thine eyes are like the doues: among thy locks * thine haire is like the [b] flocke of goates, which looke downe from the mountaine of Gilead.

2 Thy teeth are like a flocke of sheepe in good order, which goe vp from the washing: which euery one bring out twinnes, and none is barren among them.

3 Thy lips are like a threed of scarlet, and thy talke is comely: thy temples are within thy locks, as a piece of a pomegranat.

4 Thy necke is as the towre of Dauid built for defence: a thousand shieldes hang therin, and all the targets of the strong men.

5 Thy two [c] breasts are as two yong roes that are twinnes, feeding among the lilies.

6 Untill the day breake, & the shadowes flee away, I will goe into the mountaine of myrrhe, and to the mountaine of incense.

7 Thou art all faire, my loue, and there is no spot in thee.

8 [d] Come with mee from Lebanon, my spouse, euen with mee from Lebanon, and looke from the top of Amanah, from the top of Shenir and Hermon, from the dennes of the lions and from the mountaines of the leopards.

9 My [e] sister, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine [f] eyes, and with a chaine of thy necke.

10 My sister, my spouse, how faire is thy loue? how much better is thy loue then wine, and the sauour of thine oyntments then all spices?

11 [g] Thy lippes, my spouse, drop as honycombes: honie and milke are vnder thy tongue, and the sauour of thy garments is as the sauour of Lebanon.

12 My sister my spouse is as a garden inclosed, as a spring shut vp, and a fountaine sealed vp.

13 Thy plants are as an orchard of pomegranates with sweete fruites, as camphire, spikenard,

14 Euen spikenard, and saffron, calamus, and cinamom, with all the trees of incense, myrrhe and aloes, with all the chiefe spices.

15 [h] O fountaine of the gardens, O well of liuing waters, and the springs of Lebanon.

16 Arise, O [i] North, and come, O South, and blow on my garden that the spices thereof may flow out: let my welbeloued come to his garden, and eat his pleasant fruit.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 She heareth his voyce. 3 She confesseth her nakednesse. 10 Shee praiseth Christ her husband.

I Am come into my [a] garden, my sister, my spouse: I gathered my myrrhe with my spice: I ate mine hony combe with mine honie: I dranke my wine with my milke: eat, O friends, drinke and make you merrie, O weldeloued.

2 [b] I sleepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, saying; Open vnto mee, my sister, my loue, my doue, my vndefiled: for mine head is full of dewe, and my lockes with the drops of the [c] night.

3 I haue put off my [d] coate, how shall I put it on? I haue washed my feet, how shall I defile them?

4 My welbeloued put in his hand by the hole of the doore, and ‡ mine heart was affectioned toward him.

5 I rose vp to open to my welbeloued, and mine hands did drop downe myrrhe, and my [e] fingers pure myrrhe vpon the handles of the barre.

6 I opened to my welbeloued: but my welbeloued was gone and past: mine heart was gone when he did speake: I sought him, but I could not find him: I called him, but he answered me not.

7 The [f] watchmen that went about the citie, found me: they smote me and wounded mee: the watchmen of the wals tooke away my vaile from me.

8 I charge you, [g] O daughters of Ierusalem, if you find my welbeloued, that ye tell him that I am sicke of loue.

9 [h] O the fairest among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another louer, that thou doest so charge vs?

10 My welbeloued is white and ruddie, the chiefest of ten thousand.

11 His [i] head is as fine gold, his locks curled, and blacke as a rauen.

12 His eyes are like doues vpon the riuers of waters, which are washed with milke, and remaine in full vessels.

13 His cheekes are as a bed of spices, and as sweet flowers: his lips like lilies dropping downe pure myrrhe.

14 His hands as rings of gold set with the ‡ chrysolite, his belly like white yorie couered with Saphires.

15 His legges are as pillars of marble set vpon sockets of fine golde: his countenance as Lebanon, excellent as the cedars.

16 His mouth is as sweete things, and he is wholly delectable: this is my welbeloued, and this is my louer, O daughters of Ierusalem.

17 [k] O the fairest among women, whither is thy welbeloued gone? whither is thy welbeloued turned aside, that we may seeke him with thee?

CHAP. VI.

2 The Church assureth herselfe of the loue of Christ. 3 The praise of the Church. 8 Shee is but one and vndefiled.

MY welbeloued is gone downe into his [a] garden to the beds of spices, to feed in the gardens, and to gather lilies.

2 I am my welbeloueds, & my welbeloued is mine, who feedeth among the lilies.

3 Thou art beautiful my loue, as [b] Tirzah, comely as Ierusalem, terrible as an armie with banners.

4 [c] Turne away thine eyes from me: for they ouercome mee: thine haire is like a flocke of goates, which looke downe from Gilead.

5 Thy teeth are like a flocke of sheepe, which goe vp from the washing, which euery one bring out twinnes, and none is barren among them.

6 Thy

a Because Christ delighte h in his Church, he commendeth all that is in her. *Chap. 6. 4.*

b He hath respect to the multitude of the faithfull, which are many in number.

c Wherein are knowledge and zeale, two precious iewels.

d Christ promiseth his Church to call his faithfull from all the corners of the world.

e Christ calleth his Church sister, in respect that he had taken the flesh of man.

f In that he made his Church beautifull and rich, he loued his gifts in her.

g Because of thy confession and thankesgiuing.

h The Church confesseth that all her glory and beautie commeth of Christ, who is the true fountain of all grace

i She desireth Christ to comfort her, and to powre the graces of his Spirit vpon her, which Spirit is meant by the North and South winde.

a The garden signifieth the kingdome of Christ, where he prepareth the banket for his elect.

b The spouse saith that she is troubled with the cares of worldly things which is ment by sleeping.

c Declaring the long patience of the Lord toward sinners.

d The spouse confesseth her nakednes, & that of herselfe she hath nothing: or seeing that shee is once made clean, she promiseth not to defile herselfe againe.

‡ *Ebr. my bowels were moued towards him.*

e The spouse which should be anoynted of Christ, shall not find him, if shee thinke to anoint him with her good works.

f These are the false teachers, which would the conscience with their traditions.

g She sketh of them which are godly (forasmuch as the law and saluation should come out of Zion & Ierusalem) that they would direct her to Christ.

h Thus say they of Ierusalem.

i She describeth Christ to be of perfect beautie and comelinesse.

‡ *Ebr. Tarshish.*

k Hearing of the excellencie of Christ, the faithfull desire to know how to finde him.

a That is, is conuersant here in earth among men.

b Which was a faire and strong city, 1. King. 14. 17.

c This declareth the exceeding loue of Christ toward his Church. *Chap. 4. 1.*

6 Thy temples are within, thy locks as a piece of a pomegranate.

7 There are [d] threescore Queenes and fourescore concubines, and of the damsels without number.

8 But my doue is alone, and my vndefiled she is the onely daughter of her mother, and she is deere to her that bare her: the daughters haue seene her and counted her blessed: euen the Queenes and the concubines, and they haue prayled her.

9 [e] Who is she that looketh forth as the morning, faire as the moone, pure as the sunne, terrible as an armie with banners!

10 I went downe to the [f] garden of nuts, to see the fruits of the valley, to see if the vine budded, and if the pomegranates flourished.

11 [g] I knew nothing, my soule set me [h] as the charets of my people.

12 Returne, returne, O [i] Shulamite, returne: returne that wee may behold thee. What shall ye see in the Shulamite, but as the company of an armie?

d Meaning, that the gifts are infinit which Christ giueth to his Church: or that his faithfull are many in number.
e He sheweth ẏ the beginning of the Church was small, but that it grew vp to a great multitude.
f He went down into the Synagogue to see what fruits came of the Law and the Prophets.
g I found nothing but rebellion.
h I ran as swift as the nobles of my people in their charets.
i O ye people of Ierusalem for Ierusalem was called Shalem, which signifieth peace.

CHAP. VII.

1 The beautie of the Church in all her members. 10 She is assured of Christs loue towards her.

H[a]OW beautifull are thy [a] goings with shoes, O princes daughter! the ioynts of thy thighs are like iewels: the worke of the hand of a cunning workeman.

2 Thy nauel is as a round cup that wanteth not liquour: thy belly is as an heape of wheat compassed about with lillies.

3 [b] Thy two breasts are as two yong roes that are twinnes.

4 Thy necke is like a tower of Iuory: thine eyes are like the fishpoles in Heshbon by the gate of Bath-rabbim: thine nose is as the tower of Lebanon, that looketh toward Damascus.

5 Thine head vpon thee is as scarlet, and the busy of thine head like purple: the King is tyed [c] in the ‖ rafters.

6 How faire art thou, and how pleasant art thou, O my loue, in pleasures!

7 This my stature is like a palme tree, and thy breasts like clusters.

8 I saide, I will goe vp into the palme tree, I will take holde of her boughes: thy breasts shall now be like the clusters of the vine: and the sauour of thy nose like apples.

6 And the roofe of thy mouth like good wine, which goeth streight to my well beloued, and causeth the lips of the ancient to speake.

10 [d] I am my welbeloueds, and his desire is toward me.

11 Come, my wellbeloued, let vs go forth into the field: let vs remaine in the villages

12 Let vs get vp early to the vines, let vs see if the [e] vine flourish whether it hath budded the small grape, or whether the pomegranates flourish: there wil I giue thee my loue.

13 The mandrakes haue giuen a sinell, and in our gates are all sweete things, new and old: my welbeloued, I haue kept them for thee.

a He describeth the comely beauty of the Church in euery parte, which is to be vnderstood spiritually.
b Read Chap. 4.5.
c He delighteth to come neere thee, and to bee in thy company.
‖ *Or, galeries.*
d This the spouse speaketh.
e If the people that are called to Christ, bring forth any fruite.

CHAP. VIII.

1 The Church will be taught by Christ. 3 Shee is vpholden by him. 6 The vehement loue wherewith Christ loueth her. 11 She is the vine that bringeth foorth fruit to the spirituall Salomon, which is Iesus Christ.

O[a] that thou wereſt as my brother that sucked ẏ breasts of thy mother: I would find thee without, I would kisse thee, then they should not despise ‖ thee.

2 I wil lead thee, and bring thee into my mothers house: there shalt thou teach me, and I will cause thee to drinke spiced wine, and new wine of the pomegranate.

3 [b] His left hand shalbe vnder mine head, and his right hand shall embrace me.

4 [c] I charge you, O daughters of Ierusalem, that you stirre not vp, nor waken my loue, vntill she please.

5 (Who is this that commeth vp out of the wildernesse: leaning vpon her welbeloued?) I raised thee vp vnder an apple tree: there thy mother conceiued thee: there shee conceiued that bare thee.

6 [d] Set me as a seale on thine heart, and as a signet vpon thine arme: for loue is strong as death: iealousie is cruell as the graue: the coales thereof are fiery coales, and a vehement flame.

7 Much water cannot quench loue, neither can the floodes drowne it: If a man should giue all the substance of his house for loue, they would greatly contemne it.

8 [e] We haue a little sister, and she hath no breasts: what shall wee doe for our sister when she shall be spoken for?

9 [f] If she be a wall, we will build vpon her a siluer palace: and if she be a dore, we will keepe her in with bords of Cedar.

10 [g] I am a wall, and my breasts are as towers: then was I in his eyes, as one that findeth peace.

11 [h] Salomon had a vine in Baal-hamon: he gaue the vineyard vnto keepers: euery one bringeth for the fruit thereof a thousand pieces of siluer.

12 But my vineyard which is mine, is before me: to thee, O Salomon, appertaineth a thousand pieces of siluer, and two hundreth to them that keepe the fruit thereof.

13 O thou that dwellest in the [i] gardens, the companions hearken vnto thy voyce: cause me to heare it.

14 O my welbeloued [k] flee away, and be like vnto the Roe, or to the yong Hart vpon the mountaines of spices.

a The Church called of the Gentiles speaketh thus to the Church of Ierusalem.
‖ *Or, me.*
b Read Chap. 2.6.
c Read Chap. 3.5.
d The spouse desireth Christ to be ioyned in perpetual loue with him.
e The Iewish Church speaketh this of ẏ Church of the Gentiles.
f If she be sure & fast, she is meet for the husband to dwell in.
g The Church promiseth fidelitie & constancie.
h This is the vineyard of the Lord hired out. Matth. 21.33.
i Christ dwelleth in his Church whose voyce the faithfull heare.
k The Church desireth Christ, that if he depart from them, yet that he would hast to help them in their troubles.

Isaiah.

THE ARGVMENT.

GOd according to his promise, Deut. 18.15. that he would neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, whereof they had a speciall reuelation, but also to interpet and declare the Law, and to apply particularly the doctrine contained briefly therein, to the vtilitie and

profit of those, to whom they thought it chiefly to appertain, and as the time and state of things required. And principally in the declaration of the Law, they had respect to three things, which were the ground of their doctrine. First, to the doctrine contented briefly in the two tables: secondly, to the promises and threatnings of the Law: and thirdly, to the couenant of grace and reconciliation, grounded vpon our Sauiour Iesus Christ, who is the end of the Law. Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gaue them vnderstanding of things, they applyed the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regard to the enemies, but to assure the Church of their safegard by the destruction of their enemies, and as touching the doctrine of reconciliation, they haue more clearely entreated it then Moses, and set forth more liuely Iesus Christ, in whom this couenant of reconciliation was made. In all these things Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: euer applying the doctrine, as he saw that the disease of the people required. He declareth also many notable prophecies which he had receiued of God, as touching the promise of the Messiah, his office and his kingdome. Also of the fauour of God toward his Church, the vocation of the Gentiles, and their vnion with the Iewes, Which are as most principall points contained in this booke, and a gathering of his Sermons that he preached. Which after certaine dayes that they had stood vpon the Temple doore (for the maner of the Prophets was to set vp the summe of their doctrine for certaine dayes, that the people might the better marke it, as Isai. 8. 1. and Habac. 2. 2.) the Priests tooke it downe and reserued it among the registers: and so by Gods prouidence these books were preserued as a monument to the Church for euer. As touching his person and time, he was of the kings stocke (for Amoz his father was brother to Azariah king of Iudah, as the best writers agree) and prophesied more then 64. yeeres, from the time of Vzziah vnto the reigne of Manasseh, whose father in law he was (as the Ebrewes write) and of whom he was put to death. And in reading of the Prophets, this one thing among others is to be obserued, that they speake of things to come, as though they were now past, because of the certaintie thereof, and that they could not but come to passe, because God had ordained them in his secret counsell, and so reuealed them to his Prophets.

CHAP. I.

2 Isaiah reproueth the Iewes of their ingratitude and stubburnesse, that neither for benefits nor punishment would amend. 11 He sheweth why their sacrifices are reiected, and wherein Gods true seruice standeth. 24 He prophesieth of the destruction of Ierusalem, 25 And of the restitution thereof.

[a] Vision of Isaiah, the sonne of Amoz, which he saw, [b] concerning Iudah and Ierusalem in the dayes of [c] Vzziah, Iotham, Ahaz, and Hezekiah, Kings of Iudah.

2 Heare, O [d] heauens, and hearken O ye earth: for the Lord hath said, I haue nourished and brought vp [e] children, but they haue rebelled against me.

3 The [f] Oxe knoweth his owner, and the asse his masters cribbe, but Israel hath not knowen: my people hath not vnderstood.

4 Ah, sinful nation, a people laden with iniquitie: a [g] seede of the wicked, corrupt children: they haue forsaken the Lord: they haue prouoked the [h] Holy one of Israel to anger: they are gone backward.

5 Wherefore should ye be [i] smitten any more? for ye fall away more and more: the whole [k] head is sicke, and the whole heart is heauie.

6 From the [l] sole of the foot vnto the head there is nothing whole therein, but wounds and swelling, and sores full of corruption: they haue not bene wrapped, [m] nor bound vp, nor mollified with oyle.

7 Your land is waste: your cities are burnt with fire, strangers deuoure your land in your presence, and it is desolate like the ouerthrow [n] of strangers.

8 And the daughter of [o] Zion shall remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, & like a besieged citie.

9 Except the Lord of hosts [p] had reserued vnto vs, euen a small remnant, we should haue beene [q] as Sodome, and should haue beene like vnto Gomorah.

10 Heare the word of the Lord, O [r] princes of Sodome: hearken vnto the Lawe of our God, O people of Gomorah.

11 What haue I to doe with the multitude of your sacrifices, saith the Lord? I am full of the burnt offrings of rams, and of the fat of fed beasts: and I [s] desire not the blood of bullocks, nor of lambes, nor of goates.

12 When ye come to appeare before me, who required this of your hands to tread in my courts?

13 Bring no more oblations [t] in vaine: incense is an abomination vnto me: I cannot suffer your new moones, nor Sabbaths, nor solemne dayes (it is iniquity) nor solemne assemblies.

a That is, a reuelation, or prophesie, which was one of the two meanes, whereby God declared himself to his seruants in old time, as Numb. 12. 6. and therefore the Prophets were called Seers, 1. Sam 9. 9.

b Isaiah was chiefly sent to Iudah & Ierusalem, but not only: for in the booke are prophecies concerning other nations also.

c Called also Azariah. 2. King. 15. 1. of these kings, read 2. king. from Chap. 14. vnto Chap. 21. and 2. Chro. from Chap. 25. vnto Chap. 33.

d Because men were obstinate and insensible, he calleth to the dumbe creatures, which were more prompt to obey Gods word, as Deut. 32. 1.

e He declareth his great mercy toward the Iewes, for as much as he chose them aboue all other nations to be his people & children, as Deut. 10. 15.

f The most bruit and dul beasts do more acknowledge their duty toward their masters, then my people do toward me, of whom they haue receiued benefits without comparison.

g They were not onely wicked, as were their fathers, but vtterly corrupt, and by their euill example infected others.

h That is, him that sanctifieth Israel.

i What auaileth it to seeke to amend you by punishment, seeing the more I correct you, the more ye rebell?

k By naming the chiefe parts of the body he signifieth that there was no part of the whole body of the Iewes free from his rods.

l Euery part of the body, aswell the least as the chiefest was plagued.

m Their plagues were so grieuous that they were incurable, & yet they would not repent.

n Meaning, of them that dwell farre off, which because they looke for no aduantage of that that remaineth, destroy all before them.

o That is, Ierusalem.

p Because that he wil euer haue a Church to call vpon his name,

q That is, all destroyed.

r Ye that for your vices deserued all to be destroyed as they of Sodom, saue that God of his mercy reserued a little number, Lam. 3. 22

s Although God commanded these sacrifices for a time, as aydes and exercises of their faith: yet because the people had not faith nor repentance, God detesteth them, Psal. 50. 13. Iere. 6. 20. Amos 5. 22. Mich. 6. 7.

t Without faith and repentance.

14 My soule hateth your [u] new moones and your appointed feasts: they are a burden vnto me, I am weary to beare them.

15 And when you shall stretch out your hands, I will hide mine eyes from you: and though yee make many prayers, I will not heare: for your hands are full [x] of blood.

16 [y] Wash you, make you cleane: take away the euill of your workes from before mine eyes: cease to doe euill.

17 Learne to [z] do well: seeke iudgement, relieue the oppressed: iudge the fatherlesse, and defend the widow.

18 Come now, [a] and let vs reason together, saith the Lord: though your sins were as crimsin, they shall bee made [b] white as snow: though they were redde like scarlet, they shall be as wool.

19 If ye [c] consent and obey, ye shall eate the good things of the land.

20 But if ye refuse and be rebellious, yee shall be deuoured with the sword: for the mouth of the Lord hath spoken it.

21 How is the [d] faithfull citie become an harlot? It was full of iudgement, and iustice lodged therein, but now [e] they are murtherers.

22 Thy [f] siluer is become drosse: thy wine is mixt with water.

23 Thy princes are rebellious and companions of [g] theeues: euery one loueth gifts, and followeth after rewards, they iudge not the fatherlesse, neither doeth the widowes cause come before them.

24 Therefore saith the Lord God of hosts, the [h] mighty one of Israel, Ah, I will [i] ease me of mine aduersaries, and auenge me of mine enemies.

25 Then I will turne mine hand vpon thee, and burne out thy drosse, til it be [k] pure, and take away all thy tinne.

26 [l] And I will restore thy iudges as at the first: and thy counsellers as at the beginning: afterward shalt thou be called a citie of righteousnesse, and a faithfull citie.

27 Zion shalbe redeemed in iudgement, and they that returne in her, in [m] iustice.

28 And the [n] destruction of the transgressours and of the sinners, shall bee together: and they that forsake the Lord shall be consumed.

29 For they shall bee confounded for the [o] okes, which yee haue desired, and yee shall bee ashamed of the gardens, that yee haue chosen.

30 For yee shall be as an oke, whose leafe fadeth: and as a garden that hath no water.

31 And the strong shall be as [p] towe, and the maker thereof as a sparke: and they shall both burne together, & none shal quench them.

u Your sacrifices offred in the new moones and feasts: he condemneth hereby hypocrites, which thinke to please God with ceremonies, and they themselues are voyde of faith and mercy.

x He sheweth that where men be giuen to auarice, deceite, cruelty and extortion, which is meant by blood, there God will shew his anger, and not accept them, though they seeme neuer so holy, as Chap. 59. 3.

y By this outward washing, he meaneth the spirituall: exhorting the Iewes to repent and amend their liues.

z This kinde of reasoning by the second table, the Scriptures vse in many places against the hypocrites, who pretend most holines and religion in worde, but when their charity and loue toward their brethren should appeare, they declare that they haue neither faith nor religion

a To know if I doe accuse you without cause.

b Lest sinners should pretend any rigour on Gods part, he onely willeth them to be pure in heart, and he will forgiue all their sinnes, were they neuer so many or great.

c He sheweth that whatsoeuer aduersitie man endureth, it ought to be attributed to his owne incredulity and disobedience.

d That is Ierusalem, which had promised fidelitie vnto me, as a wife to her husband.

e Giuen to couetousnes and extortion, which he signified before by blood, verse 15.

f Whatsoeuer was pure in thee before is now corrupt, though thou haue an outward shew.

g That is, they maintaine the wicked and the extortioners, and not onely doe not punish them, but are themselues such.

h When God will shew himselfe mercifull to his Church he calleth himselfe, The holy One of Israel: but when he hath to do with his enemies, he is called Mightie, as against whom no power is able to resist.

i I will take vengeance of mine aduersaries the Iewes, and so satisfie my desire by punishing them: Which thing yet he doeth with a griefe, because of his couenant.

k Lest the faithfull among them should be ouercome with this threatning, he addeth this consolation.

l It is onely the worke of God to purifie the heart of man, which thing he doeth because of his promise, made concerning the saluation of his Church.

m By iustice is meant Gods faithfull promise, which is the cause of the deliuerance of his Church.

n The wicked shall not be partakers of Gods promise, Psal. 92. 9.

o That is, the trees, & pleasants places where ye commit idolatry, which was forbidden, Deut. 16. 22.

p The false god, wherein ye put your confidence, shall be consumed as easily as a piece of towe.

CHAP. II.

2 The Church shall be restored by Christ, and the Gentiles called. 6 The punishment of the rebellious and obstinate.

The word that Isaiah the sonne of Amoz saw vpon Iudah and Ierusalem.

2 *It [a] shall be in the last dayes, that the mountaine of the house of the Lord shall bee prepared in the top of the mountaines, and [b] shall be exalted aboue the hils, and all nations shall [c] flow vnto it.

3 And many people shall go, & say, Come and let vs goe vp to the [d] mountaine of the Lord, to the house of the God of Iaakob, and he will teach vs his wayes, and we will walke in his pathes: *for the [e] Law shall go forth of Zion, and the word of the Lord from [f] Ierusalem.

4 And [g] hee shall iudge among the nations, and [h] rebuke many people: they shal [i] breake their swords also into mattockes, and their speares into sithes: nation shal not lift vp a sword against nation, neither shall they learne [k] to fight any more.

5 O house of Iaakob, come yee, and let vs [l] walke in the light of the Lord.

6 Surely thou [m] hast forsaken thy people, the house of Iaakob, because they are [n] full of the East maners and are sorcerers as the Philistims, [o] and abound with strange children.

7 Their land also was full of [p] siluer and golde, and there was none end of their treasures: and their land was full of horses, and their charets were infinite.

8 Their land also was ful of idoles: they worshipped the worke of their owne hands,

Micah. 4. 1.

a The decree and ordinance of God, touching the restauration of the Church which is chiefly meant of the time of Christ.

b In an euident place to be seene and discerned.

c When § kingdome of Christ shall be enlarged by the preaching of the doctrine. Here also is declared the zeale of the children of God when they are called.

d Alluding to mount Zion, where the visible Church then was.

Micah 4. 2.

e Meaning the whole doctrine of Saluation.

f This was accomplished when the Gospel was first preached in Ierusalem, and from thence went through all the world.

g The Lord, which is Christ, shall haue all power giuen him.

h That they may acknowledge their sinnes, and turne to him.

i Hee sheweth the fruit of the peace, which the Gospel should bring, to wit, that men should doe good one to another, whereas before they were enemies.

k Hee speaketh not against the vse of weapons and lawfull warre, but sheweth how the hearts of the godly shall be affected one toward another: which peace and loue doeth beginne and growe in this life, but shal be perfited, when we are ioyned with our head Christ Iesus.

l Seeing the Centiles wil be so ready, make you haste, and shew them the way to worship God.

m The Prophet seeing the smal hope that the Iewes would conuert, complaineth to God, as though he had vterly forsaken them for their sinnes.

n Full of the corruptions that reigned chiefly in the East parts.

o They altogether giue themselues to the fashions of other nations.

p The Prophet first condemned their superstition and idolatry, next their couetousnesse, and thirdly, their vaine trust in worldly meanes.

which their owne fingers haue made.

9 And a man bowed himselfe, and a man [q] humbled himselfe: therefore [r] spare them not.

10 Enter into the rocke, and hide thee in the dust from before the feare of the Lord, and from the glory of his maiestie.

11 The hie looke of man shalbe humbled and the loftinesse of men shall be abased, and the Lord onely shall be exalted in [s] that day.

12 For the day of the Lord of hostes is vpon all the proud and hauty, and vpon all that is exalted: and it shall be made low.

13 Euen vpon all the Cedars of Lebanon, that are hie and exalted, and vpon all the okes of Bashan,

14 And vpon all the high [t] mountaines, and vpon all the hils that are lifted vp,

15 And vpon euery high tower, and vpon euery strong wall,

16 And vpon all [u] the ships of Tarshish, and vpon all pleasant pictures.

17 And the hautinesse of men shall bee brought lowe, and the loftinesse of men shall be abased, and the Lord shall onely be exalted in that day.

18 And the idoles will he vtterly destroy.

19 Then they shall goe * into the holes of the rockes, and into the caues of the earth from before the feare of the Lord, and from the glorie of his Maiestie, when he shall arise to destroy the earth

20 At that day shall man cast away his siluer idoles, and his golden idoles (which they had made themselues to worship them) [x] to the moules, and to the backes,

21 To goe into the holes of the rockes, and into the toppes of the ragged rockes, from before the feare of the Lord, and from the glorie of his maiestie, when he shall rise to destroy the earth.

22 Cease you from the man [y] whose breath is in his nostrels: for wherein is hee to bee esteemed?

q He noteth the nature of the idolaters, which are neuer satisfied in their superstitions.

r Thus the Prophet spake, being inflamed with the zeale of Gods glory, and that he might feare them with Gods iudgment.

s Meaning, as soone as God shal begin to execute his iudgements.

t By high trees and mountaines are meant them that are proud, and lofty, and thinke themselues most strong in this world.

u He condemneth their vaine confidence which they had in strong holdes and in their rich merchandise, which brought in vaine pleasures, wherewith mens mindes became effeminate. *Hose.* 10. 8. *Luke* 23. 30. *reuel.* 6. 16. *and* 9. 6.

x They shall cast them into most vile and filthy places when they perceiue that they are not able to helpe them.

y Cast off your vaine confidence of man, whose life is so fraile, that if his nose be stopped he is dead, and consider that you haue to doe with God.

CHAP. III.

1 For the sinne of the people God will take away the wise men, & giue them foolish princes. 14 The contentionsnesse of the gouernours. 16 The pride of the women.

For loe, the Lord God of hostes will take away from Ierusalem and from Iuda, the stay, and the strength: euen all the stay of bread, and all the stay of water,

2 The strong man, and the man of war [b] the iudge and the Prophet, the prudent and the aged,

3 The captaine of fiftie, and the honourable, and the counseller, and the cunning artificer, and [c] eloquent man.

4 And I will appoint [d] children to be their princes, and babes shall rule ouer them.

5 The people shall be [e] oppressed one of another, and euery one by his neighbour: the children shall presume against the ancient, and the vile against the honourable.

6 When euery one shal [f] take hold of his brother of the house of his father, and say, Thou hast clothing: thou shalt bee our prince, and let this fall be vnder thine hand:

7 In that day he shall [g] sweare, saying, I cannot be an helper: for there is no bread in mine house, nor clothing: therefore make me no prince of the people.

8 Doubtlesse Ierusalem is fallen, & Iudah is fallen downe, because their tongue and workes are against the Lord, to prouoke the eyes of his glory.

9 The [h] trial of their countenance testifieth against them, yea, they declare their sinnes, as Sodome, they hide them not. Woe be vnto their soules: for they haue rewarded euill vnto themselues.

10 [i] Say ye, Surely it shall be well with the Iust: for they shall eate the fruit of their workes.

11 Woe be to the wicked, it shall be euill with him: for the reward of his hands shall be giuen him.

12 [k] Children are extortioners of my people, and women haue rule ouer them: O my people, they that leade thee, cause thee to erre, and destroy the way of thy paths.

13 The Lorde standeth vp to pleade, yea, he standeth vp to iudge the people.

14 The Lord shall enter into iudgement with the [l] Ancients of his people and the princes thereof: for yee haue eaten vp the vineyarde: the spoyle of the poore is in your houses.

15 What haue ye to doe, that yee beate my people to pieces, [m] and grinde the faces of the poore, saith the Lord, euen the Lord of hostes?

16 The Lord also sayeth, [n] Because the daughters of Zion are hautie, and walke with [o] stretched out neckes, and with [p] wandering eyes, walking and [q] minking as they goe, and making a [r] tinkling with their feete,

17 Therefore shall the Lord make the heads of the daughters of Zion balde, and the Lord shall discouer their secret partes.

18 In that day shall the Lord take away the ornament of the slippers and the calles, and the round tiers,

19 The sweete balles, and the bracelets and the bounets,

20 The tyres of the head, and the slops and the headbands, and the tablets, and the earerings,

21 The rings and the mufflers,

22 The costly apparell and the vailes, and the wimples and the crisping pinnes,

23 And the glasses, and the fine linnen,

a Because they trusted in their abundance and prosperitie, he sheweth that they should be taken from them.

b The temporall gouernour and the minister.

c By these he meaneth that God would take away euery thing that was in any estimation, & wherein they had any occasion to vaunt themselues.

d Not only in age, but in witte, maners, knowledge and strength.

e For lacke of good regiment and order,

f He sheweth that this plague shall be so horrible, that contrarie to the common maner of men, which by nature are ambitious, none shall be found able or willing to be their gouernour.

g Feare shall rather cause him to forsweare himselfe, then to take such a dangerous charge vpon him.

h When God shall examine their deedes, whereupon they now set an impudent face, he shall finde the marke of their impiety in their forehead.

i Be ye that are godly assured that God wil defend you in the middes of these troubles.

k Because the wicked people were more addict to their princes, then to the commandements of God, he sheweth that he would giue them such princes, by whom they should haue no helpe, but that should be manifest tokens of his wrath, because they should be fooles and effeminate.

l Meaning that the rulers and gouernours had destroyed his Church, and not preserued it according to their duety.

m That is, ye shew al cruelty against them.

n He meaneth the people, because of the arrogancie and pride of their women, which gaue themselues to al wantonnesse and dissolution.

o which declared their pride.

p As a signe, that they were not chaste.

q Which shewed their wantonnesse.

r They delighted then in slippers that did creake, or had litle plates sowed vpon them, which tinkled as they went.

and the hoods, and the [f] launes.
24 And in stead of swete sauour there shal be stinke, and in stead of a girdle, a rent, and in stead of dressing of the haire, baldnes, and in stead of a stomacher, a girding of sackcloth, and burning in stead of beautie.
25 Thy men [t] shall fall by the sword, and thy strength in the battell.
26 Then shall her gates mourne and lament, and she being desolate shal sit vpon the ground.

f In rehearsing all these things particularly, he sheweth the lightnesse and vanitie of such as cannot be content with comely apparell according to their degree.
t Meaning, that God will not onely punish the women, but their husbands, which haue suffered this dissoluteness, & also the common wealth, which hath not remedied it.

CHAP. IIII.

1 The small remnant of men after the destruction of Ierusalem. 2 The graces of God vpon them that remaine.

AND in that day shal [a] seuen women take holde of one man, saying, Wee will eate our owne bread, and wee will weare our owne garments: onely [b] let vs bee called by thy name, and take away our [c] reproch.
2 In that day shall the [d] bud of the Lord be beautifull and glorious, and the fruite of the earth shall bee excellent and pleasant for them that are escaped of Israel.
3 Then bee that shalbe left in Zion, and bee that shall remaine in Ierusalem, shall be called holy, and euery one shall be [e] written among the liuing in Ierusalem,
4 When the Lord shall wash the filthinesse of the daughter of Zion, and purge the [f] blood of Ierusalem out of the mids thereof by the spirit of [g] iudgement, and by the spirit of burning.
5 And the Lord shall create vpon euerie place of mount Zion, & vpon the assemblies thereof, [h] a cloud and smoke by day, and the shining of a flaming fire by night: for vpon all the [i] glory shall be a defence.
6 And a couering shal be for a shadow in the day for the heate, & a place of refuge, and a couert for the storme, [k] and for the raine.

a When God shall execute this vengeance, there shall not be one man found to be the head to many women, and they, contrary to womanly shamefastnesse, shall seeke vnto men, and offer themselues to any condition.
b Be thou our husband, and let vs be called thy wiues.
c For so they thought it to be without an head and husband.
d He comforteth the Church in this desolation, which shall spring vp like a bud, signifying that Gods graces should bee as plentifull toward the faithfull, as though they sprang out of the earth, as Cha. 45.8. Some by the bud of the Lord, meane Christ.
e Hee alludeth to the booke of life, whereof reade Exod. 32.32 meaning Gods secret counsel, wherein his elect are predestinate to life euerlasting.
f That is, the cruelty, extortion, auarice and all wickednesse
g When things shall bee redressed that were amisse.
h He alludeth to ỳ pillar of the cloud, Exod. 13.21. meaning, that Gods sauour and protection should appeare in euery place
i The faithfull are called the glory of God, because his image and tokens of his grace shin in them.
k God promiseth to be the defence of his Church against all troubles and dangers.

CHAP. V.

1 Under the similitude of the vine, hee describeth the state of the people. 8 Of their auarice. 11 Their drunkennesse. 13 Of their captiuitie.

NOW will [a] I sing to my [b] beloued a song of my beloued to his vineyard, * My beloued had a [c] vineyard in a very fruitfull hil,
2 And he hedged it, and gathered out the stones of it, and he planted it with the best plants, [d] and he built a tower in the middes thereof, and made a winepresse therein: then he looked that it should bring forth grapes: but it brought [e] forth wild grapes.
3 Now therefore, O inhabitants of Ierusalem, and men of Iudah, iudge, I pray you, [f] betweene me and my vineyard.
4 What could I haue done any more to my vineyard, that I haue not done vnto it? why haue I looked that it should bring forth grapes, and it bringeth forth wilde grapes?
5 And now I will tell you what I will doe to my vineyard: I [g] will take away the hedge thereof, and it shalbe eaten vp: I will breake the wall thereof, and it shalbe troden downe:
6 And I will lay it waste: it shall not be cut, nor digged, but briers, and thornes shall grow vp: I will also command the cloudes that they raine no raine vpon it.
7 ¶ Surely the vineyard of the Lord of hosts is the house of Israel, and the men of Iudah are his pleasant plant, and hee looked for [h] iudgement, but beholde oppression: for righteousnesse, but beholde [i] a crying.
8 Woe vnto them that ioyne house to house, and lay field to field, till there bee no [k] place, that ye may be placed by your selues in the mids of the earth.
9 This is in mine [l] eares, saith the Lorde of hosts. Surely many houses shall bee desolate, euen great, and faire without inhabitant.
10 For ten acres of vines shall yeeld one [m] bath, and the seed of an [n] homer shall yeeld an [o] ephah.
11 ¶ Woe vnto them that [p] rise vp earely to follow drunkennesse, and to them that continue vntill [q] night, till the wine doe inflame them.
12 And the harpe, and viole, timbrel, and pipe, and wine are in their feasts: but they regard not the [r] worke of the Lord, neither consider the worke of his hands.
13 Therefore my people [s] is gone into captiuity, because they had [t] no knowledge, and the glory thereof are men famished, and the multitude thereof is dried vp with thirst.
14 Therefore [u] hell hath enlarged it selfe, and hath opened his mouth without measure, and their glory, and their multitude, and their pomp, and he that reioiceth among them, shall descend into it.
15 And man shall be brought downe, and man shall be humbled, euen the eyes of the proud shalbe humbled.
16 And the Lord of hosts shall be exalted in iudgement, and the holy Ghost shall bee sanctified in iustice.

a The Prophet by this song doth set before the peoples eyes their ingratitude, and Gods mercy.
b That is, to God *Iere. 2 21. matth. 21.33.*
e Meaning, that he had planted his Church in a place most plentifull and abundant.
d He spared no diligence nor cost.
e In the seuenth verse he declareth what they were.
f Hee maketh them iudges in their own cause, forasmuch as it was euident that they were the cause of their owne ruine.
g I will take no more care for it: meaning that he would take from them his word and ministers, and all other comforts, and send them contrary plagues.
h Iudgement & righteousnesse are true fruits of the feare of God, and therefore in the cruel oppressours there is no religion.
i Of them that are oppressed.
k To wit, for the poore to dwell in.
l I haue heard the complaint and cry of the poore.
m Which containeth about ten pottels: so that euery acre should but yeeld one pottell.
n Which containeth an hundreth pottels.
o An ephah containeth ten pottels, and is in dry things as much as Bath is in licours.
p That spare no paine nor diligence to follow their lusts.
q Which are neuer weary of their rioting and excessiue pleasures: but vse all meanes to prouoke to the same.
r They regard not the prouident care of God ouer them, nor for what end he hath created them
s That is, shal certainely goe: for so the Prophets vse to speake, as though the thing which shall come to passe, were done already.
t Because they would not obey the word of God.
u Meaning, the graue shall swallow vp them that shall die for hunger and thirst, and yet for all this great destruction, it shall neuer be satiate.

17 Then shall the [x] lambs feed after their maner, and the strangers shall eate the desolate places of the fat.

18 ¶ Woe vnto them that draw iniquity with [y] cords of vanitie, and sin, as with cart ropes,

19 Which say, [z] Let him make speede: let him hasten his worke that we may see it: and let the counsell of the Holy one of Israel draw neere and come, that wee may know it.

20 Woe vnto them that speake good of euill, and [a] euill of good, which put darkenes for light, and light for darkenesse, that put bitter for sweet, and sweet for sowre.

21 Woe vnto them that are [b] wise in their owne eyes, and prudent in their owne sight.

22 Woe vnto them that are [c] mightie to drinke wine, and to them that are strong to powre in strong drinke:

23 Which iustifie [d] wicked for a reward, and take away the righteousnes of the righteous from him.

24 Therefore as the flame of fire deuoureth the stubble, and as the chaffe is consumed of the flame, so their [d] root shal be as rottennesse, and their bud shall rise vp like dust, because they haue cast off the Lawe of the Lord of hostes, and contemned the word of the Holy one of Israel.

25 Therefore is the wrath of the Lord kindled against his people, and he hath stretched out his [e] hand vpon them & hath smitten them that the mountaines did tremble: and their carkeises were torne in the mids of the streets, and for all this his wrath was not turned away, but his hand was stretched out still.

26 And he will lift vp a signe [f] vnto the nations afarre, & will hisse vnto them from the end of the earth: and beholde, they shall come hastily with speed.

27 None shall [g] faint nor fal among them: none shall slumber nor sleepe, neither shal the girdle of his loynes be loosed, nor [h] the latchet of his shoes be broken:

28 Whose arrowes shalbe sharpe, and all his bowes bent: his horse hoones shall bee thought like flint, and his wheeles like a whirlewind.

29 His roaring shalbe like a lion, and hee shall roare like lions whelps: they shal [i] roare and lay hold of the pray: they shall take it away, and none shall deliuer it.

30 And in that day they shall roare vpon them as the roaring of the sea: and if [k] they looke vnto the earth, beholde darkenesse, and sorrow, and the light shalbe darkened in their [l] skie.

x God comforteth the poore Lambes of his Church, which had bene strangers in other countreys, promising that they should dwell in those places againe, whereof they had bene deprived by the fat and cruell tyrants.

y Which vse all allurements, occasions, and excuses to harden their conscience in sinne.

z Hee sheweth what are [y] words of the wicked, when they are menaced with Gods iudgments, 2. Pet. 3 4.

a Which are not ashamed of sin, nor care for honesty, but are growen to a desperate impiety.

b Which are contemners of all doctrine and admonition.

c Which are neuer weary but shewe their strength, & brag in gluttony and drunkennesse.

d Both they and their posterity, so that nothing shall be left.

e He sheweth that God had so sore punished this people, that the dumme creatures, if they had bene so plagued, would haue bene more sensible, & therefore his plagues must continue til they begin to feele them.

f Hee will make the Babylonians to come against them at his becke, & to fight vnder his standerd.

g They shalbe prompt, and lusty to execute Gods vengeance.

h The enemy shall haue none impediment.

i Whereby is declared the cruelty of the enemy.

k The Iewes shall find no succour.

l In the land of Iudah.

CHAP. VI.

1 Isaiah sheweth his vocation by the vision of the diuine maiesty. 9 Hee sheweth the obstinacie of the people. 11 The destruction of the land. 13 The remnant reserued.

1 IN the yeere of the death of King Vzziah, [a] I saw also the Lord sitting vpon an [b] hie throne, and lifted vp, and the lower [c] parts thereof filled the Temple.

2 The [d] Seraphims stood vpon it: euery one had six wings: with twaine hee couered his [e] face, and with twaine hee couered his [f] feet, and with twaine he did [g] flie.

3 And one cried to another, & said, [h] Holy, holy, holy is the Lord of hostes: the whole [i] world is full of his glory.

4 And the lintels of the doore checkes [k] mooued at the voyce of him that cried, and the house was filled with smoke.

5 Then I said, [l] Woe is me: for I am vndone, because I am a man of polluted lips, and I dwell in the mids of a people of polluted lips: for mine eyes haue seene the King and Lord of hosts.

6 Then flew one of the Seraphims vnto mee with an hote coale in his hand which hee had taken from the [m] Altar with the tongs.

7 And hee touched my mouth, and said, Loe, this hath touched thy lips, and thine iniquity shall be taken away, and thy [n] sinne shalbe purges.

8 Also I heard the voyce of the Lord, saying, Whom shall I send? and who shall goe for vs? Then I sayd, Here am I, send mee.

9 And he said, Goe, and say vnto this people, [o] Ye shall heare in deed, but ye shall not vnderstand: yee shall plainely see, and not perceiue.

10 Make the heart of this people fatte, make their eares heauie, and shut their eyes, lest they see with their eyes, and heare with their eares, & vnderstand with their hearts, and conuert, and he heale them.

11 Then said I, Lord, [p] how long? And hee answered, Untill the cities bee wasted without inhabitant, and the houses without man, and the land be vtterly desolate,

12 And the Lord haue remooued men farre away, and there be a great desolation in the mids of the land.

a God sheweth not himselfe to man in his maiestie, but according as mans capacitie is able to comprehend him, that is, by visible signes, as Iohn Baptist saw the holy Ghost in the forme of a doue.

b As a iudge ready to giue sentence.

c Of his garment, or of his throne.

d They were Angels, so called because they were of a fiery colour, to signifie that they burnt in the loue of God, or were light as fire to execute his will.

e Signifying, that they were not able to endure the brightnesse of Gods glory.

f Whereby was declared that man was not able to see the brightnesse of God in them.

g Which thing declareth the prompt obedience of the Angels to execute Gods commandement.

h This often repetition signifieth that the holy Angels cannot satisfie themselues in praising God, to teach vs, that in all our lines wee should giue our selues to the continuall prayse of God.

i His glory doeth not onely appeare in the heauens, but through all the world, and therefore all creatures are bound to prayse him.

k Which things were to confirme the Prophet that it was not the voyce of man: and by the smoke was signified the blindnesse that should come vpon the Iewes.

l He speaketh this for two causes: the one, because hee that was a mortall crature and therefore had more need to glorifie God then the Angels, did it not: and the other because the more neere that man approcheth to God, the more doeth hee know his owne sinne and corruption.

m Of the burnt offerings, where the fire neuer went out.

n This declareth that man cannot render true obedience to God, till hee haue purged vs.

o Whereby is declared, that for the malice of man, God will not immediatly take away his word, but hee will cause it to be preached to their cōdemnation, when as they wil not learne thereby to obey his will, and bee saued: hereby he exhorteth the Ministers to doe their dutie, and answereth to the wicked murmurers, that through their owne malice their heart is hardened, Matth. 13. 14. Actes 28. 26. Rom. 11. 8.

p As hee was mooued with the zeale of God glory, so was he touched with a charitable affection toward the people.

13 But yet in it shalbe a [q] tenth, and shall returne, and shall be eaten vp as an elme [r] or as an oke, which haue a substance in them, when they cast their leaues: so the holy seede shall be the sustance thereof.

q Meaning, the tenth part: or as some write, it was reuealed to Isaiah for the confirmation of his prophecie, that ten kings should come before their captiuity, as were from Vzziah to Zedekiah. r For the sewnesse they shall seeme to be eaten vp: yet they shall after flourish as a tree, which in winter loseth his leaues, and seemeth to bee dead, yet in summer is fresh and greene.

CHAP. VII.

1 Ierusalem besieged. 4 Isaiah comforteth the King. 14 Christ is promised.

AND in the dayes of [a] Ahaz, the sonne of Iotham, the sonne of Vzziah king of Iudah, Rezin the king of ‖Aram [a] came vp, and Pekah the sonne of Remaliah king of Israel, to Ierusalem to fight against it, but hee could not ouercome it.

2 And it was told the house of [b] Dauid, saying, Aram is ioyned with [c] Ephraim: therefore his heart was [d] mooued, and the heart of his people, as the trees of the forrest are mooued by the wind.

3 ¶ Then said the Lord vnto Isaiah, Go forth now to meet Ahaz (thou and [e] Shearashub thy sonne) at the end of the conduit of the vpper poole, in the path of the fullers field,

4 And say vnto him, Take heed, and be still, feare not, neither be faint hearted for the two tailes of these smoking [f] firebrands, for the furious wrath of [g] Rezin and of Aram, and of Remaliahs sonne:

5 Because Aram hath taken wicked counsell against thee, and Ephraim, and Remaliahs sonne, saying,

6 Let vs goe vp against Iudah, and let vs waken them vp, and make a breach therein for vs, and set a king in the mids thereof, euen the sonne of [g] Tabeal.

7 Thus saith the Lord God, It shall not stand, neither shall it be:

8 For the head of Aram is Damascus, and the head of Damascus is Rezin: and within fiue and [h] threescore yeere Ephraim shalbe destroyed from being a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs sonne. If ye beleeue not, surely ye shall not be established.

10 ¶ And the Lord spake againe vnto Ahaz, saying,

11 Aske [i] a signe for thee of the Lord thy God: aske it, either in the depth beneath, or in the height aboue.

12 But Ahaz said, I wil not aske, neither will I [k] tempt the Lord.

13 Then hee sayd, Heare you now, O house of Dauid, Is it a small thing for you to grieue [l] men, that yee will also grieue my God?

14 Therefore the Lord [m] himselfe will giue you a signe. Behold, the virgin shall conceiue and beare a sonne, and she shall call his name ‖ Immanuel.

15 [n] Butter and hony shall he eate, till he haue knowledge to refuse the euill, & to chuse the good.

16 For afore the [o] child shall haue knowledge to eschew the euill, & to chuse the good, the land that thou abhorrest, shal be forsaken of both her kings.

17 The Lord shall bring vpon thee, and vpon thy people, and vpon thy fathers house (the dayes that haue not come from the day that [p] Ephraim departed from Iudah) euen the king of [q] Asshur.

18 And in that day shall the Lord hisse for the [r] flie that is at the vttermost part of the floods of Egypt, and for the Bee which is in the land of Asshur,

19 And they shall come and shall light all in the desolate valleys, and in the holes of the rocks, and vpon all thornie places, and vpon all bushie [r] places.

20 In that day shal the Lord shaue with a razor that is hired, euen by them beyond the riuer, by the king of Asshur, the head and the haire of the [t] feet, and it shall consume the beard.

21 And in the same day shal a man [u] nourish a yong kow, and two sheepe.

22 And for the [x] abundance of milke that they shal giue, he shall eat butter: for butter and hony shall euery one eate, which is left within the land.

23 And at the same day euery place wherein shalbe a thousand vines, shall be at a thousand pieces of siluer: so it shalbe for the briers and for the thornes.

24 With arrowes and with [y] bow shall one come thither: because all the land shalbe briers and thornes.

25 But on [z] al the mountains which shal be digged with the mattocke, there shall not come thither the feare of briers and thornes: but they shall bee for the sending out of bullockes, and for the treading of sheepe.

2 King. 16. 5.
‖ Or, Syria.
a To wit, the second time: for in the first battell Ahaz was ouercome.
b Meaning, the kings house.
c That is, Israel, because that tribe was the greatest, Gen. 48. 19.
d For feare.
e That is to say, the rest shall returne: which name Isaiah gaue his sonne, to signifie, that the rest of the people should returne out of their captiuitie.
f Which haue but a litle smoke and shall quickely be quenched.
g Which was an Israelite, and as seemeth, enemy to the house of Dauid.
h Couting from the fiue & twentieth yeere of the reigne of Vzziah, at what time Amos prophesied this thing, and now Isaiah confirmeth that the Israelites should be led into perpetual captiuitie, which thing came to passe within twentie yeere after that Isaiah did this message.
i For the confirmation of this thing, that thine enemies shall bee destroyed, and thou preserued. k Not to beleeue Gods word without a signe, is to tempt God: but to refuse a signe when God offereth it for the ayde and helpe of our infirmitie, is to rebel against him. l You thinke you haue to do with men, when ye contemne Gods messengers: but it is God against whom you bend your selues.
m For asmuch as thou art vnworthy, the Lord for his own promise sake will giue a signe: which shall be, that Christ the Sauiour of his Church and the effect of all signes and miracles, shall be reuealed. ‖ Or, God with vs, which name can agree to none but to him, that is both God and man.
n Meaning, that Christ is not only God, but man also, because hee shalbe nourished as other men vntil the age of discretion.
o Not meaning Christ, but any child: for before a child can come to the yeeres of discretion, the kings of Samaria and Syria shall be destroyed.
p Since the time that the twelue tribes rebelled vnder Roboam.
q In whom thou hast put thy trust.
r Meaning, the Egyptians: for by reason the countrey is hot, and moyst, it is full of Flies, as Assyria is ful of Bees.
f Signifying, that no place shall be free from them. t That is, that which is from the belly downeward: meaning, that he would destroy both great and small. u He that before had a great number of cattell, shall bee content with one kow and two sheepe. x The number of men shall be so small, that a few beasts shall bee able to nourish all abundantly. y As they that go to seeke wild beasts among the bushes. z The mountaines contrary to their wont, shall be tilled by such as shall flee to them for succour.

CHAP. VIII.

1 The captiuitie of Israel and Iudah by the Assyrians. 6 The infidelitie of the Iewes. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. 19 The word of God must bee enquired at.

MOreouer, the Lord said vnto mee, Take thee a [a] great roll, and write in it [b] with a mans pen, Make speede to the spoile: haste to the pray.

a That thou mayest write in great letters, to the intent it may be more easily read. b Meaning, after the common fashion, because all men might reade it.

2 Then I tooke vnto me [c] faithfull witnesses to record, Vriah the Priest, and Zechariah the sonne of Iberechiah.

3 After, I came to the [d] Prophetesse, which conceiued and bare a sonne. Then said the Lord to me, Call his name, ‖ Maher-shalalhash-baz.

4 For before [e] the child shal haue knowledge to cry, My father and my mother, [f] he shal take away the riches of Damascus, and the spoyle of Samaria, before the King of Assur.

5 ¶ And the Lord spake yet againe vnto me, saying,

6 Because this people hath refused the waters of [g] Shiloah that runne softly, and reioyce with Rezin, and the sonne of Remaliah,

7 Now therefore behold, the Lord bringeth vp vpon them the waters of [h] the Riuer mightie and great, euen the King of Assur with all his glory, and he shall come vp vpon all their riuers, and goe ouer all their bankes.

8 And shall breake into Iudah, and shall ouerflow and passe through, and shall come vp to the [i] neck, and the stretching out of his wings shall fill the breadth of thy land, O [h] Immanu-el.

9 Gather together on heapes, O yee [l] people, and ye shall be broken in pieces, and hearken all ye of farre countreyes: gird your selues, and you shall bee broken in pieces: gird your selues, and you shall be broken in pieces.

10 Take counsell together, yet it shall be brought to nought: pronounce a decree, yet shall it not stand: for God is with vs.

11 For the Lord spake thus to me, in taking [m] of mine hand, and taught me, that I should not walke in the way of this people, saying,

12 Say yee not, A [n] confederacie to all them to whom this people saith a confederacie, neither feare you [o] their feare, nor bee afraid of them.

13 [p] Sanctifie the Lord of hostes, and let him be your feare, and let him be your dread,

14 And he shalbe as a [q] Sanctuary: but as a stumbling stone, and as a rocke to fall vpon, to both the houses of Israel, and as a snare, and as a net to the inhabitants of Ierusalem.

15 And many among them shal stumble, and shall fall, and shal be broken, and shal be snared, and shall be taken.

16 [r] Binde vp the testimony: seale vp the Law among my disciples.

17 Therefore I will wait vpon the Lord that hath hid his face from the house of Iaakob, and I will looke for him.

18 Behold, I and the [s] children whom the Lord hath giuen me, are as signes [t] as wonders in Israel, [t] by the Lord of hosts, which dwelleth in mount Zion.

19 And when they shal say vnto you, Enquire at them that haue a spirit of diuination, and at the soothsayers which whisper and murmure, [u] should not a people enquire at their God? from the [x] liuing to the dead?

20 To the [y] Law, and to the testimony, if they speake not according to this word: it is because there is no [z] light in them.

21 Then hee that is afflicted and famished, shall goe to and fro in [a] it: and when he shall be hungry, he shal euen fret himselfe, [b] and curse his king and his gods, and shall looke vpward.

22 And when hee shall looke to the earth, behold trouble, and [c] darknesse, vexation and anguish, and he is driuen to darknesse.

a Because the thing was of great importance, he tooke these two witnesses, which were of credit with the people when he set this vp vpon the dore of the Temple, albeit Vriah was a flattering hypocrite, 2. King. 16. 11.

d Meaning, to his wife: and this was done in a vision.

‖ *Or, make speede to the spoile: haste to the pray.*

e Before any child bee able to speake.

f That is, the armie of Assyria.

g Which was a fountaine at the foot of mount Zion, out of the which ran a smal riuer thorow the citie: meaning, that they of Iudah distrusting their owne power, which was small, desired such power and riches as they saw in Syria and Israel.

h That is, the Assyrians, which dwell beyond Euphrates.

i It shalbe ready to drowne them.

k He speaketh this to Messiah or Christ, in whom the faithful were comforted, and who would not suffer his Church to be destroyed vtterly.

l To wit, yet that are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c. m To encourage mee that I should not shrinke for the infidelity of this people, and so neglect mine office. n Consent not yet that ye godly, to the league and friendship that this people seeke with strangers and idolaters. o Meaning, that they should not feare the thing that they feared, which haue no hope in God. p In putting your trust onely in him, in calling vpon him in aduersitie, patiently looking for his helpe, and fearing to doe any thing contrary to his will. q Hee will defend you which are his elect, and reiect all the rest, which is meant of Christ, against whom the Iewes should stumble and fall, Luke 2. 34 Rom. 9. 33. 1. Pet. 2. 7, 8. r Though all forsake mee, yet yee that are mine, keepe my word sure sealed in your hearts,

s Meaning them that were willing to heare & obey the word of God whom the world hated, as though they were monsters and not worthy to liue.

t This was a consolation in their troubles, knowing that nothing could come vnto them, but by the will of the Lord.

u Answere the wicked thus, Should not Gods people seeke succour onely at him? x That is, Will they refuse to bee taught of the Prophet, who is the mouth of God, and seeke helpe at the dead, which is the illusion of Satan? y Seeke remedy in the word of God, where his will is declared. z They haue no knowledge, but are blind leaders of the blind. a That is, in Iudah where they should haue had a rest, if they had not thus grieuously offended God. b In whom afore they put their trust. c They shall thinke that heauen and earth and all creatures are bent against them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles. 6 A prophecie of Christ. 14 The destruction of the ten tribes for their pride and contempt of God.

YEt [a] the darknesse shal not be according to the affliction, [b] that it had when at the first he touched lightly the land of Zebulun and the land of Naphtali, nor afterward when hee was more grieuous by the way of the sea beyond Iorden in Galilee of [c] the Gentiles.

2 The people that [d] walked in darknesse, haue seene a great [e] light: they that dwelled in the land of the shadow of death, vpon them hath the [f] light shined.

3 Thou hast [g] multiplied the nation, and not increased their ioy: they haue reioyced before thee according to the ioy in harueſt, and as men reioyce when they diuide a spoile.

4 For [h] the yoke of their burden, and the staffe of their shoulder, and the rod of their oppressour hast thou broken as in the day of Midian.

5 Surely euery battel of the warriour is

a He comforteth the Church againe after these great threatnings, promising to restore them, to great glory in Messiah.

b Wherewith Israel was punished, first by Tiglath Pilesar, which was a light scourge in respect of that which they suffered afterward by Shalma-neser, who caried the Israelites away captiues.

c Whereas the Iewes and Gentiles dwelt together by reason of those twentie cities, which Salomon gaue to Hiram. d Which were captiue in Babylon: and the Prophet speaketh of that thing, which should come to passe in threescore yeeres after, as though it were now done. e Meaning, the comfort of their deliuerance f This captiuitie and deliuerance were figures of our captiuitie by sinne, and of our deliuerance by Christ through the preaching of the Gospel, Matth 4. 15, 16. g Their number was greater when they went into captiuitie, then when they returned, but their ioy was greater at their returne. Hag. 2. 10. h Thou gauest the perfect ioy, by deliuering of them, and by destroying the tyrants that had kept them in cruell bondage, as thou didst deliuer them by Gideon from the Midianites, Iudg. 7. 22.

with

with noyse: & with tumbling of garments in blood: but this shal be [i] with burning and deuouring of fire.

6 For vnto vs a childe is borne, and vnto vs a Sonne is giuen: and the gouernement is vpon his shoulder, and hee shall call his Name Wonderful, Counseller, The mighty God, The euerlasting [k] Father, The prince of peace.

7 The increase of his gouernement and peace shall haue none ende: hee shall sit vpon the throne of Dauid, & vpon his kingdome, to order it, and to stablish it with iudgement and with iustice from henceforth, euen for euer: [l] the zeale of the Lord of hostes wil performe this.

8 ¶ The Lord hath sent a word into Iaakob, and it hath lighted vpon [m] Israel.

9 And all the people shall know, euen Ephraim, and the inhabitant of Samaria, that say in the pride and presumption of the heart.

10 The [n] brickes are fallen, but wee will build it with hewen stones: the wilde figge trees are cut downe, but wee will change them into cedars.

11 Neuertheless, the Lord will raise vp the aduersaries of [o] Rezin against him, and ioyne his enemies together.

12 Aram before, and the Philistims behinde, and they shall deuoure Israel with open mouth: yet for all this his wrath is not turned away, but his hand is stretched out still.

13 For the people turneth not vnto him that smiteth them, neither do they seeke the Lord of hostes.

14 Therefore wil the Lord cut off frō Israel head & taile, branch and rush in one day.

15 The ancient and the honourable man, he is the head: and the prophet that teacheth lies he is the taile.

16 For the leaders of the people cause them to erre: and they that are led by them are deuoured.

17 Therefore shal the Lord haue no pleasure in their young men, neither wil hee haue compassion of their fatherlesse and of their widowes: for euery one is an hypocrite and wicked, and euery mouth speaketh folly: yet for all this his wrath is not turned away, but his hand is stretched out still.

18 For wickednesse [p] burneth as a fire: it deuoureth the briers and the thornes, and will kindle in the thicke places of the forest: and they shall mount vp like the lifting vp of smoke.

19 By the wrath of the Lord of hosts shal the land be darkened, and the people shall be as the meate of the fire: no man shall [q] spare his brother.

20 And he shal snatch at the right hand, and be hungry: and hee shall eate on the left hand, and shal not be satisfied: euery one shal eate the [r] flesh of his owne arme.

21 Manasseh Ephraim: and Ephraim Manasseh, and they both shalbe against Iudah: yet for all this his wrath is not turned away, but his hand is stretched out still.

i He speaketh of the deliuerance of his Church, which he hath deliuered miraculously from his enemies, but specially by ỳ comming of Christ, of whom he prophesieth in the next verse.

k The author of eternity, and by whome the Church and euery member ther of shalbe preserued for euer, and haue immortall life.

l His singular loue and care for his elect.

m This is another prophesie against them of Samaria, which were mockers, and contemners of Gods promises and menaces.

n We were but weake, when the enemy ouercame vs, but wee will make our selues so strong, that we will neither care for our enemies, nor feare Gods threatnings.

o Rezing King of Syria, whowas in league with Israel, was slaine by the Assyrians, after whose death, Aram, that is, the Syrians were against Israel, which on the other side were assailed by the Philistims.

p Wickednes, as a bellowes kindleth the fire of Gods wrath, which cōsumeth all his obstinate enemies.

q Though there were no foreine enemy, yet they shall destroy one another.

r Their greedinesse shalbe insatiable, so that one brother shall eate vp another, as though he should eate his owne flesh.

CHAP. X.

2 Of wicked lawmakers. 5 God will punish his people by the Assyrians, and after destroy them. 21 The remnant of Israel shal be saued.

WOe vnto them that decree wicked decrees, and [a] write grieuous things,

2 To keepe backe the poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may be their pray, and that they may spoyle the fatherlesse.

3 What wil ye doe now in the day of visitation, and of destruction, which shal come from [b] farre? to whom will ye flee for helpe? and where will ye leaue your [c] glory?

4 [d] Without me euery one shal fall among them that are bound, and they shal fall down among the slaine: yet for all this his wrath is not turned away, but his hand is stretched out still.

5 ¶ O [e] Asshur, the rod of my wrath: and the staffe in their hands is mine indignation.

6 I will send [f] him to a dissembling nation, and I will giue him a charge against the people of my wrath to take the spoyle and to take the pray, and to tread them vnder feete like the mire in the streete.

7 But he thinketh not so, neither doeth his heart esteeme it so: but hee imagineth to destroy, and to cut off not a few nations.

8 For he saith, Are not my princes altogether kings?

9 Is not Calno as Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath found the kingdomes of the idoles, seeing their idoles were aboue Ierusalem, and aboue Samaria

11 Shal not I, as I haue done to Samaria, and to the idoles thereof, so doe to Ierusalem, and to the idoles thereof?

12 ¶ But when the Lord hath accomplished [h] all his worke vpon mount Zion and Ierusalem, I will visit the fruit of the proud heart [i] of the king of Asshur, and his glorious and proud lookes,

13 Because hee saide, By the power of mine owne hand haue I done it, and by my wisedome, because I am wise: therefore I haue remooued the borders of the people, and haue spoyled their treasures, and haue pulled downe the inhabitants like a valiant man.

14 And mine hand hath found as a nest the riches of the people, and as one gathereth egges that are left, so haue I gathered all the earth: and there was none to moue the wing, or to open the mouth, or to whisper.

15 Shall the [k] axe boast it selfe against him

a Which write and pronounce a wicked sentence to oppresse the poore: meaning that the wicked magistrates, which were the chiefe cause of mischiefe, should bee first punished.

b To wit, from Assyria.

c Your riches and authoritie, that they may be safe, and that ye may receiue them againe.

d Because they haue forsaken me, some shall go into captiuitie, and the rest shall be slaine.

e God calleth for the Assyrians to bee the executioners of his vengeance.

f That is, the Assyrians against the Iewes, which are but hypocrites: and in this sixt and seuenth verse is declared the difference of the worke of God, and of the wicked in one very thing and act: for Gods intention is to chastise them for their amendment, and the Assyrians purpose is to destroy them to enrich themselues: thus in respect of Gods iustice, it is Gods worke, but in respect of their own malice, it is the work of the deuil.

g Seeing that I haue ouercome as well one citie as another, so that none could resist, shall Ierusalem be able to escape mine hands?

h When he hath sufficiently chastised his people (for hee beginneth at his owne house) then will he burne the roddes.

i Meaning, of Sancherib.

k Here we see that no creature is able to do any thing but as God appointeth him, and that they are all but his instruments to do his worke, though the intentions be diuers, as verse 6.

him that heweth therewith? or shall the saw exalt it selfe against him that moueth it? as if the rod should lift vp it selfe against him that taketh it vp, or the staffe should exalt it selfe, as it were no wood.

16 Therefore shall the Lord God of hosts send among his fat men leannes, and vnder his glory hee shall kindle a burning, like the burning of fire.

17 And the light of Israel shall bee as a [l] fire, and the Holy one thereof as a flame, and it shal burne and deuoure his [m] thornes, and his briers in one day:

18 And shall consume the glory of his forest, & of his fruitful fields both soule [n] and flesh: and hee shall bee as the [o] fainting of a standard bearer.

19 And the rest of the trees of his forest shall be few, that a child may tell them.

20 ¶ And at that day shall the remnant of Israel, & such as are escaped of the house of Iaakob, stay no more vpon him that smote them, but shal [p] stay vpon the Lord, the Holy one of Israel in trueth.

21 The remnant shall returne, euen the remnant of Iaakob vnto the mighty God.

22 For though thy people, O Israel, be as the sand of the Sea, yet shall the remnant of them returne. The consumption [q] decreed shall ouerflow with righteousnes.

23 For the Lord God of hosts shall make the consumption, euen [r] determined in the mids of all the land.

24 Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of Asshur: he shal smite thee with a rod, and shall lift vp his staffe against thee after the maner of [s] Egypt:

25 But yet a very little time, & the wrath shall be consumed, and mine anger in their destruction.

26 And the Lord of hosts shall raise vp a scourge for him, according to the plague of [t] Midian in the rocke Oreb: and as his staffe was vpon the [u] Sea, so he will lift it vp after the maner of Egypt.

27 And at that day shall his burden bee taken away from off thy shoulder, and his yoke from off thy necke: and the yoke shall be destroyed because of the [x] anointing.

28 He is come [y] to Aiath, he is passed into Migron: at Michmash shall hee lay vp his armour.

29 They haue gone ouer the ford: they lodged in the lodging at Geba: Ramah is afraid, Gibeah of Saul is fled away.

30 Lift vp thy voice, O daughter Gallim, cause Laish to heare, O poore Anathoth.

31 Madmenah is remoued: the inhabitants of Gebim haue gathered themselues together.

32 Yet there is a time that hee will stay at Nob: hee shall lift vp his hand toward the mount of the daughter Zion, the hill of Ierusalem.

33 Behold, the Lord God of hostes shall cut off the [z] bough with feare, and they of high stature shalbe cut off, and high the shall be humbled.

34 And hee shall cut away the thicke places of the forrest with yron, and Lebanon shall haue a mighty fall.

CHAP. XI.

1 Christ borne of the roote of Ishai. 2 His vertues and kingdome. 6 The fruits of the Gospel. 10 The calling of the Gentiles.

BUt there shall come a [a] rod forth of the stocke of Ishai, and a graffe shall grow out of his rootes.

2 And the Spirit of the Lord shall rest vpon him: the Spirit of wisedome and vnderstanding, the Spirit of counsell and strength, the Spirit of knowledge, and of the feare of the Lord,

3 And shal make him prudent in the feare of the Lord: for hee shall not iudge after the sight of his eyes, neither reproue by the hearing of his eares.

4 But with righteousnesse shal he iudge the poore, and with equitie shall he reproue for the meeke of the earth: and he shal [b] smite the earth with the rod of his mouth, and with the breath of his lips shall hee slay the wicked.

5 And iustice shall bee the girdle of his loynes, and faithfulnesse the girdle of his reines.

6 The [c] Wolfe also shall dwell with the Lambe, and the Leopard shall lie with the Kidde, and the Calfe and the Lion, and the fat beast together, and a little child shal lead them.

7 And the Cow, and the Beare shal feed: their young ones shall lie together: and the Lion shall eat straw like the bullocke.

8 And the sucking child shall play vpon the hole of the Aspe, & the weaned child shall put his hand vpon the Cockatrice hole.

9 Then shall none hurt nor destroy in all the mountaine of mine holinesse: for the earth shall be full of the knowledge of the Lord, as the [d] waters that couer the sea.

10 And in that day the roote of Ishai, which shall stand vp for a signe vnto the [e] people, the nations shall seeke vnto it, and his [f] rest shall be glorious.

11 And in the same day shall the Lord stretch out his hand [g] againe the second time to possesse the remnant of his people (which shalbe left) of Asshur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the ylcs of the sea.

12 And he shall set vp a signe to the nations, and assemble the dispersed of Israel, and gather the scattered of Iudah from the foure corners of the world.

l Meaning, that God is a light to cõfort his people & a fire to burne his enemies.

m That is, the Assyrians.

n To wit, body & soule vtterly.

o When the battel is lost, and the standard taken.

p This is the end of Gods plagues toward his, to bring them to him, & to forsake al trust in others.

q This smal nũber, which seemed to be consumed, and yet according to Gods decree is saued, shalbe sufficient to fill all the world with. righteousnes.

r God will destroy this land as he hath determined, and after, saue a small portion.

s As the Egyptians did punish thee.

t Reade Chap. 9.4.

u When the Israelites passed through by the lifting vp of Moses rod, and the enemies were drowned, Exod. 14.28.

x Because of the promise made to that Kingdome, whereby Christs Kingdome was prefigured.

y He describeth by what way the Assyrians should come against Ierusalem, to confirme the faithful when it should come to passe, that as their plague was come, so should they be deliuered.

z Feare and destruction shall come vpon Iudah: for the Princes and the people shall all be led away captiues.

a Because the captiuitie of Babylon was a figure of the spirituall captiuitie vnder sinne, hee sheweth that our true deliuerance must come by Christ: for as Dauid came out of Ishai a man without dignity, so Christ should come of a poore carpenters house, as out of a dead stock, chap. 53.2

b All these properties can agree to none but only vnto Christ: for it is he that toucheth the hearts of the faithfull, and mortifieth their concupiscences: & to the wicked he is the sauour of death, and to them that shall perish: so that all the world shall be smitten with this rod, which is his word.

c Men because of their wicked affections are named by ỳ names of beasts, wherein the like affections reigne: but Christ by his Spirit shall reforme them, and worke in them such mutual charity, that they shall be like lambs fauouring and louing one another, and cast off all their cruell affections, Chap. 65.25.

d It shall bee in as great abundance as the waters in the Sea.

e Hee prophecieth of the calling of the Gentiles.

f That is, his Church, which he also calleth his rest, Psal. 132.14.

g For God first deliuered his people out of Egypt, and now promiseth to deliuer them out of their enemies hands, as from the Parthians, Persians, Caldeans, and them of Antiochia, among whom they were dispersed: and this is chiefly meant of Christ, who calleth his people, being dispersed through all the world.

13 The hatred also of Ephraim shall depart, and the aduersaries of Iudah shalbe cut off: Ephraim shal not enuie [h] Iudah, neither shall Iudah vere Ephraim:

14 But they shall flee vpon the shoulders of the Philistims toward the West: they shal spoile them of the East together: Edom and Moab shal be the stretching out of their hands, and the children of Ammon in their obedience.

15 The Lord also shal vtterly destroy the [i] tongue of the Egyptians sea, and with his mighty winde shall lift vp his hand [k] ouer the riuer, and shall smite him in his seuen streames, and cause men to walke therein with shoes.

16 And there shall be a path to the remnant of his people, which are left of Assur, like as it was vnto Israel in the day that he came vp out of the land of Egypt.

h Here he describeth the consent that shall be in his Church, and their victory against their enemies.

i Meaning, a corner of the sea that entreth into the land, & hath the forme of a tongue.

k To wit, Nilus the great riuer of Egypt, which entreth into the sea with seuen streames.

CHAP. XII.

A thankesgiuing of the faithfull for the mercies of God.

AND thou shalt [a] say in that day, O Lord, I will praise thee: though thou wast angry with me, thy wrath is turned away, and thou comfortest me.

2 Behold, God is my [b] saluation: I will trust, and will not feare: for the Lord God is * my strength and song: hee also is become my saluation.

3 Therefore with ioy shal ye [c] draw waters out of the wels of saluation.

4 And yee shall say in that day, * Praise the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for he hath done excellent things: this is knowen in all the world

6 Cry out and shout, [d] O inhabitant of Zion: for great is the Holy one of Israel in the midst of thee.

a He sheweth how the Church shall praise God, when they are deliuered from their captiuity.

b Our saluation standeth onely in God, who giueth vs an assured cõfidence, constancie and occasion to praise him for the same.

Exod. 15.2.
psal. 118.14.

c The graces of God shall be so abundant, that ye may receiue them in as great plentie, as waters out of a fountaine that is full. 1. *Chron.* 16.8.

d Ye that are of the Church.

CHAP. XIII.

The Medes and Persians shall destroy Babylon.

THE [a] burden of Babel, which Isaiah the sonne of Amoz did see.

2 Lift vp a standard vpon the hie mountaine: lift vp the voice vnto them: wagge the [b] hand, that they may goe into the gates of the nobles.

3 I haue commanded them that I haue [c] sanctified: and I haue called the mightie to my wrath, and them that reioyce in my [d] glory.

4 The noyse of a multitude is in the mountaines like a great people: a tumultuous voyce of the kingdomes of the nations gathered together: the Lord of hostes numbreth the hoste of the battell.

5 They come from a farre countrey, from the end of the heauen: euen the Lord with the [e] weapons of his wrath to destroy the whole land.

6 Howle [f] you, for the day of the Lord is at hand: it shal come as a destroyer from the Almighty.

7 Therefore shal all hands be weakened, and all mens hearts shall melt:

8 And they shall be afraid: anguish and sorow shall take them, & they shal haue paine, as a woman that trauaileth: euery one shall be amased at his neighbour, and their faces shall be like [g] flames of fire.

9 Behold, the day of the Lord commeth, cruel, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.

10 For the [h] starres of heauen, and the planets thereof shal not giue their light: the Sunne shal be darkened in his going forth, and the Moone shall not cause her light to shine.

11 And I will visite the wickednes vpon the [i] world, and their iniquity vpon the wicked, and I will cause the arrogancie of the [k] proud to cease, & will cast downe the pride of tyrants.

12 I will make a [l] man more precious then fine gold, euen a man aboue the wedge of gold of Ophir.

13 Therefore I will shake the heauen, and the earth shal remoue out of her place in the wrath of the Lord of hosts, and in the day of his fierce anger.

14 And [m] it shall be as a chased Doe, and as a sheepe that no man taketh vp: euery man shall turne to his owne people, and flee each one to his owne land.

15 Euery one that is found, shalbe stricken thorow, and whosoeuer ioyneth himself, shall fall by the sword.

16 * Their [n] children also shalbe broken in pieces before their eyes: their houses shall be spoiled, and their wiues rauished.

17 Behold, I will stirre vp the Medes against them, which shall not regard siluer, nor be desirous of gold.

18 With bowes also shal they destroy the children, and shall haue no compassion vpon the fruit of the wombe, and their eyes shall not spare the children.

19 And Babel the glory of kingdomes, the beauty and pride of the Caldeans shall bee as the destruction of God * in Sodome and Gomorah.

20 It shall not be inhabited for euer, neither shal it be dwelled in from generation to generation: neither shal the [o] Arabian pitch his tents there, neither shall the shepheards make their folds there.

21 But [p] Zijm shal lodge there, and their houses shal be full of Ohim: Ostriches shall dwell there, and the Satyres shall daunce there.

22 And

a That is, the great calamity, which was prophesied to come on Babel as a most grieuous burden which they were not able to beare. In these twelue chapters following he speaketh of the plagues wherewith God would smite these strange nations (whom they knew) to declare that God chastised the Israelite as his children, and these others as his enemies: and also that if God spare not these that be ignorant, that they must not thinke strange if hee punished them which haue knowledge of his law, & keepe it not. b To wit, to the Medes and the Persians c That is, prepared & appointed to execute my iudgements. d Which willingly goe about the worke whereunto I appoint them, but how the wicked doe this, reade Chap. 10.6.

e The armie of the Medes and the Persians against Babylon.

f Ye Babylonians.

g The Babylonians anger and griefe shall be so much, that their faces shall borne as fire.

d They that are ouercome, shall thinke that all the powers of heauen and earth are against them, Ezek. 32.7. ioel 3.15. mat. 24.29.

i He compareth Babylon to the whole world; because they so esteemed themselues by reason of their great empire.

k He noteth the principall vice, whereunto they were most giuen, as are all that abound in wealth.

l He noteth the great slaughter that shalbe, seeing the enemie shall neither for golde or siluer spare a mans life, as verse 17.

m Meaning, the power of Babylon with their hired souldiers. *Psal.* 137.9.

n This was not accomplished when Cyrus tooke Babylon: but after the death of Alexander the great. *Gene.* 19.24. *ierem.* 50.40.

o Who vseth to go from country to countrey to finde pasture for their beasts, but there shall they finde none. p Which either were wilde beasts, or foules, or wicked spirits, whereby Satan deluded man, as by the fairies, goblins, and such like fantasies.

22 And Iim shal cry in their palaces, and dragons in their pleasant palaces: and the time thereof is ready to come, and the dayes thereof shall not be prolonged.

CHAP. XIIII.

1 *The returne of the people from captiuity.* 4 *The derision of the king of Babylon.* 11 *The death of the king.* 29 *The destruction of the Philistims.*

FOr [a] the Lord wil haue compassion of Iaakob, and wil yet chuse Israel, and cause them to rest in their owne land: & the stranger [b] shal ioyne himselfe vnto them, and they shall cleaue to the house of Iaakob.

2 And the people shall receiue them, and bring them to their owne place, & the house of Israel shal possesse them in the land of the Lord, for [c] seruants and handmaydes: and they shall take them prisoners, whose captiues they were, and haue rule ouer their oppressours.

3 ¶ And in that day when the Lord shall giue thee rest from thy sorrow, and from thy feare, and from the sore bondage, wherein thou didst serue,

4 Then shalt thou take vp this prouerbe against the king of Babel, & say, How hath the oppressour ceased? and the gold thirstie Babel rested?

5 The Lord hath broken the rod of the wicked, and the scepter of the rulers:

6 Which smote the people in anger with a continuall plague, and ruled the nations in wrath: if any were persecuted, hee did [d] not let.

7 The whole world is at [e] rest and is quiet: they sing for ioy.

8 Also the firre trees reioyced of thee, and the cedars of Lebanon, saying, Since thou art layd downe, no hewer came vp against vs.

9 Hell beneath is mooued for thee to [f] meete thee at thy comming, raising vp the dead for thee, euen al the princes of the earth, and hath raised from their thrones all the kings of the nations.

10 All they shall cry, and say vnto thee, Art thou become weake also as we? art thou become like vnto vs?

11 Thy pompe is brought downe to the graue, and the sound of thy viols: the worme [g] is spread vnder thee, and the wormes couer thee.

12 How art thou fallen from heauen, O [h] Lucifer, sonne of the morning? and cut downe to the ground, which didst cast lots vpon the nations?

13 Yet thou saydest in thine heart, I will ascend into heauen, and exalt my throne aboue beside the starres of God: I will sit also vpon the mount of the Congregation in the sides of the [i] North.

14 I will ascend aboue the height of the cloudes, and I will be like the most High.

15 But thou shalt be brought downe to the graue, to the sides of the pit.

16 They that see thee shall [k] looke vpon thee, & consider thee, saying, Is this the man that made the earth to tremble, and that did shake the Kingdomes?

17 Hee made the world as a wildernesse, and destroyed the cities thereof, and opened not [l] the house of his prisoners.

18 All the Kings of the Nations, euen they all sleepe in glory: euery one in his own house.

19 But thou art [m] cast out of thy graue like an abominable branch, like the rayment of those that are slaine, and thrust thorow with a sword: which goe downe to the stones of the pit, as a carkeise troden vnder feete.

20 Thou shalt not bee ioyned with them in the graue, because thou hast destroyed thine owne land, and slaine thy people: the seede of the wicked shall not bee renowned for euer.

21 [n] Prepare a slaughter for his children, for the iniquity of their fathers: let them not rise vp, nor possesse the land, nor fill the face of the world with enemies.

22 ¶ For I wil rise vp against them (saith the Lord of hosts) and will cut off from Babel the name and the remnant, and the sonne and the nephew, saith the Lord.

23 And I will make it a possession to the ‖ hedgehog, and pooles of water, and I will sweepe it with the besome of destruction, saith the Lord of hostes.

24 The Lord of hostes hath sworne, saying, Surely like as I haue purposed, so shall it come to passe, and as I haue consulted, it shall stand:

25 [o] That I wil breake to pieces Ashur in my land, and vpon my mountaines wil I tread him vnder foote: so that his yoke shall depart from [p] them, and his burden shall be taken from off their shoulder.

26 This is the counsell that is consulted vpon the whole world, and this is the hand stretched out ouer all the nations,

27 Because the Lord of hosts hath determined it, and who shall disanull it? and his hand is stretched out, and who shall turne it away?

28 ¶ In the yeere that king Ahaz died, was this [q] burden:

29 Reioyce not (thou whole [r] Palestina) because the rod of him that did beate thee, is broken: for out of the serpents root shal come forth a cockatrice, and the fruit thereof shall be a fiery flying serpent.

30 For the [s] first borne of the poore shalbe fed, and the needie shall lie downe in saftie: and I will kill thy roote with famine, and [t] it shall slay thy remnant.

31 Howle, O gate, cry, O city: thou whole land of Palestina art dissolued, for there shal come from the [u] North a smoke, & none shall be [x] alone at his time appointed.

a He sheweth why God will haste to destroy his enemies: to wit, because he will deliuer his Church.

b Meaning, that the Gentiles shal be ioyned with the Church, and worship God.

c Signifying, that the Iewes should be superiors to the Gentiles, & that they should be broght vnder the seruice of Christ by the preaching of the Apostles, wherby all are brought to the subiection of Christ, 2. Cor. 10. 5.

d That is, he suffered all violence and iniuries to be done.

e Meaning, that when tyrants reigne, there can be no rest nor quietnesse, and also how detestable a thing tyrannie is, seeing the insensible creatures haue occasion to reioyce at their destruction.

f As though they feared, lest thou shouldest trouble the dead, as thou didst the liuing: and here he derideth the proud tyranny of the wicked, which know not that all creatures wish their destruction that they may reioyce.

g In stead of thy costly carpets and couerings.

h Thou that thoughtest thy selfe most glorious, and as it were placed in the heauen: for the morning starre that goeth before the sunne is called Lucifer, to whom Nebuchad-nezzar is compared

i Meaning Ierusalem, whereof the Temple was on the North side, as Psal. 48 2. whereby he meaneth that tyrants fight against God, when they persecute his Church, and would set themselues in his place.

k In marueiling at thee.

l To set them at liberte: noting his crueltie.

m Thou wast not buried in the sepulchre of thy fathers, thy tyranny was so abhorred,

n He calleth to the Medes and Persians, and all those that should execute Gods vengeance.

‖ *Or, tortoise.*

o As I haue begun to destroy the Assyrians in Sancherib, so wil I continue, & destroy them wholly, when I shall deliuer you from Babylon.

p From the Iewes.

q Reade Chap. 13. 1.

r He willeth the Philistims not to reioyce because the Iewes are diminished in their power: for their strength shall be greater then euer it was.

s The Israelites which were brought to most extreme misery.

t To wit, my people.

u That is, from the Iewes or Assyrians: for they were both North from Palestina.

x But they shall be all ready and ioyne together,

32 What shall then one answere y the messengers of the Gentiles? That the Lord hath established z Zion, and the poore of his people shall trust in it.

y Which shall come to enquire of the state of the Church.
z They shall answere that the Lord doeth defend his Church, and them that ioyne themselues thereunto.

CHAP. XV.

A prophecie against Moab.

THe a burden of Moab. Surely b Ar of Moab was destroyed, and brought to silence in a night: surely Kir of Moab was destroyed, and brought to silence in a night.

2 c He shall goe vp to the Temple, and to Dibon to the hie places to weepe: for d Nebo and for Medeba shal Moab howle: vpon all e their heads shalbe baldnes, and euery beard shauen.

3 In their streetes shall they bee girded with sackecloth: on the tops of their houses, and in their streetes euery one shall howle, and come downe with weeping.

4 And Heshbon shall cry, and Elealeh: their voyce shall be heard vnto Iahaz: therefore the warriours of Moab shall howte: the soule of euery one shall lament in himselfe.

5 Mine f heart shall cry for Moab: his fugitiues shall flee vnto Zoar, g an heifer of three yeere old: for they shall go vp with weeping by the mounting vp of Luhith: and by the way of Horonaim they h shall raise vp a cry of destruction.

6 For the waters of Nimrim shalbe dried vp: therfore the grasse is withered, the herbs consumed, and there was no greene herbe.

7 Therfore what euery man hath left, and their substance shall they beare to the i brooke of the willowes.

8 For the cry went round about the borders of Moab: and the howling thereof vnto Eglaim, and the scriking thereof vnto Beer Elim.

9 Because ỳ waters of Dimon shall be ful k of blood: for I wil bring more vpõ Dimon, euen lyons l vpon him that escapeth of Moab, and to the remnant of the land.

a Reade Chap. 13.1.
b The chiefe citie, whereby the whole countrey was meant.
c The Moabites shall flee to their idoles for succour, but it shall bee too late.
d Which were cities of Moab.
e For as in the West parts the people vsed to let their haire grow long when they mourned, so in the East parts they cut it off.
f The Prophet speaketh this in the person of the Moabites, or as one that felt the great iudgement of God that should come vpon them.
g Meaning, that it was a citie that euer liued in pleasure and neuer felt sorrow.
h He describeth the miserable dissipation and flight of the Moabites.
i To hide themselues and their goods there.
k Of them that are slaine.
l So that by no meanes they should escape the hand of God: thus wil God punish the enemies of his Church.

CHAP. XVI.

The causes wherefore the Moabites are destroyed.

SEnd a ye a lambe to the ruler of the world from the rocke of the wilderness vnto the mountaine of the daughter Zion.

2 For it shalbe as a bird that b flieth, and a nest forsaken: the daughters of Moab shal be as the fords of Arnon.

3 Gather a counsel, execute iudgement: c make thy shadow as the night in the midday: hide them that are chased out: bewray not him that is fled.

4 Let my banished dwell with thee: Moab be thou their couert from the face of the destroyer: for the extortioner d shal end: the destroyer shalbe consumed, and the oppressor shall cease out of the land.

5 And in mercy shall the throne be prepared, and e he shall sit vpon it in stedfastnesse, in the Tabernacle of Dauid, iudging, and seeking iudgement, and hasting iustice.

6 We haue heard of the pride of Moab, (he is very proud) euen his pride and his arrogancie, and his indignation, but his f lies shall not be so.

7 Therfore shall Moab howle vnto Moab: euery one shall howle: for the foundations of Kir-hareseth shall ye mourne, yet they shalbe g striken.

8 For the vineyards of Heshbon are cut downe, and the vine of Sibmah: h the lords of the heathen haue broken the principall vines thereof: they are come vnto i Iaazer: they wandred in the wildernesse: her goodly branches stretched out themselues, and went ouer the sea.

9 Therefore wil k I weepe with the weeping of Iaazer, and of the vine of Sibmah, O Heshbon: and Elealeh, I will make thee drunke with my teares, because vpon thy summer fruits, and vpon thy harvest l a shouting is fallen.

10 And gladnesse is taken away, and ioy out of the plentifull field: and in the vineyards shall bee no singing nor shouting for ioy: the treader shall not tread wine in the wine presses: I haue caused the reioycing to cease.

11 Wherefore, my m bowels shall sound like an harpe for Moab, and mine inward parts for Kir-hareseh.

12 And when it shal appeare that Moab shall be weary of his hie places, then shall he come to his n temple to pray, but he shall not prevaile.

13 This is the word that the Lord hath spoken against Moab since that time.

14 And now the Lord hath spoken, saying, o In three yeeres, as the yeeres of an p hireling, and the glory of Moab shall be contemned in all the great multitude, and the remnant shalbe very small and feeble.

a That is, offer a sacrifice: whereby he derideth their long delay, which wouldnot repent when the Lord called thẽ, shewing them that it is nowtoo late, seeing ỳ vengeance of God is vpon them.
b There is no remedy but you must flee.
c He sheweth what Moab should haue done, when Israel their neighbour was in affliction, to whom because they would giue no shadow nor comfort, they are now left comfortles.
d The Assyrians shall oppresse the Israelites, but for a while.
e Meaning, Christ.
f Their vaine confidence and proud brags shal deceiue them, as Iere 48.2.
g For all your mourning, yet the citie shalbe destroyed euen vnto the foundations.
h That is, the Assyrians, and other enemies.
i Meaning, that the countrey of Moab was now destroyed, and al ỳ precious things thereof were caried into the borders, yea into other countreys, and ouer the sea.
k He sheweth that their plague was so great, that it would haue moued any man to lament with them, as Psal. 141.5.
l The enemies are come vpon thee and shout for ioy, when they carry thy commodities from thee, as Iere. 48.33.
m For very sorrow and compassion.
n They shall vse all meanes to seeke helpe of their idoles, and all in vaine: for Chemoz their great god shall not be able to helpe them.
o He appointed a certaine time to punish the enemies in.
p Who will obserue iustly the time, for the which he is hired, and serue no longer, but will euer long for it.

CHAP. XVII.

A prophecie of the destruction of Damascus, and Ephraim. ỳ Calamitie mooueth to repentance.

THe a burden of b Damascus. Behold, Damascus is taken away from being a citie, for it shalbe a ruinous heape.

2 The cities of c Aroer shall be forsaken: they shall be for the flocks: for they shall lie there, and none shall make them afraid.

3 The munition also shall cease from d Ephraim, and the kingdome from Damascus, and the remnant of Aram shall bee as the e glory of the children of Israel, saith

a Reade Chap. 13.1.
b The chiefe citie of Syria.
c It was a countrey of Syria, by the riuer Arnon.
d It seemeth that the Prophet would comfort the Church, in declaring the destruction of these two kings of Syria & Israel, when as they had conspired the ouerthrow of Iudah.
e The ten tribes gloried in their multitude & alliance with other nations: therefore he saith that they shalbe brought downe, and the Syrians also,

saith the Lord of hosts.

4 And in that day the glory of [f] Iaakob shall be impouerished, and the fatnesse of his flesh shalbe made leane.

5 And it shalbe as when the harvest man gathereth the [g] corne, and reapeth the eares with his arme, and he shall be as he that gathereth the eares in the valley of [h] Rephaim.

6 Yet a gathering of grapes shall [i] be left in it as the shaking of an Oliue tree, two or three berries are in the toppe of the vtmost boughes, and foure or fiue in the high branches of the fruit thereof, saith the Lord God of Israel.

7 At that day shall a man looke to his [k] Maker, and his eyes shall looke to the Holy one of Israel.

8 And he shall not looke to the altars, the workes of his owne hands, neither shall hee looke to those things which his owne fingers haue made, as groues and images.

9 In that day shall the cities of their strength be as the forsaking of boughes and branches, which [l] they did forsake, because of the children of Israel, and there shall be desolation.

10 Because thou hast forgotten the God of thy saluation, and hast not remembred the God of thy strength, therefore shalt thou set pleasant plants, & shalt graffe strange [m] vine branches.

11 In the day shalt thou make the plant to grow, and in the morning shalt thou make thy seede to flourish: but the harvest shall be gone in the day [n] of possession, and there shall be desperate sorrow.

12 [o] Ah, the multitude of many people, they shall make a sound like the noyse of the sea: for the noyse of the people shall make a sound like the noyse of many waters.

13 The people shall make a sound like the noyse of many waters, but God shall [p] rebuke them, and they shall flee farre off, and shall be chased as the chaffe of the mountaines before the wind, and as a rowling thing before the whirlewind.

14 And loe, in the euening there is [q] trouble: but before the morning it is gone. This is the portion of them that spoyle vs, and the lot of them that rob vs.

f Meaning, of the ten tribes, which boasted themselues of their nobility, prosperitie, strength and multitude.
g As the abundance of corne doth not feare the harvest men that should cut it downe: no more shall the multitude of Israel make the enemies to shrinke, whom God shall appoint to destroy them.
h Which valley was plentifull and fertile.
i Because God would haue his couenant stable, he promiseth to reserue some of this people, and to bring them to repentance.
k He sheweth that Gods corrections euer bring forth some fruit, and cause his to turne from their sinnes, and to humble themselues to him.
l As the Canaanites left their cities when God did place the Israelites there, so the cities of Israel shall no more be able to defend their inhabitants, then bushes, when God shall send the enemie to plague them.
m Which are excellent, and brought out of other countreys.
n As the Lord threatneth the wicked in his Law, Leuit. 26. 16.
o The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number, and gathered of many nations.
p He addeth this for the consolation of the faithfull which were in Israel.
q He compareth the enemies, the Assyrians, to a tempest, which riseth ouer night, and in the morning is gone.

CHAP. XVIII.

1 *Of the enemies of the Church,* 7 *and of the vocation of the Gentiles.*

O, the [a] the land shadowing with wings which is beyond the riuers of Ethiopia.

2 Sending ambassadours by the Sea, euen in vessels of [b] reedes vpon the waters, saying, [c] Goe ye swift messengers, to a nation that is scattered abroad, and spoyled, vnto a terrible [d] people from their beginning euen hitherto: a nation by little & little euen troden vnder foot, whose land the [e] floodes haue spoyled.

3 All ye the inhabitants of the world & dwellers in the earth, shall see when [f] he setteth vp a signe in the mountaines, and when he bloweth the trumpe, ye shall heare.

4 For so the Lord said vnto me, I will [g] rest, and behold in my tabernacle, as [h] the heat drying vp the raine, and as a cloude of dewe in the heat of harvest.

5 For afore the harvest, when the floure is finished, and the fruite is riping in the floure, then he shall cut downe the branches with hookes, and shall take away, and cut off the boughes.

6 They shall be left together vnto the foules of the mountaines, and to the [i] beasts of the earth: for the foule shall summer vpon it, and euery beast of the earth shall winter vpon it.

7 At that time shal a [k] present be brought vnto the Lord of hostes, (a people that is scattered abroad, and spoyled, and of a terrible people from their beginning hitherto, a nation by little and little euen troden vnder foote, whose land the riuers haue spoyled) to the place of the Name of the Lord of hosts, euen the mount Zion.

a He meaneth that part of Ethiopia, which lieth toward the Sea, which was so full of ships, that the sayles (which he compareth to wings) seemed to shadow the Sea.
b Which in those countries were great: insomuch as they made ships of them for swiftnesse
c This may bee taken that they sent other to cõfort the Iewes: & to promise them help against their enemies, & so the Lord did threaten to take away their strength: that the Iewes should not trust therein: or that they did solicite the Egyptians, and promised them aid to goe against Iudah.
d To wit, the Iewes, who because of Gods plagues made all other nations afraid of the like, as God threatned, Deut. 28. 27.
e Meaning, the Assyrians, as Chap. 8. 7.
f When the Lord prepareth to fight against the Ethiopians.
g I wil stay a while from punishing the wicked.
h Which two seasons are most profitable for the riping of fruites: whereby he meaneth, that he will seeme to fauour them and giue them abundance for a time, but he will suddenly cut them off.
i Not onely men shall contemne them, but the bruit beasts.
k Meaning, that God will pitie his Church, and receiue that little remnant as an offering vnto himselfe.

CHAP. XIX.

1 *The deliuerance of the Egyptians by the Assyrians.* 18 *Of their conuersion to the Lord.*

The [a] burden of Egypt. Behold, the Lord [b] rideth vpon a swift cloude, and shall come into Egypt, and the idoles of Egypt shall bee mooued at his presence, and the heart of Egypt shall melt in the middes of her.

2 And I will set the Egyptians against the Egyptians: so euery one shall [c] fight against his brother, and euery one against his neighbour, citie against citie, and kingdome against kingdome.

3 And the [d] spirit of Egypt shall faile in the middes of her, and I will destroy their counsell, and they shall seeke at the idoles, and at the sorcerers, and at them that haue spirits of diuination, and at the soothsayers.

4 And I will deliuer the Egyptians into the hand of cruell lords, and a mightie king shal rule ouer them, saith the Lord God of hosts.

a Reade Chap. 13. 1.
b Because the Egyptians trusted in the defence of their country, in the multitude of their idoles, and in the valiantnes of their men, the Lord sheweth that he wil come ouer all their munitions in a swift cloude, and that their idoles shall tremble at his comming, and that mens hearts shal faint.
c As hee caused the Ammonites, Moabites, and Idumeans to kill one another, when they came to destroy the Church of God, 2. Chron. 20. 22. & Chap. 49. 26.
d Meaning, their policie and wisedome.

5 Then the waters of the sea shall waste, and the riuer shall be dried vp and wasted.

6 And the riuers shall goe farre away: the riuers of defence shall bee emptied and dried vp: the reeues and flags shall be cut downe.

7 The grasse in the riuer and at the head of the riuers, and all that groweth by the riuer, shall wither, and be driuen away, and be no more.

8 The fishers also shall [h] mourne, and all they that cast angle into the riuer, shall lament, and they that spread their net vpon the waters, shall be weakened.

9 Moreouer, they that worke in flaxe of diuers sorts, shall be confounded, and they that weaue nets.

10 For their nets shall bee broken, and all they that make ponds, shall bee heauie in heart.

11 Surely the princes of [i] Zoan are fooles: the counsell of the wise counsellers of Pharaoh is become foolish: how say yee vnto Pharaoh, I [k] am the sonne of the wise? I am the sonne of the ancient kings?

12 Where are now thy wise men, that they may tell thee, or may know what the Lord of hostes hath determined against Egypt?

13 The Princes of Zoan are become fooles: the Princes of [l] Noph are deceiued, they haue deceiued Egypt, euen the [m] corners of the tribes thereof.

14 The Lord hath mingled among them the spirit [n] of errors: and they haue caused Egypt to erre in euery worke thereof, as a drunken man reeleth in his vomit.

15 Neither shall there bee any worke in Egypt, which the head may [o] doe, nor the taile, the branch nor the rush.

16 In that day shall Egypt be like vnto women: for it shall bee afraid and feare because of the mooning of the hand of the Lord of hosts, which he shaketh ouer it.

17 And the land of Iudah shall be a feare [p] vnto Egypt: euery one that maketh mention of it, shall be afraid thereat, because of the counsell of the Lord of hostes, which hee hath determined vpon it.

18 In that day shall fiue cities in the land of Egypt [q] speake the language of Canaan, and shall [r] sweare by the Lord of hosts: one shall bee called the citie of [s] destruction.

19 In that day shall the altar of the Lord bee in the midst of the land of Egypt, and [t] a pillar by the border thereof vnto the Lord.

20 And it shall be for a signe and for a witnesse vnto the Lord of hostes in the land of Egypt: for they shall crie vnto the Lord, because of the oppressors, and hee shall send them [u] a Sauiour and a great man, and shal deliuer them.

21 And the Lord shall be known of the Egyptians, and the Egyptians shall know the Lord in that day, and doe [x] sacrifice and oblation, and shall vowe vowes vnto the Lord, and performe them.

22 So the Lord shall smite Egypt, he shall smite and heale it: for he shall returne vnto the Lord, and he shall be intreated of them, and shall heale them.

23 In that day shall there be a path from [y] Egypt to Assur, and Assur shall come into Egypt, and Egypt vnto Assur: so the Egyptians shall worship with Assur.

24 In that day shall Israel be the third with Egypt and Assur, euen a blessing in the midst of the land.

25 For the Lord of hostes shall blesse it, saying, Blessed bee my people Egypt and Assur, the worke of mine hands, and Israel mine inheritance.

[h] He sheweth that the sea & Nilus their great riuer, whereby they thought themselues most sure, should not bee able to defend them from his anger, but that he would send the Assyrians among them, that should keepe them vnder as slaues.

[i] For Nilus ran into the sea by seuen streames, as though they were so many riuers.

[g] The Ebrew word is mouth, whereby they meane spring, out of the which the water gusheth as out of a mouth.

[h] The Scriptures vse to describe the destruction of a countrey by taking away of the commodities thereof, as by vines, flesh, fish, and such other things, whereby countreys are enriched.

[i] Called also Tanes a famous citie vpon Nilus.

[k] He noteth the flatterers of Pharaoh: who perswaded the king that he was wise and noble, and that his house was most ancient, and so hee flattered himselfe, saying, I am wise.

[l] Or Memphis, others Alexandria, and now called the great Caira.

[m] The principall vpholders thereof are the chiefest cause of their destruction.

[n] For the spirit of wisedome, he hath made them drunke and giddie with the spirit of errour.

[o] Neither the great nor the small, the strong nor the weake.

[p] Considering that through their occasion the Iewes made not God their defence, but put their trust in them, and were therefore now punished, they shall feare least the like light vpon them.

[q] Shall make bine confession of faith with the people of God: by the speach of Canaan, meaning the language wherein God was then serued.

[r] Shall renounce their superstitions, and protest to serue God aright.

[s] Meaning, of fiue cities fiue should serue God, and the sixt remaine in their wickednesse, and so of the sixt part, there should be but one left.

[t] There shall be euident signes and tokens, that Gods religion is there: which maner of speach is taken of the Patriarks and ancient times, when God had not as yet appointed the place, and full maner how he would be worshipped.

[u] This declareth that this prophecie should be accomplished in the time of Christ.

[x] By these ceremonies he comprehendeth the spirituall seruice vnder Christ.

[y] By these two nations which were then chiefe enemies of the Church, hee sheweth that the Gentiles and the Iewes should be ioyned together in one faith and religion, and should be all one fold vnder Christ their shepheard.

CHAP. XX.

The three yeeres captiuity of Egypt and Ethiopia described by the three yeeres going naked of Isaiah.

1 IN the yeere that [a] Tartan came to [b] Ashdod, (when [c] Sargon king of Assur sent him) and had fought against Ashdod, and taken it,

2 At the same time spake the Lord by the hand of Isaiah the sonne of Amoz, saying, Goe, & loose the [d] sackcloth from thy loynes, and put off thy shoe from thy foot. And he did so, walking naked, and barefoot.

3 And the Lord said, Like as my seruant Isaiah hath walked naked, and barefoote three yeeres, as a signe and wonder vpon Egypt and Ethiopia,

4 So shall the king of Assur take away the captiuity of Egypt, and the captiuity of Ethiopia, both young men and ancient, naked and barefoot, with their buttocks vncouered, to the shame of Egypt.

5 And they shall feare, and bee ashamed of [e] Ethiopia their expectation, and of Egypt [f] their glory.

6 Then shall the inhabitant of this [g] ile say in that day, Behold, such is our expectation, whither we fled for help to be deliuered from the king of Assur, and how shall we be deliuered?

[a] Who was a captaine of Sanneherib, a King. 18. 17.

[b] A citie of the Philistims.

[c] The Ebrewes write that Sanneherib was so called.

[d] Which signifieth that the Prophet did lament the miserie that he saw prepared before the three yeeres, that hee went naked and barefooted.

[e] In whose ayde they trusted.

[f] Of whom they boasted and gloried.

[g] Meaning, Iudea, which was compassed about with their enemies, as an ile with waters.

CHAP. XXI.

1 Of the destruction of Babylon by the Persians and Medes. 11 The ruine of Idumea, 13 and of Arabia.

1 The burden of the desert Sea. As the [a] whirlewinds in the South doe passe from the wilderness, so shall it [b] come

[a] On the sea side betweene Iudea & Caldea was a wilderness, or bee passed by be meanes.

[b] come Caldea.

b That is, the ruine of Babylon by the Medes and Persians.
c The Assyrians and Caldeans, which had destroyed other nations, shall be ouercome of the Medes and Persians: and this he prophesied an hundreth yeere before it came to passe.
d By Elam he meaneth the Persians.
e Because they shall finde no succour, they shall mourne no more, or, I haue caused them to cease mourning, whom Babylon had afflicted.
f This the Prophet speaketh in the person of the Babylonians.
g He prophesieth the death of Belshazzar, as Dan. 5. 30. who in the middes of his pleasures was destroyed.
h Whiles they are eating and drinking they shall be commanded to runne to their weapons.
i To wit, in a vision by the spirit of prophecie.
k Meaning, charets of men of warre and others that caried the baggage.
l Meaning Darius which ouercame Babylon.
m The watchman whom Esaias set vp, tolde him, who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision. *Ierem. 51. 8. reuel. 14. 8.*
n Meaning, Babylon.
* *Eor a sonne.*
o Which was a citie of the Ishmaelites, and was so named of Dumah, Genes. 25. 14.
p A mountaine of the people of Dumah, which were vnquietnesse of the people of Dumah, which were vnquietnesse of their enemies, and euer anne to and fro to enquire newes.
r For feare, the Arabians shall flee into the woods, and hee appointeth what way they shall take.
s Signifying that for feare they shall not stay to eate nor drinke.
t He appointeth them respit for one yeere onely, & then they should be destroyed.
u Reade Chap. 16. 14.

2 A grieuous vision was shewed vnto me, The transgressour transgresseth, and the destroyer destroyeth. Go vp, O Elam, besiege Media; I haue caused all the mourning thereof to cease.
3 Therefore are my loynes filled with sorrowe: sorrowes haue taken me as the sorrowes of a woman that travaileth: I was bowed downe when I heard it, and I was amazed when I sawe it.
4 Mine heart failed, feare vnnesse troubled me: the night of my pleasures hath he turned into feare vnto me.
5 Prepare the table, watch in the watchtowre, eat, drinke: arise, ye princes, anoynt the shield.
6 For thus hath the Lord said vnto me, Goe, set a watchman to tell what he seeth.
7 And hee sawe a charet with two horsemen: k a charet of an asse, and a charet of a camel: and he hearkened, and tooke diligent heede.
8 And hee cried, A lion: my Lord, I stand continually vpon the watch towre in the day time, and I am set in my watch every night:
9 And behold, this man charet commeth with two horsemen. And he m answered and said, Babel is fallen: it is fallen, and all the images of her gods hath he broken vnto the ground.
10 O n my threshing, and the * corne of my floore: That which I haue heard of the Lord of hosts, the God of Israel, haue I shewed vnto you.
11 ¶ The burthen of o Dumah. He calleth vnto me out of p Seir, Watchman, what was in the night? Watchman, what was in the night?
12 The watchman said, The q morning commeth, and also the night. If ye will aske, enquire: returne and come.
13 ¶ The burden against Arabia. In r the forrest of Arabia shall ye tarie all night, euen in the wayes of Dedanim.
14 O inhabitants of the land of Teme, bring foorth s water to meet the thirstie, and preuent him that fleeth with his bread.
15 For they flee from the drawen swords, euen from the drawen sword, and from the bent bowe, and from the grieuousnesse of warre.
16 For thus hath the Lord said vnto me, Yet a yeere t according to the yeeres of an u hireling, and all the glory of Kedar shall faile.
17 And the residue of the number of the

k Meaning, charets of men of warre and others that caried the baggage.
l Meaning Darius which ouercame Babylon.
m The watchman whom Esaias set vp, tolde him, who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision. *Ierem. 51. 8. reuel. 14. 8.*
n Meaning, Babylon.
* *Eor a sonne.*
o Which was a citie of the Ishmaelites, and was so named of Dumah, Genes. 25. 14.
p A mountaine of the people of Dumah, which were vnquietnesse of the people of Dumah, which were vnquietnesse of their enemies, and euer anne to and fro to enquire newes.
r For feare, the Arabians shall flee into the woods, and hee appointeth what way they shall take.
s Signifying that for feare they shall not stay to eate nor drinke.
t He appointeth them respit for one yeere onely, & then they should be destroyed.
u Reade Chap. 16. 14.

mighty archers of the sonnes of Kedar shall be few: for the Lord God of Israel hath spoken it.

CHAP. XXII.

1 *Hee prophesieth of the destruction of Ierusalem by Nebuchednezzar.* 15 *A threatning against Shebna.* 20 *To whose office Eliakim is preferred.*

THE burden of the a valley of vision. What aileth thee now that thou art wholly gone vp vnto the house tops?
2 Thou that art full of b noyse, a citie ful of bruit, a ioyous city: thy slaine men shall not be slaine c with sword, nor die in battell.
3 All thy princes shall flee together from the bow: they shall be d bound: all that shall bee found in thee, shall bee bound together, which haue fled from e farre.
4 Therefore said I, Turne away from mee: I will weepe f bitterly: labour not to comfort me for the destruction of the daughter of my people.
5 For it is a day of trouble, and of ruine, and of perplexitie by the Lord God of hosts in the valley of vision, g breaking downe the Citie: and a h crying vnto the mountaines.
6 ¶ And Elam i bare the quiuer in a mans charet with horsemen, and Kir vncouered the shield.
7 And thy chiefe valleys were full of charets, and the horsemen set themselues in aray against the gate.
8 And hee discouered the k couering of Iudah: and thou diddest looke in that day to the armour of the house of the forrest.
9 And ye haue seene l the breaches of the citie of Dauid: for they were many, and ye gathered the waters of the lower poole.
10 And ye numbered the houses m of Ierusalem, and the houses haue ye broken downe to fortifie the wall.
11 And haue also made a ditch betweene the two walles, for n the waters of the olde poole, and haue not looked vnto the maker thereof, neither had respect vnto him that formed it of old.
12 And in that day did the Lord God of hosts call vnto weeping and mourning, and to baldnesse, and girding with sackcloth.
13 And behold, ioy and gladnesse, slaying oxen and killing sheepe, eating flesh, and

a Meaning, Iudea, which was compassed about with mountains, and was called the valley of visions, because of the Prophets: which were alwayes there, whom they named Seers.
b He speaketh to Ierusalem, whose inhabitants were fled vp to the house tops for feare of their enemies.
c Which wast wont to be full of people and ioy.
d But for hunger.
e And led into captiuitie.
f Which haue fled from other places to Ierusalem for succour.
g He sheweth what is the dueie of the godly, when Gods plagues hang ouer the Church, and specially of the Ministers, Ierem. 9. 1.
h That is, the shout of the enemies whom God had appointed to destroy the citie.
i Hee putteth them in mind how God deliuered them once from Sancherib, who brought the Persians and Cyrenians with him, that they might by returning to God, auoyde that great plague which they should else suffer by Nebuchadnezzar.
k The secret place where the armour was: to wit, in the house of the forrest, 1 King. 7. 2.
l Ye fortified the ruinous places, which were neglected in time of peace: meaning, the whole citie and the citie of Dauid, which was within the compasse of the other.
m Either to pull downe such as might hurt, or else to know what men they were able to make.
n To pounde, if neede should be of water.
o To God that made Ierusalem: that is, they trusted more in these worldly meanes then in God.

x Which was the name of a people of Arabia: and by the he sewes that he speaketh of the Iewes that

drinking

drinking wine, eating and drinking: for to morrow we shall die.

14 And it was declared in the eares of the Lord of hostes, Surely this iniquitie shall not be purged from you, till ye die, saith the Lord God of hostes.

15 Thus saith the Lord God of hostes, Goe get thee to that treasurer, to Shebna, the steward of the house, and say,

16 What hast thou to do here, and whom hast thou here? that thou shouldest here hewe thee out a sepulchre, as he that hewe-eth out his sepulchre in an high place, or that graueth an habitation for himselfe in a rocke?

17 Behold, the Lord will carry thee away with a great captiuitie, and will surely couer thee.

18 He will surely roll and turne thee like a ball in a large countrey: there shalt thou die, and there the chariots of thy glory shalbe the shame of the Lords house.

19 And I will driue thee from thy station, and out of thy dwelling will he destroy thee.

20 And in that day will I call my seruant Eliakim the sonne of Hilkiah,

21 And with thy garments will I clothe him, and with thy girdle will I strengthen him: thy power also will I commit into his hand, and he shall be a father of the inhabitants of Ierusalem, and of the house of Iudah.

22 And the key of the house of Dauid will I lay vpon his shoulder: so he shal open and no man shall shut: and he shall shut and no man shall open.

23 And I will fasten him as a naile in a sure place, and he shall be for a throne of glorie to his fathers house.

24 And they shall hang vpon him all the glory of his fathers house, euen of the ieyphewes and posteritie, all small vessels from the vessels of the cups, euen to all the instruments of musicke.

25 In that day saith the Lord of hostes, shall the naile, that is fastened in the sure place, depart, and shall bee broken, and fall and the burden that was vpon it, shal be cut off: for the Lord hath spoken it.

p In stead of repentance ye were ioyfull and made great cheare, contemning the admonitiones of the Prophets, saying Let vs eate and drinke: for our Prophets say, that we shall die to morrow.

q Because the Ebrewe word, doeth also signifie one that doth nourish and cherish, there are of the learned that thinke, that this wicked man did nourish secret friendship with the Assyrians and Egyptians, to betray the Church, and to prouide for himselfe against all dangers: in the meane season he packt craftily, and gat of the best offices into his hand vnder Hezekiah, euer aspiring to the highest.

r Meaning, that he was a stranger and came vp of nothing.

s Whereas he thought to make his name immortall by his famous sepulchre, he died most miserably among the Assyrians.

t Signifying, that whatsoeuer dignitie the wicked attaine vnto, at length it will turne to the shame of those Princes, by whom they are preferred,

u To be steward againe, out of the which office he had bene put by the craft of Shebna.

x I will commit vnto him the full charge and gouernment of the kings house.

y I will establish him and confirme him in his office: or his praise, read Exod. 20. Meaning, that both small and great shall come to honour him, shal bade praise and glory by his faithfull officer.

a He meaneth Shebna, who in mans iudgement should neuer haue fallen.

CHAP. XXIII.

A prophecie against Tyrus. 17 A promise that it shalbe restored.

THE burden of Tyrus. Howle, ye ships of Tarshish: for it is destroyed, so that there is none house: none shall come from the land of Chittim: it is reuealed vnto them.

2 Be still, ye dwellers of the ile: thou marchant of Zidon, and such as passe ouer the sea haue replenished thee.

3 And by great waters the seed of Sihor, growing by the abundance of waters, & the harueste of the riuer was her reuenues, and she was a mart of the nations.

4 Be ashamed thou Zidon: for the sea hath spoken, euen the strength of the sea, saying, I haue not traueled nor brought forth children, neither nourished young men, nor brought vp virgins.

5 When the fame commeth to the Egyptians they shall be sorie concerning the rumor of Tyrus.

6 Goe ye ouer to Tarshish: howle, ye that dwell in the yles.

7 Is not this that your glorious citie? her antiquitie is of ancient dayes: her owne feet shall leade her a farre off to be a sojourner.

8 Who hath decreed this against Tyrus (that crowneth men) whose merchants are princes: whose chapmen are the nobles of the world?

9 The Lord of hosts hath decreed this, to staine the pride of al glory, & to bring to contempt all them that be glorious in the earth.

10 Passe thorow thy land like a flood, o daughter of Tarshish: there is no more strength.

11 He stretched out his hand vpon the sea: he shake the kingdomes: the Lorde hath giuen a commaundement concerning the place of merchandise, to destroy the power thereof.

12 And he said, Thou shalt no more reioyce, whenthou art oppressed, O virgin daughter of Zidon, rise vp, goe ouer vnto Chittim, yet there thou shalt haue no rest.

13 Behold the land of the Caldeans: this was no people: Ashur founded it by the inhabitants of the wildernesse: they set vp the towers thereof, they raised the palaces thereof, and he brought it to ruine.

14 Howle, ye ships of Tarshish: for your strength is destroyed.

15 And in that day shall Tyrus be forgotten seuentie yeeres (according to the yeeres of one king) at the end of seuentie yeeres, shall Tyrus sing as an harlot.

16 Take an harpe, and goe about the citie (thou harlot that hast bin forgotten) make sweet melody, sing mo songs that thou mayest be remembred.

17 And at the end of seuentie yeeres shall the Lord visit Tyrus, and she shall returne to her wages, and shall commit fornication

a Read Chap. 13.

b Ye of Cilicia, that come thither for merchandise.

c Tyrus is destroyed by Nebuchadnezzar.

d By Chittim they meant all the yles & countries Westward from Palestina.

e All men know of this destruction.

f Haue haunted thee, and enriched thee.

g Meaning, the corne of Egypt, which was fed by the ouerflowing of Nilus.

h That is, Tyrus which was the chiefe port of the sea.

i I haue no people left in me, & am as a barren woman that neuer had a child.

k Because these two countreys were ioyned in league together.

l Tyrus willeth other merchants to go to Cilicia, and to come no more there.

m Who maketh her merchants like princes.

n Thy strength will no more seruе thee, therefore flee to other countreys for succour.

o For Tyrus was neuer touched nor afflicted before.

p Because Tyrus was built by them of Zidon.

q The Caldeans which dwelt in tents in the wildernesse, were gathered by the Assyrians into cities.

r The people of the Caldeans destroied the Assyrians where-

by the Prophet meaneth, that seeing the Caldeans were able to ouercome the Assyrians, which were so great a nation, much more shall these two nations of Caldea and Assyria be able to ouerthrow Tyrus.

s That is, Tyrus, by whom ye are enriched.

t Tyrus shall die destroyed seuentie yeeres, which he calleth the reigne of one King, or a mean age.

u Shall vse all craft and lubricitie to entise men vnto her.

x She shall labour by all meanes to recouer her first credit, as an harlot, when she is long forgotten.

y Seeketh by all meanes to entertaine her louers.

z Though thee hath beene chastised of the Lord, yet she shall returne to her old wicked practises, and for gaine shall giue her selfe to all mens lusts like an harlot.

with all the kingdomes of the earth, that are in the world.

21 But her corrupting and her wages shall be holy vnto the Lord: it shall not be laid vp nor kept in store, but her marchandise shall be for them that dwell before the Lord, to eat sufficiently, and to haue durable clothing.

z He sheweth that God yet by the preaching of the Gospel will call Tyrus to repentance, and turne her hatte from auarice and filthy gaine, vnto the true worshipping of God.

CHAP. XXIIII.

A prophesie of the curse of God for the sinnes of the people. 13 A remnant reserued shal praise the Lord.

BEhold, the Lord maketh the a earth empty, and he maketh it waste: b he turneth it vpside downe, and scatteretheth abroad the inhabitants thereof.

2 And there shalbe like people, like priest, and like seruant, like master, like maide, like mistresse, like buyer, like seller, like lender, like borrower, like vsurer, like taker to vsury.

3 The earth shalbe cleane emptied, and vtterly spoyled: for the Lord hath spoken this word.

4 The earth lanieteth c fadeth away: the world is feebled and decayed: the proud people of the earth are weakened.

5 The earth also d sorrowed, because of the inhabitants thereof: for they transgressed the lawes, they changed the ordinances, and brake the e euerlasting couenant.

6 Therefore hath the f curse deuoured the earth, and the inhabitants thereof are desolate. Therefore the inhabitants of the land are burned vp, and few men left.

7 The wine fainteth, g the vine hath no might: all that were of merry heart, doe mourne.

8 The mirth of tabrets ceaseth: the noise of them that reioyce, ceaseth: the ioy of the harpe ceaseth.

9 They shall not drinke wine with mirth: strong drinke shall be bitter to them that drinke it.

10 The citie of h vanity is broken down: euery house is shut vp, that no man may come in.

11 There is i crying for wine in the streetes: all ioy is darkened: the mirth of the world is gone away.

12 In the citie is left desolation, and the gate is smitten with destruction.

13 Surely thus shall it be in the midst of the earth, among the people, k as the shaking of an olive tree and as the grapes when the vintage is ended.

14 They shall lift vp their voice: they shall shout for the magnificence of the Lord: they shall reioyce from the sea.

15 Wherefore glorifie ye the Lord in the valleys, even the name of the Lord God of Israel, in the ples of the sea.

16 From the vttermost part of the earth we haue heard praises, even glory to the Iust, and I said, My leanness, my leanness, woe is me: the transgressors haue offended, yea, the transgressors haue grieuously offended.

17 Feare, and the pit, and the snare are vpon thee, O inhabitant of the earth.

18 And he that fleeth from the noise of the feare, shall fall into the pit, and hee that commeth vp out of the pit, shall be taken in the snare: for the l windowes from on high are open, and the foundations of the earth doe shake.

19 The earth is vtterly broken downe: the earth is cleane dissolued: the earth is moued exceedingly.

20 The earth shall reele to and fro like a drunken man, and shall be remoued like a tent, and the m iniquitie thereof shall be heauie vpon it: so that it shall fall, and rise no more.

21 And in that day shall the Lord n visit the host of the high that is on high, and the kings of the earth vpon the earth.

22 And they shall be gathered together as the prisoners in the pit: and they shall be shut vp in the prison, and after many dayes shall they be o visited.

23 Then the Moone shall be abashed, and the Sunne ashamed, when the Lord of hosts shall reigne in mount Sion and in Ierusalem, and glory shall be before his ancient men.

a This Prophecy is as a conclusion of that which hath beene treated to the Iewes and other nations, from the 13 Chapter, and therefore by the earth he meaneth those lands, which were before named.

b Because this word is name of dignitie, it was also applied to them which were not of Aron's familie, & to signifieth also a man of dignitie, as 1. Sam. 2. 18. & 26. 25. 1. Chron. 18. 17. and by these words, the Prophet signifieth an horrible confusion, where there shall bee neither religion, order, nor policy. Hose. 4. 9.

c That is, rendereth not her fruit for the sinne of the people, whom the earth deceiued of their nouriture, because they deceiued God of his honour.

d Writeth in the dew, as Leuit. 26 14. deut. 28. 16.

e Thus the Prophets vsed to apply particularly the menaces & promises, which are generall in the Law.

f With heate and drought, or else, that they were consumed with the fire of Gods wrath.

g Which as it was without order, so now should it be brought to desolation and confusion: and this was not only meant of Ierusalem, but of all the other wicked cities.

h Because they did not vse Gods benefits aright, their pleasures should faile, and they fall in mourning.

i Hee comforteth the faithfull, declaring that in this great desolation the Lord will assemble his Church, which shal praise his Name, as Chap. 10. 22.

k From the vtmost coasts of the world, where the Gospell shall be preached, as verse. 16.

l I am consumed with care, considering the affliction of the Church, both by forreine enemies and domesticall. Some reade, my secret, my secrets: that is, it was reuealed to the Prophet, that the good should be preserued, and the wicked destroyed.

m Meaning, that Gods wrath and vengeance should be ouer and vnder them: so that they should not escape no more then they did at Noahs flood.

n There is no power so high or mighty, but God will visite him with his rods.

o Not with his rods, as verse 21. but shalbe conformed.

p When God shall restore his Church, the glory thereof shall so shine, and his ministers (which are called his ancient men) that the Sunne and the Moone shall be darke in comparison thereof.

CHAP. XXV.

A thanksgiuing to God in that that he sheweth himselfe iudge of the world, by punishing the wicked, and maintaining the Godly.

O Lord, thou a art my God: I will exalt thee, I will praise thy Name: for thou hast done wonderfull things, according to the counsels of old, with a stable trueth.

2 For thou hast made of a b citie an heape, of a strong citie a ruine: euen the palace of strangers of a citie, it shall neuer be builde.

3 Therefore shall the c mightie people giue glory vnto thee: the citie of the strong nations shall feare thee.

4 For thou hast beene a strength vnto the poore, euen a strength to the needie in his trouble, a refuge against the tempest, a shadow against the heate: for the blaste

a Thus the Prophet giueth thanks to God, because he will bring vnder subiection these nations by his corrections, and make them of his Church which before were his enemies.

b Not onely of Ierusalem, but also of these other cities, which all vagabonds haue bin shine enemies.

c That is, a place wherein as in a palace, as in a palace.

d The arrogant and proud, which before would not know thee, shall by thy vobeciphi feare and glorifie thee.

[c] of the mightie is like a storme against the wall.

5 Thou shalt bring downe the noise of the strangers, [f] as the heate in a drie place: he will bring downe the song of the mightie, as [g] the heate in the shadow of a cloude.

6 And in this [h] mountaine shall the Lord of hostes make vnto all people a feast of fat things, euen a feast of fined wines, and of fat things full of marrow, of wines fined and purified.

7 And he will destroy in this mountaine [i] the couering that couereth all people, and the vaile that is spread vpon all nations.

8 Hee will destroy death for euer: and the Lord God will [k] wipe away the teares from all faces, and the rebuke of his people will he take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Loe, this is our God: we haue waited for him, and he will saue vs. This is the Lord, we haue waited for him: we will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and [l] Moab shalbe threshed vnder him, euen as strawe is threshed in [m] Madmenah.

11 And he shall stretch out his hand in the mids of them (as he that swimmeth, stretcheth them out to swimme) and with the strength of his handes shall hee bring downe their pride.

12 The defence also of the height of thy walles shal he bring downe, and lay low, and cast them to the ground, euen vnto the dust.

c The rage of the wicked is furious till God breake the force thereof.

f Meaning, that as the heate is abated by the raine, so shall God bring downe the rage of the wicked.

g As a cloude shadoweth from the heate of the Sunne, so shall God aswage the reioycing of the wicked against the godly.

h To wit, in Zion, whereby hee meaneth his Chruch, which should vnder Christ be assembled of the Iewes and the Gentiles, and is here discribed vnder the figure of a costly banket, as Matth. 22. 2.

i Meaning, that ignorance and blindnesse, whereby we are kept backe from Christ. k Hee will take away all occasions of sorrow, and fill his with perfect ioy. Reuela. 7. 17. and 21. 4. l By Moab are meant all the enemies of his Church. m There were two cities of this name: one in Iudah, 1. Chr. 2. 49. and another in the land of Moab, Iere. 48. 2. which seemeth to hane bene a plentifull place of corne, Chap. 10. 31.

CHAP. XXVI.

A song of the faithfull, wherein is declared, in what consisteth the saluation of the Church, and wherein they ought to trust.

IN that day shall [a] this song be sung in the land of Iudah, Wee haue a strong citie: [b] saluation shall God set for walles and bulwarkes.

2 [c] Open yee the gates, that the righteous nation which keepeth the trueth, may enter in.

3 By an assured [d] purpose wilt thou preserue perfit peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God is strength for euermore.

5 For hee will bring downe them that dwell on high: [e] the high citie he will abase: euen vnto the ground will he cast it downe, and bring it vnto dust.

6 The foote shall tread it downe, euen the feete of the [f] poore, and the steppes of the needy.

7 The way of the iust is righteousnesse: thou wilt make equal the righteous path of the iust.

8 Also we, O Lord, haue waited for thee in the way of thy [g] iudgements: the desire of our soule is to thy Name, & to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirit within mee will I seeke thee in the morning: for seeing thy iudgements are in the earth, the inhabitants of the world shall learne [h] righteousnesse.

10 Let mercy [i] be shewed to the wicked, yet he will not learne righteousnesse: in the land of vprightnes will he do wickedly, and will not behold the maiestie of the Lord.

11 O Lord, they will not beholde thine high hand: but they shall see it, and bee confounded with [k] the zeale of the people, and the fire of thine [l] enemies shall deuoure them.

12 Lord, vnto vs thou wilt ordaine peace: for thou also hast wrought all our workes for vs.

13 O Lord our God, other [m] lords beside thee haue ruled vs, but we will remember thee onely, and thy Name.

14 The [n] dead shall not liue, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memorie.

15 Thou hast increased [o] the nation, O Lord: thou hast increased the nation: thou art made glorious: thou hast inlarged all the coasts of the earth.

16 Lord, in trouble haue they [p] visited thee: they powred out a prayer when thy chastening was vpon them.

17 Like as a woman with childe, that draweth neere to the trauaile, is in sorrowe, and cryeth in her paines, so haue we beene in thy [q] sight, O Lord.

18 We haue conceiued, we haue borne in paine, as though wee should haue brought forth [r] winde: there was no helpe in the earth, neither did the inhabitants of [s] the world fall.

19 [t] Thy dead men shall liue: euen with my body shall they rise. Awake, and sing yee that dwell in dust: for thy [u] dew is as the dew of herbes, and the earth shall cast out the dead.

20 Come, my people: [x] enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very litle while, vntill the indignation passe ouer.

21 For loe, the Lorde commeth out of his place, to visit the iniquitie of the inhabitants of the earth vpon them: and the

a This song was made to comfort the faithfull, when their captiuitie should come assuring them also of their deliuerance, for the which they should sing this song.

b Gods protection and defence shall be sufficient for vs.

c He assureth the godly to returne after the captiuitie to Ierusalem. d Thou hast decreed so and thy purpose cannot be changed. e There is no power so hie that can let God, when he will deliuer his.

f God will set the poore afflicted ouer the power of the wicked.

g We haue constantly abid in the aduersities, wherewith thou hast afflicted vs.

h Meaning, that by afflictions men shall learne to feare God.

i The wicked though God shew them euidene signes of his grace, shalbe neuer the better.

k Through enuie and indignation against thy people.

l The fire and vengeance, wherewith thou doeth destroy thine enemies.

m The Babylonians which haue not gouerned accorning to thy word.

n Meaning, that the reprobate euen in this life shall haue the beginning of euerlasting death.

o To wit, the company of the faithfull by the calling of the Gentiles.

p That is the faithfull by thy rods were moued to pray vnto thee for deliuerance.

q To wit, in extreme sorrow.

r Our sorrowes had none end, neither did we enioy the comfort that we looked for.

s The wicked and men without religion were not destroyed. t He comforteth the faithfull in their afflictions, shewing them, that euen in death they shall haue life: and that they should most certainely rise to glory: the contrary should come to the wicked, as verse 14. u As herbs dead in winter flourish againe by the raine in ye spring time: so they that lie in the dust, shall rise vp to ioy when they feele the dew of Gods grace. x He exhorteth the faithfull to be patient in their afflictions, and to wait vpon Gods worke.

y The earth shal vomite, and cast out the innocent blood, which hath drunke, that it may cry for vengeance against the wicked.

earth shall disclose her y blood, and shall no more hide her slaine.

CHAP. XXVII.

A prophesie against the kingdome of Satan, 2 and of the ioy of the Church for their deliuerance.

IN that a day the Lord with his sore and great and mighty b sword shall visite Liuiathan, that pearcing serpent, euen Liuiathan that crooked serpent, and he shall slay the dragon that is in the sea.

2 In that day sing of the vineyard c of red wine.

3 I the Lord doe keepe it: I will water it euery moment: lest any assaile it, I will keepe it night and day.

4 Anger d is not in me: who would set the briers and the thornes against me in battell? I would goe thorow them, I would burne them together.

5 Or will he e feele my strength, that hee may make peace with me, and be at one with mee?

6 f Hereafter, Iaakob shall take roote: Israel shal flourish and grow, and the world shalbe filled with fruit.

7 Hath hee smitten g him as hee smote those that smote him? or is he slaine according to the slaughter of them that were slaine by him?

8 In h measure in the branches thereof wilt thou contend with it, when he bloweth with his rough winde in the day of the East winde.

9 By this therefore shall the iniquitie of Iaakob be purged, and this is all the i fruit, the taking away of his sinne: when he shall make all the stones of the altars, as chalke stones broken in pieces, that the groues and images may not stand vp.

10 Yet the k defenced citie shall bee desolate, and the habitation shall be forsaken and left like a wilderness. There shall the calfe feede, and there shall he lie, and consume the branches thereof.

11 When the boughes of it are dry, they shall bee broken: the l women come and set them on fire: for it is a people of none vnderstanding: therefore he that made them shall not haue compassion on them, and hee that formed them, shall haue no mercie on them.

12 And in that day shall the Lord thresh from the chanell of the m Riuer vnto the riuer of Egypt, and ye shall bee gathered one by one, O children of Israel.

13 In that day also shal the great trumpe be n blowen, and they shall come, which perished in the land of Asshur: and they that were chased into the land of Egypt, & they shall worship the Lord in the holy mount at Ierusalem.

a At the time appointed.
b That is, by his mighty power, & by his word. He prophecieth here of the destruction of Satan & his kingdome vnder the name of Leuiathan, Asshur, and Egypt.
c Meaning, of the best wine which this vineyard, that is, the Church should bring foorth as most agreeable to the Lord.
d Therefore he will destroy the kingdome of Satan, because he loueth his Church for his owne mercies sake, and cannot be angry with it, but wisheth that he may powre his anger vpon the wicked infidels, wl om he meaneth by bryers and thornes.
e He marueileth that Israel will not come by gentlenesse except God make them to feele his rods, & so bring them vnto him.
f Though I afflict and diminish my people for a time, yet shall the roote spring againe and bring foorth in great abundance.
g He sheweth that God punisheth his in mercie, and his enemies in iustice.
h That is, thou wilt not destroy the root of thy Church, though the branches thereof seeme to perish by the sharpe winde of affliction.
i He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatrie, and the monuments thereof destroyed.
k Notwithstanding his fauour that he will shew them after: yet Ierusalem shalbe destroyed, and grasse for cattell shall grow in it.
l God shall not haue neede of mightie enemies: for the very women shall doe it to their great shame.
m He shall destroy all from Euphrates to Nilus: for some fled toward Egypt, thinking to haue escaped.
n In the time of Cyrus by whom they should be deliuered: but this was chiefly accomplished vnder Christ.

CHAP. XXVIII.

Against the pride and drunkennesse of Israel, 9 The vntowardnesse of them that should learne the word of God. 24 God doth all things in time and place.

WOe to the a crowne of pride, the drunkards of Ephraim: for his glorious beautie shall be a fading floure, which is vpon the head of the b valley of them that bee fat, and are ouercome with wine.

2 Behold, the Lord hath a mighty and c strong hoste, like a tempest of hayle, and a whirlewind that ouerthroweth, like a tempest of mightie waters that ouerflow, which throw to the ground mightily.

3 They shall be troden vnder foote, euen the crowne and the pride of the drunkards of Ephraim.

4 For his glorious beautie shall be a fading floure, which is vpon the head of the valley of them that be fat, and as d the hastie fruit afore summer, which when he that looketh vpon it, seeth it, while it is in his hand he eateth it.

5 In that day shall the Lord of hostes be for a crowne of glorie, and for a diademe of beautie vnto the e residue of his people:

6 And for a spirit of iudgement to him that sitteth in iudgement, and for f strength vnto them that turne away the battell to the gate.

7 But g they haue erred because of wine, and are out of the way by strong drinke: the Priest and the Prophet haue erred by strong drinke, they are swallowed vp with wine: they haue gone astray through strong drink: they faile in vision: they stumble in iudgement.

8 For all their tables are ful of filthy vomiting: no place is cleane.

9 h Whom shall hee teach knowledge? and whom shall he make to vnderstand the things that he heareth? them that are weaned from the milke, and drawen from the breasts.

10 For i precept must be vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little.

11 For with a stammering k tongue, and with a strange language shall he speake vnto this people.

12 Vnto whom l hee said, m This is the rest:

a Meaning, the proud kingdome of the Israelites which were drunken with worldy prosperitie.
b Because the Israelites, for the most part dwelt in plentifull valleyes, he meaneth hereby the valley of them that had abundance of worldly prosperitie, and were as it were crowned therewith, as with garlands.
c He seemeth to meane the Assyrians, by whom the ten tribes were caried away.
d Which is not of long continuance, but is soone ripe, and first eaten.
e Signifying, that the faithfull, which put not their trust in any worldly prosperitie, but made God their glory, shalbe preserued.
f He will giue counsell to the gouernour, and strength to the captaine, to driue the enemies in at their owne gates.
g Meaning the hypocrites, which were among them, and were altogether corrupt in life & doctrine, which is here meant by drunkennesse and vomiting.
h For there was none that was able to vnderstand any good doctrine, but were foolish, and as vnmeet as young babes.
i They must haue one thing oft times told.
k Let one teach what he can, yet they shall no more vnderstand him, then if he spake in a strange language.
l That is the Prophet, whome God should send.
m This is the doctrine whereupon ye ought to stay and rest.

rest: [n] giue rest to him that is weary: and this is the refreshing, but they would not heare.

13 Therefore shal the word of the [o] Lord be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little, that they may goe and fall backward, and be broken and be snared and be taken.

14 Wherefore heare the word of the Lord, ye scornfull men that rule this people, which is at Ierusalem.

15 Because ye haue said, We haue made a [p] couenant with death, and with hell are wee at agreement: though a scourge runne ouer, and passe through, it shall not come at vs: for wee haue made [q] falshoode our refuge, and vnder vanitie are wee hid.

16 Therefore thus saith the Lord God, Behold, I will lay in Zion a stone, a [r] tryed stone, a precious corner stone, a sure foundation. He that beleeueth, [s] shall not make haste.

17 Iudgement also wil I lay to the rule, and [t] righteousnesse to the balance, and the [u] haile shall sweepe away the vaine confidence, and the waters shall ouerflow [x] the secret place.

18 And your couenant with death shalbe disanulled, and your agreement with hell shall not stand: when a scourge shall runne ouer and passe through, then shal ye be trode downe by it.

19 When it passeth ouer, it shall take you away: for it shall passe through euery morning in the day, and in the night, and there shall be onely [y] feare to make you to vnderstand the hearing.

20 For the bed is [z] straite that it cannot suffice, and the couering narrow that one cannot wrap himselfe.

21 For the Lord shall stand as in mount [a] Perazim: he shalbe wroth as in the valley [b] of Gibeon, that he may doe his worke, his strange worke, and bring to passe his act, his strange act.

22 Now therefore bee no mockers, least your bonds increase: for I haue heard of the Lord of hosts a consumption, euen determined vpon the whole earth.

23 Hearken ye, and heare my voice, hearken ye, and heare my speech.

24 Doeth the plowman plow all the day, to sow? doth he open and breake the clots of his ground?

25 When hee hath made it [c] plaine, will hee not then sow the fitches, and sow cummin, and cast in wheate by measure, and the appointed barley and rie in their place?

26 For his God doth instruct him to haue discretion, and doth teach him.

27 For fitches shall not be threshed with a threshing instrument, neither shall a cart wheele bee turned about vpon the cummin: but the fitches are beaten out with a staffe, and cummin with a rod.

28 Bread corne when it is threshed, hee doeth not alway thresh it, neither doeth the wheele of his cart still make a noyse, neither will he breake it with the teeth thereof.

29 This also commeth from the Lord of hosts, which is wonderfull in counsaile, and excellent in works.

n Shew to them that are weare and haue neede of rest, what is the true rest.

o Because they will not receiue the word of God when it is offered, it commeth of their owne malice, if after their hearts be so hardned, that they care not for it, as before, Chap. 6. 9.

p They thought they had shifts to auoide Gods iudgements, and that they could escape though al other perished.

q Though the Prophets condemned their idoles and vaine trust of falsehood and vanitie, yet the wicked thought in themselues that they would trust in these things.

r That is, Christ by whom all the building must be tryed, and vpholden, Psal. 118. 22. Mat. 21. 42. act 4. 11. rom 9. 33. 1. pet. 2. 6.

s Hee shall be quiet and seeke none other remedies, but be content with Christ.

t In the restitution of his Church, iudgement and iustice shall raigne.

u Gods corrections and afflicition.

x Affliction shall discouer their vaine confidence, which they kept secret to themselues.

y Terrour and destruction shall make you to learne that which exhortations and gentlenesse could not bring you vnto.

z Your affliction shall be so sore that you are not able to endure it.

a When Dauid ouercame the Philistims, 2. Sam 5. 20. 1. Chron 14. 11.

b Where Iosua discomfited fiue Kings of the Amorites, Iosh. 10. 12.

c As the plowman hath his appointed time, and diuers instruments for his labour, so hath the Lord his vengeance: for hee punisheth some at one time, and some at another, some after one sort and some after another, so that his chosen seede is beaten, and tryed, but not broken, as are the wicked.

CHAP. XXIX.

1 A prophesie against Ierusalem. 13 The vengeance of God on them that follow the traditions of man.

AH [a] Altar, altar of the citie that Dauid dwelt in: adde yere vnto yere: [b] let them kill lambs.

2 But I wil bring the altar into distresse, and there shalbe heauines and sorrow, and it shalbe vnto me like [c] an Altar.

3 And I will besiege thee as a circle, and fight against thee on a mount, and will cast vp ramparts against thee.

4 So shalt thou bee humbled, and shalt speake out of the [d] ground, and thy speach shalbe as out of the dust: thy voyce also shall be out of the ground like him that hath a spirit of diuination, and thy talking shall whisper out of the dust.

5 Moreouer, the multitude of thy [e] strangers shall be like small dust: and the multitude of strong men shalbe as chaffe that passeth away, and it shall be in a moment, euen suddenly.

6 Thou shalt bee visited of the Lord of hosts with thunder and shaking and a great noyse, a whirlewinde, and a tempest, and a flame of a deuouring fire.

7 And the [f] multitude of all the nations that fight against [g] altar, shalbe as a dreame or vision by night: euen all they that make the war against it, and strong holds against it, and lay siege vnto it.

8 And it shall be like as an hungry man dreameth, and behold, he [g] eateth: and when he awaketh his soule is empty: or like as a thirsty man dreameth, & lo, he is drinking, and when he awaketh, beholde, he is faint, and his soule longeth: so shall the multitude of all nations bee that fight against mount Zion.

9 [h] Stay your selues and wonder: they are blinde, and make you blinde: they are drunken, but not with wine: they stagger but not by strong drinke.

10 For the Lord hath couered you with a

a The Ebrew word Ariel signifieth the lion of God, and signifieth the Altar, because the Altar seemed to deuoure the sacrifice that was offered to God, as Ezek. 43. 16.

b Your vaine confidence in your sacrifices shall not last long.

c Your citie shal be full of blood as an Altar whereon they sacrifice.

d Thy speach shalbe no more so lofty, but abased and low, as the very charmers, which are in low places, and whisper so that their voice can scarse be heard.

e Thine hired souldiers in whom thou trustest shall be destroyed as dust or chaffe in a whirlewinde.

f The enemies that I will bring to destroy thee, & that which thou makest thy vaine trust, shall come at vnawares, euen as a dreame in the night. Some reade, as if this were a comfort to the Church for the destruction of their enemies.

g That is, he thinketh that he eateth.

h Muse hereon as long as you list, yet shall yee finde nothing but occasion to bee astonied: for your Prophets are blinde, and therefore cannot direct you.

spirit of slumber, and hath shut vp your eies: the Prophets, and your chieke Seers hath he couered.

11 And the vision of them all is become vnto you, as the wordes of a Booke that is sealed vp, which they deliuer to one that can reade, saying, Reade this, I pray thee. Then shall hee say, I can [i] not: for it is sealed.

12 And the Booke is giuen vnto him that cannot reade, saying, Reade this, I pray thee. And hee shall say, I cannot reade.

13 Therefore the Lord said, Because this people [k] come neere vnto mee with their mouth, and honour mee with their lippes, but haue remoued their heart farre from me, and their [l] feare toward me was taught by the precept of men.

14 Therefore behold, I will againe doe a marueilous worke in this people, euen a marueilous worke, and a wonder: for the wisedome of their wise men shall [m] perish, and the vnderstanding of their prudent men shall be hid.

15 Woe vnto them that [n] seeke deepe to hide their counsell from the Lord: for their workes are in darkenesse, and they say, Who seeth vs? and who knoweth vs?

16 Your turning of deuices shall it not be esteemed [o] as the potters clay? for shall the worke say of him that made it, Hee made me not? or the thing formed, say of him that fashioned it, He had none vnderstanding?

17 Is it not yet but a little while, and Lebanon shall bee [p] turned into Carmel? and Carmel shalbe counted as a forest?

18 And in that day shall the deafe heare the words of the booke, and the eyes of the blinde shall see out of obscuritie, and out of darkenesse.

19 The meeke in the Lord shall receiue ioy againe, and the poore men shall reioyce in the holy one of Israel.

20 For the cruel man shall cease, and the scorneful shall be consumed: and all that hasted to iniquity shalbe cut off:

21 Which made a man to sinne in the [q] word, and tooke him in a snare: which reprouued them in the gate, and made the iust to fall without cause.

22 Therefore thus saith the Lord vnto the house of Iaakob, euen hee that redeemed Abraham, Iaakob shall not now bee confounded, neither now shall his face bee pale.

23 But when hee seeth his children, the worke of mine handes, in the mids of him they shall sanctifie my Name, and sanctifie the holy one of Iaakob, and shall feare the God of Israel.

24 Then they that erred in spirit, [r] shall haue vnderstanding, and they that murmured shall learne doctrine.

i Meaning, that it is all alike either to read, or not to read, except God open the heart to vnderstand.

k Because they are hypocrites and not sincere in heart, as Matth. 15. 8.

l That is, their religion was learned by mans doctrine, and not by my word.

m Meaning, that whereas God is not worshipped according to his word, both magistrates and ministers are but fooles and without vnderstanding.

n This is spoken of them which in heart despised Gods word, and mocked at the admonitions, but outwardly bare a good face.

o For all your craft, saith the Lord, you cannot be able to escape mine hands no more then the clay, that is in the potters hands, hath power to deliuer it selfe.

p Shal there not be a change of al things? and Carmel, that is a plentifull place in respect of that it shall be then, may be taken as a forest, as Chap. 32. 15, and thus he speaketh to comfort the faithfull.

q They that went about to find fault with the Prophets words, and would not abide admonitions, but would entangle them & bring them into danger.

r Signifying, that except God giue vnderstanding and knowledge, man cannot but still erre and murmure against him.

CHAP. XXX.

1 He reproueth the Iewes which in their aduersitie vsed their owne counsels, 2 And sought helpe of the Egyptians, 10 Despising the Prophets. 16 Therefore hee sheweth what destruction shall come vpon them 18 But offereth mercy to the repentant.

WOe to the [a] rebellions children, saith the Lord, that take counsell, but not of mee, and [b] couer with a couering, but not by my spirit, that they may lay sinne vpon sinne:

2 Which walke forth to go downe into Egypt (and haue not asked at my mouth) to strengthen themselues with the strength of Pharaoh, and trust in the shadow of Egypt.

3 But the strength of Pharaoh shall be your shame, and the trust in the shadow of Egypt, your confusion.

4 For his [c] Princes were at Zoan, and his Ambassadours came vnto Hanes.

5 They shall bee all ashamed of the people that cannot profite them, nor helpe nor doe them good, but shall be a shame and also a reproch.

6 ¶ The [d] burden of the beastes of the South, in a land of trouble and anguish, from whence shal come the yong and old lion, the viper, and fierie flying serpent against them that shall beare their riches vpon the shoulders of the colts, and their treasures vpon the bunches of the camels, to a people that cannot profit.

7 For the Egyptians are vanitie, and they shall helpe in vaine. Therefore haue I cryed vnto [e] her, Their strength [f] is to sit still.

8 Now goe, and write [g] it before them in a table, and note it in a boocke, that it may be for the [h] last day for euer and euer.

9 That it is a rebellious people, lying children, and children that would not [i] heare the Law of the Lord.

10 Which say vnto the Seers, See not: and to the Prophets, Prophesie not vnto vs right things: but speake flattering things vnto vs: prophesie [k] errors.

11 Depart out of the way: goe aside out of the path: cause the holy One of Israel to cease from vs.

12 Therefore thus saith the holy One of Israel, Because yee haue cast off this word, and trust in [l] violence and wickednesse, and stay thereupon,

13 Therefore this iniquitie shall be vnto you as a breach that falleth, or a swelling in an hie wall, whose breaking commeth suddenly in a moment.

14 And the breaking thereof is like the breaking of a Potters potte, which is broken without pittie, and in the breaking thereof is not found [m] a sheard to take fire out of the hearth, or to take wa-

a Who contrary to their promise, take not me for their protectour, and contrary to my commandement seeke helpe at strangers.

b They seeke shifts to cloke their doings, and not godly meanes.

c The chiefe of Israel went into Egypt in ambassy to seeke helpe, and a bode at these cities.

d That is, a heauie sentence or prophesie against the beasts, that caried their treasures into Egypt, by the wildernesse, which was South from Iudah: signifying, that if the beasts should not bee spared, the men should be punished much more grieuously.

e To wit, to Ierusalem.

f And not to come too and fro to seeke helpe.

g That is, this prophesie.

h That is may be a witnesse against them for all posteritie.

i He sheweth what was the cause of their destruction, and bringeth also all miserie to man: to wit, because they would not heare the word of God, but delighted to bee flattered and led in errour.

k Threaten vs not by the word of God, neither bee so rigorous, nor talke vnto vs in the Name of the Lord, as Ierem. 11. 21.

l Meaning in their stubburnesse against God, and the admonitions of his Prophets.

m Signifying, that the destruction of the wicked shall be without recouerie.

ter out of the pit.

15 For thus said the [a] Lord God, the holy One of Israel, In rest and quietnesse shall ye be saued: in quietnesse and in confidence shal be your strength, but ye would not.

16 For ye haue sayd, No, but we will flee away vpon [o] horses. Therefore shall ye flee. We will ride vpon the swiftest. Therefore shall your persecuters be swifter.

17 A thousand as one shall flee at the rebuke of one: at the rebuke of fiue shall yee flee, till yee be left as a shippe mast vpon the [p] top of a mountaine, and as a beacon vpon an hill.

18 Yet therefore will the Lord wait, that hee may haue [q] mercie vpon you, and therefore will he be exalted, that he may haue compassion vpon you: for the Lord is the God of [r] iudgement. Blessed are all they that wait for him.

19 Surely a people shall dwell in Zion, and in Ierusalem: thou shalt weepe no more: hee will certainely haue mercy vpon thee at the voyce of thy cry: when hee heareth thee, he will answere thee.

20 And when the Lord hath giuen you the bread of aduersitie, and the water of affliction, thy raine shalbe no more kept backe, but thine eyes shall see thy ‖ raine.

21 And thine eares shall heare a word behind thee, saying, This is the way, [s] walke yee in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And yee shall [t] pollute the couering of the images of siluer, and the rich ornament of thine images of gold, and cast them away as a menstruous cloth, and thou shalt say vnto it, [u] Get thee hence.

23 Then shal he giue raine vnto thy seed, when thou shalt sow the ground, and bread of the increase of the earth, and it shal be fat, and as oyle: in that day shall thy cattell be fed in large pastures.

24 The oxen also and the yong asses, that till the ground, shall eate cleane prouender, which is winowed with the shouel, and with the fanne.

25 And vpon euery high [x] mountaine, and vpon euery high hill shal there be riuers and streames of waters, in the day of the great slaughter, when the towres shall fall.

26 Moreouer, the light of the Moone shall be as the light of the [y] Sunne, and the light of the Sunne shall bee seuen fold, and like the light of seuen dayes in the day that the Lord shall binde vp the breach of his people, and heale the stroke of their wound.

27 Behold, [z] the Name of the Lord commeth from farre, his face is burning, and the burden thereof is heauie, his lips are full of indignation, and his tongue is as a deuouring fire.

28 And his Spirit is as a riuer that ouerfloweth vp to the necke: it diuideth asunder, to fanne the nations with the fanne of [a] vanitie, and there shall bee a bridle to cause them to erre in the iawes of the people.

29 But there shall be a song vnto you as in the [b] night, when a solemne feast is kept: and gladnesse of heart, as hee that commeth with a pipe to goe vnto the mount of the Lord, to the Mighty one of Israel.

30 And the Lord shall cause his glorious voyce to be heard, and shall declare the lighting downe of his arme, with the anger of his countenance, and flame of a deuouring fire, with scattering and tempest, and haile-stones.

31 For with the voyce of the Lord shall Assur be destroyed, which smote with the [c] rod.

32 And in euery place that the staffe shall passe, it shall [d] cleaue fast, which the Lord shall lay vpon him with [e] tabrets and harps, and with battels, & lifting vp of hands shall he fight [f] against it.

33 For [g] Tophet is prepared of olde: it is euen prepared for the [h] King: hee hath made it [i] deepe and large: the burning thereof is fire and much wood: the breath of the Lord, like a riuer of brimstone, doeth kindle it.

n Oftentimes by his Prophets he put you in remembrance of this, that you should onely depend on him.

o We will trust to escape by our horses.

p Whereas all the trees are cut downe saue two or three to make masts.

q He commendeth the great mercies of God, who with patience waiteth to call sinners to repentance.

r Not onely in punishing, but in vsing moderation in the same, as Iere. 10. 24. and 30. 11.

‖ *Or, instructer.*

s God shall direct al thy wayes, and appoint thee how to goe either hither or thither.

t Ye shall cast away your idoles which you haue made of gold and siluer with all that belongeth vnto them, as a most filthie thing and polluted.

u Shewing, that there can be no true repentance, except both in heart and deed wee shew our selues enemies to idolatrie.

x By these diuers maners of speach hee sheweth that the felicity of the Church shall bee so great, that none is able sufficiently to expresse it.

y When the Church shall bee restored, the glory thereof shall passe seuen times the brightnes of the Sunne: for by the Sunne and Moone, which are two excellent creatures, he sheweth what shall be the glory of the children of God in the kingdom of Christ.

z This threatning is against the Assyrians, the chiefe enemies of the people of God.

a To driue them to nothing: and thus God consumeth the wicked by that meanes, whereby he cleanseth his.

b Ye shall reioyce at the destruction of your enemies, as they that sing for ioy of the solemne feast, which began in the euening.

c Gods plague.

d It shal destroy.

e With ioy and assurance of the victory.

f Against Babel, meaning the Assyrians and Babylonians.

g Here it is taken for hell, where the wicked are tormented, Read 2. King. 23. 10.

h So that their estate or degree cannot exempt the wicked.

i By these figuratiue speaches he declareth the condition of the wicked after this life.

CHAP. XXXI.

1 *Hee curseth them that forsake God, and seeke for the helpe of men.*

WOe vnto them that [a] goe downe into Egypt for helpe, and stay vpon horses, and trust in charets, because they are many, and in horsemen, because they bee very strong: but they looke not vnto the Holy one of Israel, nor [b] seeke vnto the Lord.

2 But he yet is [c] wisest: therefore he will bring euill, & not turne backe his word, but he will arise against the house of the wicked, and against the helpe of them that worke vanitie.

3 Now the Egyptians are men, and not God, and their horses flesh, and not spirit: and when the Lord shall stretch out his hand, the [d] helper shall fall, and hee that is holpen shall fall, and they shall altogether faile.

4 For thus hath the Lord spoken vnto mee, as the lyon or lyons whelpe roareth vpon his pray, against whom if a multitude of shepheards bee called, hee will not bee afrayd at their voyce, neither will humble himselfe at their noyse: so shall

a There were two speciall causes, why the Israelites should not ioyne amitie with the Egyptians: first, because the Lord had commanded them neuer to returne thither, Deut. 17. 16. and 28. 68. lest they should forget the benefit of their redemption: and secondly lest they should be corrupted with the superstition and idolary of the Egyptians, and so forsake God, Ier. 2. 18.

b Meaning, that they forsake the Lord, that put their trust in worldly things: for they cannot trust in both.

c And knoweth their craftie enterprises, and will bring all to nought.

d Meaning, both the Egyptians and the Israelites.

the Lord of hostes come [e] downe to fight for mount Zion, and for the hill thereof.

5 As birds that flie, so shall the Lord of hostes defend Ierusalem by defending and deliuering, by passing through and preserving it.

6 O ye children of Israel, turne againe, in as much as yee are [f] sunken deepe in rebellion.

7 For in that day, euery man shall [g] cast out his idoles of siluer, and his idols of gold, which your hands haue made you, euen a sinne.

8 [h] Then shall Assur fall by the sword, not of man, neither shall the sword of man deuoure him, and hee shall flee from the sword, and his yong men shall faint.

9 And he shal go for feare to his [i] tower, and his princes shall bee afraid of the standard, sayth the Lord, whose [k] fire is in Zion, and his fornace in Ierusalem.

e He sheweth the Iewes, that if they would put their trust in him, he is so able that none can resist his power: and so carefull ouer them as a bird ouer her yong which euer flieth about them for their defence: which similitude the Scripture vseth in diuers places, as Deut. 32.11. matth. 23.37.

f He toucheth their conscience that they might earnestly feele their grieuous sinnes, and so truely repent, forasmuch as now they are almost drowned, and past recouery. g By these fruites your repentance shall bee knowen, as Chap.2.18. h When your repentance appeareth. i This was accomplished soone after when Saneheribs army was discomfited, and hee fled to his castle in Nineueh for succour. k To destroy his enemies.

CHAP. XXXII.

The conditions of good rulers and officers described by the gouernment of Hezekiah, who was the figure of Christ.

BEhold, [a] a King shall reigne in iustice, and the Princes shall rule [b] in iudgement.

2 And that man shall bee as an hiding place from the wind, and as a refuse for the tempest: as riuers of water in a dry place, and as the shadow of a great rocke in [c] a weary land.

3 The eyes of the [d] seeing shall not bee shut, and the eares of them that heare, shall hearken.

4 And the heart of the foolish shall vnderstand knowledge, and the tongue of the stutters shall bee ready to speake distinctly.

5 A [e] niggard shall no more be called liberall, nor the churle rich.

6 But the niggard will speake of niggardnesse, and his heart will worke iniquitie, and doe wickedly, and speake falsely against the Lord, to make emptie the hungry soule, and to cause the drinke of the thirstie to faile.

7 For the weapons of the churle are wicked: hee deuiseth wicked counsels, to vndoe the poore with lying words, and to speake against the poore in iudgement.

8 But the liberall man will deuise of liberall things, and he will continue his liberalitie.

9 ¶ Rise vp, ye women, that are at ease: heare my voyce, yee [f] careless daughters: hearken to my words.

10 Ye women, that are careless, shall be in feare [g] aboue a yeere in dayes: [h] for the vintage shall faile, and the gathering shall come no more.

11 Ye women that are at ease, be astonied: feare, O ye careless women: put off the clothes: make bare, and gird sackecloth vpon the loynes.

12 Men shall lament for the [i] teats, euen for the pleasant fields, and for the fruitfull vine.

13 Vpon the land of my people shal grow thornes and briers: yea, vpon all the houses of ioy in the city of reioycing.

14 Because the palace shall bee forsaken, and the ‖ noyse of the citie shall bee left: the tower and fortresse shall be dennes for euer, and the delight of wilde asses, and a pasture for flockes,

15 Vntill the [k] Spirit bee powred vpon vs from aboue, and the wildernesse become a fruitfull field, and the [l] plenteous field bee counted as a forrest.

16 And iudgement shall dwell in the desert, and iustice shall remaine in the fruitfull field.

17 And the worke of iustice shalbe peace, euen the worke of iustice and quietnesse, and assurance for euer.

18 And my people shall dwell in the tabernacle of peace, and in sure dwellings, and in safe resting places.

19 When it haileth, it shall fall on the forrest, and the [m] citie shall be set in the low place.

20 Blessed are ye that [n] sow vpon all waters, and [o] driue thither the feete of the oxe and the asse.

a This prophecy is of Hezekiah, who was a figure of Christ, and therfore it ought chiefly to bee referred to him. b By iudgement and iustice is meant an vpright gouernement both in policy and religion. c Where men are weary with trauailing for lacke of water. d Hee promiseth to giue the true light, which is the pure doctrine of Gods word, and vnderstanding, and zeale of the same contrary to ‖ threatnings against the wicked, Chap.6.9. and 29.10. e Vice shall no more be called vertue, nor vertue esteemed by power and riches. f He prophesieth of such calamitie to come, that they will not spare the women and children, and therefore willeth them to take heede and prouide. g Meaning, that the affliction should continue long, and when one yeere were past, yet they should looke for newe plagues. h God will take from you the meanes and occasions which made you to contemne him: to wit, abundance of worldly goods. i By the teates he meaneth the plentifull fields, whereby men are nourished, as children with the teate: or the mothers for sorrow and leannesse, shall lacke milke. ‖ *Or, multitude.* k That is, when the Church shall be restored: thus the Prophets after they haue denounced Gods iudgements against the wicked, vse to comfort the godly, lest they should faint. l The field which is now fruitfull, shall be but as a barren forrest in comparison of that it shall bee then, as Chap.29.17. which shall bee fulfilled in Christes time: for then they that were before as the barren wildernesse, being regenerate, shall bee fruitful, and they that had some beginning of godlinesse, shal bring forth fruites in such abundance, that their former life shall seeme but as a wildernesse where no fruites were. m They shall not need to build it in high places for feare of the enemie: for God wil defend it, and turne away the stormes from hurting of their commodities. n That is, vpon fat ground and well watered, which bringeth foorth in abundance: or in places which before were couered with waters, and now made dry for your vses. o The fields shall bee so ranke, that they shall send out their cattell to eate vp the first crop, which abundance shall bee signes of Gods fauour and loue towards them.

CHAP. XXXIII.

The destruction of them by whom God hath punished his Church.

VVDe to thee that [a] spoilest, and wast not spoyled: and doest wickedly and they did not wickedly against thee: when thou shalt [b] cease to spoyle, thou shalt beee spoyled: when thou shalt make an end

a Meaning, the enemies of the Church, as were the Caldeans, and Assyrians: but chiefly of Saneherib, but not only. b When thine appointed time shall come that God shall take away thy power, and that which thou hast wrongfully gotten, shall be giuen to others, as Amos 5.11.

ende of doing wickedly, [c] they shall doe wickedly against thee.

2 [d] O Lord haue mercie vpon vs, wee haue waited for thee: bee thou, which wast [e] their arme in the morning, our helpe also in time of trouble.

3 At the noyse of the tumult, the [f] people fled: at thine [g] exalting, the nations were scattered.

4 And your spoyle shall be gathered like the gathering of [h] caterpillers: and [i] he shal goe against him like the leaping of grashoppers.

5 The Lord is exalted: for he dwelleth on high, he hath filled Zion with iudgement and iustice.

6 And there shall bee stabilitie of [k] thy times, strength, saluation, wisedome and knowledge: for the feare of the Lord shall be his treasure.

7 Beholde, [l] their messengers shall cry without, and the [m] ambassadours of peace shall weepe bitterly.

8 The [n] paths are waste: the wayfaring man ceaseth, hee hath broken the couenant: hee hath contemned the cities: he regarded no man.

9 The earth murneth and fainteth: Lebanon is ashamed, and hewen downe: [o] Sharon is like a wildernesse, and Bashan is shaken and Carmel.

10 Now will I [p] arise, sayth the Lord: now will I be exalted, now will I lift vp my selfe.

11 [q] Ye shall conceiue chaffe, and bring foorth stubble: the fire of your breath shall deuoure you.

12 And the people shall be as the burning of lime: and as the thornes cut vp, shall they be burnt in the fire.

13 Heare, yee that are [r] farre off, what I haue done, and yee that are neere, know my power.

14 The [s] sinners in Zion are afraide: a feare is come vpon the hypocrites: who among vs shal dwell with the deuouring fire? who among vs shall dwell with the euerlasting burnings?

15 Hee that walketh in iustice, and speaketh righteous things, refusing gaine of oppression, shaking his hands from taking of gifts, stopping his eares from hearing of blood, and shutting his eyes from seeing euill,

16 Hee shall dwell on [t] high: his defence shall bee the munitions of rockes: bread shall be giuen him, and his waters shall bee sure.

17 Thine eyes shall [u] see the King in his glorie: they shall behold the land [x] farre off.

18 Thine heart [y] shall meditate feare, Where is the Scribe? Where is the receiuer? Where is hee that counted the towers?

19 Thou shalt not see a fierce people, a people of a darke speech, that thou canst not perceiue, and of a stammering tongue, that thou canst not vnderstand.

20 Looke vpon Zion the citie of our solemne feastes: thine eyes shall see Ierusalem a quiet habitation, a Tabernacle that cannot be remooued, and the stakes thereof can neuer bee taken away, neither shall any of the cordes thereof bee broken.

21 For surely there the mightie Lorde will bee vnto vs, as a place [z] of floods and broad riuers, whereby shall passe no shippe with oares, neither shall great shippe passe thereby.

22 For the Lord is our Iudge, the Lord is our Lawgiuer: the Lord is our King, hee will saue vs.

23 Thy [a] cordes are loosed: they could not well strengthen their mast, neither could they spread the saile: then shall the [b] pray be diuided for a great spoile: yea, the lame shall take away the pray.

24 And none inhabitant shall say, I am sicke: the people that dwel therein, shal haue their iniquitie forgiuen.

c The calde-ans shall doe like to the Assyrians, as the Assyrians did to Israel: and the Medes and Persians shall doe the same to the Caldeans.
d He declareth hereby what is the chiefe refuge of the faithfull when troubles come, to pray and seeke helpe of God.
e Which helpedst our fathers so soone as they called vpon thee.
f That is, the Assyrians fled before the army of the Caldeans, or the Caldeans for feare of the Medes and Persians
g When thou, O Lord, diddest list vp thine arme to punish thine enemies.
h Yee that as caterpillers destroyed with your number the whole world shall haue no strength to resist your enemies the Caldeans, but shall be gathered on a heape and destroyed.
i Meaning, the Medes and Persians against the Caldeans.
k That is, in the dayes of Hezekiah.
l Sent from Sancherib. m Whom they of Ierusalem sent to intreat of peace. n These are the wordes of the Ambassadours, when thy returne from Sancherib. o Which was a plentifull countrey, meaning, that Sencherib would destroy al. p To helpe and deliuer my Church. q This is spoken against the enemies, who thought all was their owne: but hee sheweth that their enterprise shall be in vaine, and that the fire which they had kindled for others, should consume them. r His vengeance shal be so great, that all the world shall talke thereof. s Which doe not beleeue the words of the Prophet, and the assurance of their deliuerance. t Meaning, that God will bee a sure defence to all them that liue according to his word.
u They shall see Hezekiah deliuered from his enemies, and restored to honour and glorie.
x They shall bee no more shut in as they were by Sancherib, but goe where it pleaseth them.
y Before that this libertie commeth, thou shalt thinke that thou art in great danger: for the enemie shall so sharpely assaile you, that one shall cry, Where is the clerke that writeth the names of them that are taxed? another, Where is the receiuer? another shall cry for him that valueth the rich houses, but God will deliuer you from this feare. x Let vs bee content with this small riuer of Shiloah, and not desire the great streames and riuers, whereby the enemies may bring in shippes to destroy vs. a Hee derideth the Assyrians and enemies of the Church, declaring their destruction, as they that perish by shipwracke. b Hee comforteth the Church, and sheweth that they shall bee enriched with all benefits both of body and soule.

CHAP. XXXIIII.

2 Hee sheweth that God punisheth the wicked for the loue that hee beareth toward his Church.

CDme neere, ye [a] nations and heare, and hearken, ye people: let the earth heare, and all that is therein, the world and all that proceedeth thereof.

2 For the indignation of the Lord is vpon all nations, and his wrath vpon all their armies: he hath [b] destroyed them and deliuered them to the slaughter.

3 And their slaine shall be cast out, and their stinke shal come vp out of their bodies, and the mountaines shall bee melted with their blood.

4 And all the host of heauen [c] shal be dissolued, and the heauens shall bee folden like a booke: and all their hostes shal fall as the leafe falleth from the vine, and as it falleth from the figge tree.

5 For my sword shal be [d] drunken in the heauen:

a He prophesieth of the destruction of the Edomites and other nations, which were enemies to the Church.
b God hath determined in his counsell, and hath giuen sentence for their destruction.
c He speaketh this in respect of mans iudgement, who in great feare and horrible troubles thinketh that heauen and earth perisheth. d I haue determined in my secret counsell, and in the heauens to destroy them, till my sword be wearie with shedding of blood.

heauen: beholde, it shall come downe vpon Edom, euen vpon the people of [e] my curse to iudgement.

6 The sword of the Lord is filled with blood: it is made fatte with the fatte and with the blood of the [f] Lambes, and the goates, with the fatte of the kidnies of the Rammes: for the Lord hath a sacrifice in [g] Bozrah, and a great slaughter in the land of Edom.

7 And the [h] Unicorne shall come downe with them, and the heiffers with the bulles, and their lande shall bee drunken with blood, and their dust made fatte with fatnesse.

8 For it is the day of the Lordes vengeance, and the yeere of recompense for the iudgement of Zion.

9 And the riuers thereof shall be turned into pitch, and the dust thereof into [i] Brimstone, and the land thereof shall bee burning pitch.

10 It shall not bee quenched night nor day: the smoke thereof shall goe vp euermore: it shall bee desolate from generation to generation: none shall passe thorow it for euer.

11 But the Pelicane [k] and the Hedgehog shall possesse it, and the great Owle, and the Rauen shall dwell in it, and he shall stretch out vpon it the line of [l] vanitie, & the stones of emptinesse.

12 [m] The nobles thereof shall call to the kingdome, and there shall bee none, and al the Princes thereof shall bee as nothing.

13 and it shall bring foorth thornes in the palaces thereof, nettles and thistles in the strong holdes thereof, and it shall bee an habitation for Dragons and a court for Ostriches.

14 There shall [n] meete also Ziim and Iim, and the Satyre shall crie to his fellow, and the Shrichowle shall rest there, and shall finde for her selfe a quiet dwelling.

15 There [o] shall the Owle make her nest, and lay, and hatch, and gather them vnder her shadowe: there shall the Vultures also bee gathered, euery one with her make.

16 Seeke in the [p] booke of the Lord, and reade: none of [q] these shall faile, none shall want her make: for [r] his mouth hath commanded, and his very Spirit hath gathered them.

17 And hee hath cast the [s] lot for them, and his hand hath diuided it vnto them by line: they shall possesse it for euer: from generation to generation shall they dwell in it.

e They had an opinion of holinesse, because they came of the Patriarke Izhak but in effect were accursed of God, and enemies vnto his Church, as the Papistes are.
f That is, both of yong and old, poore and rich of his enemies.
g That famous citie shall bee consumed as a sacrifice burnt to ashes.
h The mightie and rich shalbe aswell destroyed as the inferiours.
i He alludeth to the destruction of Sodom and Gomorrah. Gen. 19. 24.
k Reade Chap. 13. 21. and Zephan. 2. 14.
l In vaine shall any man goe about to build it againe.
m Meaning, there shall bee neither order nor policie, nor state of common weale.
n Reade Chap. 13. 21.
o Signifying, that Idumea should bee an horrible desolation and barren wildernesse.
p That is, in the Law where such curses are threatned against the wicked.
q To wit, beasts and foules.
r That is, the mouth of the Lord.
s He hath giuen the beastes and foules Idumea for an inheritance.

CHAP. XXXV.

1 The great ioy of them that beleeue in Christ. 3 Their office which preach the Gospel. 8 The fruites that follow thereof.

THe [a] desert and the wildernesse shall reioyce: and the waste ground shal be glad and flourish as the rose.

2 It shall flourish abundantly, and shall greatly reioyce also and ioy, the glory of Lebanon shall be giuen vnto it: the beautie of [b] Carmel, and of Sharon. They shall [c] see the glory of the Lord, and the excellencie of our God.

3 [d] Strengthen the weake hands, and comfort the feeble knees.

4 Say vnto them that are fearefull, Bee you strong, feare not: beholde, your God commeth with [e] vengeance: euen God with a recompense, hee will come and saue you.

5 Then shall the eyes of the [f] blinde bee lightened, and the eares of the deafe be opened.

6 Then shall the lame man leape as an Hart, and the dumbe mans tongue shall sing: for in the [g] wildernesse shall waters breake out, and riuers in the desert.

7 And the drie ground shal be as a pole, and the thirstie as springs of water: in the habitation of dragons where they lay, shal be a place for reeds and rushes.

8 And there shall bee a path and a way, and the way shall be called [h] holy: the polluted shall not passe by it: for [i] he shall be with them, and walke in the way, and the fooles shall not erre.

9 There shall bee no [k] lion, nor noysome beastes shall ascend by it, neither shall they bee found there, that the redeemed may walke.

10 Therefore the [l] redeemed of the Lord shall returne and come to Zion with praise: and euerlasting ioy shalbe vpon their heads: they shall obtaine ioy and gladnesse, and sorrow and mourning shall flee away.

a He prophesieth of the full restauration of the Church both of the Iewes and Gentiles vnder Christ, which shall bee fully accomplished at the last day: albeit as yet it is compared to a desert and wildernesse.
b The Church which was before compared to a barren wildernesse, shall by Christ bee made most plenteous and beautifull.
c Hee sheweth that the presence of God is the cause that the Church doeth bring foorth fruit and flourish.
d Hee willeth all to encourage one another, and specially the ministers, to exhort and strengthen the weake, that they may patiently abide the comming of God, which is at hand.
e To destroy your enemies.
f When the knowledge of Christ is reuealed.
g They that were barren and destitute of the graces of God, shall haue them giuen by Christ.
h It shall be for the Saints of God, and not for the wicked.
i God shal leade and guide them, alluding to the bringing forth of Egypt.
k As he threatned to the wicked to be destroyed hereby, Chapter 30. 6.
l Whom the Lord shall deliuer from the captiuitie of Babylon.

CHAP. XXXVI.

1 Sanherib sendeth Rabshakeh to besiege Ierusalem. 15 His blasphemies against God.

NOw [a] in the [b] fourteenth yere of King Hezekiah, Sanherib king of Asshur came vp against all the strong cities of Iudah, and tooke them.

2 And the king of Asshur sent Rabshakeh from Lachish toward Ierusalem vnto King Hezekiah with a great hoste, and hee stood by the conduit of the vpper poole: in the path of the fullers field.

3 Then came forth vnto him Eliakim the

a This historie is rehearsed, because it is as a seale and confirmation of the doctrine afore, both for the threatnings and promises: to wit, that God would suffer his Church to bee afflicted, but at the length would send deliuerance.
b When he had abolished superstition and idolatry, and restored religion, yet God would exercise his Church to trie their faith, and patience.

sonne of Hilkiah the [c] steward of the house, and Shebna the [d] chancellor, and Ioah the sonne of Asaph the recorder.

4 And [e] Rabshakeh sayd vnto them, Tell you Hezekiah, I pray you, Thus sayth the great King, the king of Assur, What confidence is this wherein thou trustest?

5 I say, [f] Surely I haue eloquence, but counsell and strength are for the warre: on whom then dwelst thou trust, that thou rebellest against me?

6 Loe, thou trustest in this broken staffe of reede, on Egypt, whereupon if a man leane, it wil goe into his hand and pearce it: so is a ‖Pharaoh king of Egypt vnto all that trust in him.

7 But if thou say vnto mee, We trust in the Lorde our GOD: Is not that hee whose high places and whose altars Hezekiah tooke downe, and sayd to Iudah and to Ierusalem, Ye shall worship before this altar?

8 Now therefore giue hostages to my lord the king of Assur, and I will giue thee two thousand horses, if thou bee able on thy part to set riders vpon them.

9 For how canst thou ‖ despise any captaine of the [h] least of my lords seruants? and put thy trust on Egypt for charets and for horsemen?

10 And am I now come vp without the Lord to this land to destroy it? The Lord said vnto me, [i] Goe vp against this land and destroy it.

11 ¶ Then said Eliakim, and Shebna, and Ioah vnto Rabshakeh, [k] Speake, I pray thee, to thy seruants, in the Aramites language (for we vnderstand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then said Rabshakeh, Hath my master sent mee to thy master, and to thee to speake these words, and not to the men that sit on the wall, that they may eat their owne doung, and drinke their owne ‡ pisse with you?

13 So Rabshakeh stood and cried with a loud voice in the Iewes language, and said, Heare the words of the great King, of the king of Assur.

14 Thus saith the king, Let not Hezekiah deceiue you: for he shall not be able to deliuer you.

15 Neither let Hezekiah make you to trust in the Lord, saying, The Lord wil surely deliuer vs: this city shall not be giuen ouer into the hand of the king of Assur.

16 Hearken not to Hezekiah: for thus saith the King of Assur, Make [l] appointment with mee, & come out to mee, that euery man may eate of his owne vine, and euery man of his owne fig tree, and drinke euery man the water of his owne well,

17 Till I come & bring you to a land like your owne land, euen a land of wheate and wine, a land of bread and vineyards.

18 Lest Hezekiah deceiue you, saying, The Lord wil deliuer vs. Hath any of the gods of the nations deliuered his land out of the hand of the king of Assur?

19 Where is the god of [m] Hamath, and of Arpad? where is the god of Sepharuaim? or how haue they deliuered Samaria out of mine hand?

20 Who is he among all the gods of these lands, that hath deliuered their countrey out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

21 Then they [n] kept silence, and answered him not a word: for the Kings commandement was, saying, Answere him not.

22 Then came Eliakim the sonne of Hilkiah the Steward of the house, and Shebna the Chancellour, and Ioah the sonne of Asaph the Recorder, vnto Hezekiah with rent clothes, and tolde him the wordes of Rabshakeh.

c For he was now restored to his office, as Isaiah had prophesied, Chap 22.20.
d This decl reth that there were few godly to be found in ‡ kings house, when he was driuen to send this wicked man in such a weighty matter.
e Saneheribs chiefe captaine.
f He speaketh this in the person of Hezekiah, falsely charging him, that he put his trust in his wit & eloquence, whereas his onely confidence was in the Lord.
g Satan laboured to pull the godly king from one vaine confidence to another, to wit, from trust in the Egyptians whose power was weake and would deceiue them, to yeelde himselfe to the Assyians, and so not to hope for any helpe of God.
‖ Or. turne backe.
h He reprocheth to Hezekiah his small power, which is not able to resist one of Saneheribs least captaines.
i Thus the wicked to deceiue vs, will pretend the Name of the Lord, but wee must try the spirits, whether they be of God or no.
k They were afraid lest by his words he should haue stirred the people against the king, and also pretended to grow to some appointment with him.
‡ Ebr. the water of their feete.
l The Ebrew word signifieth blessing: whereby this wicked captaine would haue perswaded the people, that their condition should bee better vnder Saneherib, then vnder Hezekiah.
m That is, of Antiochia in Syria, of the which these two other cities also were: whereby we see how euery towne had his peculiar idole, and how the wicked make God an idole, because they doe not vnderstand that God maketh them his scourge, and punisheth cities for sinne.
n Not that they did not shew by euident signes that they did detest his blasphemie: for they had now rent their clothes, but they knew it was in vaine to vse long reasoning with this infidell, whose rage they should haue so much more prouoked.

CHAP. XXXVIII.

Hezekiah asketh counsell of Isaiah, who promiseth him the victory. 10 The blasphemie of Saneherib. 16 Hezekiahs prayer. 36 The armie of Saneherib is slaine of the Angel, 38 And he himself of his owne sonnes.

AND [a] when the King Hezekiah heard it, he [a] rent his clothes, & put on sackcloth, and came into the house of the Lord.

2 And hee sent Eliakim the steward of the house, and Shebna the chancellour, with the Elders of the Priests clothed in sackcloth, vnto [b] Isaiah the Prophet, the sonne of Amoz.

3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the [c] birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath [d] heard the words of Rabshakeh whom the king of Assur his master hath sent to raile on the liuing God, and to reproch him with words which the Lord thy God hath heard, then [e] lift thou vp thy prayer for the remnant that are left.

5 So the seruants of the King Hezekiah came to Isaiah.

6 And Isaiah said vnto them, Thus say vnto your master, Thus saith the Lord, Bee not afraid of ‡ words that thou hast heard, wherewith the seruants of the king of Assur haue blasphemed me.

7 Behold, I will send a blast vpon him,

2. King. 19. 1.
a In signe of griefe and repentance.
b To haue comfort of him by the worde of God, that his faith might be confirmed, and so his prayer be more earnest: teaching hereby that in all dangers these two are the onely remedies, to seeke vnto God and his ministers.
c We are in as great sorow, as a woman that trauaileth of child, & cannot be deliuered.
d That is, will not shew by euident signes that God deferreth to punish, it seemeth to the flesh, that hee knoweth not the cause.
e Declaring that the ministers office doth not onely stand in comforting by the word, but also in praying for the people.

and

and he shall heare a f noise, and returne to his owne land, and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the King of Assyr fighting g against Libnah: for he had heard that he was departed from Lachish.

9 Yet heard also men say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: and when he heard it, he sent other messengers to Hezekiah, saying,

10 Thus shall yee speake to Hezekiah king of Judah, saying, Let not thy God h deceiue thee, in whom thou trustest, saying, Ierusalem shall not bee giuen into the hand of the king of Assyr.

11 Behold, thou hast heard what the kings of Assyr haue done to all lands in destroying them, and shalt thou be deliuered?

12 Haue the gods of the nations deliuered them, which my fathers haue destroyed? as i Gozan, and k Haran, and Rezeph, and the children of Eden, which were at Telassar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena, and Iuah?

14 ¶ So Hezekiah received the letter of the hand of the messengers, and read it, and hee went vp into the house of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed vnto the Lord, saying,

16 O Lord of hosts, God of Israel, which l dwellest betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

17 Encline thine eare, O Lord, and heare, open thine eyes, O Lord, and see, and heare all the words of Sanherib, which hath sent to blaspheme the liuing God.

18 Ereeth it is, O Lord, that the kings of Assyr haue destroyed all lands, m their countrey,

19 And haue cast their gods in the fire: for they were no gods, but the worke of mens hands, euen wood or stone: therefore they destroyed them.

20 Now therefore, O Lord our God, saue thou vs out of his hand, that all n the kingdomes of the earth may know, that thou onely art the Lord.

21 ¶ Then Isaiah the sonne of Amoz sent vnto Hezekiah, saying, Thus sayeth the Lord God of Israel, Because thou hast prayed vnto mee concerning Sanherib king of Assyr,

22 This is the word that the Lord hath spoken against him, The virgin, the daughter of Zion hath despised thee, and laughed thee to scorne: the daughter of Ierusalem hath shaken her head at thee.

23 Whom hast thou railed on, and blasphemed? and against whom hast thou exalted thy voyce, and lifted vp thine eyes on high? euen against the p Holy one of Israel.

24 By thy seruants hast thou railed on the Lord, and said, By the multitude of my chariots, I am come vp to the toppe of the mountaines, to the sides of Lebanon, and will cut downe the high cedars thereof, and the faire firre trees thereof, and I will goe vp to the heights of his top, and to the forrest of his fruitfull places.

25 I haue digged q and drunke the waters, and with the plant of my feete haue I dryed all the riuers closed in.

26 Hast thou not heard how I haue of old time made it, r and haue formed it long agoe? s should I now bring it, that it should be destroyed, and laid on ruinous heapes, as cities defenced,

27 Whose inhabitants t haue small power, and are afraid and confounded: they are like the grasse of the field and greene herbe, or grasse on the house tops, or corne blasted u afore it be growen.

28 But I know thy dwelling, and thy x going out, and thy comming in, and thy furie against me.

29 Because thou ragest against mee, and thy tumult is come vp vnto mine eares, therefore will I put mine y hooke in thy nostrels, and my bridle in thy lips, and will bring thee backe againe the same way thou z camest.

30 And this shalbe a a signe vnto thee, O Hezekiah, Thou shalt eate this yeere such as groweth of it selfe: and the b second yere such things as grow without sowing: and in the third yeere sow ye and reape, and plant vineyards, and eate the fruit thereof.

31 And c the remnant that is escaped of the house of Iudah, shall againe take roote downeward, and beare fruit vpward.

32 For out of Ierusalem shall goe a remnant, and they that escape out of mount Zion: the zeale of the Lord of hosts shall doe this.

33 Therefore thus sayeth the Lord concerning the king of Assyr, He shall not enter into this citie, nor shoote an arrow there, nor come before it with shield, nor cast a mount against it.

34 By the same way that he came, he shall returne, and not come into this city, saith the Lord.

35 For I will defend this citie to saue it for mine owne sake, and for my seruant d Dauids sake.

36 ¶ e Then the Angel of the Lord went out, & smote in the campe of Assyr an hundreth fourescore and fiue thousand: so when they arose early in the morning, behold, they were all dead corpses.

f Of the Egyptians and Ethiopians that shall come and fight against him.

g Which was a city toward Egypt, thinking thereby to haue stayed the force of his enemies.

h Thus God would haue him to vtter a most horrible blasphemy before his destruction: as to call the author of all truth a deceiuer: some gather hereby that Shebna had disclosed vnto Sanherib the answere that Isaiah sent to the King.

i Which was a citie of the Medes

k Called also Charre a city in Mesopotamia, whence Abraham came after his fathers death.

l He groundeth his prayer on Gods promise, who promised to heare them from betweene the Cherubims.

m Meaning of the ten tribes.

n He declareth for what cause he prayed that they might be deliuered: to wit, that God might be glorified thereby through all the world.

o Whom God had chosen to himselfe as a chaste virgine, and ouer whom he had care to preserue her frō the lustes of the tyrant, as a father would haue ouer his daughter.

p Declaring hereby, that they that are enemies to Gods Church, fight against him, whose quarrel his Church onely maintaineth.

q He boasteth of his policie, in that that he can finde meanes to nourish his armie: and of his power, in that that his armie is so great, that it is able to dry vp whole riuers, and to destroy the waters which the Iewes had closed in.

r Signifying, that God made not his Church to destroy it, but to preserue it, and therefore he saith that he formed it of old, euen in his eternall counsell, which cannot be changed.

s *Ebr. are short in hand.*

t Hee sheweth that the state and power of most florishing cities endureth but a moment in respect of the Church, which shall remaine for euer, because God is the maintainer thereof.

u Meaning, his counsels and enterprises.

x Because Sanherib shewed himselfe as a deuouring fish and furious beast, he vseth these similitudes to teach how hee will take him and guide him.

y Thou shalt lose thy labour.

z God giueth signes after two sorts: some goe before the thing, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith: and some goe after the thing, as the sacrifice which they were commaunded to make three dayes after their departure; and these latter are to keepe the benefits of God in our remembrance, of the which sort this here is.

a He promiseth that for two yeres the ground of it selfe should feede them.

a They whom God hath deliuered out of the hands of the Assyrians, shall prosper: and this properly belongeth to the Church.

b For my promise sake made to Dauid. 2.*King*.19.35. 2.*chron*.32.21. *tob*.1.18. *ecclus*.48.22. 1.*mac*.7.41. 2.*mac*.8.19.

37 So Sancherib king of Assur departed, and went away and returned and dwelt at [c] Nineueh.

38 And as he was in the Temple worshipping of Nisroch his god, Adramelech and Sharezer his sonnes slew him with the sword, and they escaped into the land of ‖ Ararat: and [d] Esarhaddon his sonne reigned in his stead.

c Which was the chiefest city of the Assyrians. Tob. 1. 21.
‖ Or, Armenia.
d Which was also called Sardanapalus, in whose dayes ten yeeres after Sancheribs death, the Caldeans ouercame the Assyrians by Merodach their King.

CHAP. XXXVIII.

1 Hezekiah is sicke. 5 He is restored to health by the Lord, and liueth fifteene yeeres after. 10 He giueth thanke: for his benefits.

2. King. 20. 1. 2 chron 32. 24.

ABout [a] that time was Hezekiah sicke vnto the death, and the Prophet Isaiah sonne of Amoz came vnto him, and said vnto him, Thus saieth the Lord, Put thine house in an order, for thou shalt die, and not liue.

2 Then Hezekiah [b] turned his face to the wall, and prayed to the Lord,

3 And said, I beseech thee, Lord, remember now how I haue walked before thee in trueth, and with a perfit heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

4 ¶ Then came the word of the Lord to Isaiah, saying,

5 Goe, and say vnto Hezekiah, Thus saith the Lord God of Dauid thy father, I haue heard thy prayer, and seene thy teares: behold, I will adde vnto thy dayes fifteene yeeres.

6 And I wil deliuer thee [c] out of the hand of the king of Assur, and this city: for I wil defend this citie.

7 And [d] this signe shalt thou haue of the Lord, that the Lord will doe this thing that he hath spoken.

8 Behold, I wil bring againe the shadow of the degrees (whereby it is gone downe in the diall of Ahaz by the [e] sunne) ten degrees backeward: so the sunne returned by ten degrees, by the which degrees it was gone downe.

9 [f] The writing of Hezekiah king of Iudah, when he had beene sicke, and was recouered of his sicknesse.

10 I said in the [g] cutting off of my dayes, I shall goe to the gates of the graue: I am depriued of the residue of my yeeres.

11 I said, [h] I shall not see the Lord, euen the Lord in the land of the liuing: I shal see man no more among the inhabitants of the world.

12 Mine habitation is departed, and is remoued from me like a shepheards tent: I [i] haue cut off like a weauer my life: he will cut me off from the height: from day [k] to night, thou wilt make an end of me.

13 I reckoned [l] to the morning: but he brake all my bones, like a lion: from day to night wilt thou make an end of me.

14 Like a crane or a swallow, so did I [m] chatter: I did mourne as a doue: mine eyes were lift vp on high: O Lord [n] it hath oppressed me, comfort me.

15 What shall I say? [o] for he hath said it to me, and he hath done it: I shall walke [p] weakely al my yeres in the bitternes of my soule.

16 O Lord, [q] to them that ouerliue them, and to all that are in them, the life of my spirit shall be knowen, that thou causedst me to [r] sleepe, and hast giuen life to me.

17 Beholde, for [s] felicitie I had bitter griefe, but it was thy pleasure to deliuer my soule from the pitte of corruption: for thou hast cast all my [t] sinnes behinde thy backe.

18 For [u] the graue cannot confesse thee: death cannot prayse thee: they that goe downe into the pitte, cannot hope for thy trueth.

19 But the liuing, the liuing he shall confesse thee, as I doe this day: the father to the [x] children shall declare thy trueth.

20 The Lord was ready to saue me: therefore wee will sing my song all the dayes of [y] our life in the house of the Lord.

21 Then sayd Isaiah, Take a lumpe of dry figs, and [z] lay it vpon the boyle, and hee shall recouer.

22 Also Hezekiah [a] had said, What is the signe that I shal goe vp into the house of the Lord?

e For his heart was touched with feare of Gods iudgment, seeing he had appointed him to die so quickly after his deliuerance from so great calamity, as one vnworthy to remaine in that estate, and also foreseeing the great change, that should come in the Church, forasmuch as hee left no sonne to reigne after him: for as yet Manasseh was not born: & when he reigned, we see what a tyrant he was.
c He doeth not onely promise to prolong his life, but to giue him rest and quietnesse from the Assyrians, who might haue renewed their armie to reuenge their former discomfiture.
d For Hezekiah had asked for the confirmation of his faith a signe as verse 22, and 2. King. 20. 8 whereunto he was mooued by the singular motion of Gods spirit.
e Reade 2. King. 20. 10.
f Hee left this song of his lamentation and thankesgiuing to all posterity, as a monument of his owne infirmitie and thankefull heart for Gods benefits as Dauid did, Psal. 51.
g At what time it was tolde mee, that I should die.
h I shall no more praise the Lord here in this Temple among the faithfull: thus God suffereth his dearest children to want his consolation for a time, that his grace afterward may the more appeare when they feele their owne weakenesse.
i By my sinne I haue prouoked God to take my life from me.
k That is, in one day, or shortly.
l Ouernight I thought that I should liue till morning, but my pangs in the night perswaded me he contrary: he sheweth the horrour that the faithfull haue, when they apprehend Gods iudgment against their sinne.
m I was so oppreest with sorow that I was not able to vtter my words, but onely to grone and sigh.
n To wit, sorow and griefe both of body and minde.
o God hath declared by his Prophet that I shall die, and therefore I will yeeld vnto him.
p I shall haue no release, but continuall sorowes whiles I liue.
q They that shall ouerliue the men that are now aliue, and all they that are in these yeeres, shal acknowledge this benefit.
r That after that thou haddest condemned me to death, thou restoredst me to life.
s Whereas I ought to haue liued in rest and ease, being deliuered from mine enemie, I had griefe vpon griefe.
t He esteemeth more the remission of his sinnes, and Gods fauour, then a thousand liues.
u Forasmuch as God hath placed man in this world to glorifie him, the godly take it as a signe of his wrath when their dayes were shortened, either because that they seemed vnworthy for their sinnes to liue longer in his seruice, or for their zeale to Gods glory, seeing that there are so few in earth that doe regard it, as Psal. 6. 5 and 115. 17.
x All posterity shall acknowledge, and the fathers according to their duety toward their children, shall instruct them in thy graces and mercies toward me.
y He sheweth what is the vse of the Congregation and Church: to wit, to giue the Lord thanks for his benefits.
z Reade 2. Kings 20. 7.
a As verse 7.

CHAP. XXIX.

Hezekiah is reproued, because he sheweth his treasures vnto the ambassadours of Babylon.

2. King. 20. 12.

AT [a] the same time, [a] Merodach Baladan, the sonne of Baladan, King of Babylon, which ouercame the Assyrians in the tenth yeere of his reigne.

a This was the first King of

of Babel, sent [b] letters and a present to Hezekiah: for he had heard that he had beneficke, and was recouered.

2 And Hezekiah was [c] glad of them, and shewed them the house of the treasures, the siluer and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house nor in all his kingdom that Hezekiah shewed them not.

3 Then came Isaiah the Prophet vnto King Hezekiah, and said vnto him, What sayde these men? and from whence came they to thee? And Hezekiah said, They are come from a farre countrey vnto mee, from Babel.

4 Then said he, What haue [d] they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures that I haue not shewed them.

5 And Isaiah said to Hezekiah, Heare the word of the Lord of hosts.

6 Behold, the dayes come, that all that is in thine house, and which thy fathers haue layd vp in store vntill this day, shall be [e] carried to Babel: nothing shall be left, saith the Lord.

7 And of thy sonnes, that shall proceede out of thee, and which thou shalt beget, shall they take away, and they shall be [f] eunuches in the palace of the king of Babel.

8 [g] Then said Hezekiah to Isaiah, The word of the Lord is good, which thou hast spoken: and he said, Yet let there bee peace and trueth in my dayes.

b Partly moued with the greatnesse of the miracle, partly because he shewed himselfe enemie to his enemies, but chiefly because he would ioyne with them whom God fauoured, and haue their helpe if occasion serued.

c Reade 2. King. 20.13. & 2. chr. 32.25, 31.

d He asketh him of the particulars to make him vnderstand the craft of the wicked, which he before being ouercome with their flatterie, and blinded with ambition, could not see.

e By the grieuousnes of the punishment, is declared how greatly God detesteth ambition and vaine glory.

f That is, officers and seruants.

g Reade 2. King. 20.19.

CHAP. XL.

2 Remission of [illegible] by Christ. 3 The comming of Iohn Baptist. 18 The Prophet reproueth the idolaters, and them that trust not in the Lord.

COmfort [a] ye, comfort ye my people, will your God say.

2 Speake comfortably to Ierusalem, and crie vnto her, that her [b] warfare is accomplished, that her iniquitie is pardoned: for shee hath receiued of the Lords hand [c] double for all her sinnes.

3 A [d] voyce cryeth in the [e] wildernesse, [f] Prepare ye the way of the Lord: make streight in the desert a path for our God.

4 Euery valley shalbe exalted, and euery [g] mountaine and hill shall be made low: and the crooked shall be streight, and the rough places plaine.

5 And the glory of the Lord shall bee reuealed, and all [h] flesh shall see it together: for the mouth of the Lord hath spoken it.

6 A [i] voice said, Cry. And he said, What shall I cry? All flesh is grasse, and all the [k] grace thereof is as the flowre of the field.

7 The grasse withereth, the flowre fadeth, because the [l] spirit of the Lord bloweth vpon it: surely the people is grasse.

8 The grasse withereth, the flowre fadeth: but the [m] word of our God shall stand for euer.

9 ¶ O Zion that bringest good tidings, get thee vp into the high [n] mountaine: O Ierusalem, that bringest good tidings, lift vp thy voice with strength: lift it vp, be not afraid: say vnto the cities of Iudah, Behold [o] your God.

10 Behold, the Lord God will come with power, and his [p] arme shall rule for him: behold, his reward is with him, and his worke before him.

11 Hee shall feede his flocke like a shepheard: hee shall gather the lambes with his arme, and cary them in his bosome, and shall guide them with [q] yong.

12 Who hath measured the waters in his [r] fist? and counted heauen with the spanne, and comprehended the dust of the earth in a measure? and weighed the mountaines in a weight, and the hilles in a ballance?

13 Who hath instructed the Spirit of the Lord? or was his [s] counseller, or taught him?

14 Of whom toke he counsell, and who instructed him and taught him in the way of iudgement? or taught him knowledge, and shewed vnto him the way of vnderstanding?

15 Behold, the nations are as a drop of a bucket, and are counted as the dust of the ballance: behold, hee taketh away the ylesas a little dust.

16 And Lebanon is not sufficient for fire, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him are as [t] nothing, and they are counted to him lesse then nothing, and vanitie.

18 To whom then [u] will ye liken God? or what similitude will yee set vp vnto him?

19 The workman melteth an image, or the goldsmith beateth it out in gold, or the goldsmith maketh siluer plates.

20 Doeth not [x] the poore chuse out a tree

a This is a consolation for the Church, assuring them that they shalbe neuer destitute of Prophets, whereby he exhorteth the true ministers of God that then were and those also that should come after him, to comfort the poore afflicted, and to assure them of their deliuerance both of body and soule.

b The time of her affliction.

c Meaning, sufficient, as Chap. 61.7. and full correction, or double grace, whereas shee deserued double punishment.

d To wit, of the Prophets.

e That is, in Babylon and other places where they were kept in captiuitie and misery.

f Meaning Cyrus and Darius, which should deliuer Gods people out of captiuitie, and make them a ready way to Ierusalem: and this was fully accomplished, when Iohn the Baptist brought tidings of Iesus Christs comming, who was the true deliuerer of his Church from sinne and Satan, Matth. 3.3.

g Whatsoeuer may let or hinder this deliuerance, shalbe remoued.

h This miracle shalbe so great, that it shalbe knowen thorow all the world.

i The voyce of God, which spake to the Prophet Isaiah.

k Meaning, all mans wisedome & naturall powers, 1 Cor. 1.10. 1. pet. 1.24.

l The Spirit of God shall discouer the vanitie in all that seeme to haue any excellency of themselues.

m Though considering the frailty of mans nature, many of the Iewes should perish: and so not be partakers of this deliuerance, yet Gods promise should be fulfilled, and they that remained should feele the fruit thereof.

n To publish this benefit through all the world.

o He sheweth at one word the perfection of all mans felicitie, which is, to haue Gods presence.

p His power shalbe sufficient without helpe of any other, and shall haue all meanes in himselfe to bring his will to passe.

q Hee shall shew his care and fauour ouer them that are weake and tender.

r Declaring that as GOD onely hath all power, so doeth hee vse the same for the defence and maintenance of his Church.

s He sheweth Gods infinite wisedome for the same end and purpose.

t Hee speaketh all this to the intent that they should neither feare man, nor put their trust in any saue onely in God.

u Herby hee armeth them against the idolatry wherewith they should bee tempted in Babylon.

x Hee sheweth the rage of the idolaters, seeing that the poore, that haue not to suffice their owne necessities, will defraud themselues to serue their idoles.

that

that will not rot, for an oblation? hee seeketh also vnto him a cunning workeman, to prepare an image, that shall not bee moued.

21 Know ye nothing? haue yee not heard y it? hath it not beene told you from the beginning? haue yee not vnderstood it by the z foundation of the earth?

22 He sitteth vpon the circle of the earth, and the inhabitants thereof are as grashoppers, he stretcheth out the heauens as a curtaine, and spreadeth them out, as a tent to dwell in.

23 Hee bringeth the princes to nothing, and maketh the Iudges of the earth, as vanitie,

24 As though they were not planted, as though they were not sowen, as though their stocke tooke no roote in the earth: for he did euen a blow vpon them, and they withered, and the whirlewind wil take them away as stubble.

25 To whom now wil ye liken mee, that I should be like him, saith the Holy one?

26 Lift vp your eyes on high, and behold who hath created these things, and bringeth b out their armies by number, and calleth them all by names: by the greatnesse of his power and mightie strength nothing faileth.

27 Why sayest thou, O Iaakob, and speakest, O Israel, c My way is hid from the Lord, and my Iudgement is passed ouer of my God?

28 Knowest thou not? or hast thou not heard that the euerlasting God, the Lorde hath created thee ends of the earth? hee neither faintetth, nor is weary: there is no searching of his d vnderstanding.

29 But hee giueth strength vnto him that faintetth, & vnto him that hath no strength he encreaseth power.

30 f Euen the young men shall faint, and bee wearie, and the young men shall stumble and fall.

31 But they that waite vpon the Lorde, shall renew their strength: they shall lift vp the wings as the eagles: they shall runne, and not bee weary, and they shall walke and not faint.

y Haue ye not the word of God which plainely condemneth idolatry?

z Can ye not learne by the visible creatures whom God hath made to serue your vse, that you should not seluе them nor worship them?

a So that his power appeareth in euery place wheresoeuer we turne our eyes.

b Who hath set in order the infinite number of the starres.

c He rebuketh the Iewes, because they did not rest on the prouidence of God, but thought that he had forsaken them in their troubles.

d And therfore all power is in his hand to deliuer when his time commeth.

e Shewing, that men must patiently abide, and not curiously seeke out the cause of Gods delay in our afflictions.

f They that trust in their owne vertue, and doe not acknowledge that all commeth of God.

CHAP. XLI.

2 Gods mercie in chusing his people. 6 Their idolatrie. 27 Deliuerance premised to Zion.

KEepe a silence before me, O ylandes, & let the people b renew their streugth: let them come neere, and let them speake: let vs come together into iudgement.

2 Who raised vp c iustice from the East, and called him to his foot? and gaue the nations before him, and subdued the Kings? hee gaue them as dust to his sword, and as scattered stubble vnto his bow.

3 He pursued them, & passed safely by the way that he had not gone with his feete.

4 Who hath wrought and done it? hee that calleth the d generations from the beginning. I the Lord am the e first, and with the last I am the same.

5 The yles saw it, and did f feare, and the ends of the earth were ashamed, drew neere, and g came.

6 Euery man helped his neighbour, and said to his brother, h Be strong.

7 So the workman comforted the founder, and he that smote with the hammer, him that smote by course, saying, It is ready for the sodering, and hee fastened it with nailes that it should not be moued.

8 ¶ But thou, Israel, art my i seruant, and thou Iaakob, whom I haue chosen, the seed of Abraham my friend.

9 For I haue taken thee from the ends of the earth, and called thee before the chiefe thereof, and sayd vnto thee, Thou art my seruant: I haue chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: bee not afraide, for I am thy God: I will strengthen thee, & helpe thee, & will iustfeine thee with the k right hand of my iustice.

11 Beholde, all they that prouoke thee shall be ashamed, and confounded: they shall be as nothing, and they that striue with thee shall perish.

12 Thou shalt seeke them, and shalt not l find them: to wit, the men of thy strife, for they shall be as nothing, and the men that warre against thee, as a thing of nought.

13 For I the Lord thy God will hold thy right hand, saying vnto thee, Feare not, I will helpe thee.

14 Feare not thou m worme Iaakob, and ye men of Israel: I will helpe thee, sayth the Lord, and thy redeemer the holy one of Israel.

15 Behold, I will make thee a roller, and a new threshing instrument hauing teeth: thou shalt threw the n mountaines, & bring them to powder, and shalt make the hilles as chaffe.

16 Thou shalt fanne them, and the wind shall cary them away, and the whirlewinde shall scatter them: and thou shalt reioyce in the Lord, and shalt glory in the Holy one of Israel.

17 When o the poore and the nedie seeke water, & there is none, (their tongue faileth for thirst: I the Lord will heare them: I the God of Israel will not forsake them:)

18 I will open riuers in the toppes of the hilles, and fountaines in the mids of the valleyes: I will make the wildernesse as a pole of water, and the waste p land as springs of water.

19 I will set in the wildernesse the cedar, the shittah tree, and the myrre tree, and the pine tree, and I will set in the wildernesse the firre tree, the elme and the boxe tree together.

a God as though he pleaded his cause with al nations, requireth silence, that he may be heard in his right.

b That is, gather all their power and supports.

c Who called Abraham (who was the paterne of Gods iustice in deliuering his Church) from the idolatrie of the Caldeans to go to and fro at his commaundement, and placed him in the land of Canaan?

d Who hath created man and maintained his succession.

e Though the world set vp neuer so many gods, yet they diminish nothing of my glory: for I am all one, vnchangeable, which haue euer bene, and shalbe for euer.

f Considering mine excellent workes among my people.

g They assembled themselues, & cōspired against me to maintaine their idolatrie.

h He noteth the obstinacy of the idolaters to maintaine their superstitions.

i And therefore oughtest not to pollute thy selfe with the superstition of the Gentiles.

k That is, by the force of my promise in the performance wherof I will shew my selfe faithful and iust.

l Because they shalbe destroyed.

m Thus he calleth them because they were contemned of all the world, & that they considering their owne poore estate, should seeke vnto him for helpe.

n I will make thee able to destroy all thine enemies, be they neuer so mighty: and this chiefly is referred to the Kingdome of Christ.

o That is, they that shall be afflicted in the captiuitie of Babylon.

p God will rather change the order of nature, then they should want any thing, that cry to him by true faith in their miseries: declaring to them hereby that they shall lacke nothing by the way, when they returne from Babylon.

20 Therefore let them see and know, and let them consider, and vnderstand together, that the hand of the Lord hath done this, & the holy one of Israel hath [q] created it.

21 [r] Stand to your cause, saith the Lord: bring forth your strong reasons, sayeth the King of Iaakob.

22 Let them bring them forth, and let them tell vs what shall come: let them shew the former things what they be, that we may consider them, and know the latter end of them: either declare vs things for to come.

23 Shew the things that are to come hereafter, that wee may know that you are gods: yea, doe good or doe euill, that we may declare it, and behold it together.

24 Behold, yee are of no value, and your making is of nought: man hath [s] chosen an abomination by them.

25 ¶ I haue raysed vp [t] from the North, and he shall come: from the East sunne shall [u] he call vpon my Name, and shal come vpon [x] princes as vpon clay, and as the potter treadeth mire vnder the foot.

26 Who hath declared from the beginning that wee may know? or before time, that we may say, Hee is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth [y] your words.

27 I am the first that sayeth to Zion, Behold, behold [z] them: and I will giue to Ierusalem [a] one that shall bring good tidings.

28 But when [b] I beheld, there was none, & when I required of them, there was no counsellour, and when I demaunded of them, they answered not a word.

29 Behold, they are all vanitie: their worke is of nothing, their images are winde and confusion.

q That is, hath appointed, and determined that it shall so come to passe.

r Hee biddeth the idolaters to proue their religion, and to bring forth their idoles, that they may be tried whether they know all things, and can doe all things: which if they cannot doe, hee concludeth that they are no gods, but vile idoles.

s So that a man cannot make an idole, but he must doe that, which God detesteth and abhorreth: for he chuseth his owne deuises, & forsaketh the Lords.

t Meaning, the Chaldeans.

u That is, Cyrus, who shall do all things in my Name and by my direction: whereby he meaneth, that both their captiuitie, and deliuerance shalbe ordered by Gods prouidence and appointment.

x Both of the Chaldeans and others.

y Meaning, that none of the Gentiles gods can worke any of these things.

z That is, the Israelites, which returne from the captiuity.

a To wit, a continuall succession of Prophets & Ministers.

b When I looked whether the idols could doe these things, I found that they had neither wisedome nor power to doe any thing: therefore he concludeth that all are wicked, that trust in such vanitie.

CHAP. XLII.

1 *The obedience & humilitie of Christ.* 6 *Why he was sent into the weld.* 11 *The vocation of the Gentiles.*

BEholde, [a] my seruant: [b] I will stay vpon him: mine elect, in whom my soule [c] delighteth: I haue put my Spirit vpon him: he shall bring forth [d] iudgement to the Gentiles.

2 Hee shall not [e] cry, nor lift vp, nor cause his voice to be heard in the streete.

3 A [f] bruised reed shal he not breake, and the smoking [g] flare shall he not quench, hee shall bring forth iudgement in [h] trueth.

4 He shall not faile nor bee discouraged till he haue [i] set iudgement in the earth: and the [k] yles shall wait for his law.

5 Thus sayeth God the Lord, (he that created the heauens & spread them abroad: he that stretched forth the earth, and the buddes thereof: he that giueth breath vnto the people vpon it, and spirit to them that walke therein.)

6 I the Lord haue called thee in [l] righteousnesse, and will hold [m] thine hand, and I will keepe thee, and giue thee for a [n] couenant of the people, and for a light of the Gentiles,

7 That thou mayest open the eyes of the blinde, and bring out the prisoners from the prison: and them that sit in darknesse, out of the prison house.

8 I am the Lord, this is my Name, and my [o] glory will I not giue to another, neither my praise to grauen images

9 Behold, the former things are [p] come to passe, and new things doe I declare: before they come forth, I tell you of them.

10 Sing vnto the Lord a new song, and his praise from the end of the earth: ye that goe downe to the sea, and all that is therein: the yles and the inhabitants thereof.

11 Let the wildernes and the cities thereof lift vp their voice, the townes that [q] Kedar doeth inhabite: let the inhabitants of the rockes sing: let them shoute from the top of the mountaines.

12 Let them giue glory vnto the Lord, and declare his praise in the ylandes.

13 The Lord shall goe forth as a [r] gyant: he shall stirre vp his courage like a man of warre, he shall shoute and crie, and shall preuaile against his enemies.

14 I haue a long time holden my peace: I haue been still and refrained my selfe: now will I crie like a [s] trauailing woman: I will destroy and deuoure at once.

15 I will make waste mountaines and hilles, and dry vp all their herbes, and I will make the floods ylands, and I will drie vp the poles.

16 ¶ And I will bring the [t] blinde by a way that they knew not, and leade them by paths that they haue not knowen: I will make darknesse light [u] before them, and crooked things streight. These things will I doe vnto them, and not forsake them.

17 They shalbe turned backe: they shall be greatly ashamed, that trust in grauen images, and say to the molten images, Yee are our gods.

18 ¶ Heare, yee deafe: and ye blind, regard that ye may see.

19 Who is blinde but my [n] seruant? or deafe

a That is, Christ, who in respect of his manhood is called here seruant. The Prophets vse to make mention of Christ after that they haue declared any great promise, because he is the foundation whereupon all the promises are made and ratified.

b For I haue committed all my power to him, as to a most faithfull steward. Some reade, I will establish him, to wit, in his office, by giuing him the fulnesse of my Spirit.

c Hee onely is acceptable vnto me, and they that come vnto me by him: for there is no other meanes of reconciliation, Matth. 12. 18. ephes. 1. 4.

d He shal declare himselfe gouernour ouer the Gentiles, and call them by his word, and rule them by his Spirit.

e His comming shall not be with pompe, and noyse, as earthly Princes.

f He will not hurt the weake and feeble, but support & comfort them.

g Meaning, the weck of a lampe, or candle, which is almost out, but he will cherish it and snuffe it, that it may shine brighter.

h Although he fauor the weake, yet will he not spare the wicked, but will iudge them according to truth and equitie.

i Till he haue set all things in good order.

k The Gentiles shall be desirous to receiue his doctrine.

l Meaning, vnto a lawful and iust vocation.

m To assist and guide thee.

n As him by whom the promise made to all nations in Abraham, shall be fulfilled.

o I will not suffer my glory to be diminished: which I should doe, if I were not faithfull in performing the same, & the idolaters thereby would extol their idoles aboue me.

p As in times past I haue bene true in my promises, so will I be in time to come.

q Meaning, the Arabians, vnder whom he comprehendeth all the people of the East.

r He sheweth the zeale of the Lord, and his power in the conseruation of his Church.

s I will haste to execute my vengeance, which I haue so long deferred, as a woman that desireth to be deliuered, when she is in trauaile.

t That is, my poore people which are in perplexity and care.

u To wit, Israel, which should haue most light, because of my Law.

deafe as my [x] messenger, that I sent? who is blinde as the [y] perfect, and blinde as the Lords seruant?

20 Seeing many things, but thou keepest them not: opening the eares, but he heareth not.

21 The Lord is willing for his righteousnes sake, that he may magnifie the Law, and exalt it.

22 But this people is [z] robbed and spoyled, and shall be all inuared in dungeons, and they shall bee hid in prison houses: they shall be for a pray, and none shall deliuer: a spoyle, and none shall say, [a] Restore.

23 Who among you shall hearken to this, and take heed [c] and heare for [b] afterwards?

24 Who gaue Iaakob for a spoyle, and Israel to the robbers? Did not the Lord, because we haue sinned against him? for they would not walke in his wayes, neither be obedient vnto his Law.

25 Therefore hee hath powred vpon him his fierce wrath, and the strength of battel: and it set him on fire round about, and hee knew not, and it burned him vp, yet he considered not.

x The Priest to whom my word in committed, which should not onely heare it himselfe, but cause others to heare it.
y As the Priests and Prophets, that should be lights to others?
z Because they wil not acknowledge this benefit of the Lord, who is ready to deliuer them, he suffereth them to be spoiled of their enemies through their owne fault and incredulity.
a There shall be none to succour them, or to will the enemie to restore that which he hath spoiled. b Meaning Gods wrath.

CHAP. XLIII.

1 The Lord comforteth his people. Hee promiseth deliuerance to the Iewes. 11 There is no God but one alone.

BUt now thus saith the Lord, [a] that created thee, O Iaakob: and he that formed thee, O Israel, [b] Feare not: for I haue redeemed thee: I haue called thee by thy name, Thou art mine.

2 When thou passest thorow the [c] waters, I will bee with thee, and thorow the floods, that they doe not ouerflowe thee. When thou walkest thorow the very fire, thou shalt not bee burnt, neither shall the flame kindle vpon thee.

3 For I am the Lord thy God, the Holy one of Israel, thy Sauiour: I gaue [d] Egypt for thy ransome, Ethiopia & Seba for thee.

4 Because thou wast precious in my sight, and thou wast honourable, and I loued thee, therefore wil I giue [e] man for thee, and people for thy sake.

5 Feare not, for I am with thee: I will bring thy seede from the [f] East, and gather thee from the West.

6 I will say to the North, Giue: and to the South, Keepe not backe: bring my sons from farre, and my daughters from the ends of the earth.

7 Euery one shalbe called by my [g] Name for I created him for my glory, formed him and made him.

8 I will bring forth the blind people, and they shall haue eyes, and the deafe, and they shall haue eares.

9 Let all the nations be gathered [h] together, and let the people be assembled: who among them can declare this & shew vs former things? let them bring forth their [i] witnesses, that they may bee iustified: but let them [k] heare, and say, It is trueth.

10 You [l] are my witnesses, sayeth the Lord, and my [m] seruant, whom I haue chosen: therefore ye shall know and beleeue me, and yee shall vnderstand that I am: before mee there was no God formed, neither shall there be after me.

11 I, euen I am the Lord, and beside mee there is no Sauiour.

12 I haue declared, and I haue saued, and I haue shewed, when there was no strange god among you: therefore you are my witnesses, saieth the Lord, that I am God.

13 Yea, before the day was, I am, and there is none that can deliuer out of mine hand: I will doe it, and who shall let it?

14 Thus saith the Lord your Redeemer, the Holy one of Israel, For your sake I haue sent to Babel, and [n] brought it downe: they are all fugitiues, and the Caldeans crie in [o] the ships.

15 I am the Lord your Holy one, the creator of Israel, your King.

16 Thus saith the Lord which maketh a way in the [p] sea, and a path in the mightie [q] waters.

17 When hee [r] bringeth out the [s] charet and horse, the armie and the power lie together, and shall not rise: they are extinct, and quenched as towe.

18 Remember yee not the former things, neither regard the things of old.

19 Behold, I doe a new thing: now shall it come forth: shall you not know it? I will euen make a way in the [t] desert and floods in the wildernes.

20 The [u] wilde beastes shall honour me, the dragons & the ostriches, because I gaue water in the desert, and floods in the wildernesse to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my self: they shall shew forth my praise.

22 And thou hast not [x] called vpon mee, O Iaakob, but thou hast [y] wearied mee, O Israel.

23 Thou [z] hast not brought me the sheepe of thy burnt offerings, neither hast thou honoured me with thy sacrifices. I haue not caused thee to serue with an offering, nor wearied thee with incense.

a After these threatnings, he promiseth deliuerance to his Church, because he hath regenerate them, adopted them, and called them.
b When thou feest dangers and conspiracies on all sides, remember this benefit and the loue of thy God, and it shall encourage thee.
c By water and fire he meaneth all kind of troubles and perils.
d I turned Sanheribs power against these countreys, and made them to suffer ỳ affliction which thou shouldest haue done, and so were as the payment of thy ransome, Chap. 37.9. e I will not spare any man rather then thou shouldest perish: for God more estemeth one of his faithful, then all the wicked in the world.
f He prophesieth of their deliuerance from the captiuity of Babylon, and so of the calling of the vniuersall Church, alluding to that which is written, Deut. 30.3. g Meaning, that he could not be vnmindfull of them, except he would neglect his own name & glory.
h Signifying, that no power can resist him in doing this miraculous worke, nor all their idoles are able to doe the like, as Chap. 41.22.
i To proue that the things which are spoken of them, are true.
k Shewing that the malice of the wicked hindereth them in the knowledge of the truth, because they will not heare when God speaketh by his word.
l The Prophets and people to whom I haue giuen my Law.
m Meaning, specially Christ, and by him, all the faithfull.
n By Darius and Cyrus.
o They shall cry when they would escape by water, seeing that the course of Euphrates is turned another way by the enemie.
p When he deliuered Israel from Pharaoh, Exod. 14.22.
q When the Israelites passed thorow Iorden, Iosh. 3.17.
r When he deliuered his people out of Egypt.
s Pharaoh and his mightie armie.
t Meaning, that their deliuerance out of Babylon, should be more famous then that from Egypt was, Ierem. 23.7. hag. 2.10.2. corinth 5.17. reuel. 21.5
u They shall haue such aboundance of all things as they returne home, euen in the dry and barren places, that the very beastes shall feele my benefits, and shall acknowledge them: much more men ought to be thankefull for the same. x Thou hast not worshipped me as thou oughtest to haue done. y Because thou hast not willingly receiued that which I did commaund thee, thou diddest grieue me Whereby he sheweth that his mercies were the only cause of their deliuerance, forasmuch as they had deserued the contrary.
z Meaning, in true faith and obedience.

24 Thou boughtest mee no sweet [a] sauor with money, neither hast thou made mee drunke with the fat of thy sacrifices, but thou hast made me [b] to serue with thy sinnes, and wearied me with thine iniquities.

25 I, euen I am hee that putteth away thine iniquities for mine owne sake, and wil not remember thy sinnes.

26 Put mee in [c] remembrance: let vs be iudged together: count thou that thou mayest be iustified.

27 Thy [d] first father hath sinned, and thy [e] teachers haue transgressed against me.

28 Therefore I haue [f] prophaned the rulers of the Sanctuary, and haue made Iaakob a curse, and Israel a reproch.

a Either for the composition of the sweet ointment, Exod. 30. 34. or for the sweet incense, Exod. 30 7.
b Thou hast made me to beare an heauy burden by thy sinnes.
c If I forget any thing that may make for thy iustification, put me in remembrance, & speake for thy selfe.
d Thine ancesters.
e Thy Priests and thy Prophets.
f That is, reiected, abhorred, and destroyed them in the wilderness, and at other times.

CHAP. XLIIII.

5 The Lord promiseth comfort, and that hee will assemble his Church of the diuers nations. 9 The vanitie of idoles. 17 The beastlinesse of idolaters.

YEt now heare, O Iaakob my seruaunt, and Israel whom I haue chosen.

2 Thus saith the Lord that made thee, and formed [a] thee from the wombe: he will helpe thee. Feare not, O Iaakob, my seruant, and thou righteous, [b] whom I haue chosen.

3 For I wil powre water vpon the [c] thirstie, and floods vpon the dry ground: I will powre my Spirit vpon thy seed, and my blessing vpon thy buds.

4 And they [d] shall grow as among the grasse, and as the willowes by the riuers of waters.

5 One shall say, I am the Lords: another [e] shall be called by the name of Iaakob: and another shall subscribe with his hand vnto the Lord, and name himselfe by the name of Israel.

6 Thus sayeth the Lord the King of Israel, and his redeemer the Lord of hostes, [f] I am the first, and I am the last, and without me there is no God.

7 And who is like mee, that shall [g] call, and shall declare it, and set [h] it in order before mee, since I appointed the [i] ancient people? and what is at hand, and what things are to come? let [k] them shew vnto them.

8 Feare yee not, neither bee afraid: haue not I told thee of old, and haue declared it? [l] you are euen my witnesses, whether there be a God beside mee, ‡ that there is no God that I know not.

9 All they that make an image, are vanitie, [m] and their delectable things shall no thing profit: and they are their owne witnesses, [n] that they see not nor know: therefore they shall be confounded.

10 Who hath made [o] a god, or molten an image, that is profitable for nothing?

11 Behold, all that are of the [q] fellowship thereof, shall be confounded: for the workemen themselues are men: let them all be gathered together, and [r] stand vp, yet they shall feare, and be confounded together.

12 The smith taketh an instrument, and worketh in the coales, and fashioneth it with hammers, and worketh it with the strength of his armes: yea, he is an [s] hungred, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out a line: he fashioneth it with a red threed, he planeth it, and he purtreyeth it with the compasse, and maketh it after the figure of a man, and according to the beautie of a man, that it may remaine in [t] an house.

14 He will hew him downe cedars, and take the pine tree and the oke, and taketh courage among the trees of the forrest: hee planteth a firre tree, and the raine doth nourish it.

15 And man burneth thereof: for he will take thereof and [u] warme himselfe: he also kindleth it, and baketh bread, yet he maketh a god and worshippeth it: hee maketh it an idole, and boweth vnto it.

16 Hee burneth the halfe thereof euen in the fire, and vpon the halfe thereof he [x] eateth flesh: he rosteth the roste and is satisfied: also hee warmeth himselfe and saith, Aha, I am warme, I haue bene at the fire.

17 And the residue thereof hee maketh a god, euen his idole: hee boweth vnto it, and worshippeth and prayeth vnto it, and sayth, Deliuer me: for thou art my God.

18 They haue not knowen, nor vnderstood: [y] for God hath shut their eyes that they cannot see, and their hearts, that they cannot vnderstand.

19 And none ‡ considereth in his heart, neither is there knowledge nor vnderstanding to say, I haue burnt halfe of it, euen in the fire, and haue baked bread also vpon the coales therof: I haue roasted flesh, and eaten it, and shall I make the residue thereof an abomination? shall I bow to the stocke of a tree?

20 He feedeth [z] of ashes: a seduced heart hath deceiued him, that hee cannot deliuer his soule, nor say, Is there not a lie in my right hand?

a He created and chose thee from the beginning of his owne mercy, and before thou couldest merit any thing.
b Whom God accepteth as righteous: or which haddest occasion thereunto because of the Law, and of thine holy vocation.
c Because man of himselfe is as the dry and barren land, he promiseth to moisten him with the waters of his holy Spirit, Ioel 2.28. Ioh. 7 38. acts 2 17.
d That is, thy children and posterity shall increase wonderfully after their deliuerance from Babylon.
e By this diuersitie of speach he meaneth one thing, that is, that the people shalbe holy, and receiue the true religion of God, as Psal. 87. 5.
f I am alwayes like my selfe, that is, mercifull toward my Church, and most able to maintaine it, as Chap 41.4. & 48.12. reuel. 1. 17. & 22.13.
g And appoint them that shal deliuer the Church.
h That is, declare vnto mee how I ought to proceed herein.
i God calleth the Israelites ancient, because he preferred them to all other in his eternal election.
k Meaning, their idoles.
l Reade Chap. 43.10.
m Whatsoeuer they bestow vpon their idoles to make them to seeme glorious.
n That is, the idolaters seeing their idoles blind, must needs be witnesses of their owne blindnes, and seeing that they are not able to helpe them, must confesse that they haue no power.
o Meaning, that whatsoeuer is made by the hand of man, if it be esteemed as God, is most detestable.
p Whereby appeareth their blasphemie, which call images the bookes of the laitie, seeing that they are not only here called vnprofitable, but Chap. 41.24. abominable: and Ieremie calleth them the worke of errors, Ierem. 10.15. Habakkuk, a lying teacher, 2.18.
q That is, which by any way consent either to the making, or worshipping.
r Signifying, that the multitude shall not then saue the idolaters, when God will take vengeance, although they excuse themselues thereby among men.
s He describeth the raging affection of the idolaters, which forget their owne necessities to set foorth their deuotion toward their idoles.
t To place it in some Temple.
u He setteth forth the obstinacy and malice of the idolaters, which though they see by dayly experience that their idoles are no better then the rest of the matter whereof they are made, yet they refuse the one part, and make a god of the other, as the Papistes make their cake god, and the rest of their idoles.
x That is, he either maketh a table or trenchers.
y The Prophet giueth here an answere to all them that wonder how it is possible that any should be so blind to commit such abhomination, saying, that God hath blinded their eyes, and hardened their hearts.
‡ *Ebr. turneth.*
z He is abused as one that would eate ashes, thinking to satisfie his hunger.

21 [a] Remember these (O Iaakob and Israel) for thou art my seruant: I haue formed thee: thou art my seruant: O Israel forget me not.

22 I haue put away thy transgressions like a cloud, and thy sinnes as a mist: turne vnto me, for I haue redeemed thee.

23 [b] Reioyce yee heauens: for the Lord hath done it: showte, ye lower parts of the earth: brast foorth into praises, yee mountaines, O forest, and euery tree therein: for the Lord hath redeemed Iaakob, and will be glorified in Israel.

24 Thus sayth the Lord the redeemer, and he that formed thee from the wombe, I am ỳ Lord that made all things, that spread out the heauens alone, and stretched out the earth by my selfe.

25 I destroy the [c] tokens of the soothsayers, and make them that coniecture, fooles, and turne the wisemen backward, & make their knowledge foolishnesse.

26 ⁊ We confirmeth the word of his [d] seruant, and performeth the counsell of his messengers, saying to Ierusalem, Thou shalt be inhabited: and to the cities of Iudah, Yee shall be built vp, and I will repaire the decayed places thereof.

27 We saith to the [e] deepe, Be drie, and I will drie vp thy floods.

28 We saith to [f] Cyrus, Thou art my shepheard: and he shall performe all my desire: saying also to Ierusalem, Thou shalt bee built: and to the Temple, thy foundation shall be surely laid.

a Shewing that mans heart is most inclined to idolatrie, and therfore he warneth his people by these examples, that they should not cleaue to any but to the liuing God, whē they should be among the idolaters.
b He sheweth that the worke of the Lord toward his people shalbe so great, that the insensible creatures shalbe moued therewith.
c He armeth them against the Soothsayers of Babylon, which would haue borne them in hand that they knew by the starres that God would not deliuer them, and that Babylon should stand.
d Of Isaiah & the rest of his Prophets, which did assure the Church of Gods fauour and deliuerance. e He sheweth that Gods worke should be no lesse notable in this their deliuerance, then when hee brought them out of Egypt through the sea. f To assure them of their deliuerance, he nameth the person by whom it shouldbe, more then a hundreth yeere before he was borne.

CHAP. XLV.

1 The deliuerance of the people by Cyrus. 9 God is iust in all his works. 20 The calling of the Gentiles.

THus sayeth the Lorde vnto [a] Cyrus his [b] anoynted, whose right hand I haue holden [c] to subdue nations before him: therfore will I weaken the loynes of Kings, and open the doores before him, and the gates shall not be shut.

2 I will goe before thee and make the [d] crooked straight: I will breake the brasen doores, and burst the yron barres.

3 And I will giue thee the treasures of darknesse, and the things hid in secret places, that thou mayest [e] know that I am the Lord which call thee by thy name, euen the God of Israel.

4 For Iaakob my seruants [f] sake, and Israel mine elect, I will euen call thee by thy name, and name thee, though thou hast not knowen me.

a To assure the Iewes of their deliuerance against the great tentations that they should abide he nameth the person and the meanes.
b Because Cyrus should execute the office of a deliuerer, God called him his anointed for a time, but after an other sort then he called Dauid.
c To guide him in ỳ deliuerance of my people. d I will take away al impedimēts and lets. e Not that Cyrus did know God to worship him aright, but he had a certaine peculiar knowledge, as prophane men may haue of his power, and so was compelled to deliuer Gods people.
f Not for any thing that is in thee, or for thy worthinesse.

5 I am the Lord, and there is none other: there is no God besides me: I [g] girded thee though thou hast not knowen me.

6 That they may know from the rising of the sunne and from the West, that there is none besides me, I am the Lord, and there is none other.

7 I forme the [h] light and create darknesse: I make peace and create euill: I the Lord do al these things.

8 Yee heauens send the dewe from aboue, and let the clouds drop downe [i] righteousnesse: let the earth open, and let saluation and iustice growe foorth: let it bring them forth together: I the Lord haue [k] created him.

9 [l] Woe bee vnto him that striueth with his maker, the potsherd with the potsherds of the earth: shall the clay say to him that fashioneth it, What makest thou? or thy work, [m] It hath none hands?

10 Woe vnto him that saith to his father What hast thou begotten? or to his mother, What hast thou brought forth?

11 Thus saith the Lord, the Holy one of Israel, and his maker, Aske me of [n] things to come concerning my sonnes, and concerning the workes of mine hands: commaund you me.

12 I haue made the earth, and created man vpon it: I, whose handes haue spread out the heauens, I haue euen commaunded all their [o] armie.

13 I haue raised [p] him vp in righteousnesse, and I will direct all his wayes: he shall build my citie, & he shall let goe my captiues not for [q] price nor reward, saith the Lord of hostes.

14 Thus saith the Lord, The labour [r] of Egypt, and the merchandise of Ethiopia, and of the Sabeans men of stature shall come vnto thee, and they shalbe [s] thine: they shall follow thee, and shall goe in chaines: they shall fall downe before thee, and make supplications vnto thee, saying, Surely God is in thee, and there is none other God besides.

15 Verely thou O God, [t] hidest thy selfe, O God the Sauiour of Israel.

16 All they shalbe ashamed and also confounded: they shall goe to confusion together, that are the makers of images.

17 But Israel shall bee saued in the Lord, with an euerlasting saluation: yee shall not be ashamed nor confounded world without ende.

18 For thus saith the Lord (that created heauen: God himselfe that formed the earth.

g I haue giuen thee strength, power and authoritie.
h I sent peace and warre, prosperitie and aduersitie, as Amos 3.6.
i He comforteth the Iewes, as if he would say, Though when ye looke to the heauens & earth for succour, yee see nothing nowbut signes of Gods wrath, yet I will cause them to bring forth most certaine tokens of your deliuerance, and of the performance of my promise, which is meant by righteousnes.
k I haue appointed Cyrus to this vse and purpose,
l Hereby he bridleth their impatiencie, which in aduersitie and troublemurmure against God, and will not tarie his pleasure willing that man should match with his like, and not contend against God.
m That is, it is not perfectly made
n In stead of murmuring humble your selues and aske what ye will for the consolation of my children and you shall be sure of it, as ye are of these things which are at your commandement. Some read it with an interrogation, and make it the application of the similitude. o That is, the starres.
p To wit, Cyrus, that I may shewe by him the faithfulnesse of my promise in deliuering my people q Meaning, freely, and without ransome, or any grieuous condition. r These people were tributaries to the Persians, and so king Artahshashte gaue this money toward the building of the Temple, Ezra. 7. 21. s Whereas before they were thine enemies, they shall now honour thee, and thou shalt rule them: which was accomplished in the time of Christ. t Hereby he exhorteth the Iewes to patience, though their deliuerance be deferred for a time: shewing that they should not repent their long patience, but the wicked and idolaters shalbe destroyed.

and made it: he that prepared it, he created it not in vaine: he formed it to be [d] inhabited) I am the Lord, and there is none other.

19 I haue not spoken in secret, neither [x] in a place of darkenesse in the earth: I said not in vaine vnto the seede of Iaakob, Seeke you me: I the Lord do speake righteousnesse, and declare righteous things.

20 Assemble your selues, and come: draw neere together, [y] ye abiect of the Gentiles: they haue no knowledge, that set vp the wood of their idole, and pray vnto a god, that cannot saue them.

21 Tell ye and bring them, and let them take counsell together, who hath declared this from the beginning? or hath tolde it of olde? Haue not I the Lord? [z] There is none other God beside mee, a iust God, and a Sauiour: there is none beside me.

22 Looke vnto me, and ye shall be saued: all the [z] ends of the earth shall be saued: for I am God, and there is none other

23 I haue sworne by my selfe: the word is gone out of my mouth in [a] righteousnesse and shall not returne, That euery [b] knee shall bow vnto mee, and euery tongue shall sweare by me.

24 Surely [c] he shall say, In the Lord haue I righteousnesse and strength: he shall come vnto him, and al that [d] prouoke him, shalbe ashamed.

25 The whole seede of Israel shall be iustified, and glorie in the Lord.

u To wit, of man but chiefly of his Church
x As do the false gods which giue vncertaine answeres.
y Al ye idolaters which though you seeme to haue neuer so much worldly dignitie yet in Gods sight you are vile & abiect.
z He calleth the idolaters to repentance willing them to looke vnto him with the eye of faith.
a That is, that the thing which I haue promised shalbe faithfully performed.
b The knowledge of God & the true worshipping shalbe through all the world, Rom. 14. 11. Phil. 2. 10. whereby he signifieth that we must not onely serue God in heart, but declare the same also by outward profession.
c Meaning, the faithful shall feele and confesse this.
d All the contemners of God.

CHAP. XLVI.

1 The destruction of Babylon and of their idoles, 3 He calleth the Iewes to the consideration of his works.

BEll is bowed downe: [a] Nebo is fallen: their idoles were vpon the [b] beastes, and vpon the cattell: they which did beare you, were laden with a wearie burden.

2 [c] They are bowed downe, and fallen together: for they could not ridde them of the burden, and their [d] soule is gone into captiuitie.

3 Heare ye me, O house of Iaakob, and all that remaine of the house of Israel, which are [e] borne of mee, from the wombe, and brought vp of me from the birth.

4 Therefore vnto old age, I the same, euen I will beare you: vntill the hoare haires: I haue made you I will also beare you, and I will cary you, [f] and I wil deliuer you.

5 ¶ To whom will ye make me like, or make mee equall, or [g] compare mee, that I should be like him.

a These were the chiefe idoles of Babylon.
b Because they were of gold and siluer, the Medes and Persians caried them away.
c The beasts that caried the idoles fel downe vnder their burden.
d He derrideth the idoles, which had neither soule nor sense.
e He sheweth the difference betweene the idoles and the true God, for they must be caried of others, but God himselfe carieth his, as Deut. 32. 11.
f Seeing I haue begotten you, I will nourish and preserue you for euer.
g The people of God, seeing their owne calamitie, and the flourishing state of the Babylonians, should bee tempted to thinke that their God was not so mightie as the idoles of their enemies: therefore he describeth the original of al the idoles, to make them to be abhorred of all men, shewing that the most that can be spoken in their commendation, is but to prooue them vile. Baruch 6. 25.

6 They draw gold out of the bagge, and weigh siluer in the balance, and hire a goldsmith to make a god of it, and they bow downe and worship it.

7 They beare it vpon the shoulders: they cary him and set him in his place: so doeth he stand, and cannot remoue from his place. Though one cry vnto him, yet can he not answere, nor deliuer him out of his tribulation.

8 Remember this, and be ashamed: bring it againe [h] to minde, O you transgressors.

9 Remember the former things of olde: for I am God, and there is none other God, and there is nothing like me.

10 Which declare the last thing from the beginning: and from of old, the things that were not done, saying, My counsell shall stand, and I will do whatsoeuer I will.

11 I call a [i] bird from the East, and the man of my [k] counsell from farre, as I haue spoken so will I bring it to passe: I haue purposed it, and will do it.

12 Heare mee, yee stubborne hearted, that are farre from [l] iustice.

13 I bring [m] neere my iustice: it shall not bee farre off, and my saluation shall not tary: For I will giue saluation in Zion, and my glory vnto Israel.

h Become wise, meaning, that all idolaters are without wit or sense, like mad men.
i That is, Cyrus which shal come as swift as a bird, and fight against Babylon.
k Him by whom I haue appointed to execute that, which I haue determined.
l Which by your incredulitie would let the performance of my promise.
m He sheweth that mans incredulitie cannot abolish the promise of God, Rom. 3. 3.

CHAP. XLVII.

The destruction of Babylon and the causes, wherefore.

COme downe and sit in the dust, O [a] virgin, daugheer Babel, sit on the ground: there is no [b] throne, O daughter of the Chaldeans: for thou shalt no more bee called Tender and delicate.

2 Take the millstones, and [c] grinde meale: loose their lockes: [d] make bare the feete: vncouer the legge, and passe through the floods.

3 Thy filthinesse shall be discouered, and thy shame shall be seene: I will take vengeance, and I will not meete thee as a [e] man.

4 [f] Our redeemer the Lord of hostes is his name, the holy one of Israel.

5 [g] Sit still, and get thee into darkenesse: O daughter of the Chaldeans, for thou shalt no more bee called, The lady of kingdomes.

6 I was wroth with my people: I haue polluted mine inheritance, and giuen them into thine hand: thou diddest shew them no [h] mercy, but thou diddest lay thy very heauy yoke vpon the ancient.

7 And thou saydest, I shall be a Lady for euer, so that thou diddest not set thy minde to these things, neither didst thou remember the latter end thereof.

8 Therefore now heare, thou that art giuen to pleasures, and dwellest carelesse, She saith in her heart, I am and none else: I shall not sit as a widow, neither shal know the losse of children.

9 But these two things shal come to thee suddenly on one day, the losse of children, and widdowhood, they shall come vpon

a Which hast liued in wealth and wantones and hast not yet bene ouercome by any enemie.
b Thy gouernment shalbe taken from thee.
c Thou shalt be brought to most vile seruitude: for to turne the mill was the office of slaues.
d The things wherein she setteth her greatest pride, shall be made vile, euen from the head to the foote.
e I will vse no humanitie nor pitie toward thee.
f The Israelites shall confesse, that the Lord doeth this for his Churches sake.
g For very shame, and hide thy selfe.
h They abused Gods iudgements, thinking that hee punished the Israelites, because he would vtterly cast them off, and therefore in stead of pitying their miserie, thou diddest increase it.

i So that thy punishment shal be so great as is possible to be imagined.
k Thou didst thinke that thine own wisdome, & policie would haue saued thee.
l He derideth their vaine confidence, that put their trust in any thing but in God, condemning also such vaine sciences, which serue to no vse, but to delude ‡ people, & to bring them from depending onely on God.
m They shall vterly perish, and no part of them remaine.
n They shall flee euery one to that place which hee thought by his speculations to be most sure: but that shall deceiue them.

thee in their [i] perfection, for the multitude of thy diuinations, & for the great abundance of thine inchanters.

10 For thou hast trusted in thy wickednesse: thou hast said, None seeth mee. Thy [k] wisedome & thy knowledge, they haue caused thee to rebell, and thou hast said in thine heart, I am, and none else.

11 Therefore shall euill come vpon thee, and thou shalt not know the morning thereof: destruction shall fall vpon thee, which thou shalt not be able to put away: destruction shall come vpon thee suddenly, yet thou be aware.

12 Stand now among thine inchanters, and in the multitude of thy soothsayers (with whome thou hast [l] wearied thy selfe from thy youth) if so be thou mayest haue profit, or if so bee thou mayest haue strength.

13 Thou art wearied in the multitude of thy counsels: let now the Astrologers, the starre-gazers, and Prognosticators stand vp, and saue thee from these things, that shal come vpon thee.

14 Behold, they shall bee as stubble: the fire shall burne them: they shall not deliuer their own liues from the power of the flame: there shall bee no coals [m] to warme at, nor light to sit by.

15 Thus shal they serue thee with whom thou hast wearied thee, euen thy merchants from thy youth: euery one shall wander to his owne [n] quarter: none shall saue thee.

CHAP. XLVIII.

1 The hypocrisie of the Iewes is reproued. 11 The Lord alone will be worshipped. 20 Of their deliuerance out of Babylon.

a He detecteth their hypocrisie which vaunted themselues to be Israelites, and were not so in deede
b Meaning, the fountaine and stocke.
c They make a shew, as though they would haue none other God.
d Hee sheweth that they could not accuse him in any thing, forasmuch as he had performed whatsoeuer he had promised.
e I haue done for thee more then I promised, that thy stubbornnes and impudencie might haue beene ouercome.

HEare ye this, O house of Iaakob, which are [a] called by the name of Israel, & are come out of [b] the waters of Iudah: which sweare by the Name of the Lord, and make mention of the God of Israel, but not in trueth, nor in righteousnesse.

2 For they are called of the holy citie, and stay themselues [c] vpon the God of Israel, whose name is the Lord of hosts.

3 I haue declared the former things of olde, and they went out of my mouth, and I shewed [d] them: I did them suddenly, and they came to passe.

4 Because I knew, that [e] thou art obstinate, and thy necke is an yron sinew, and thy brow brasse,

5 Therefore I haue declared to thee of olde: before it came to passe, I shewed [f] it thee, lest thou shouldest say, Mine idole hath done them, and my carued image, and my molten image hath commanded them.

6 Thou hast heard, behold all this, and will not ye [g] declare it? I haue shewed thee new things, euen now, & hid things, which thou knewest not.

7 They are created now, and not of old, and euen before this thou heardest them not lest thou shouldest say, Beholde, I [h] knew them.

8 Yet thou heardest them not, neyther didden know them, neither yet was thine eare opened of olde: for I knew that thou wouldest grieuously transgresse: therefore haue I called thee a transgressour from the [i] wombe.

9 For my names sake will I deferre my wrath, and for my praise will I refraine it from thee, [k] that I cut thee not off.

10 Behold, I haue fined thee, [l] but not as siluer: I haue [m] chosen thee in the fornace of affliction.

11 For mine owne sake, for mine owne sake will I doe it: for how should my Name [n] bee polluted? [o] surely I will not giue my glory vnto another.

12 Heare mee, O Iaakob, and Israel my called, [p] I am, I am the first, and I am the last.

13 Surely mine hand hath laid the foundation of the earth, and my right hand hath spanned the heauens, when I cal them, [q] they stand vp together.

14 All you, assemble your selues, & heare: which among them hath declared these things? The Lord hath loued [r] him: he will doe his will in Babel, and his arme shal be against the Caldeans.

15 I, euen I haue spoken it, and I haue called him, I haue brought him, and his way shall prosper.

16 Come neere vnto me: heare ye this: I haue not spoken it in secret from the [s] beginning: from the time that the thing was, I was there, and now the Lord God and his spirit hath [t] sent me.

17 Thus saith the Lord thy Redeemer, the holy one of Israel, I am the Lord thy God, which teach thee [u] to profit, and lead thee by the way, that thou shouldest goe.

18 Oh that thou hadst hearkened to my commandements: then had thy prosperitie beene as the flood, and thy righteousnesse as the waues of the Sea.

19 Thy seed also had bin as the sand, and the fruit of thy body like the grauel thereof: his [x] name should not haue bene cut off nor destroyed before me.

20 [y] Go ye out of Babel: flee ye from the Caldeans, with a voyce of ioy: tell & declare this; shew it forth to the end of the earth: say ye, The Lord hath redeemed his seruant Iaakob.

21 And they [z] were not thirstie: hee led them through the wilderness: he caused the waters to flowe out of the rocke for them: for he claue the rocke, and the water gushed out.

22 There is no [a] peace, saith the Lord, vnto the wicked.

f How thou shouldest be deliuered out of Babylon.
g Will yee not acknowledge this my benefit, and declare it vnto others?
h Shewing that mans arrogancie is the cause why God doeth not declare al things at once, lest they should attribute this knowledge to their owne wisedome.
i From the time that I brought thee out of Egypt, for that deliuerance was as the birth of the Church.
k As it was my free mercy that I did chuse thee: so is it my free mercy that must saue thee.
l For I had respect to thy weakenes, & infirmity, for in siluer there is some pureness, but in vs there is nothing but drosse:
m I tooke thee out of the fornace where thou shouldest haue bene consumed.
n God ioyneth the saluation of his with his own honour: so that they cannot perish, but his glory should be diminished, as Deut. 32 27.
o Reade Chap. 42 8.
p Reade Chap. 41. 4.
q To obey me and to do whatsoeuer I command them.
r Meaning Cyrus, whom he had chosen to destroy Babylon.
s Since the time that I declared my selfe to your fathers.
t Thus the Prophet speaketh for himselfe, and to assure them of these things.
u What things shall do thee good
x That is, the prosperous estate of Israel
y After that hee had forewarned them of their captiuitie, and of the cause thereof, he sheweth them the great ioy that shall come of their deliuerance.
z He sheweth that it shal be as easie to deliuer them, as he did their Fathers out of Egypt.
a Thus hee speaketh, that the wicked hypocrites should not abuse Gods promise, in whom was neither faith nor repentance, as Chap. 57. 21.

CHAP. XLIX.

1 The Lord exhorteth all nations to beleeue his promises. 6 Christ is the saluation of all that beleeue, and will deliuer them from the tyranny of their enemies.

HEare ye me, O yles, and hearken, ye people from farre. The Lord hath called [a] me from the [b] wombe, and made mention of my name from my mothers belly.

2 And hee hath made my mouth like a sharpe [c] sword: vnder the shadow of his hand hath he [d] hid me, and made me a chosen shaft, and hid me in his quiuer,

3 And said vnto me, thou art my seruant [e] Israel, for I will be glorious in thee.

4 And I said, I haue [f] laboured in vaine: I haue spent my strength in vaine, and for nothing: but my iudgement is with the Lord, and my worke with my God.

5 And now sayth the Lord that formed me from the wombe to bee his seruant, that I may bring Iaakob againe to him (though Israel bee not gathered, [g] yet shall I be glorious in the eyes of the Lord: and my God shalbe my strength.)

6 And hee said, It is a small thing that thou shouldest be my seruant, to raise vp the tribes of Iaakob, and to restore the desolations of Israel: I will also giue [h] thee for a light of the Gentiles, that thou mayest bee my saluation vnto the end of the world.

7 Thus sayth the Lord the redeemer of Israel, and his holy one, to him that is despised in soule, to a nation that is abhorred, to a [i] seruant of rulers, Kings shall see, & [k] arise, and Princes shall worship, because of the Lord, that is faithfull: and the Holy one of Israel, which hath chosen thee.

8 Thus saith the Lord, [l] In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee: and I wil preserue thee, and will giue [m] thee for a couenant of the people, that thou mayest raise vp the [n] earth, and obtaine the inheritance of the desolate heritages:

9 That thou mayest say to the [o] prisoners, Goe foorth: and to them that are in darknesse, Shew your selues: they shall feed in the wayes, and their [p] pastures shall be in all the tops of the hilles.

10 They shall not be hungry, neither shal they be thirstie, neither shall the heate smite them, nor the sunne, for he that hath compassion [q] on them, shall leade them: euen to the springs of waters shall he driue them.

11 And I will make all my mountaines, as a way, and my paths shalbe exalted.

12 Behold, these shall come from farre: and loe, these from the North, and from the West, and these from the land of [r] Sinim.

13 Reioyce, O [s] heauens: and be ioyfull, O earth: burst foorth into praise, O mountaines: for God hath comforted his people, and will haue mercie vpon his afflicted.

14 But Zion said, the Lord hath [t] forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her child, & not haue compassion on the sonne of her wombe? though they should forget, yet will I not forget thee.

16 Behold, I haue grauen thee vpon the palme of mine [u] hands: thy [x] walles are euer in my sight.

17 Thy builders make [y] haste: thy destroyers and they that made thee waste, are departed from thee.

18 Lift vp thine eyes round about, and behold: all these gather themselues together and come to thee: as I liue, saith the Lord, thou shalt surely [z] put them all vpon thee as a garment, and gird thy selfe with them like a bride.

19 For thy desolations, and thy waste places, and thy land destroyed, shal surely be now narrow for them that shall dwell in it, and they that did deuoure thee shall be farre away.

20 The children of thy barrennesse shall say againe in thine eares, The place is strait for me: giue place to mee that I may dwell

21 Then shalt thou say in thine heart, Who hath begotten mee these, seeing I am barren and desolate, a captiue and a wanderer to and fro? and who hath nourished them? behold, I was left alone: whence are these?

22 Thus saith the Lord God, Behold, I will lift vp mine hand to the [a] Gentiles, and set vp my standerd to the people, and they shal bring thy sonnes in their armes, and thy daughters shall bee caried vpon their shoulders.

23 And Kings [b] shall be thy nursing fathers, and Queenes shall bee thy nurses: they shall worship thee with their faces toward the earth, and licke vp the [c] dust of thy feete: and thou shalt know that I am the Lord: for they shall not bee ashamed that waite for me.

24 Shall the pray bee [d] taken from the mighty? or the iust captiuitie deliuered?

25 But thus saith the Lord, [e] Euen the captiuity of the mighty shall bee taken away: and the pray of the tyrant shalt be deliuered: for I wil contend with him that contendeth with thee, and I will saue thy children.

26 And will feede them that spoyle thee, with [f] their owne flesh, and they shall bee drunken with their owne blood, as with

a This is spoken in the person of Christ, to assure the faithfull that these promises should come to passe: for they were all made in him, and in him should be performed.

b This is meant of the time that Christ should be manifested to the world, as Psal. 2. 7.

c By the sword and shaft, he signifieth the vertue and efficacie of Christes doctrine.

d God hath taken me to his protection and defence: This chiefly is meant of Christ, and may also be applyed to the ministers of his word.

e By Israel, is meant Christ, and all the bodie of the faithfull, as the members and their head.

f Thus Christ in his members complaineth that his labour and preaching take none effect, yet he is contented that his doings are approoued of God.

g Though the Iewes refuse my doctrine yet God will approue my ministery.

h To declare my Gospel to the Gentiles, Chap. 42. 6. actes 13. 47. luke 2. 32.

i Meaning, the Iewes, whom tyrants kept in bondage.

k The benefite of their deliuerance shall bee so great, that great and small shall acknowledge it, and reuerence God for it.

l Thus hee speaketh of his Church, when he would shew his mercie toward it, 2. Cor. 6. 2.

m Meaning Christ alone.

n Signifying, that before Christ renew the earth by his word, there is nothing but confusion and disorder.

o To them that are in the prison of sinne and death.

p Being in Christs protection, they shalbe safe against all dangers, and free from the feare of the enemies.

q Meaning, that there should be nothing in their way from Babylon, that should hinder or hurt them: but this is accomplished spiritually.

r Meaning, the South countrey, so that Christ shall deliuer his from al the parts of the world.

s Reade Chap. 44. 23.

t He obiecteth what the faithfull might say in their long affliction, and answereth thereunto to comfort them, with a most proper similitude and full of consolation.

u Because I would not forget thee.

x Meaning, the good order of policie and discipline.

y I haue a continuall care to build thee vp againe, and to destroy thine enemies.

z He sheweth what are the ornaments of the Church: to haue many children, which are assembled by the word of God, and gouerned by his Spirit.

a He sheweth that Christ will not onely gather this great number of the Iewes but also of the Gentiles.

b Meaning, that Kings shall bee conuerted to the Gospel, and bestow their power and authoritie for the preseruation of the Church.

c Being ioyned with the Church, they shall humble themselues to Christ their head, and giue him all honour.

d He maketh this as an obiection, as though the Caldeans were strong and had them in iust possession.

e This is the answere to their obiection, that none is stronger then the Lord, neither hath a more iust tittle vnto them.

f I will cause them to destroy one another, as Iudg. 7. 22. 2. Chron. 20. 22. Chap. 19. 2.

sweet wine: and all flesh shall know that I the Lord am thy Sauiour and thy redeemer, the Mighty one of Iaakob.

CHAP. L.

1 *The Iewes forsaken for a time.* 2 *Yet the power of God is not diminished.* 5 *Christs obedience and victory.*

THus sayth the Lord, Where is that [a] bill of your mothers diuorcement, [b] whom I haue cast off? or who is the creditor [c] to whom I solde you? Behold, for your iniquities are yee solde, and because of your transgressions is your mother forsaken.

2 Wherefore [d] came I, and there was no man? I called, and none answered: is mine hand so [e] shortened, that it cannot help? or haue I no power to deliuer? Behold, at my rebuke I drie vp the sea: I make the floods desert: their fish rotteth for want of water, and dieth for thirst.

3 I clothe the heauens with darkenesse, and make a [f] sacke their couering.

4 The Lord God hath giuen mee [g] a tongue of the learned, that I should know to minister a word in time to him that is [h] wearie: hee will raise mee vp in the morning: in the morning hee will waken mine eare to heare [i] as the learned.

5 The Lord God hath opened mine eare, and I was not rebellious: neither turned I backe.

6 I gaue my backe vnto the [k] smiters, and my cheekes to the nippers: I hid not my face from shame and spitting.

7 For the Lord God will helpe me, therefore shall I not bee confounded: therefore haue I set my face like a flint, and I know that I shall not be ashamed.

8 He is neere that iustifieth me: who will contend with mee? Let vs stand together: who is mine aduersarie? let him come neere to mee.

9 Behold, the Lord God will helpe me: who is hee that can condemne me? loe, they shall wax old as a garment: the moth shal eate them vp.

10 [l] Who is among you that feareth the Lord? let him heare the voyce of his seruant: he that walketh in darkenesse, and hath no light, let him trust in the Name of the Lord, and stay vpon his God.

11 Behold, all you kindle [m] a fire, and are compassed about with sparkes: walke in the light of your fire, and in the sparkes that yee haue kindled. This shall yee haue of mine hand: ye shall lie downe in sorrow.

a Meaning, ẏ he had not forsaken her, but through her owne occasion, as Hosea 2.2.
b Which should declare that I haue cut her off: meaning, that they could shew none.
c Signifying, that hee solde them not for any debt or pouerty, but that they sold themselues to sinnes to buy their owne lusts and pleasures.
d He came by his prophets and ministers, but they would not beleeue their doctrine and conuert.
e Am I not as able to helpe you, as I haue holpen your fathers of olde, when I dried vp the red sea, and killed the fish in the riuers, and also afterward in Iorden?
f As I did in Egypt in token of my displeasure, Exod. 10.21.
g The Prophet doeth represent here the person and charge of them that are iustly called to the ministery of Gods word.
h To him that is oppressed by affliction and miserie. i As they that are taught and made meet by him. k I did not shrinke from God for any persecution or calamitie. Where ẏ hee sheweth that the true ministers of God can looke for no other recompence of the wicked but after this sort, and also what is their comfort.
l Shewing that it is a rare thing that any should obey aright Gods true ministers, though they labour to bring them from hell to heauen. m You haue sought consolation by your owne deuises, and haue refused the light and consolation which God hath offered: therefore yee shall remaine in sorrow and not bee comforted.

CHAP. LI.

1 *To trust in God alone by Abrahams example.* 7 *Not to feare men.* 17 *The great affliction of Ierusalem,* 22 *and her deliuerance.*

HEare mee, yee [a] that follow after righteousnes, and ye that seeke the Lord: looke vnto the [b] rocke, whence ye are hewen, and to the hole of the pit whence ye are digged.

2 Consider Abraham your father, and Sara that bare you: for I called him alone, and blessed him, and increased him.

3 Surely the Lord shall comfort Zion: he shall comfort all her desolations, and hee shall make her desert [c] like Eden, & her wildernesse like the garden of the Lord: ioy and gladnesse shall be found therein: praise, and the voyce of singing.

4 Hearken yee vnto me, my people: and giue eare vnto mee, O my people: for a [d] Law shall proceed from mee, and I will bring forth my iudgement for the light of the people.

5 My [e] righteousnesse is neere: my saluation goeth forth, and mine [f] armes shal iudge the people: the yles shall waite for mee, and shall trust vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath, for the [g] heauens shall vanish away like smoke, and the earth shall wax olde like a garment, and they that dwell therein, shall perish in like maner: but my saluation shall bee for euer, and my righteousnesse shall not be abolished.

7 Hearken vnto me, ye that know righteousnesse, the people in whose heart is my Law. Feare ye not the reproch of men, neither be ye afrayd of their rebukes.

8 For the moth shall eate them vp like a garment, and the worme shall eate them like wooll: but my righteousnesse shall bee for euer, and my saluation from generation to generation.

9 Rise vp, rise vp, and put on strength, O arme of the Lord: rise vp, as [h] in the old time in the generations of ẏ world. Art not thou the same, that hath cut [i] Rahab, and wounded the [k] dragon?

10 Art not thou the same which hath dried the sea, euen the waters of the great deepe, making the depth of the Sea a way for the redeemed to passe ouer?

11 Therefore the redeemed of the Lord shall [l] returne, and come with ioy vnto Zion, and euerlasting ioy shall be vpon their head: they shall obtaine ioy and gladnesse: and sorow and mourning shall flee away.

12 I, euen I am he that comfort you. Who art thou, that thou shouldest feare a mortall man, and the sonne of man, which shall bee made as grasse?

13 And forgettest the Lord thy maker, that hath spread out the heauens, and layed the foundations of the earth? and hast feared continually all the day, because of the rage of the oppressour, which is ready to destroy? Where is now the rage of the oppressour?

14 The captiue [m] hasteneth to be loosed, and that he should not die in the pit, nor that his bread should faile.

15 And I am the Lord thy God that diuided

a He comforteth the Church, that they should not be discouraged for their small number.
b That is, to Abraham of whom ye were begotten, and to Sarah of whom ye were borne.
c As plentifull as Paradise, Gen. 2.3.
d I will rule and gouerne my Church by my word and doctrine.
e The time that I wil accomplish my promise.
f My power and strength.
g He forewarneth them of the horrible changes and mutations of all things, and how he will preserue his Church in the mids of all these dangers.
h Hee putteth them in remembrance of his great benefit for their deliuerance out of Egypt, that therby they might learne to trust in him constantly.
i Meaning, Egypt, Psal. 87.4.
k To wit, Pharaoh, Ezek. 29.3.
l From Babylon.
m He comforteth them by the short time of their banishmẽt: for in 70. yeeres they were restored, and the greatest Empire of the world destroyed.

uided the Sea, when his waues roared: the Lord of hosts is his name.

16 And I haue put my wordes in thy [n] mouth, and haue defended thee in the shadowe of mine hand, that I may plant the [o] heauens, and lay the foundation of the earth, and say vnto Zion, Thou art my people.

17 Awake, awake, and stand vp, O Ierusalem, which hast drunke at the hand of the Lord, the cup [p] of his wrath: thou hast drunken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her among all the sonnes, whom shee hath brought forth: there is none that taketh her by the hand of all the sonnes that she hath brought vp.

19 These two [q] things are come vnto thee: who will lament thee? desolation and destruction, and famine, and the sword: by whom shall I comfort thee?

20 Thy sonnes haue fainted, [e] lie at the head of all the streets as a wild bull in a net, and are full of the wrath of the Lord, and rebuke of thy God.

21 Therefore heare now this, thou miserable and drunken, but [r] not with wine.

22 Thus saith thy Lord God, euen God that pleadeth the cause of his people, Behold, I haue taken out of thine hand the cup of trembling, euen the dregs of the cup of my wrath: thou shalt drinke it no more.

23 But I will put it into their hand that spoyle thee: which haue sayd to thy soule, Bow down, that we may go ouer, and thou hast layd thy body as the ground, and as the streete to them that went ouer.

n Meaning of Isaiah, and of all true ministers who are defended by his protection.

o That al things may bee restored in heauen and earth, Eph. 1. 10.

p Thou hast bin iustly punished & sufficiently, as Chap 40 2 and this punishment in the elect is by measure, and according as God giueth grace to beare it: but in the reprobate it is the iust vengeance of God to driue them to an insensiblenes and madnes, as Ier. 25. 15, 16.

q Whereof the one is outward, as of the things that come to the body, as war and famine: & the other is inward, & appertaineth to the mind: that is, to bee without comfort: therefore with trouble and feare.

e he saith, How shalt thou be comforted?

r But

CHAP. LII.

1 A consolation to the people of God. 7 Of the messengers thereof.

ARise, arise, put on thy strength, O Zion: put on the garments of thy beautie, O Ierusalem, the holy Citie: for henceforth there shall no [a] more come into thee, the vncircumcised, and the vncleane.

2 Shake thy selfe from the [b] dust: arise and sit downe O Ierusalem: loose the bands of thy necke, O thou captiue daughter Zion.

3 For thus sayth the Lord, Ye were sold for [c] nought; therefore shall ye be redeemed without money.

4 For thus saith the Lord God, My people went [d] downe aforetime into Egypt to sojourne there, and Assur [e] oppressed them without cause.

5 Now therefore what haue I heere, saith the Lord, that my people is taken away for nought, and they that rule ouer them, make them to howle, saith the Lord: and my Name all the day continually is [f] blasphemed?

6 Therefore my people shall know my Name: therefore they shall know in that day, that I am he that do speake: behold, it is I.

7 How [g] beautifull vpon the mountains are the feete of him that declareth and publisheth peace! that declareth good tidings, & publisheth saluation, saying vnto Zion, Thy God reigneth!

8 [h] The voyce of thy watchmen shall bee heard: they shall lift vp their voyce and shout together: for they shall see eye to eye, when the Lord shall bring againe Zion.

9 O ye desolate places of Ierusalem, be glad and reioyce together, for the Lord hath comforted his people: he hath redeemed Ierusalem.

10 The Lord hath made [i] bare his holy arme in the sight of all the Gentiles, and all the ends of the earth shal see the saluation of our God.

11 [k] Depart, depart yee: goe out from thence, and touch no vncleane thing: go out of the mids of her: be yee clean, that [l] beare the vessels of the Lord.

12 For yee shall not goe out with [m] haste, nor depart by flying away: but the Lord wil goe before you, and the God of Israel wil gather you together.

13 Behold, my [n] seruaunt shall prosper: he shall be exalted and extolled, and be very high.

14 As many were astonied at thee (his visage was so [o] deformed of men, and his forme of the sonnes of men) so [p] shall hee sprinkle many nations: the Kings shall shut their [q] mouthes at him: for that which had not beene told them, shall they see, and that which they had not heard, shall they [r] vnderstand.

a No wicked tyrant, which shall subuert Gods true religion, and oppresse the consciences.

b Put off the garments of sorrow and heauinesse, and put on the apparell of ioy and gladnesse.

c The Babylonians payed nothing to me for you: therefore I will take you againe without ransome.

d When Iaakob went thither in time of famine.

e The Egyptians might pretend some cause to oppresse my people, because they went thither and remained among them, but the Assyrians haue no title to excuse their tyranny by: and therfore wil I punish them more then I did the Egyptians.

f To wit, by the wicked, which thinke that I haue no power to deliuer them.

g Signifying, that the ioy and goods tidings of their deliuerance should make their affliction in the meane time more easie: but this is chiefly meant of the spiritual ioy, as Nahum 1. 15. rom. 10. 15.

h The Prophets which are thy watchmen, shall publish this thy deliuerance: this was begun vnder Zerubbabel, Ezra, and Nehemiah, but was accomplished vnder Christ.

i As ready to smite his enemies and to deliuer his people.

k He warneth the faithfull not to pollute themselues with the superstitions of the Babylonians, as Chap 48. 20. 2. cor. 6. 17.

l For the time is at hand, that the Priests and Leuites chiefly (and so by them all the people which shall be as Leuites in this office) shall cary home the vessels of the Temple, which Nebuchad-nezzar had taken away.

m As your fathers did out of Egypt.

n Meaning Christ, by whom our spirituall deliuerance should be wrought, whereof this was a figure.

o In the corrupt iudgement of man Christ in his person was not esteemed.

p Hee shall spread his word through many nations.

q In signe of reuerence, and as being astonished at his excellencie.

r By the preaching of the Gospel.

CHAP. LIII.

1 Of Christ and his kingdome, whose word few will beleeue. 6 All men are sinners. 11 Christ is our righteousnesse, 12 and is dead for our sinnes.

VVho [a] will beleeue our report? and to whom is the [b] arme of the Lord reuealed?

2 But he shall grow vp before him as a branch, and as a [c] root out of a dry [d] ground: he hath neither forme nor beautie: when we shall see him, there shall be no forme that we should desire him.

a The Prophet sheweth that very few shall receiue this their preaching of Christ and of their deliuerance by him, Iohn 12. 38. roman. 10. 16.

b Meaning, that none can beleeue, but whose hearts God toucheth with the vertue of his holy Spirit.

c The beginning of Christs kingdome shall be small, and contemptible in the sight of man, but it shall grow wonderfully, and flourish before God.

d Reade Chap. 11. 1.

3 He is despised and reiected of men: he is a man full of sorrowes, and hath experience of [e] infirmities, wee hid as it were our faces from him: hee was despised, and wee esteemed him not.

4 Surely hee hath borne our infirmities, and caried [f] our sorrowes: yet we did iudge him as [g] plagued: and smitten of God, and humbled.

5 But hee was wounded for our transgressions, he was broken for our iniquities: the [h] chastisement of our peace was vpon him, and with his stripes we are healed.

6 All we like sheepe haue gone astray, we haue turned euery one to his owne way, and the Lord hath layd vpon him the [i] iniquity of vs all.

7 He was oppressed, and he was afflicted, yet did he not [k] open his mouth: he is brought as a sheepe to the slaughter, and as a sheepe before her shearer is dumbe, so he openeth not his mouth.

8 Hee was taken out from [l] prison, and from iudgment: [m] and who shall declare his age? for hee was cut out of the land of the liuing: for the transgression of my people was he plagued.

9 [n] And he made his graue with the wicked, and with the rich in his death, though hee had done no wickednes, neither was any deceit in his mouth.

10 Yet the Lord would breake him, and make him subiect to infirmities: when [o] he shall make his soule an offring for sin, he shal see his seed and shall prolong his dayes, and the will of the Lord shal prosper in his hand.

11 He shal see of [p] the trauaile of his soule and shalbe satisfied: by his knowledge shall my [q] righteous seruant iustifie many: for he shall beare their iniquities.

12 Therefore will I giue him a portion with the great, and he shall diuide the spoyle with the strong, because he [r] hath powred out his soule vnto death, & he was counted with the transgressours, and he bare the sinne [s] of many, and prayed for the trespassers.

e Which was by Gods singular prouidence for the comfort of sinners, heb. 4.15

f That is, the punishment due to our sins: for the which hee hath both suffred and made satisfaction, Mat. 8.17. 1. Pet. 2.24.

g We iudged euil, thinking that he was punished for his own sins, and not for ours.

h He was chastised for our reconciliation. 1. Cor. 15.3.

i Meaning, the punishment of our iniquitie, and not the fault it selfe.

k But willingly and patiently obeyed his fathers appointment, Matth. 26.63. acts 8.32.

l From the crosse and graue after that he was condemned.

m Though he died for sin, yet after his resurrectiō hee shall liue for euer: and this his death is to restore life to his members, Rom. 6.9.

n God the Father deliuered him into the hands of the wicked, and to the powers of the world to doe with him what they would.

o Christ by offring vp himselfe shal giue life to his Church, and so cause them to liue with him for euer.

p That is, the fruit and effect of his labour, which is the saluation of his Church.

q Christ shall iustifie by faith thorow his word, whereas Moses could not iustifie by the Law.

r Because he humbled himselfe, therefore hee shalbe exalted to glory, Phil. 2.7, 8.

s That is, of all that beleeue in him.

CHAP. LIIII.

1 Moe of the Gentiles shall beleeue the Gospel then of the Iewes. 7 God leaueth his for a time, to whom afterward he sheweth mercie.

REioyce, O [a] barren that didst not beare: breake forth into ioy and reioyce, thou that diddest not trauaile with child: for the [b] desolate hath moe children then the maried wife, sayth the Lord.

2 [c] Enlarge the place of thy tents, and let them spred out the curtaines of thine habitations: spare not, stretch out thy cordes, and make fast thy stakes.

3 For thou shalt encrease on the right hand and on the left, and thy seede shall possesse the Gentiles and dwell in the desolate cities.

4 Feare not: for thou shalt not bee ashamed, neither shalt thou bee confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy [d] youth, and shalt not remember the reproch of thy [e] widowhood any more.

5 For he that [f] made thee, is thine husband, (whose Name is the Lord of hostes) and thy redeemer the holy one of Israel, shal be called the God of the whole [g] world.

6 For the Lord hath called thee being as a woman forsaken, and afflicted in spirit, and as a [h] young wife when thou wast refused, saith thy God.

7 For a little while haue I forsaken thee, but with great compassion will I gather thee.

8 For a moment in mine anger I hid my face from thee for a little season, but with euerlasting mercy haue I had compassion on thee, sayth the Lord thy Redeemer.

9 For this is vnto mee as the [i] waters of Noah: for as I haue sworne that the waters of Noah should no more goe ouer the earth, so haue I sworne that I would not be angry with thee, nor rebuke thee.

10 For the mountaines shall remoue, and the hils shall fall downe: but my mercy shal not depart from thee, neither shall the couenant of my peace fall away, sayth the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest that hast no comfort, behold, I will lay thy stones with the [k] carbuncle, and lay thy foundation with saphires,

12 And I will make thy windowes of ‖ Emerauds, and thy gates shining stones, and all thy borders of pleasant stones.

13 And all thy children shalbe [l] taught of the Lord, and much peace shall be to thy children.

14 In [m] righteousnes shalt thou bee established, & be farre from oppression: for thou shalt not feare it: and from feare, for it shall not come neere thee.

15 Behold, the enemie shall gather himselfe, but without [n] me: whosoeuer shall gather himselfe in thee, [o] against thee, shall fall.

16 Behold, I haue created the [p] smith that bloweth the coales in the fire, and him that bringeth forth an instrument for his worke, and I haue created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and euery tongue that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lords seruaunts,

a After that he hath declared the death of Christ, hee speaketh to the Church because it should feele the fruit of the same, and calleth her barren, because that in the captiuity she was as a widow without hope to haue any children.

b The Church in this her affliction & captiuity shal bring forth moe children then when she was at liberty: or this may be spoke by admiration cōsidering the great number should come of her. Her deliuerance vnder Cyrus was as her childhood, and therefore this was accomplished when she came to her age, which was vnder the Gospel.

c Signifying, that for the great number of children that God should giue her, shee should seeme to lacke roume to lodge them

d The afflictions which thou sufferedst at the beginning.

e When as thou wast refused for thy sinnes, Chap. 50.1.

f That did regenerate thee by his holy Spirit.

g His glory shal shine thorow the whole world, which seemed before to be shut vp in Iudea.

h As a wife which wast forsaken in thy youth.

i As sure as the promise that I made to Noah, that the waters should no more ouerflow the earth.

k Hereby hee declareth the excellent estate of the Church vnder Christ.

‖ Or, Iasper, or, pearle.

l By the hearing of his word and inward mouing of his spirit.

m In stabilitie and sureness. so that it shall stand for euer.

d And therefore shall not preuaile.

o Meaning the domesticall enemies of the Church, as are the hypocrites.

p Signifying hereby, that man can doe nothing but so farre as God giueth power: for seeing that all are his creatures, hee must needs gouerne and guide them.

and

and their righteousnesse is of me, sayeth the Lord.

CHAP. LV.

1 *An exhortation to come to Christ.* 8 *Gods counsels are not as mans.* 12 *The ioy of the faithful.*

HO, euery one that [a] thirsteth, come yee to the waters, and yee that haue [b] no siluer, come, buy, and eate: come, I say, buy [c] wine and milke without siluer and without money.

2 Wherefore doe ye lay out siluer and not for bread? [d] and your labour without being satisfied? hearken diligently vnto mee, and eate that which is good, and let your soule delite in [e] fatnesse.

3 Encline your eares, & come vnto mee: heare, and your soule shall liue, and I will make an euerlasting Couenant with you, euen the [f] sure mercies of Dauid.

4 Beholde, I gaue [g] him for a witnesse to the people, for a prince and a master vnto the people.

5 Beholde, thou shalt call a nation that thou knowest not, [h] and a nation that knew not thee, shall runne vnto the, because of the Lord thy God, and the Holy one of Israel: for he hath glorified thee.

6 Seeke yee the Lord while hee may [i] be found, call ye vpon him while he is neere.

7 Let the wicked [k] forsake his wayes, and the vnrighteous his own imaginations, and returne vnto the Lord, and he wil haue mercy vpon him: and to our God, for he is very ready to forgiue.

8 For my [l] thoughts are not your thoughts, neither are your wayes my wayes, sayeth the Lord.

9 For as the heauens are higher then the earth, so are my wayes higher then your wayes, and my thoughts aboue your thoughts.

10 Surely as the raine commeth downe and the snow from heauen, and returneth not thither, but watereth the earth, and maketh it to bring foorth and bud, that it may giue seed to the sower, and bread vnto him that eateth,

11 So shall my [m] word be, that goeth out of my mouth: It shall not returne vnto me voyde, but it shall accomplish that which I will, and it shal prosper in the thing whereto I sent it.

12 Therefore ye shal go out with ioy, and be ledde forth with peace: the [n] mountaines and the hilles shall breake foorth before you into ioy, and all the trees of the field shall clap their hands.

13 For thornes, there shall growe firre trees: for nettles shall growe the myrthe tree, and it shall be to the Lord [o] for a name, and for an euerlasting [p] signe that shall not bee taken away.

CHAP. LVI.

1 *An exhortation to iudgement and iustice.* 10 *Against shepheards that deuoure their flocke.*

THus sayth the Lord, [a] Keepe iudgement and doe iustice: for my saluation is at hand to come, and my [b] righteousnesse to be reuealed.

2 Blessed is the man that doth this, and the sonne of man which layeth holde on it: he that keepeth the [c] Sabbath and polluteth it not, and keepeth his hand from doing any euill.

3 And let not the sonne of the strang[e]r, which [d] is ioyned to the Lord, speake and say, The Lord hath surely separate mee from his people: neither let the Eunuch say, Behold, I am a dry tree.

4 For thus sayth the Lord vnto the Eunuches that keepe my Sabbaths, and chuse the thing that pleaseth mee, and take holde of my couenant,

5 Euen vnto them will I giue in mine [e] House and within my walles, a place and a [f] name, better then of the sonnes and of the daughters: I will giue them an euerlasting name, that shall not be put out.

6 Also the strangers that cleaue vnto the Lord, to serue him, & to loue the Name of the Lord, and to be his seruants: euery one that keepeth the Sabbath, and polluteth it not and embraceth my couenant,

7 Them will I bring also to mine holy mountaine, and make them ioyfull in mine House of prayer: their burnt [g] offerings and their sacrifices shall be accepted vpon mine altar: for mine house shal be called an House of prayer for [h] all people.

8 The Lord God sayth, which gathereth the scattered of Israel, Yet will I gather to them, those that are to bee gathered to them.

9 All ye [i] beasts of the field come to deuoure, euen all ye beasts of the forrest.

10 Their [k] watchmen are all blind: they haue no knowledge: they are all dumbe dogs: they cannot barke: they lie and sleepe and delight in sleeping.

11 And these greedy dogs can neuer haue enough: and these shepheards cannot vnderstand: for they all looke to their owne way, euery one for his aduantage, and for his owne purpose.

12 Come, I will bring wine, and we wil fill our selues with strong drinke, and to [l] morrow shal be as this day, and much more abundant.

a Christ by proposing his graces and gifts to his Church, exempteth the hypocrites which are full with their imagined works, and the epicures which are full with their worldly lustes, and so thirst not after these waters.

b Signifying, that Gods benefites cannot be bought for money.

c By waters, wine, milke and bread he meaneth all things necessary to the spirituall life, as these are necessary to this corporall life.

d He reproueth their ingratitude which refuse those things that God offereth willingly, and in the meane time spare neither cost nor labour to obtaine those which are nothing profitable.

e You shalbe fed abundantly.

f The same couenant which through my mercie I ratified and confirmed to Dauid, that it should be eternall, 2. Sam 7. 13. actes 13 34.

g Meaning, Christ, of whom Dauid was a figure.

h To wit, the Gentiles, which before thou diddest not receiue to be thy people.

i When he offereth himselfe by the preaching of his word.

k Hereby hee sheweth that repentance must be ioyned with faith, and how wee cannot call vpon God aright, except the fruits of our faith appeare.

l Although you are not soone reconciled one to another, and iudge me by your selues, yet I am most easie to bee reconciled, yea, I offer my mercies to you.

m If these smal things haue their effect, as daily experience sheweth, much more shal my promise which I haue made and confirmed bring to passe the things which I haue spoken for your deliuerance.

n Reade Chap. 44 23. and 49. 13.

o To set foorth his glory.

p Of Gods deliuerance, and that he wil neuer forsake his Church.

a God sheweth what hee requireth of them after that hee hath deliuered them, to wit, the works of charity, wherby true faith is declared.

b Which I will declare toward you, and powre into your hearts by my spirit.

c Vnder the Sabbath he comprehendeth the the whole seruice of God and true religion.

d Let none think himselfe vnmeete to receiue the graces of the Lord: for § Lord will take away al impediments, & will forsake none which will keepe his true religion & beleeue in him.

e Meaning, in his Church.

f They shall bee called after my people, and be of the same religion: yea, vnder Christ the dignity of the faithfull shal be greater then the Iews were at that time.

g Hereby hee meaneth the spirituall seruice of God, to whom the faithfull offer cõtinual thanksgiuing, yea, themselues and all that they haue as a liuely and acceptable sacrifice.

h Not onely for the Iewes, but for all others, Matth. 21. 13

i Meaning the enemies of the Church, as the Babylonians, Assyrians, &c. Thus hee speaketh to feare the hypocrites, and to assure the faithful, that when this commeth they may know it was told them before.

k Hee sheweth that this affliction shall come through the fault of the gouernours, prophets, & pastors, whose ignorance, negligence, auarice, and obstinacy prouoked Gods wrath against them.

l We are well yet, & to morrow shall bee better: therefore let vs not feare the plagues, before they come: thus the wicked contemne the admonitions and exhortations, which were made them in the Name of God.

CHAP. LVII.

1 God taketh away the good, that hee should not see the horrible plagues to come. 3 Of the wicked idolaters, 9 And their vaine confidence.

THe righteous perisheth, and no man consideretheit in heart: and merciful men are taken away and no man vnderstandeth that the righteous is taken away [a] from the euill to come.

2 [b] Peace shall come: they shal rest in their beds, euery one that walketh before him.

3 But you [c] witches children, come hither, the seede of the adulterer, and of the whore.

4 On whom haue ye iested? vpon whom haue yee gaped and thrust out your tongue? are not ye rebellious children, & a false seed,

5 Inflamed with idols vnder euery green tree? and sacrificing the [d] children in the valleys vnder the tops of the rocks?

6 Thy portion is in the smooth stones [e] of the riuer: they, they are thy lot: euen to them hast thou powred a drinke offering: thou hast offered a sacrifice, Should I delight in [f] these?

7 Thou hast made thy [g] bed vpon a very hie mountaine: thou wentest vp thither, euen thither wentest thou to offer sacrifice.

8 Behinde the [h] doores also and postes hast thou set vp thy remembrance: for thou hast discouered thyselfe to another then mee, and wentest vp, and diddest [i] enlarge thy bed, and make a couenant betweene thee and them, and loudst their bed in euery place where thou sawest it.

9 Thou wentest [k] to the king with oyle and didst increase thine oyntments, and send thy messengers farre off, and didst humble thyselfe vnto hell.

10 Thou weariedst thyselfe in thy manifold iourneys, yet saydst thou not, [l] There is no hope: thou [m] hast found life by thine hand, therefore thou wast not greued.

11 And whom diddest thou reuerence or feare, seeing thou hast [n] lyed vnto me, & hast not remembred mee, neither set thy minde thereon? is it not because I holde my peace, and that of [o] long time? therefore thou fearest not me.

12 I wil declare thy [p] righteousnesse and thy workes, and they shall not profit thee.

13 When thou cryest, let them that thou hast gathered together, deliuer thee: but the wind shall [q] take them all away: vanity shal pull them away; but he that trusteth in me, shall inherite the land, and shal possesse mine holy mountaine.

14 [r] And he shal say, Cast vp, cast vp: prepare the way: take out the stumbling blocks out of the way of my people.

15 For thus saith he, that is high and excellent, hee that inhabiteth the eternitie, whose Name is the holy One. I dwell in the hie and holy place: with him also that is of a contrite and humble spirit, to reuiue the spirit of the humble, & to giue life to them that are of a contrite heart.

16 For I will not contend for euer, neither will I be alwayes wroth, [s] for the spirit should faile before me: and I haue made the breath.

17 For his [t] wicked couetousnesse I am angry with him, and haue smitten him: I hid me and was angry, yet hee went away, and turned after the way of his owne heart.

18 I haue seene his wayes, & will [u] heale him: I will leade him also, and restore comfort vnto him, and to those that lament him.

19 I create the [x] fruit of the lippes to bee peace: peace vnto them that are [y] farre off, and to them that are neere, sayth the Lord: for I will heale him.

20 But the wicked are like the raging sea, that can [z] not rest, whose waters cast vp mire and dirt.

21 There is no peace, saith my God, to the wicked.

a From the plague that is at hand, and also because God will punish the wicked.

b The soule of the righteous shalbe in ioy, and their body shall rest in the graue vnto the time of the resurrection, because they walked before the Lord.

c He threatneth the wicked hypocrites, who vnder the pretence of the name of Gods people, deride Gods word and his promises: boasting openly that they were the children of Abraham, but because they were not faithful and obedient as Abraham was, he calleth them bastards, and the children of sorcerers, which forsooke God and fled to wicked meanes for succour.

d Reade Leuit. 18.21.2.king. 23.10.

e Meaning, euery place was polluted with their idolatry: or euery faire stone that they found, they made an idole of it.

f In the sacrifices which you offring before these idoles, thought you did serue God.

g To wit, thine altars in an open place like an impudent harlot, that careth not for the sight of her husband.

h In stead of setting vp the word of God in the open places on the posts and doores to haue it in remembrance, Deut. 6.9. and 27.1. thou hast set vp signes and markes of thine idolatrie in euery place.

i That is, didst increase thine idolatrie more and more.

k Thou diddest seeke the fauour of the Assyrians by gifts & presents, to helpe thee against the Egyptians: and when they failed, thou sought est to the Babylonians and more and more didst torment thy selfe.

l Although thou sawest all thy labours to bee in vaine, yet wouldest thou neuer acknowledge thy fault, and leaue off.

m He derideth their vnprofitable diligence which thought to haue made al sure, & yet were deceiued.

n Broken promise with me.

o Meaning, that the wicked abuse Gods lenity, and grow to further wickednesse.

p That is, thy naughtinesse, idolatries and impieties, which the wicked call Gods seruice: thus he derideth their obstinacie.

q Meaning the Assyrians and other, whose help they looked for.

r God shall say to Darius and Cyrus.

s I will not vse my power against fraile man whose life is but a blast.

t That is, for the vices and faults of the people, which is meant here by couetousnesse.

u Though they were obstinate, yet did I not withdraw my mercy frō them.

x That is, I frame the speach and words of my messengers which shall bring peace,

y As well to him that is in captiuitie, as to him that remaineth at home.

z Their euil conscience doth euer torment them, and therefore they can neuer haue rest. Reade Chap. 48.22.

CHAP. LVIII.

1 The office of Gods ministers. 2 The works of the hypocrites. 6 The fast of the faithfull. 13 Of the true Sabbath.

CRy [a] aloud, spare not: lift vp thy voyce like a trumpet, and shew my people their transgression, & to the house of Iaakob their sinnes.

2 Yet they [b] seeke mee daily, and will know my wayes, euen as a nation that did righteously, and had not forsaken the statutes of their God: they aske of me the ordinances of iustice: they will draw neere vnto God, saying,

3 [c] Wherefore haue we fasted, and thou seest it not? we haue punished our selues, and thou regardest it not. Behold in the day of your fast you wil seeke [d] your wil, and require all your debts.

4 Behold, ye fast to strife and debate, and to smite with the fist of wickednesse: ye shall not fast as ye doe to day, to make your voyce to be [e] heard aboue.

5 Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bow downe his head as a bulrush, and to lie downe in sackecloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting that I haue chosen,

a The Lord thus speaketh to the Prophet, willing him to vse all diligence and seueritie to rebuke the hypocrites.

b They wil seem to worship me, and haue outward holinesse.

c He setteth forth the malice and disdaine of the hypocrites, which grudge against God if their workes be not accepted.

d Thus he conuinceth the hypocrites by the second table and by their dutie toward their neighbour, that they haue neither faith nor religion.

e So long as ye vse contention and oppression, your fasting and prayers shall not be heard.

chosen, to loose the bandes of wickednesse, to take off the heauie burdens, and to let the oppressed goe free, and that yee breake euery [f] yoke.

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy selfe from [g] thine owne flesh.

8 Then shall thy [h] light breake foorth as the morning, and thine health shall growe speedily: thy [i] righteousnesse shall goe before thee, and the glory of the Lord shall imbrace thee.

9 Then shalt thou cal, and the Lord shal answere: thou shalt cry, and he shal say, Here I am: if thou take away from the midde of thee the yoke, the putting foorth of the [k] finger, and wicked speaking:

10 If thou [l] powre out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the [m] darkenesse, and thy darknesse shalbe as the noone day.

11 And the Lord shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters faile not.

12 And they shall bee of thee, that shal build the olde [n] waste places: thou shalt raise vp the foundations for many generations, and thou shalt bee called the repayrer of the breach, and the restorer of the paths to dwell in.

13 If thou [o] turne away thy foote from the Sabbath, from doing thy will on mine holy day, and call the Sabbath a delight to consecrate it, as glorious to the Lord, & shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word,

14 Then shalt thou delight in the Lord, and I will cause thee to mount vpon the high places of the earth, and feed thee with the heritage of Iaakob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

1 The wicked perish through their own iniquities. 12 The confession of sinnes. 16 God alone will preserue his Church though all men faile.

Num. 11.23. chap. 50.2. Iere. 5.25.

BEhold, [a] the Lords hand is not shortned, that it cannot saue: neither is his eare heauy, that it cannot heare.

2 But * your iniquities haue separated betweene you and your God, and your sinnes haue hid his face from you, that hee will not heare.

3 For your hands are defiled with [a] blood, and your fingers with iniquitie: your lippes haue spoken lyes, and your tongue hath murmured iniquitie.

4 No man calleth for iustice: no man [b] contendeth for trueth: they trust in vanity, and speake vaine things: they conceiue mischiefe, and [c] bring forth iniquity.

5 They hatch cockatrice [d] egges, and weaue the spiders [e] webbe: he that eateth of their egges, dieth, and that which is trod vpon, breaketh out into a serpent.

6 Their webbes shall bee no garment, neither shall they couer themselues with their labours: for their works are workes of iniquitie, and the worke of crueltie is in their hands.

7 Their feet run to euil, and they make haste to shed innocent blood: their thoughts are wicked thoughts: desolation & destruction is in their paths.

8 The way of peace they know not, and there is none equitie in their goings: they haue made them crooked paths: whosoeuer goeth therein, shall not know peace.

9 Therefore is [f] iudgement farre from vs, neither doeth [g] iustice come neere vnto vs: we waite for light, but loe it is darknes: for brightnesse, but we walke in darknesse.

10 We grope for the wall like the [h] blind, and we grope as one without eies: we stumble at the noone day as in the twilight: we are in solitarie places, as dead men.

11 Wee roare all like [i] beares, and mourne like doues: wee looke for equitie, but there is none: for health, but it is farre from vs.

12 For our trespasses are many before thee, and our [k] sinnes testifie against vs: for our trespasses are with vs, and we know our iniquities

13 In trespassing and lying against the Lord, and we haue departed away from our God, and haue spoken of crueltie and rebellion, conceiuing and vttering out of the heart false [l] matters.

14 Therefore [m] iudgement is turned backward, and iustice standeth farre off: for trueth is fallen in the street, and equitie cannot enter.

15 Yea, trueth faileth, and he that refraineth from euil, maketh himselfe [n] a pray: and when the Lord saw it, it displeased him, that there was no iudgement.

16 And when hee saw that there was no man, he wondered that none would offer himselfe. [o] Therefore his arme did [p] saue it, and his righteousnesse it selfe did sustaine it.

17 For he put on righteousnesse as an habergion, and an [q] helmet of saluation vpon his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

18 As to make recompense, as to requite the furie of the aduersaries with a recompense to his enemies: hee will fully repay the [r] Ilands.

19 So shall they feare the Name of the Lord from the West, and his glory from the rising of the sunne: for the enemie shal [l] come like a flood: but the Spirit of the Lord shall chase him away.

20 And the Redeemer shal come vnto Zion, and vnto [t] them that turne from iniquity in Iaakob, saith the Lord.

21 And I will make this my Couenant with them, sayeth the Lord, My Spirit that is vpon thee, and my wordes, which I haue put in thy mouth, [u] shall not de-

f That you leaue off all your extortions.

g For in him thou seest thy selfe as in a glasse.

h That is, the prosperous estate wherewith God will blesse thee.

i The testimony of thy goodnesse shall appeare before God & man.

k Whereby is meant all maner of iniury.

l That is, haue compassion on their miseries.

m Thine aduersity shalbe turned into prosperitie.

n Signifying, that of the Iews should come such as should build againe the ruines of Ierusalem and Iudea: but cheifly this is meant of the spirituall Ierusalem, whose builders were the Apostles.

o If thou refraine thy selfe from thy wicked workes.

a Read cha. 1.15

b All men winke at the iniuries & oppressions, and none goe about to remedie them.

c According to their wicked deuises they hurt their neighbors.

d Whatsoeuer commeth from thē is poyson, & bringeth death.

e They are profitable to no purpose.

f That is, Gods vengeance to punish our enemies.

g Gods protection to defend vs.

h We are altogether destitute of counsell, and can find no end of our miseries.

i We expresse our sorrowes by outward signes, some more some lesse.

k This confession is generall to the Church to obtaine remission of sinnes, and the Prophets did not exempt themselues from the same.

l To wit, against our neighbours.

m There is neither iustice nor vprightnesse among men.

n The wicked wil destroy him.

o Meaning, to doe iustice, and to remedie the things that were so farre out of order.

p That is, his Church, or his arme did helpe it selfe, and did not seeke ayde of any other.

q Signifying, that God hath al meanes at hand to deliuer his Church, and to punish their enemies.

r To wit, your enemies which dwell in diuers places, and beyond the sea.

s He sheweth that there shalbe great affliction in the Church, but God wil euer deliuer his.

r Whereby he declareth that the true deliuerance from sinne & Satan belongeth to none but to the children of God, whom he iustifieth.

u Because the doctrine is made profitable by the vertue of the Spirit, he ioyneth the one with the other, and promiseth to giue them both to his Church for euer.

part

part out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed, saith the Lord, from henceforth euen for euer.

CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospel. 8 They shall come to the Church in abundance. 16 They shall haue abundance, though they suffer for a time.

ARise, O Ierusalem, bee bright, for thy [a] light is come, and the glory of the Lord is risen vpon thee.

2 For behold, darkenesse shall couer the [b] earth, and grosse darkenesse the people: but the Lord shall arise vpon thee, and his glory shall be seene vpon thee.

3 And the Gentiles shall walke in [c] thy light, and Kings at the brightnesse of thy rising vp.

4 Lift vp thine eyes round about, and behold: all [d] these are gathered, and come to thee: thy sonnes shall come from farre, and thy daughters shall bee nourished at thy side.

5 Then thou shalt see [e] shine: thine heart shall be astonied and [e] enlarged, because the multitude of the sea shall be conuerted vnto thee, and the riches of the Gentiles shall come vnto thee.

6 The [f] multitude of camels shall couer thee: and the dromedaries of Midian and of Ephah: all they of Sheba shall come: they shall bring gold and incense, and shew forth the praises of the Lord.

7 All the sheepe of [g] Kedar shall be gathered vnto thee: the rammes of Nebaioth shal serue thee: they shall come vp to be accepted vpon mine [h] altar: and I will beautifie the house of my glory.

8 Who are these [i] that flie like a cloude, and as the doues to their windowes?

9 Surely the yles shall wait for me, and the ships [k] of Tarshish, as at the beginning, that they may bring thy sonnes from farre, and their siluer and their golde with them, vnto the Name of the Lord thy God, and to the Holy one of Israel, because he hath glorified thee.

10 And the sons of strangers shall build vp thy walles, and their [l] Kings shall minister vnto thee: for in my wrath I smote thee, but in my mercy I had compassion on thee.

11 Therefore thy gates shal be open continually: neither day nor night shal they be shut: that men may bring vnto thee the riches of the Gentiles, and that their kings may be brought.

12 For the nation and the kingdom, that will not serue thee, shall perish: and those nations shalbe vterly destroyed.

13 The [n] glory of Lebanon shal come vnto thee, the firre tree, the elme and the box tree together, to beautifie the place of my Sanctuary: for I will glorifie the place of my [o] feete.

14 The sonnes also of them that afflicted thee, shall come and bow vnto thee: and all they that despised thee, shall fall downe [p] at the soles of thy feet: and they shall call thee, The city of the Lord, Zion of the Holy one of Israel.

15 Whereas thou hast bene forsaken and hated, so that no man went by thee, I will make thee an eternall glory, and a ioy from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the [q] breastes of kings: and thou shalt know, that I the Lord am thy Sauiour, and thy Redeemer, the Mighty one of Iaakob.

17 For brasse will I bring gold, and for yron will I bring siluer, and for wood brasse, and for stones yron. I will also make thy gouernment [r] peace, and thine exactours righteousnesse.

18 Violence shall no more be heard of in thy land, neither desolation, nor destruction, within thy borders: but thou shalt call [s] saluation thy walles, and praise, thy gates.

19 Thou shalt haue no more Sunne to shine by day, neither shal the brightnes of the [t] Moone shine vnto thee: for the Lord shall be thine euerlasting light, and thy God, thy glory.

20 Thy sunne shall neuer goe down, neither shall thy moone be hid: for the Lord shal be thine euerlasting light, and the dayes of thy sorow shal be ended.

21 Thy people also shal be all righteous, they shall possesse [y] land for euer, the [u] graffe of my planting, shall bee the worke of mine hands, that I may be glorified.

22 A little one shall become as a [x] thousand, and a small one as a strong nation: I the Lord will hasten it in due time.

a The time of thy prosperity and felicitie: whereas speaking of Babylon, he commanded her to goe downe, Chap. 47.1.

b Signifying, that all men are in darkenesse, till God giue them the light of his spirit, and that this light shineth to none but to those that are in his Church.

c Meaning, that Iudea should be as the morning starre, and that the Gentiles should receiue light of her.

d An infinite number from all countreys, as Chap. 49.18.

e For ioy: as the heart is drawen in for sorrow.

f Meaning, that euery one shall honour the Lord with that wherewith he is able: Signifying, that it is no true seruing of God, except we offer our selues to serue his glorie, and all that we haue.

g That is, the Arabians, that haue great abundance of cattell.

h because the altar was a figure of Christ, Hebr. 13.10. he sheweth that nothing can be acceptable to him weich is not offered to him by this altar, who was both the offering and the altar it selfe.

i Shewing what great number shall come to the Church, and with what great diligence and zeale.

k The Gentiles that are now enemies, shall become friends and setters forth of the Church.

l Meaning, Cyrus and his successors, but chiefly this is accomplished in them that serue Christ, being conuerted by his Gospel.

m He sheweth that God hath giuen all power and authority here in earth for the vse of his Church: & that they which wil not serue and profit the same, shalbe destroyed.

n There is nothing so excellent, which shall not serue the necessitie of the Church.

o Signifying, that Gods maiestie is not included in the Temple, which is but the place for his feet, that we may learne to rise vp to the heauen.

p To worship their head Christ by obeying his doctrine.

q Both hie and low shalbe ready to helpe and succour thee.

r Thy gouernors shall loue thee, & seeke thy wealth and prosperitie.

s Meaning not a temporall felicitie, but a spirituall, which is fulfilled in Christs kingdome.

t Signifying, that all worldly meanes shall cease, and that Christ shall be all in all. as Reuel. 21.22. and 22.5.

u The children of the Church.

x Meaning, that the Church should be miraculously multiplied.

CHAP. LXI.

1 He prophesieth that Christ shall be anoynted, and sent to preach. 10 The ioy of the faithfull.

THe [a] Spirit of the Lord God is [a] vpon me, therfore hath the Lord anointed me: he hath sent me to preach good tydings vnto the poore, to binde vp the [b] broken hearted, to preach libertie to the [c] captiues, and to them that are bound, the opening of the prison.

2 To preach the [d] acceptable yeere of the Lord, and the day of [e] vengeance of our God, to comfort all that mourne,

Luke 4.18.

a This appertaineth to all the Prophets & ministers of God, but chiefly to Christ, of whose abundant graces euery one receiueth according as it pleaseth him to distribute.

b To them that are liuely touched with the feeling of their sins.

c Which are in the bondage of sinne.

d The time when it pleased God to shew his good fauor to man, which S. Paul calleth the fulnesse of time, Gal. 4.4.

e For when God deliuereth his Church, he punisheth his enemies.

3 To appoint vnto them that mourne in Zion, & to gine vnto them beautie for [f] ashes, the oyle of ioy for mourning, the garment of gladnes for the spirit of heauinesse, that they might be called [g] trees of righteousnesse, the planting of the Lord, that he might be glorified.

4 And they shall buildde the olde waste places, and raise vp the former desolations, and they shall repaire the cities that were desolate and waste thorow many [h] generations.

5 And the strangers shall [i] stand & feede your sheepe, and the sonnes of the straugers shall bee your plowmen and dressers of your vines.

6 But ye shall be named [k] the Priestes of the Lord, and men shall say vnto you, The ministers of our God: yee shall eate the [l] riches of the Gentiles, and shall be exalted with their glory.

7 For your shame you shall receiue [m] double, and for confusion [n] they shall reioyce in [o] their portion: for in their land they shall possesse the [p] double: euerlasting ioy shall be vnto them.

8 For I the Lord loue iudgement & hate [q] robbery for burnt offering, and I wil direct their worke in trueth, and wil make an euerlasting couenant with them.

9 And their [r] seed shalbe knowen among the Gentiles, and their buddes among the people. All that see them shall knowe them, that they are the seed which the Lorde hath blessed.

10 [s] I will greatly reioyce in the Lorde, and my soule shall be ioyfull in my God: for he hath clothed mee with the garments of saluation, and couered me with the robe of righteousnesse: hee hath decked mee like a bridegroome, and as a bride tyreth her selfe with her iewels.

11 For as the earth bringeth foorth her bud, and as the garden causeth to grow that which is sowen in it: so the Lord God will cause righteousnesse to grow, and praise before all the heathen.

f Which was the signe of mourning.
g Trees that bring foorth good fruits, as Matth. 3.8.
h That is, for a long time.
i They shall be ready to serue you in all your necessities.
k This is accomplished in the time of Christ, by whom all the faithful are made Priests & Kings, 1.Pet. 2.9. reuel 1.6. and 5.10.
l Reade Chap. 60.11, 16.
m Abundant recompense, as this word is vsed, Chap. 40.2.
n That is, the Iewes.
o To wit, to the Gentiles.
p Whereas the Gentiles had dominion ouer the Iewes in times past, now they shal haue double authoritie ouer them & possesse twise so much.
q I will not receiue their offering, which are extortioners, deceiuers, hypocrites, or that deprive me of my glory.
r That is, of the Church.
s He sheweth what shallbe the affection, when they feele this their deliuerance.

CHAP. LXII.

1 The great desire that the Prophets haue had for Christes comming. 6 The diligence of the Pastours to preach

a The Prophet saith that he will neuer cease to declare vnto the people the good tidings of their deliuerance.
b Til they haue full deliuerance: and this the Prophet speaketh to encourage all other ministers to the setting forth of Gods mercies toward his Church.

FOR Zions sake I will not [a] holde my tongue, and for Ierusalems sake I wil not rest, vntill the righteousnes thereof breake forth as the [b] light, and saluation thereof as a burning lampe.

2 And the Gentiles shall see thy righteousnes, & all kings thy glory: and thou shalt be called by [c] a new name, which the mouth of the Lord shall name.

3 Thou shalt also be a [d] crowne of glory in the hand of the Lord, & a royall diademe in the hand of thy God.

4 It shal no more be said vnto thee, [e] Forsaken, neither shall it be said any more to thy land, Desolate, but thou shalt bee called || Hephzi-bah, and thy land || Beulah: for the Lord delighteth in thee, and thy land shal haue an [f] husband.

5 For as a young man marrieth a virgin, so shall thy sonnes [g] marrie thee: and as a bridegrome is glad of the bride, so shall thy God reioyce ouer thee.

6 I haue set [h] watchmen vpon thy wals, O Ierusalem, which all the day and all the night continually shall not cease: yee [i] that are mindfull of the Lord, keepe not silence,

7 And giue him no rest, till hee repaire, and vntill he set vp Ierusalem the [k] praise of the world.

8 The Lord hath sworne by his right hand and by his strong arme, Surely I will no more giue thy corne to be meate for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eat it, and praise the Lord, and the gatherers thereof shall drinke it in the courts of my Sanctuary.

10 [l] Goe thorow, goe thorow the gates: prepare you the way for the people: cast vp, cast vp the way, and gather out the stones, and set vp a standard for the people.

11 Behold, the Lord hath proclaimed vnto the ends of the world: [m] tell the daughter Zion, Behold, thy Sauiour commeth: behold, his wages is with him, & [n] his worke is before him.

12 And they shall call them the holy people, The redeemed of the Lord, & thou shalt be named, A [o] city sought out, & not forsaken.

c Thou shalt haue a more excellent fame then thou hast hadhitherto.
d He shall esteeme thee as deare and precious, as a king doth his crowne.
e Thou shalt no more be contemned as a woman forsaken of her husband.
|| *Or, my delight in her.*
|| *Or, married.*
f That it may be replenished with children.
g Forasmuch as they confesse one faith & religion with thee, they are in the same bond of mariage with thee: and they are called the children of the Church, in as much as Christ maketh her plentifull to bring forth children vnto him.
h Prophets, pastours and ministers.
i He exhorteth the ministers neuer to cease to call vpon God by praier, for the deliuerance of his Church, and to teach others to doe the same.
k For the restauration wherof all the world shall praise him.
l Signifying the great number that should come to the Church, and what meanes he would prepare for the restitution of the same, as chap. 57.14.
m Yee Prophets and ministers shew y people of this their deliuerance which was chiefly meant of our saluation by Christ, Zec. 9.9. Matt. 21.5.
n He shal haue all power to bring his purpose to passe, as cha. 40.10.
o That is, one, ouer whom God hath had a singular care to recouer her, when she was lost.

CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake. 7 Gods benefits toward his Church.

a This prophesie is against the Idumeans & enemies which persecuted y Church on whom God will take vengeance, and is here set forth al bloodie after that he hath destroyed them in Bozrah, the chiefe city of the Idumeans: for these were their greatest enemies, and vnder the title of circumcision, and the kinred of Abraham, claimed to themselues the chiefe religion, and hated the true worshippers, Psal. 137.7.

VVho is this that commeth [a] from Edom, with red garments from Bozrah? he is glorious in his apparell, and walketh in his great strength. [b] I speake in righteousnesse, and am mightie to saue.

2 [c] Wherefore is thine apparell red, and thy garments like him that treadeth in the winepresse?

3 I haue troden the winepresse alone, and of all people there was none with mee: for

b God answered them that asked this question, Who is this? &c. and saith, Yee see now performed in deede the vengeance which my Prophets threatned.
c Another question to the which the Lord answereth.

I will

I will tread them in mine anger, and tread them vnder foot in my wrath, and their blood shall be sprinkled vpon my garments, and I will staine all my raiment.

4 For the day of vengeance is in mine heart, and the [a] yeere of my redeemed is come.

5 And I looked, and there was none to helpe, & I wondered that there was none to vphold: therefore mine owne [e] arme helped me, and my wrath it selfe sustained me.

6 Therefore I will tread downe the people in my wrath, and make them [f] drunken in mine indignation, and will bring downe their strength to the earth.

7 I will [g] remember the mercies of the Lord, and the praises of the Lord according vnto all that the Lord hath giuen vs, and for the great goodnesse toward the house of Israel, which he hath giuen them according to his tender loue, and according to his great mercies.

8 For he saith, Surely they are my [h] people, children that wil not lie: so he was their Sauiour.

9 In all their troubles he was [i] troubled, and the Angel [k] of his presence saued them: in his loue and in his mercie hee redeemed them, and he bare them and caried them alwayes continually.

10 But they rebelled, and vexed his holy Spirit: therefore was hee turned to be their enemie, and he fought against them.

11 Then he [l] remembred the old time of Moses and his people, saying, Where is hee that brought them vp out of the sea with the [m] shepheard of his sheepe? where is he that put his holy Spirit within [n] him?

12 He led them by the right hand of Moses with his owne glorious arme, diuiding the water before them, to make himselfe an euerlasting Name.

13 He led them through the deepe as an [o] horse in the wildernes, that they should not stumble.

14 As the beast goeth downe into the valley, the Spirit of the Lord gaue them rest: so diddest thou leade thy people, to make thy selfe a glorious Name.

15 [p] Looke downe from heauen, and behold, from the dwelling place of thine holinesse, and of thy glory. Where is thy [q] zeale and thy strength, the multitude of thy mercies, and of thy compassions? they are restrained from [r] me.

16 Doubtles thou art our father: though [s] Abraham bee ignorant of vs, and Israel know vs not, yet thou, O Lord, art our Father, and our Redeemer: thy Name is for euer.

17 O Lord, why hast [t] thou made vs to errre from thy wayes? and hardened our heart from thy feare? Returne for thy [u] seruants sake, and for the tribe of thine inheritance.

18 The people of thine holinesse haue possessed it but a little [x] while: for our aduersaries haue troden downe thy Sanctuarie.

19 We haue bene as they, ouer whom thou neuer barest rule, and vpon whom thy name was not called.

d Shewing that when God punisheth his enemies, it is for the profit and deliuerance of his Church.

e God sheweth that he hath no need of mans helpe for the deliuerance of his, and though men refuse to doe their duety through negligence and ingratitude, yet hee himselfe will deliuer his Church, and punish the enemies, reade Chap. 59. 16.

f I will so astonish them, and make them so giddy, that they shall not know which way to goe.

g The Prophet speaketh this to moue the people to remember Gods benefits in times past, that they may be confirmed in their troubles.

h For I did chuse them to be mine, that they should be holy, and not deceiue mine expectation.

i He bare their afflictions and griefes as though they had bene his owne.

k Which was a witnesse of Gods presence: and this may be referred to Christ, to whom belongeth the office of saluation.

l That is, the people of Israel being afflicted called to remembrance Gods benefits, which he had bestowed vpon their fathers in times past. m Meaning, Moses. n That is, in Moses, that hee might well gouerne the people: some referre this giuing of the Spirit to the people. o Peaceably and gently, as an horse is led to his pasture. p Having declared Gods benefits shewed to their forefathers, hee turneth himselfe to God by prayer, desiring them to continue the same graces toward them. q Thy great affection which thou barest toward vs. r Meaning, from the whole body of the Church. s Though Abraham would refuse vs to be his children, yet thou wilt not refuse to be our Father.

t By taking away thy holy spirit from vs by whom we were gouerned, and so for our ingratitude diddest deliuer vs vp to our owne concupiscence, and didst punish sinne by sinne according to thy iust iudgment. u Meaning, for the couenants sake made to Abraham, Izhak and Iaakob his seruants. x That is, in respect of the promise which is perpetuall: albeit they had now possessed the land of Canaan a thousand and foure hundreth yeeres: and thus they lament, to moue God rather to remember his couenant, then to punish their sinnes.

CHAP. LXIIII.

1 The Prophet prayeth for the sinnes of the people.
6 Mans righteousnesse is like a filthie cloth.

O that thou wouldest [a] breake the heauens, and come down, and that the mountaines might melt at thy presence!

2 As the melting fire burned, as the fire caused [b] the waters to boyle, (that thou mightest declare thy Name to thy aduersaries) the people did tremble at thy presence.

3 When thou diddest terrible things, which wee looked not for, thou camest downe, and the mountaines melted at thy presence.

4 For since the beginning of the world they haue not [c] heard nor vnderstood with the eare, neither hath the eye seene another God beside thee, which doeth so to him that waiteth for him.

5 Thou diddest meet him [d] that reioyced in thee, and did iustly: they remembred thee in thy [e] wayes: behold, thou art angry, for we haue sinned: yet in [f] them is continuance, and [g] we shalbe saued.

6 But we haue all beene as an vncleane thing, and all our [h] righteousnesse is as filthy clouts, and wee doe all fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there is none that calleth vpon thy Name, neither that stirreth vp himselfe to take hold of thee: for thou hast hid thy face from vs, and hast consumed vs because of our iniquities.

8 But now, O Lord, thou art our father: we are the [i] clay, and thou art our potter, and we all are the worke of thine hands.

9 Bee not angry, O Lord, [k] aboue measure, neither remember iniquitie for euer, loe, we beseech thee, behold, we are all thy people.

a The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles and mighty power, as hee did in mount Sinai.

b Meaning, the raine, haile, fire, thunder and lightnings.

c Saint Paul vseth the same kind of admiration, 1. Cor. 2. 9. marueiling at Gods great benefit shewed to his Church by the preaching of the Gospel.

d Thou shewedst fauour toward our fathers when they trusted in thee, and walked after thy commandements.

e They considered thy great mercies.

f That is, in thy mercies, which he calleth the wayes of the Lord. g Thou wilt haue pitie vpon vs. h We are iustly punished and brought into captiuity, because we haue prouoked thee to anger, and though we would excuse our selues, yet our righteousnes and best vertues are before thee as vile clouts, or, (as some reade) like the menstruous clothes of a woman. i Albeit, O Lord, by thy iust iudgement thou maiest vtterly destroy vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children. k For so the flesh iudgeth when God doeth not immediatly send succour.

10 [l] Thine holy cities lie waste: Sion is a wilderness, and Ierusalem a desert.
11 The house of our Sanctuary and of our glory, [m] where our fathers praised thee, is burnt vp with fire, and all our pleasant things are wasted.
12 Wilt thou hold thy selfe still [n] at these things, O Lord? wilt thou hold thy peace and afflict vs aboue measure?

l Which were dedicated to thy seruice and to call vpon thy Name.
m Wherein we reioyced and worshipped thee.
n That is, at the contempt of thine owne glory? though our sinnes haue deserued this, yet thou wilt not suffer thy glory thus to be diminished.

CHAP. LXV.

1 The vocation of the Gentiles and the reiection of the Iewes. 13 The ioy of the elect, and the punishment of the wicked.

I haue beene sought of them that [a] asked not: I was found of them that sought mee not: I sayde, Beholde mee, beholde mee, vnto a nation that called not vpon my Name.
2 I haue [b] spread out mine hands all the day vnto a rebellious people, which walked in a way that was not good, euen after their owne [c] imaginations:
3 A people that prouoked me euer vnto my face: that sacrificeth in [d] gardens, and burneth incense vpon [e] bricks.
4 Which remaine among the [f] graues, and lodge in the deserts, which eat [g] swines flesh, and the broth of things polluted are in their vessels.
5 Which say, [h] Stand apart, come not neere to me: for I am holier then thou: these are a smoke in my wrath, and a fire that [i] burneth all the day.
6 Behold, it is [k] written before me: I will not keepe silence, but will render it and recompense it into their bosome.
7 Your iniquities, and the iniquities of your fathers shall bee [l] together (sayeth the Lord) which haue burnt incense vpon the mountaines, and blasphemed mee vpon the hilles: therefore will I measure their olde worke in their bosome.
8 Thus sayeth the Lord, As the wine is found in the cluster, and one saith, Destroy it not, for a [m] blessing is in it, so will I do for my seruants sakes, that I may not destroy them whole.
9 But I will bring a seed out of Iaakob, and out of Iudah, that shall inherit my mountaine: and mine elect shall inherit it, and my seruants shall dwell there.
10 And [n] Sharon shall bee a sheepefold, and the valley of Achor shall be a resting place for the cattell of my people that haue sought me.

a Meaning, the Gentiles, which knew not God, should seeke after him when he had moued their hearts with his holy Spirit, Rom 10.20.
b He sheweth the cause of the reiection of the Iewes, because they would not obey him for any admonition of his Prophets by whom he called them cõtinually, & stretched out his hand to draw them.
c He sheweth that to delight in our owne fantasies, is the declining from God, and the beginning of all superstition and idolatry.
d Which were dedicate to idoles.
e Meanning, their altars, which he thus nameth by contempt.
f To consult with spirits, and to coniure deuils, which was forbidden, Deu. 18.11.
g Which was contrary to Gods commandement, Leuit. 11.7. deut. 14.8.
h Hee sheweth that hypocrisie is euer iouned with pride and contempt of others.
i Their punishment shall neuer haue ende.
k So that the remembrance thereof cannot be forgotten.
l Shall be both punished together: and this declareth how the children are punished for their fathers faults: to wit, when the same faults or like are found in them.
m That is, it is profitable: meaning, that God will not destroy the faithfull branches of his vineyard, when he destroyeth the rotten stocks, that is, the hypocrites.
n Which was a plentifull place in Iudea, to feed sheepe as Achor was for cattell.

11 But ye are they that haue forsaken the Lord, and forgotten mine holy Mountaine, and haue prepared a table for the [o] multitude, and furnish the drinke offerings vnto the number.
12 Therefore will I [p] number you to the sword, and all you shall bow downe to the slaughter, because I called, and yee did not answere: I [q] spake and ye heard not, but did euill in my sight, and did chuse that thing which I would not.
13 Therefore thus sayeth the Lord God, Beholde, my seruants shall [r] eate, and yee shall bee hungry: behold, my seruants shall drinke, and yee shall be thirsty: behold, my seruants shall reioyce, and yee shall be ashamed.
14 Beholde, my seruants shall sing for ioy of heart, and yee shall crie for sorrow of heart, and shall howle for vexation of minde.
15 And ye shal leaue your name as a curse vnto my [s] chosen: for the Lord God shall slay you, and call his seruaunts by [t] another name.
16 He that shall blesse in the [u] earth, shall blesse himselfe in the true God, and hee that sweareth in the earth, shall sweare by the true God: for the former [x] troubles are forgotten, and shall surely hide themselues from mine eyes.
17 For loe, I will create [y] new heauens and a new earth: and the former shall not be remembred nor come into minde.
18 But bee you glad and reioyce for euer in the things that I shall create: for behold, I will create Ierusalem as a reioycing, and her people as a ioy,
19 And I will reioyce in Ierusalem, and ioy in my people, and the voyce of weeping shall bee no more heard in her, nor the voyce of crying.
20 There shall be no more there a childe of yeeres, nor an olde man that hath [z] not filled his dayes: for hee that shall bee an hundred yeeres old, shall die as a yong man: but the sinner being [a] an hundreth yeeres olde, shall be accursed.
21 And they shall [b] build houses and inhabite them, and they shall plant vineyards, and eat the fruit of them.
22 They shall not build, and another inhabite: they shall not plant and another eat: for as the dayes of the tree are the dayes of my people, and mine elect shall enioy in old age the worke of their hands.
23 They shall not labour in vaine, nor bring forth in feare, for they are the seede of the blessed of the Lord, and their buddes

o By the multitude and number he meaneth their innumerable idoles of whom they thought they could neuer haue enough.
p Seeing you cannot number your gods, I wil number you with the sword.
q By my Prophets whom ye would not obey.
r By these words, Eat and drinke, hee meaneth the blessed life of the faithfull, which haue alwayes consolation and full contentment of all things in their God, though sometimes they lacke these corporall things.
s Meaning that he would call the Gentiles, who should abhorre euen the very name of the Iewes for their infidelities sake.
t Then by the name of the Iewes.
u By blessing, and by swearing is meant the praising of God for his benefits, and the true worshipping of him which shall not be onely in Iudea, but thorow all the world.

x I will no more suffer my Church to be desolate as in times past.
y I will so alter and change the state of my Church, that it shall seeme to dwell in a new world.
z Meaning, in this wonderfull restauration of the Church there should be no weaknesse of youth, nor infirmities of age, but all should bee fresh and flourishing: and this is accomplished in the heauenly Ierusalem when all sinnes shall cease, and the teares shalbe wiped away.
a Whereby he sheweth that the infidels and vnrepentant sinners haue no part of this benediction.
b Hee proposeth to the faithfull the blessings which are contained in the Law, and so vnder temporall things comprehendeth the spirituall promises.

with

with them.

24 Yea, before they call, I will answere, and whiles they speake, I will heare.

25 The [c] wolfe and the lambe shall feede together, and the lyon shall eate straw like the bullocke: and to the serpent dust shall be his meate. They shall no more hurt nor destroy in all mine holy mountaine, saith the Lord.

c Read Chap. 11.6.

CHAP. LXVI.

1 God dwelleth not in Temples made with hands, 3 Hee despiseth sacrifices done without mercy and faith. 5 God comforteth them that are troubled for his sake, 19 The vocation of the Gentiles. 23 The perpetual Sabbath. 24 The punishment of the wicked in euerlasting.

Act.7.48,49.

THus sayeth the Lord, * The [a] heauen is my throne, and the earth is my footestole: where is that house that yee will build vnto me? and where is that place of my rest?

2 For all these things hath mine hand made, [b] and all these things haue beene, saith the Lord: and to him will I looke, euen to him that is poore, and of [c] a contrite spirit, and trembleth at my words.

3 Hee that killeth a bullocke, is as if hee [d] slew a man: he that sacrificeth a sheepe, as if he cut off a dogs necke: he that offereth an oblation, as if he offered swines blood: hee that remembreth incense, as if hee blessed an idole: yea, they haue chosen their owne wayes: and their soule delighteth in their abominations.

4 Therefore will I [e] chuse out their delusions, and I will bring their feare vpon them, because I called, and none would answere: I spake, and they would not heare: but they did euill in my sight, and chose the things, which I would not.

5 Heare the word of the Lord, all ye that tremble at his [f] word, Your brethren that hated you, and cast you out for my Names sake, sayd, Let the Lord be glorified: but hee shall appeare to your ioy, and they shal be ashamed.

6 A voyce soundeth from the citie, euen a voyce from the Temple, the voyce of the Lord, that recompenseth his enemies fully.

7 Before [h] she trauailed, she brought forth: and before her paine came, shee was deliuered of a man child.

8 Who hath heard such a thing? who hath seene such things? shall the earth bee brought forth in one [i] day? or shall a nation be borne at once? for as soone as Zion trauelled, she brought forth her children.

9 Shall I [k] cause to trauell, & not bring forth? shall I cause to bring forth and shall be barren, saith thy God.

10 Reioyce ye with Ierusalem, and bee glad with her, all ye that loue her: reioyce for ioy with her, all ye that mourne for her.

11 That ye may sucke [l] and be satisfied with the breasts of her consolation: that yee may milke out, and be delighted with the brightnesse of her glory.

12 For thus saith the Lord, Beholde, I will extend [m] peace ouer her like a flood, and the glory of the [n] Gentiles like a flowing streame: then shall ye sucke, ye shal be [o] borne vpon her sides, and be ioyfull vpon her knees.

13 As one whom his mother comforteth, so will I comfort you, and ye shal be comforted in Ierusalem.

14 And when ye see this, your heart shall reioyce, and your [p] bones shall flourish like an herbe: and the hand of the Lord shall be knowen among his seruants, and his indignation against his enemies.

15 For behold, the Lord will come with fire, and his chariots like a whirle winde, that he may [q] recompense his anger with wrath, and his indignation with the flame of fire.

16 For the Lord will iudge with fire, and with his sword all flesh, and the slaine of the Lord shall be many.

17 They that sanctifie [r] themselues, and purifie themselues in the gardens behinde one tree in the middes eating [s] swines flesh, and such abomination, euen the mouse, shall be consumed together, saith the Lord.

18 For I wil visit their workes, and their imaginations: for it shall come that I will gather all nations and tongues, and they shall come, and see my [t] glory.

19 And I will set a [u] signe among them, and will send those that [x] escape of them, vnto the nations of [y] Tarshish, [z] Pull, and [a] Lud, and to them that draw the [b] bow, to [c] Tubal, and [d] Iauan, Iles a farre off, that haue not heard my fame, neither haue seene my glory, and [e] they shall declare my glory among the Gentiles.

20 And they shall bring all your [f] brethren for [g] an offering vnto the Lord out of al

a My maiestie is so great, that it filleth both heauen and earth, and therfore cannot be included in a Temple like an idole: condemning hereby their vaine confidence, which trusted in the Temple and sacrifices.

b Seeing that both the Temple and the things therein with the sacrifices, were made and done by his appointment, he sheweth that he hath no need thereof, and that he can be without them, Psal.50.10.

c To him that is humble and pure in heart, which receiueth my doctrine with reuerence and feare.

d Because the Iewes thought themselues holy by offering of their sacrifices, and in the meane season had neither faith nor repentance, God sheweth that he doth no lesse detest these ceremonies, then he doeth the sacrifices of the heathen, who offred men, dogs & swine to their idoles, which things were expresly forbidden in the Lawe.

e I will discouer their wickednesse and hypocrisie, wherewith they thinke to blinde mine eyes, to all the world.

f He encourageth the faithfull by promising to destroy their enemies which pretended to be as brethren, but were hypocrites, & hated them that feared God.

g The enemies shal shortly heare a more terrible voyce, euen fire and sleughter, seeing they would not heare the gentle voyce of the Prophets which called them to repentance.

h Meaning, that the restauration of the Church should be so sudden and contrary to all mens opinions, as when a woman is deliuered before she looke for it, and that without paine in trauell.

i This shall passe the capacitie of man to see such a multitude, that shall come vp at once, meaning, vnder the preaching of the Gospel, wherof, they that came vp out of Babylon, were a figure.

k Declaring hereby, that as by his power and prouidence woman traueileth, and is deliuered: so hath he power to bring forth his Church at his time appointed.

l That ye may reioyce for all the benefits that God bestoweth vpon his Church.

m I will giue her felicitie and prosperitie in great abundance.

n Read Chap. 60.16.

o Ye shall be cherished as her dearely beloued children.

p Ye shall haue new strength and new beauty.

q This vengeance God began to execute at the destruction of Babylon, and hath euer continued it against the enemies of his Church, and will doe till the last day, which shall be the accomplishment thereof.

r Meaning, the hypocrites.

s Whereby are meant them that did maliciously transgresse the Law, by eating beasts forbidden, euen to the mouse which nature abhorreth.

t The Gentiles shall bee partakers of that glory which before I shewed to the Iewes.

u I will marke these that I chuse, that they perish not with the rest of the infidels, whereby he alludeth to the marking of the postes of his people whom he preserued, Exod.12.7

x I will scatter the rest of the Iewes which escape destruction, into diuers nations.

y That is, Cilicia.

z Meaning, Affrica.

a To wit, Lydia, or Asia minor.

b Signifying the Parthians.

c Italy.

d Grecia.

e Meaning, the Apostles, Disciples, and others, which hee did first chuse of the Iewes to preach vnto the Gentiles.

f That is, the Gentiles which by faith shall bee made the children of Abraham as you are.

nations, vpon g horses, and in charets, and in horse litters, and vpon mules, and swift beasts to Ierusalem mine holy mountaine, saith the Lord, as the children of Israel offer in a cleane vessel in the house of the Lord.

21 And I will take of them for h Priests, and for Lewites saith the Lord.

22 For as the new i heauens, and the new earth which I will make, shall remaine before me, saith the Lord, so shall your seed and your name continue.

23 And from moneth to moneth, & from Sabboth to Sabboth, shall all flesh come to worship before me, saith the Lord.

24 And they shall goe forth and looke vpon the k carkeises of the men that haue transgressed against mee: for their l worme shall not die, neither shall their fire be quenched, and they shall be an abhorring m vnto all flesh.

g Whereby he meaneth that no necessary meanes shall want, when God shall call the Gentiles to the knowledge of the Gospel.

h To wit, of the Gentiles, as he did Luke, Timothie and Titus first, and others after, to preach his word.

i Hereby hee signifieth the kingdome of Christ, wherein his Church shall be renewed: and whereas before there were appointed seasons to sacrifice, in this there shalbe one continuall Sabboth, so that all times and seasons shalbe meete.

k As he hath declared the felicitie that shall be within the Church for the comfort of the godly, so doeth he shew what horrible calamitie shall come to the wicked, that are out of the Church.

l Meaning, a continuall torment of conscience, which shall euer gnaw them, and neuer suffer them to be at rest, Marke 9. 44.

m This is, the iust recompense for the wicked, which contemning God and his word, shall be by Gods iust iudgement abhorred of all his creatures.

Ieremiah.

THE ARGVMENT.

THe Prophet Ieremiah borne in the citie of Anathoth in the countrey of Beniamin, was the sonne of Hilkiah, whom some thinke to be he that found out the booke of the Law, and gaue it to Iosiah. This Prophet had excellent gifts of God, and most euident reuelations of prophesie, so that by the commandement of the Lord he began very yong to prophesie, that is, in the thirteenth yeere of Iosiah, and continued eighteene yeeres vnder the said King, and three moneths vnder Iehoahaz, and vnder Iehoiakim eleuen yeares, and three moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeeres: vnto the time that they were caryed away into Babylon. So that this time amounteth to aboue fortie yeeres, beside the time that he prophesied after the captiuitie. In this booke he declareth with teares and lamentacion, the destruction of Ierusalem, and the captiuitie of the people for their idolatrie, couetousnesse, subtiltie, crueltie, excesse, rebellion and contempt of Gods word: and for the consolation of the Church, reuealeth the iust time of their deliuerance. And here chiefly are to be considered three things. First the rebellion of the wicked, which waxe more stubborne and obstinate, when the Prophets doe admonish them most plainely of their destruction. Next how the Prophets and ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly though God shew his iust iudgement against the wicked, yet will he euer shew himselfe a preserver of his Church, and when all meanes seeme to mans iudgement to be abolished, then will he declare himselfe victorious in preseruing his.

CHAP. I.

1 In what time Ieremiah prophesied. 6 He acknowledgeth his imperfection, and is strengthened of the Lord. 11 The Lord sheweth him the destruction of Ierusalem. 17 He commandeth him to preach his word without feare.

THe a words of Ieremiah the son of b Hilkiah one of ỳ Priests that were at c Anathoth in the land of Beniamin.

2 To whom the d word of ỳ Lord came in the dayes of Iosiah the son of Amon king of Iudah in ỳ thirteenth yeere of his reigne:

3 And also in the dayes of Iehoiakim, the e sonne of Iosiah King of Iudah, vnto the end of the eleuenth yeere of Zedekiah the sonne of Iosiah king of Iudah, euen vnto the carying away of Ierusalem captiue in the fift f moneth.

4 Then the word of the Lord came vnto me, saying,

5 Before I g formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee, and ordeined thee to bee a Prophet vnto the h nations.

6 Then said I, i Oh, Lord God, behold, I cannot speake for I am a child.

7 But the Lord saide vnto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoeuer I command thee, shalt thou speake.

8 Be not afraid of their faces: for I am with thee to deliuer thee, saith the Lord.

9 Then the Lord stretched out his hand

a That is, the sermons and prophecies.

b Which is thought to be he that found the booke of the Law vnder king Iosiah, 2 Kings 22. 8.

c This was a citie about three miles destant from Ierusalem, and belonged to the Priests the sonnes of Aaron, Iosiua 21. 18.

d This is spoken to confirme his vocation and office: forasmuch as he did not presume of himselfe to preach and prophesie, but was called thereunto by God.

e Meaning, the nephew of Iosiah: for Iehoahaz was his father, who reigned but three moneths, & therefore is not mentioned, no more is Ioachin that reigned no longer.

f Of the eleuenth yeere of Zedekiah, who was also called Mattaniah, and at this time the Iewes were caryed away into Babylon by Nebuchad-nezzar.

g The Scripture vseth this maner of speech to declare that God hath appointed his ministers to their offices before they were borne, as Isa. 49. 1. Galat. 1. 15.

h For Ieremiah did not onely prophesie against the Iewes, but also against the Egyptians, Babylonians, Moabites and other nations.

i Considering the great iudgements of God, which according to his threatnings should come vpon the world, he was mooued with a certaine compassion on the one side to pitie them that should thus perish, and on the other side by the infirmitie of mans nature, knowing how hard a thing it was to enterprise such a charge, as Isa. 6. 11. Exod. 3. 11. and 4. 1.

and

and [k] touched my mouth, and the Lord said vnto mee, Behold, I haue put my words in thy mouth.

10 Behold, this day haue I set thee ouer the [l] nations and ouer the kingdomes, to plucke vp, and to root out, and to destroy and throw downe, to build and to plant.

11 After this the word of the Lord came vnto me, saying, Ieremiah, what seest thou? And I sayde, I see a [m] rod of an almond tree.

12 Then sayde the Lord vnto me, Thou hast seene aright: for I will hasten my word to performe it.

13 Againe the word of the Lord came vnto mee the second time, saying, What seest thou? and I sayd, I see a seething [n] pot looking out of the North.

14 Then sayd the Lord vnto mee, Out of the [o] North shall a plague be spread vpon al the inhabitants of the land.

15 For loe, I will call all the families of the kingdomes of the North, sayeth the Lord, and they shall come, and euery one shall set his throne in the entring of the gates of Ierusalem, and on all the walles thereof round about, and in all the cities of Iudah.

16 And I will declare vnto them my [p] iudgements touching all the wickednesse of them that haue forsaken mee, and haue burnt incense vnto other gods, and worshipped the workes of their owne hands.

17 Thou therefore trusse vp thy loynes, and arise, and speake vnto them all that I commande thee: bee not afraid of their faces, lest I [q] destroy thee before them.

18 For I, behold, I this day haue made thee a defenced citie, and an [r] iron pillar, and walles of brasse against the whole land, against the kings of Iudah, and against the princes thereof, against the Priests thereof, and against the people of the land.

19 For they shall fight against thee: but they shall not preuaile against thee: for I am with thee to deliuer thee, sayeth the Lord.

k Which declareth, that God maketh them meet & assureth them, whom he calleth to set forth his glory, giuing them all meanes necessary for the same, Exod.4.12. Isa.6.7.

l He sheweth, what is the authoritie of Gods true ministers, which by his word haue power to beate downe whatsoeuer lifteth it selfe vp against God: and to plant, and assure the humble and such as giue themselues to the obedience of Gods word, 2. cor.10.4. heb.4.12. and these are the keyes which Christ hath left to loose & bind, Mat.18.18.

m He ioyneth the signe with the word for a more ample confirmation, signifying, by the rod of the almond tree, which first buddeth the hastie comming of the Babylonians against the Iewes

n Signifying, that the Caldeans and Assyrians should be as a pot to seeth the Iewes which boyled in their pleasures and lusts.

o Syria and Assyria were Northward in respect of Ierusalem, which were the Caldeans dominion.

p I will giue them charge and power to execute my vengeance against the idolaters, which haue forsaken me for their idoles.

q Which declareth, that Gods vengeance is prepared against them which dare not execute their duetie faithfully, either for feare of man, or for any other cause, 1.Cor.9.16.

r Signifying on the one part, that the more that Satan & the world rage against Gods Ministers, the more present will he be to helpe them, Iosh.1.15. heb.13.5. and on the other part, that they are vtterly vnmeet to serue God & his Church which are afraid, and doe not resist wickednesse, whatsoeuer danger depend thereon, Isa.50.7. ezekiel 3.8.

CHAP. II.

2 God rehearseth his benefits done vnto the Iewes 8 Against the Priestes and false Prophets. 12 The Iewes are destroyed, because they forsake God.

MOreouer the word of the Lord came vnto me, saying,

2 Goe, and crie in the eares of Ierusalem, saying, Thus saith the Lord, I remember thee, with the [a] kindnes of thy youth, and the loue of thy marriage, when thou wentest after mee in the wildernesse [b] in a land that was not sowen.

3 Israel was as a thing [c] hallowed vnto the Lord, and his first fruits: all they [d] that eate it, shall offend: euill shall come vpon them, saith the Lord.

4 Heare yee the word of the Lord, O house of Iaakob, and all the families of the house of Israel.

5 Thus saith the Lord, What iniquitie haue your fathers found in me, that they are gone [e] farre from me, and haue walked after vanitie, and are become [f] vaine?

6 For they said not, Where is the Lord that brought vs vp out of the land of Egypt? that led vs thorow the wildernes, thorow a desert and waste land, thorow a drie land, and [g] by the shadow of death, by a land that no man passed thorow, and where no man dwelt?

7 And I brought you into a plentifull countrey, to eate the fruite thereof, and the commodities of the same: but when yee entred, yee defiled [h] my land, and made mine heritage an abomination.

8 The Priests said not, [i] Where is the Lord? and they that should minister the [k] Law, knew me not: the [l] pastours also offended against me, and the Prophets prophesied in [m] Baal, and went after things that did not profit.

9 Wherefore I wil yet [n] plead with you, saith the Lord, and I will pleade with your childrens children.

10 For goe yee to the yles of [o] Chittim, and behold, and send vnto [p] Kedar, and take diligent heed, and see whether there be such things.

11 Hath any nation changed their gods, which yet are no gods? but my people haue changed their [q] glory, for that which doeth not [r] profit.

12 O ye [s] heauens, be astonied at this: be afraide, and vtterly confounded, sayeth the Lord.

13 For my people haue committed two euils: they haue forsaken me [t] the fountaine

a According to that grace and fauour, which I shewed thee frō the beginning, when I did first chuse thee to bee my people, and married thee to my self. Eze.16.8.

b When I had deliuered thee out of Egypt.

c Chosen aboue all other to serue the Lord only, the first offered to the Lord of all other nations.

d Whosoeuer did chalenge this people, or else did annoy them, was punished.

e That is, fallen to most vile idolatrie.

f Altogether giuen to vanitie, and are become blind & insensible as the idoles that they serue.

g Where for lack of all things necessary for life, ye could looke for nothing euery houre: but t present death.

h By your idolatry and wicked manners, Psal. 78.58. and 106.38.

i They taught not the people to seeke after God.

k As the Scribes which should haue expounded the Law to the people.

l Meaning the princes and ministers: signifying that all estates were corrupt.

m That is, spake vaine things, & brought the people from the true worship of God to serue idoles: for by Baal, which was the chiefe idole of the Moabites, are meant all idoles.

n Signifying that hee would not as hee might, straightway condemne them, but sheweth them by euident examples their great ingratitude, that they might bee ashamed and repent.

o Meaning, the Grecians and Italians.

p Vnto Arabia.

q That is, God which is their glory, and who maketh them glorious aboue all other people: reprouing the Iewes, that they were lesse diligent to serue the true God, then were the idolaters to honour their vanities.

r Meaning, the idoles, which were their destruction, Psal. 106.36.

s He sheweth that the insensible creatures, abhorre this vile ingratitude, & as it were, tremble for feare of Gods great iudgements against the same.

t Signifying, that when men forsake Gods word which is the fountaine of life, they reiect God himselfe, and so fall to their owne inuentions and vaine confidence, and procure to themselues destruction, Ionah 2.8. zech. 10.2.

of liuing waters, to dig them pits, euen broken pits, that can hold no water.

14 Is Israel a [u] seruant, or is he borne in the house? why then is he spoiled?

15 The [x] lyons roared vpon him and yelled, and they haue made his land waste: his cities are burnt without [y] an inhabitant.

16 Also the children of [z] Noph and Tahapanes haue [a] broken thine head.

17 Hast not thou procured this vnto thy selfe, because thou hast forsaken the Lord thy God, when hee [b] ledde thee by the way?

18 And what hast thou now to doe in the way of [c] Egypt? to drinke the water of Nilus? or what makest thou in the way of Ashur? to drinke the water of the [d] Riuer?

19 Thine owne wickednesse shall [e] correct thee, and thy turnings backe shall reproue thee: knowe therefore and beholde, that it is an euill thing, and bitter, that thou hast forsaken the Lord thy God, and that my feare is not in thee, saith the Lord God of hostes.

20 For of olde time I haue broken thy yoke, and burst thy bonds, and thou saydest [f] I will no more transgresse, but like an harlot thou runnest about vpon all hie hils, and vnder all greene trees.

21 Yet I had planted thee a noble vine, whose [t] plants were all naturall: how then art thou turned vnto me into the plants of a strange vine?

22 Though thou wash thee with [g] niter, and take thee much sope, yet thine iniquitie is marked before me, saith the Lord God.

23 How canst thou say, I am not polluted, neither haue I [h] followed Baalim? behold thy wayes in the valley, and know, what thou hast done: thou art like a swift [i] dromedarie, that runneth by his wayes:

24 And as a wilde [k] asse, vsed to the wildernesse, that snuffeth vp the winde by occasion at her pleasure: who can turne her backe? all they that seeke her, will not wearie themselues: but will find her in her [l] moneth.

25 Keepe thou thy feete from [m] barenesse, and thy throat from thirst: but thou saydest desperately, No, for I haue loued strangers, and them will I follow.

26 As the [n] thiefe is ashamed when he is found, so is the house of Israel ashamed, they, their kings, their princes, and their priests, and their prophets,

27 Saying to a tree, Thou art my [o] father, and to a stone, Thou hast begotten mee: for they haue turned their backe vnto mee, and not their face: but in the time of their trouble they will say, Arise, and helpe vs.

28 But where are thy gods, that thou hast made thee? Let them arise if they can helpe thee in the time of thy trouble: for according [p] to the number of thy cities, are thy gods, O Iudah.

29 Wherefore will [q] ye pleade with me? yee all haue rebelled against mee, sayeth the Lord.

30 I haue smitten your children in vaine, they receiued no correction: your [r] owne sword hath deuoured your Prophets like a destroying lyon.

31 O generation, take heede to the word of the Lord: haue I beene as a [s] wildernesse vnto Israel? or a land of darknesse? Wherefore sayeth my people then, Wee are lords, [t] wee will come no more vnto thee?

32 Can a maid forget her ornament, or a bride her attire? yet my people haue forgotten me, dayes without number.

33 Why doest thou prepare thy way, to [u] seeke amitie? euen therefore will I teach thee that thy wayes are wickednesse.

34 Also in thy [x] wings is found the blood of the soules of the poore innocents: I haue not found it in holes, but vpon all these places.

35 Yet thou sayest, Because I am guiltlesse, surely his wrath shall turne from me, behold, I will enter with thee into iudgement, because thou sayest, I haue not sinned.

36 Why runnest thou about so much to change thy wayes? for thou shalt bee confounded of Egypt [y] as thou art confounded of Ashur.

37 For thou shalt goe forth from thence, and thine hands vpon [z] thine head, because the Lord hath reiected thy confidence, and thou shalt not prosper thereby.

u Haue I ordered them like seruants, and not like dearely beloued children? Exod.4.22. therefore it is their fault onely, if the enemy spoile them.

x The Babylonians, Caldeans, and Assyrians.

y Not one shall be left to dwell there.

z That is, the Egyptians: for these were two great cities in Egypt.

a Haue grieuously vexed thee at sundrie times.

b Shewing that God would haue still led them aright, if they would haue followed him.

c To seeke help of man, as though God were not able enough to defend thee, which is to drinke of ye puddles, and to leaue the fountaine, reade Isa.31.1.

d To wit, Euphrates.

e Meaning, that the wicked are insensible till the punishment for their sinne waken them, as verse 26. Isai. 3.9.

n As a thiefe wil not acknowledge his fault, till he be taken with the deede, and readie to be punished: so they will not confesse their idolatrie, till the plagues due to the same light vpon them.

o Meaning, that idolaters spoyle God of his honour: and whereas he hath taught to call him the father of al flesh, they attribute this title to their idoles.

p Thou thoughtest that thy gods of blockes and stones could haue holpen thee, because they were many in number and present in euery place: but now let vs see whether either the multitude or their presence can deliuer thee from my plagues, Chap.11.13.

q As though I did you iniurie in punishing you seeing that your faults are so euident.

r That is, you haue killed your Prophets that exhorted you to repentance, as Zechariah, Isaiah, &c.

f When I deliuered thee out of Egypt, Exod.19.8. deut.5.27. iosh. 24.16 ezra.10.12. nehe.8 6. t *Ebr. seede was all true.* g Though thou vse all the purifications and ceremonies of the Law, thou canst not escape punishment, except thou turne to me by faith and repentance. h Meaning, that hypocrites denie that they worshi the idoles, but that they honour God in them, and therfore they call their doings Gods seruice. i Hee compareth the idolaters to these beastes: because they neuer cease running to and fro: for both valleys and hilles are full of their idolatrie. k Hee compareth the idolaters to a wilde asse: for shee can neuer be tamed, nor yet wearied: for as shee runneth shee can take her winde at euery occasion. l That is, when shee is with foale, and therefore the hunters waite their time: so, though thou canst not bee turned backe nowe from thine idolatrie, yet when thine iniquitie shall be at the full, God will meet with thee. m Hereby he warneth them that they should not goe into strange countreyes to seeke helpe: for they should but spend their labour, and hurt themselues, which is here meant by the bare foot and thirst, Isa.57.10.

s Haue I not giuen them abundance of all things? t But will trust in your own power and policie. u With strangers. x The Prophets and the faithful are slaine in euery corner of your country. y For the Assyrians had taken away the ten tribes out of Israel, and destroyed Iuda, euen vnto Ierusalem, and the Egyptians slew Iosiah, and vexed the Iewes in sundry sorts. z In signe of lamentation, as 2 Sam.13.19.

CHAP. III.

God calleth his people to repentance. 14 He promiseth the restitution of his Church. 20 He reproueth Iudah and Israel, comparing them to a woman disobedient to her husband.

THey [a] say, If a man put away his wife, and shee goe from him, and become another mans, shall hee returne againe

a According as it is written, Deut.24.4.

gaine vnto her? shall not this land [b] be polluted? but thou hast played the harlot with many [c] louers: yet [d] turne againe to me, saith the Lord.

2 Lift vp thine eyes vnto the hie places, and behold, where thou hast not played the harlot: thou hast sit waiting for them in the ways, as the [e] Arabian in the wildernesse: and thou hast polluted the land with thy whoredomes, and with thy malice.

3 Therefore the showres haue beene restrained, and the [f] latter raine came not, and thou hadst a [g] whores forehead: thou wouldest not be ashamed.

4 Didst thou not still cry [h] vnto me, Thou art my Father, and the guide of my youth?

5 Will he keepe his anger for euer? will he reserue it to the end? thus hast thou spoken, but thou doest euill, euen more and more.

6 The Lord sayd also vnto mee, in the dayes of Iosiah the King, hast thou seene what this rebell [i] Israel hath done? for she hath gone vp vpon euery high mountaine, and vnder euery greene tree, and there played the harlot.

7 And I sayd, when shee had done all this, Turne thou vnto mee: but shee returned not, as her rebellious sister Iudah saw.

8 When I saw, how that by all occasions rebellious Israel had played the harlot, I cast [k] her away, and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not afraid, but she went also, and played the harlot.

9 So that for the [l] lightnes of her whoredome shee hath euen defiled the land: for she hath committed fornication with stones and stockes.

10 Neuertheless for all this, her rebellious sister Iudah hath not returned vnto me with [m] her whole heart, but fainedly, saith the Lord.

11 And the Lord sayd vnto me, The rebellious Israel hath [n] iustified her selfe more then the rebellious Iudah.

12 Goe and cry these words toward [o] the North, and say, Thou disobedient Israel, returne, saith the Lord, and I will not let my wrath fall vpon you: for I am merciful, saith the Lord, and I will not alway keepe mine anger.

13 But know thine iniquitie, for thou hast rebelled against the Lord thy God, and hast [p] scattered thy ways to the strange gods vnder euery greene tree, but yee would not obey my voyce, saith the Lord.

14 O yee disobedient children, turne againe, saith the Lord, for I am your Lord, and I will take you one of a city, and two of a tribe, and will bring you to Zion.

15 And I wil giue you pastors according to mine heart, which shall feede you with knowledge and vnderstanding.

16 Moreouer, when yee be increased, and multiplied in the land, in those dayes, saith the Lord, they shall say no more, The [q] Arke of the couenant of the Lord: for it shall come no more to minde, neither shall they remember it, neither shall they visit it, for that shall be no more done.

17 At that time they shal call Ierusalem, [r] The throne of the Lord, and al the nations shalbe gathered vnto it, euen to the Name of the Lord in Ierusalem: and thencefoorth they shall follow no more the hardnesse of their wicked heart.

18 In those dayes the house of Iudah shal walke with the house of Israel, and they shall come together out of the land of the [s] North, into the land that I haue giuen for an inheritance vnto your fathers.

19 But I said, How did I take thee for children, and giue thee a pleasant land, euen the glorious heritage of the armies of the heathen, and sayd, Thou shalt call mee, saying, My father, and shalt not turne from mee?

20 But as a woman rebelleth against her [t] husband: so haue ye rebelled against me, O house of Israel, saith the Lord.

21 [u] A voyce was heard vpon the high places, weeping and supplications of the children of Israel: for they haue peruerted their way, and forgotten the Lord their God.

22 O yee disobedient children, returne and I will heale your rebellions. [x] Behold, we come vnto thee, for thou art the Lord our God.

23 Truely, the hope of the hilles is but vaine, nor the multitude of mountaines: but in the Lord our God is the health of Israel.

24 For confusion hath deuoured our [y] fathers labour, from our youth, their sheepe and their bullockes, their sonnes and their daughters.

25 Wee lie downe in our confusion, and our shame couereth vs: [z] for wee haue sinned against the Lord our God, wee and our fathers from our youth, euen vnto this day, and haue not obeyed the voyce of the Lord our God.

b If he take such one to wife againe.
c That is, with idoles, and with them whom thou hast put thy confidence in.
d And I will not cast thee off, but receiue thee according to my mercie.
e Which dwelleth in tents, and waiteth for them that passe by, to spoyle them.
f As God threatned by his Law, Deut.28.24.
g Thou wouldest neuer be ashamed of thine acts and repent: and this impudencie is common to idolaters, which will not giue off, though they be neuer so manifestly conuicted.
h He sheweth that the wicked in their miseries will cry vnto God, & vse outward prayer, as the godly doe, but because they turne not from their euill, they are not heard, Isa.58.3,4.
i Meaning, the ten tibes.
k And gaue her vnto the hands of the Assyrians.
l The Ebrew word may either signifie lightnes and wantonnes, or noise & bruit.
m Iudah fained for a time that she did returne, as vnder Iosiah and other good Kings, but shee was neuer truely touched or wholy reformed, as appeared when occasion was offered by any wicked prince.
n Israel hath not declared her selfe so wicked as Iudah, which yet hath had more admonitions and examples to call her to repentance.
o Whereas the Israelites were now kept in captiuitie by the Assyrians, to whom he promiseth mercie, if they will repent.
p There was no way, which thou diddest not haunt to seeke after the idoles, and to trot a pilgrimage.
q This is to bee vnderstood of the comming of Christ: for then they shall not seeke the Lord by ceremonies, and all figures shall cease.
r Meaning, the Church, where the Lord will be present to the worlds end, Mat. 28.20.
s Where they are now in captiuitie.
t The Ebrewe word signifieth a friend or companion, and here may be taken for a husband, as it is vsed also, Hose 3.1.
u Signifying, that God whom they had forsaken, would bring their enemies vpon them, who should lead them captiue, and make them to cry & lament.
x This is spoken in the person of Israel to the shame of Iudah, which stayed so long to turne vnto God.
y For their idolatry, Gods vengeance hath light vpon them and theirs.
z They iustifie not themselues, or say that they would follow their fathers, but condemne their wicked doings, and desire forgiuenesse of the same, as Ezra 9.7. Psal.106.6. Isa 64.6.

CHAP. IIII.

1 True repentance. 4 Hee exhorteth to the circumcision of the heart. 5 The destruction of Iudah is prophesied for the malice of their hearts. 19 The Prophet lamenteth it.

O Israel, if thou returne, [a] returne vnto mee, saith the Lord: and if thou put away thine abominations out of my sight, then shalt thou not remoue.

2 And thou shalt [b] sweare, The Lord liueth, in trueth, in iudgement, and in righteousnesse,

a That is, wholly and without hypocrisie, Ioel 2.12. not dissembling to turne and serue God, as they doe which serue him by halfes, as Hose.7.16.
b Thou shalt detest the name of idoles, Psal.16.4. and shalt with reuerence sweare by the liuing God, when thine othe may aduance Gods glory, and profit others: and here by swearing, he meaneth the true religion of God.

teousnesse, and the nations shall be blessed in him, and shall glory in him,

3 For thus saith the Lord to the men of Iudah, and to Ierusalem,

4 Breake vp your [c] fallow ground, and sow not among the thornes: be circumcised to the Lord, and take away the forelkinnes of your harts, yee men of Iudah, and inhabitants of Ierusalem, lest my wrath come forth like fire, and burne, that none can quench it, because of the wickednesse of your inuentions.

5 [d] Declare in Iudah, and shew forth in Ierusalem, and say, Blow the trumpet in the land: cry, and gather together, and say, Assemble your selues, and let vs goe into strong cities.

6 Set vp the standard in Zion: [e] prepare to flee, and stay not: for I will bring a plague from the North, and a great destruction.

7 The [f] lion is come vp from his denne, and the destroyer of the Gentiles is departed, and gone forth of his place to lay thy land waste, and thy cities shall be destroyed without an inhabitant.

8 Wherefore gird you with sackecloth: lament and howle: for the fierce wrath of the Lord is not turned backe from vs.

9 And in that day, saith the Lord, the heart of the King shall perish, and the heart of the Princes, and the Priests shal be astonished, and the [g] Prophets shal wonder.

10 Then sayd I, Ah Lord God, surely thou hast [h] deceiued this people, and Ierusalem, saying, Yee shall haue peace, and the sword pearseth vnto the heart.

11 At that time shal it be said to this people and to Ierusalem, A drie [i] winde in the high places of the wildernesse commeth toward the daughter of my people, but neither [k] to fanne nor to cleanse.

12 A mightie winde shall come vnto me from those places, and now will I also giue sentence vpon them.

13 Beholde, hee shall come vp as the [l] cloudes, and his charets shall bee as a tempest: his horses are lighter then eagles. [m] Wo vnto vs, for we are destroyed.

14 O Ierusalem, wash thine heart from wickednesse, that thou mayest be saued: how long shall thy wicked thoughts remaine within thee?

15 For a voyce declareth from [n] Dan, and publisheth affliction from mount [o] Ephraim.

16 Make ye mention of the heathen, and publish in Ierusalem, Behold, the souldiers come from a farre countrey, and cry out against the cities of Iudah.

17 They haue compassed her about as the [p] watchmen of the field, because it hath prouoked me to wrath, sayth the Lord.

18 Thy wayes and thine inuentions haue procured thee these things, such is thy wickednesse: therefore it shall be bitter, therefore it shall pearce vnto thine heart.

19 My belly, my [q] belly, I am pained, euen at the very heart: my heart is troubled within mee: I cannot be still: for my soule hath heard the sound of the trumpet, and the alarme of the battell.

20 Destruction vpon destruction is cryed, for the whole land is wasted: suddenly are my [r] tents destroyed, and my curtaines in a moment.

21 How long shal I see the standard, and heare the sound of the trumpet?

22 For my people is foolish: they haue not knowen mee: they are foolish children and haue none vnderstanding: [s] they are wise to doe euil, but to doe well they haue no knowledge.

23 I haue looked vpon the earth, and loe, it was without forme and [t] voyd: and to the heauens, and they had no light.

24 I beheld the mountaines, and loe, they trembled, and all the hils shooke.

25 I beheld, and loe, there was no man and all the birds of the heauen were departed.

26 I beheld, and loe, the fruitfull place was a wildernesse, and all the cities thereof were broken downe at the presence of the Lord, and by his fierce wrath.

27 For thus hath the Lord sayd, The whole land shall be desolate: yet will I [u] not make a full end.

28 Therefore shal the earth mourne, and the heauens aboue shall be darkened, because I haue pronounced it: I haue thought it, and will not repent, neither will I turne backe from it.

29 The whole city shall flee, for the noise of the horsemen and bowmen: they shall goe into thickets, and climbe vp vpon the rocks: euery citie shall bee forsaken, and not a man dwell therein.

30 And when thou shalt bee destroyed, what wilt thou doe? Though thou [x] clothest thy selfe with scarlet, though thou deckest thee with ornaments of golde, though thou paintest thy face with colours, yet shalt thou trimme thy selfe in vaine: for thy louers wil abhorre thee, and seeke thy life.

31 For I haue heard a noyse as of a woman trauailing, or as one labouring of her first childe, euen the voyce of the daughter Zion that sigheth and stretcheth out her hands: [y] woe is me now: for my soule fainteth because of the murtherers.

c He willeth them to plucke vp the impietie and wicked affection & worldly respects out of their heart, that the true seede of Gods word may be sowen therein, Hos. 10.12. and this is the true circumcision of the heart, Deut. 10.16. rom. 2. 29. col. 2. 11.

d He warneth them of the great dangers that shal come vpon them by the Caldeans, except they repent and turne to the Lord.

e He speaketh this to admonish them of the great danger when euery man shall prepare to saue himselfe, but it shalbe too late, 2. King. 25. 4.

f Meaning, Nebuchad-nezzar king of Babylon, 2. King. 24. 1.

g That is, the false prophets which still prophesied peace and securitie.

h By the false prophets, which promised peace and tranquilitie: and thus thou hast punished their rebellious stubburnnesse by causing them to hearken vnto lies which would not beleeue thy trueth. 1 King. 22. 23. ezek. 14. 9. 2 thes. 2. 11.

i The North winde, whereby he meaneth Nebuchad-nezzar.

k But to cary away both corne and chaffe.

l Meaning, that Nebuchad-nezzar should come as suddenly as a cloude that is caried with the wind.

m This is spoken in the person of al the people, who in their affliction should cry thus.

n Which was a citie in ye vtmost border of Israel Northward toward Babylon

o Which was in the midway betwixt Dan and Ierusalem.

p Which keepe the fruits so straitly, that nothing can come in nor out, so should the Babylonians compasse Iudah.

q He sheweth that the true ministers are liuely touched with the calamities of the Church, so that all the parts of their body feele the griefe of their heart, albeit with zeale to Gods glory they pronouce his iudgements against the people.

r Meaning, the cities which were as easily cast dow as a tent.

s Their wisdome and policie tend to their owne destruction, & pulled them from God.

t By these maner of speaches hee sheweth the horrible destruction that should come vpon the land, & also condemneth the obstinacy of the people, who repent not at the feare of these terrible tidings, seeing that the insensible creatures are moued therewith, as if the order of nature should be changed, Isa. 13. 10. and 24. 23. ezek. 32. 7. ioel 2. 31. and 3. 15.

u But for his mercies sake he will reserue himselfe a residue to be his Church, and to praise him in earth, Isa. 2. 9.

x Neither thy ceremonies nor rich gifts shall deliuer thee.

y As the Prophets were mooued to pitie the destruction of their people, so they declared it to the people to mooue them to repentance, Isa. 22. 4. chap. 9. 1.

CHAP. V.

1 In Iudah no righteous man found neither among the people nor the rulers. 15 Wherefore Iudah is destroyed of the Caldeans.

RAnne to and fro by the streetes of Ierusalem, and behold now, and know and enquire in the open places thereof, if

ye can finde a man, or if there be any that executeth iudgement, and seeketh the trueth, and I will spare [a] it.

2 For though they say, The [b] Lord liueth, yet doe they sweare falsely.

3 O Lord, are not thine eyes vpon the [c] trueth? thou hast [d] stricken them, but they haue not sorrowed: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder then a stone, and haue refused to returne.

4 Therefore I saide, Surely they are poore, they are foolish, for they know not the way of the Lord nor the iudgement of their God.

5 I wil get me vnto the [e] great men, and wil speake vnto them: for they haue knowen the way of the Lord, and the iudgement of their God, but these haue altogether broken the yoke, and burst the bonds.

6 Wherefore [f] a Lion out of the forest shal slay them, and a Wolfe of the wildernes shal destroy them: a Leopard shall watch ouer their cities: euery one that goeth out thence shall be torne in pieces, because their trespasses are many, and their rebellions are increased.

7 How should I spare thee for this? thy children haue forsaken mee, and [g] sworne by them that are no gods: though I fed them to the full, yet they committed adultery, and assembled themselues by companies in the harlots houses.

8 They rose vp in the morning like fed horses: for euery man * neighed after his neighbours wife.

9 Shall I not visit for these things, saith the Lord? Shall not my soule be auenged on such a nation as this?

10 [h] Climbe vp vpon their wals, and destroy them, but make not a full end, [i] take away their battlements, for they are not the Lords.

11 For the house of Israel, and the house of Iudah haue grieuously trespassed against me, saith the Lord.

12 They haue [k] denied the Lord, and said, It is not hee, neither shall the plague come vpon vs, neither shall we see sword nor famine.

13 And the Prophets shall be as [l] winde, and the word is [m] not in them: thus shall it come vnto them.

14 Wherefore thus saith the Lord God of hosts, Because ye speake such words, behold, I will put my sword into [n] thy mouth, like a fire, and this people shall be as wood, and it shall deuoure them.

15 Lo, I will bring a nation vpon you [o] from farre, O house of Israel, sayeth the Lord, which is a mighty nation, and an ancient nation, a nation whose language thou knowest not, neither vnderstandest what they say.

16 Whose quiuer is as an [p] open sepulchre: they are all very strong.

17 And they shall eat thine harvest and thy bread: they shall deuour thy sonnes and thy daughters: they shall eate vp thy sheepe and thy bullockes: they shall eate thy vines and thy fig trees: they shall destroy with the sword thy fenced cities, wherein thou didst trust.

18 Neuertheless at those dayes saith the Lord, I wil not make a full end of [q] you.

19 And when ye shall say, Wherefore doth the Lord our God doe these things vnto vs? then shalt [r] thou answere them, Like as ye haue forsaken mee, & serued strange gods in your land, so shal ye serue strangers in a land that is not yours.

20 Declare this in the house of Iaakob, and publish it in Iudah, saying,

21 Heare now this, O foolish people, and ‡ without vnderstanding, which haue * eyes and see not, which haue eares and heare not.

22 Feare ye not me, saith the Lord: for wil ye not be afrayed at my presence, which haue placed the sand for the * bounds of the sea by the perpetuall decree, that it cannot passe it, and though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not passe ouer it?

23 But this people hath an vnfaithfull and rebellious heart: they are departed and gone.

24 For they say not in their heart, Let vs now feare the Lord our God, that giueth raine both early and late in due season: he reserueth vnto vs the appointed weekes of the harvest.

25 Yet your [s] iniquities haue turned away these things, and your sinnes haue hindered good things from you.

26 For among my people are found wicked persons, that lay waite as hee that setteth snares: they haue made a pit to catch men.

27 As a cage is full of birds, so are their houses ful of deceit: thereby they are become great and waxen rich.

28 They are waxen fat and shining: they doe ouerpasse the deeds of the wicked: * they execute no iudgement, no not the iudgement of the fatherlesse, yet they [t] prosper, though thy execute no iudgement for the poore.

29 Shal I not visit for these things, saith the Lord: for shal not my soule be auenged on such a nation as this?

30 An horrible and filthy thing is committed in the land.

31 The [u] prophets prophesie lies, and the priests ‖ receiue gifts in their hands, and my people delight therein. What will ye then doe in the end thereof?

a That is, the city.
b Though they pretend religion and holinesse, yet all is but hypocrisie: for vnder this kinde of swearing is conteined the true religion.
c Doest not thou loue vprightnes and faithfull dealing?
d Thou hast oft times punished them, but all is in vaine, Isa. 9. 13.
e He speaketh this to the reproch of them which should gouerne and teach others, and yet are farther out of the way then the simple people.
f Meaning, Nebuchad-nezzar and his armie.
g He sheweth, that to sweare by any thing then by God, is to forsake him. *Ezek.* 22. 11.
h Hee commandeth the Babylonians and enemies to destroy them.
i Reade Chap. 4. 27.
k Because they gaue no credite to the words of his Prophets, as Isa. 28. 15.
l Their words shalbe of none effect, but vaine.
m They are not sent of the Lord, and therefore that which they threaten to vs, shall come vpon them.
n Meaning Ieremiah.
o To wit, the Babylonians and Caldeans.
p Who shall kill many with their arrowes.
q Here the Lord declareth his vnspeakable fauour toward his Church, as Chap. 4. 27. *Chap.* 16. 10.
r Meaning, the Prophet Ieremiah.
‡ *Ebr. without heart.*
Isa. 6. 9. *matth.* 13. 14. *actes* 28 27. *rom.* 11. 8. *Iob* 26. 10.
s If there be any stay, that we receiue not Gods blessings in abundance, wee must consider that it is for our own iniquities, Isa. 59. 1, 2.
Isa. 1. 23. *zech.* 7. 9.
t They feele not the plague of God for it.
u Meaning, that there could be nothing but disorder, where the ministers were wicked persons and corrupt.
‖ *Or, beare rule.*

CHAP. VI.

1 *The comming of the Assyrians and Caldeans.*
16 *He exhorteth the Iewes to repentance.*

O Yee children of [a] Beniamin, prepare to flee out of the middes of Ierusalem, and blow the trumpet in [b] Tekoa: set vp a standart vpon [c] Beth-haccerem: for a plague appeareth out of the North, and great destruction.

a He speaketh to them chiefly, because they should take heed by the example of their brethren, the other halfe of their tribe, which were now caried away prisoners.
b Which was a citie in Iudah fixe miles from Beth-lehem, 2. Chron. 11. 6.
c Reade Nehem. 3. 14.

2 I haue compared the daughter of Sion to a [a] beautifull and daintie woman.

3 The pastours with their flocks [c] shall come vnto her: they shall pitch their tents round about by her, and euery one shall feede in his place.

4 [i] Prepare warre against her: arise and let vs goe vp toward the South: woe vnto vs: for the day declineth, and the shadowes of the euening are stretched out.

5 Arise, and let vs goe vp by night, and destroy her palaces.

6 For thus hath the Lord of hostes sayd, Hew downe wood, and cast a mount against Ierusalem: this citie must be visited: all oppression is in the mids of it.

7 As the fountaine casteth out her waters, so she casteth out her malice, [g] cruelty and spoile is continually heard in her before me with sorow and strokes.

8 Be thou instructed, O [h] Ierusalem, lest my soule depart from thee, lest I make thee desolate as a land that none inhabiteth.

9 Thus sayth the Lord of hostes, They shall gather as a vine, the residue of Israel: turne [i] backe thine hand as the grape gatherer into the baskets.

10 Vnto whom shall I speake, and admonish, that they may heare? Behold, their eares are [k] vncircumcised, and they cannot hearken, behold, the word of the Lord is vnto them as a reproch: they haue no delight in it.

11 Therefore I am full of the wrath of the Lord: I am weary with holding it: [l] I will powre it out vpon the [m] children in the street, and likewise vpon the assembly of the yong men: for the husband shall euen be taken with the wife, & the aged with him that is full of dayes.

12 And their houses with their lands, and wiues also shall bee turned vnto strangers: for I will stretch out mine hand vpon the inhabitants of the land, sayth the Lord.

13 For from the least of them euen vnto the greatest of them, euery one is giuen vnto couetousnesse: and from the prophet euen vnto the priest, they all deale falsly.

14 They haue healed also the hurt of the daughter of my people with sweet wordes, saying, Peace, peace, when there is no peace.

15 Were they ashamed when they had committed abomination? nay, they were not ashamed, no neither could they haue any shame: therefore they shall fall among the ✠ slaine: when I shall visit them, they shalbe cast downe, saith the Lord.

16 Thus sayth the Lord, Stand in the wayes, and behold, and aske for the [o] old way which is the good way, and walke therein, and ye shal find rest for your soules: but they said, We will not walke therein.

17 Also I set [p] watchmen ouer you, which sayd, Take heed to the sound of the trumpet: but they said, We will not take heed.

18 Heare therefore, yee [q] Gentiles, and thou congregation know, what is among them.

19 Heare, O earth, behold, I will cause a plague to come vpon this people, euen the fruit of their owne imaginations: because they haue not taken heede vnto my words, nor to my Law, but cast it off.

20 To what purpose bringest thou mee [r] incense from Sheba, and sweete Calamus from a farre countrey? your burnt offrings are not pleasant, nor your sacrifices sweete vnto me.

21 Therefore thus saith the Lord, Behold, I will lay stumbling blocks before this people, and the fathers and the sonnes together shall fall vpon them: the neighbour and his friend shall perish.

22 Thus saith the Lord, Behold, a people commeth from the [s] North country, and a great nation shall arise from the sides of the earth.

23 With bowe and shield shall they bee weaponed: they are cruell, and will haue no compassion: their voice roareth like the sea, and they ride vpon horses well appointed, like men of warre against thee, O daughter Sion.

24 We haue heard their fame, and our hands [t] ware feeble: sorow is come vpon vs, as the sorow of a woman in trauaile.

25 Goe not forth into the field, nor walke by the way: for the sword of the enemie and feare is on euery side.

26 O daughter of my people, gird thee with sackecloth, and wallow thy selfe in the ashes: make lamentation and bitter mourning as for thine onely sonne: for the destroyer shall suddenly come vpon vs.

27 I haue set [u] thee for a defence and fortresse among my people, that thou mayest know and try their wayes.

28 They are all rebellious traitors, walking craftily: they are brasse, and yron: they all are destroyers.

29 The [x] bellowes are burnt: the lead is consumed in the fire: the founder melteth in vaine: for the wicked are not taken away.

30 They shall call them reprobate siluer, because the Lord hath reiected them.

CHAP. VII.

2 Ieremiah is commanded to shew vnto the people the word of God, which trusteth in the outward seruice of the temple. 13 The euils that shall come to the Iewes for the despising of their Prophets. 21 Sacrifices doeth not the Lord chiefly require of the Iewes, but that they should obey his word.

THe words that came to Ieremiah from the Lord, saying,

2 Stand in the gate of the Lords house and crie this word there, and say, Heare the word of the Lord, all ye of Iudah, that enter in at these gates to worship the Lord.

3 Thus saith the Lord of hosts, the God of Israel, * Amend your wayes and your workes, and I will let you dwell in this place,

4 Trust

d I haue intreated her gently, and giuen her abundance of all things.

e She shall be so destroyed, that the sheepe may be fed in her.

f He speaketh this in the person of the Babylonians, which complaine that the time faileth them before they haue brought their enterprises to passe.

g He sheweth the cause why it should bee destroyed, and how it commeth of themselues.

h He warneth them to amend by his corrections, and to turne to him by repentance.

i He exhorteth the Babylonians to be diligent to search out al and to leaue none.

k They delight to heare vaine things, and to shut vp their eares to true doctrine.

l As the Lord had giuen him his word to be as a fire of his indignation to burne the wicked Chap. 5.14. so he kindleth it now when hee seeth that all remedies are past.

m None shalbe spared.

n When the people began to feare Gods iudgments, the false prophets comforted them by flatterings, shewing that God would send peace and not warre.

✠ *Hebr. them that fall.*

o Wherein the Patriarks and Prophets walked, directed by the word of God: signifying that there is no true way, but that which God prescribeth.

p Prophets which should warne you of the dangers which were at hand.

q God taketh all the world to witnesse, and the insensible creatures, of the ingratitude of the Iewes.

r Reade Isa. 1. 11, and Amos 5.21.

s From Babylon by Dan, which was North from Ierusalem.

t For feare of the enemie: he speaketh this in the person of the Iewes.

u Meaning, Ieremiah, whom God had appointed to trie out the godly from the wicked, as a founder doeth the pure mettall from the drosse.

x All the paine and labour that hath bene taken with them, is lost.

* *Chap. 26.13.*

4 Trust not in [a] lying words, saying, The Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord.

5 For if you amende and redresse your wayes and your workes: if you execute iudgment betweene a man and his neighbour.

6 And oppresse not the stranger the fatherlesse and the widowe, and shed no innocent blood in this place, neither walke after other gods to your destruction,

7 Then [b] wil I let you dwel in this place in the land that I gaue vnto your fathers, for euer and euer.

8 Behold, you trust in lying words, that cannot profit.

9 Will you steale, murder, and commit adulterie, and sweare falsely, and burne incense vnto Baal, and walke after other gods whom ye know not,

10 And come and stand before me in this house, whereupon my Name is called, and say, We are deliuered, though we haue done all these abominations?

11 Is this house become [c] a denne of theeues, whereupon my Name is called before your eyes? Behold, euen I see it, saith the Lord

12 But goe yee nowe vnto my place which was in Shilo, [d] where I set my Name at the beginning, and behold what I did to it for the wickednesse of my people Israel.

13 Therefore now because ye haue done all these works, saith the Lord (and I [e] rose vp early and spake vnto you: but when I spake, ye would not heare me, neither when I called, would [f] ye answere)

14 Therefore will I doe vnto this house, whereupon my Name is called, wherein also ye trust, euen vnto the place that I gaue to you and to your fathers, as I haue done vnto Shilo.

15 And I will cast [g] you out of my sight, as I haue cast out all your brethren, euen the whole seed of Ephraim.

16 Therefore thou shalt not [h] pray for this people, neither lift vp cry or prayer for them, neither intreate mee, for I will not heare thee.

17 Seest thou not what they doe in the cities of Iudah and in the streetes of Ierusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes to [i] the Queene of heauen, and to powre out drinke offerings vnto other gods, that they may prouoke me vnto anger.

19 Doe they prouoke me to anger, saith the Lord, and not themselues to the confusion of their owne faces?

20 Therefore thus saith the Lord God, Behold, mine anger and my wrath shall be powred vpon this place, vpon man and vpon beast, and vpon the tree of the field, and vpon the fruit of the ground, & it shall burne and not be quenched.

21 Thus saith the Lord of hosts the God of Israel, Put your burnt offrings vnto your sacrifices, and eate the flesh.

22 For [k] I spake not vnto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.

23 But this thing commanded I them, saying, Obey my voyce, and I will be your God, and ye shalbe my people: and walke ye in all the wayes which I haue commanded you, that it may be well with you.

24 But they would not obey, nor encline their eare, but went after the counsels and the stubburnesse of their wicked heart, and went backeward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, vnto [l] this day, I haue euen sent vnto you all my seruants the Prophets, [m] rising vp early euery day, and sending them.

26 Yet would they not heare me, nor encline thine eare, but heardned their neck, and did worse then their fathers.

27 Therefore shalt thou spake all these words vnto them, but they [n] will not heare thee: thou shalt also cry vnto them, but they will not answere thee.

28 But thou shalt say vnto them, This is a nation that heareth not the voyce of the Lord their God, nor receiueth discipline: trueth is perished, and is cleane gone out of their mouth.

29 Cut off thine [o] haire, O Ierusalem, and cast it away, and take vp a complaint on the high places: for the Lord hath reiected and forsaken the generation of his [p] wrath.

30 For the children of Iudah haue done euill in my sight, sayeth the Lorde: they haue set their abominations in the house, whereupon my Name is called, to pollute it.

31 And they haue built the high place of [q] Topheth, which is in the valley of Ben-hinnom to burne their sonnes, and their daughters in the fire, which I [r] commaunded them not, neither came it in mine heart.

32 Therefore behold, the dayes come, sayth the Lord, that it shall no more be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter: for they shall bury in Topheth, till there be no place.

33 And the carkeises of this people shall be meate for the foules of the heauen and for the beasts of the earth, and none shall fray them away.

34 * Then will I cause to cease from the cities of Iudah and from the streetes of Ierusalem, the voyce of mirth and the voyce of gladnesse, the voyce of the bridegroome

a Beleeue not the false prophets, which say, ye for the Temples sake and the sacrifices there, the Lord wil preserue you, and so nourish you in your sin, and vaine confidence.

b God sheweth on what condition he made this promise to this Temple: that they should be an holy people vnto him, as hee would be a faithfull God to them.

c As theeues hid in holes and dennes, thinke themselues safe, so when you are in my Temple, you thinke to be couered with the holinesse thereof, and that I cannot see your wickednesse, Mat.21.13.

d Because they depended so much on the Temple, which was for his promise that hee would bee present, and defend them where the Arke was: he sendeth them to Gods iudgements against Shilo, where the Arke had remained about 300. yeeres and after was taken, the Priests slaine, and the people miserably discomfited, 1.Sam.4.11. chap.26.6.

e That is, I neuer ceased to warne you as Isa.65.2 Pro.1.23.

f He sheweth what is the only remedy to redresse our faults: to suffer God to leade vs into the way, and to obey his calling, Isa 66.4.

g I will send you into captiuitie as I haue done Ephraim, that is, the ten tribes.

h To assure them that God had determined with himselfe to punish their wickednesse, he sheweth that the prayer of the godly can nothing auaile them, while they remaine in their obstinacie against God, and will not vse the meanes that hee vseth to call them to repentance, Chap.11.14. & 14.11.

i That is, They sacrifice to the Sunne, Moone, and Starres, which they called the Queene of heauen, Chap.44.17. 2.king.23.5.

k Shewing that it was not his chiefe purpose and intent that they should offer sacrifices, but that they should regard, wherfore they were ordained: to wit, to be ioyned to the word, as seales & confirmations of remission of sins in Christ: for without ye word they were vaine and vnprofitable.

l Which was aboue fourteene hundred yeeres

m Reade vers.13.

n Whereby he sheweth that the Pastours ought not to leaue their flocke in their obstinacie: for the Lord will vse the meanes of his seruants to make the wicked more faulty, and to proue his.

o In signe of mourning, as Iob.1.20. micah.1.16.

p Against whom he had iust occasion to powre out his wrath.

q Of Topheth reade 2.King.23.10.

r But commanded the contrary, as Leuit.18.21. and 20.3. deut.18.10.

* Ezekiel.26.13.

groome and the voyce of the bride: for the land shall be desolate.

CHAP. VIII.

1 The destruction of the Iewes. 4 The Lord moueth the people to amendment. 10 He reprehendeth the lying doctrine, and the couetousnesse of the Prophets and Priests.

AT that time sayth the Lord, they shall bring out the bones of the Kings of Iudah, and the bones of their Princes, and the bones of the Priests, & the bones of the Prophets, & the bones of the inhabitants of Ierusalem out of their [a] graues.

2 And they shall spread them before the Sonne and the Moone, and all the hoste of heauen, whom they haue loued, and whom they haue serued, & whom they haue followed and whom they haue sought, and whom they haue worshipped: they shall not be gathered nor be buried, but shalbe as doung vpon the earth.

3 And death shalbe desired [b] rather then life, of all the residue that remaineth of this wicked family, which remaine in all the places where I haue scattered them, sayth the Lord of hostes.

4 Thou shalt say vnto them also, Thus saith the Lord, Shall they [c] fall & not arise? shall he turne away and not turne againe?

5 Wherefore is this people of Ierusalem turned backe by a perpetuall rebellion? they gaue themselues to deceit, and would not returne.

6 I hearkened and heard, but none spake aright: no man repented him of his wickednesse, saying, What haue I done: euery [d] one turned to their race, as the horse rusheth into the battell.

7 Euen the storke in the aire knoweth her appointed times, and the Turtle, and the crane, and the swallow obserue the time of their comming, but my people knoweth not the [e] iudgement of the Lord.

8 How doe ye say, Wee are wise, and the Law [f] of the Lord is with vs? Loe, certainly in vaine made hee it, the pen of the Scribes is in vaine.

9 The [g] wise men are ashamed: they are afraid and taken: loe, they haue reiected the word of the Lord, and what wisedome is in them?

10 Therefore wil I giue their wiues vnto others, and their fields to them that shall possesse them: * for euery one from the least euen to the greatest is giuen to couetousnes, and from the Prophet euen vnto the Priest, euery one dealeth falsely.

11 For they haue healed the hurt of the daughter of my people with sweete words, saying, [h] Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay they were not ashamed, neither could they haue any shame: therefore shall they fall among the slaine, when I shall visite them, they shall bee cast downe, saith the Lord.

13 I will surely consume them, saith the Lord: there shalbe no grapes on the vine, nor figges on the fig tree, and the leafe shal fade, and the things that I haue giuen them shall depart from them.

14 Why doe wee stay? [i] assemble your selues, and let vs enter into the strong cities, and let vs bee quiet there: for the Lord our God hath put vs to silence, and giuen vs water with [k] gall to drinke, because we haue sinned against the Lord.

15 * Wee looked for peace, but no good came, and for a time of health, and behold troubles.

16 The neying of his horses was heard from [l] Dan, the whole land trembled at the noyse of the neying of his strong horses: for they are come, and haue deuoured the land with all that is in it, the citie and those that dwell therein.

17 For behold, I wil [m] send serpents, and cockatrices among you, which will not bee charmed: and they shall sting you, saith the Lord.

18 I would haue [n] comforted my selfe against sorow, but mine heart is heauy in mee.

19 Behold, the voyce of the crie of the daughter of my people for feare of them of a farre countrey. Is not the Lord in Zion? is not her King in her? Why [o] haue they prouoked me to anger with their graueu images, and with the vanities of a strange god?

20 The [p] harueſt is past, the summer is ended, and we are not holpen.

21 I am [q] sore vexed for the hurt of the daughter of my people: I am heauy, and astonishment hath taken me.

22 Is there no balme [r] at Gilead? is their no Physician there? Why then is not the health of the daughter of my people recouered?

a The enemie for greedinesse of gaine shall rifle your graues, and lay you before those idoles, which in your life you worshipped, to see if they can helpe you.

b Because of the afflictions that they shall feele through Gods iudgements.

c Is there no hope that they will returne.

d They are ful of hypocrisie, and euery one followeth his own fantasie without any consideration.

e He accuseth them in that that they are more ignorant of Gods iudgements then these birds are of their appointed seasons, to discerne the colde and heate, as Isa 1.3.

f The Law doth not profit you, neither needed it to haue beene written forought that you haue learned by it.

g They that seeme wise may be ashamed of their ignorance, for all wisedome consisteth in Gods word. *Isa.56.11.chap.5.31.& 6.13.*

h Reade Chap. 6.14.

i He speaketh in the person of the people, who whē the enemie commeth, will runne about to hide themselues, and acknowledge that it is Gods hand.

k That is, hath brought vs into extreme afflicti-on, and thus they shall not attribute this plague to fortune, but to Gods iust iudgement, Chap. 9.15 and 23.15. *Chap.14.19.*

l Read cha 4.15.

m God threatneth to send the Babylonians among them, who shall vtterly destroy them in such sort as by no meanes they shall escape.

n Read cha 4 19

o Thus the Lord speaketh.

p The people wonder that they haue so long time looked for succour in vaine.

q The Prophet speaketh this. r Meaning, that no mans help or meanes could saue them: for in Gilead was precious balme, Chap. 46.11. or elle deriding the vaine confidence of the people, who locked for helpe at their Priests, who should haue bene the Physicians of their soules, and dwelt at Gilead, Hos.6.8.

CHAP. IX.

1 The complaint of the Prophet for the malice of the people. 24 In the knowledge of God ought wee only to reioyce. 26 The vncircumcision of the heart.

OH that mine head were full of [a] water, and mine eyes a fountaine of teares, that I might weepe day and night for the slaine of the daughter of my people,

2 Oh that I had in the wildernes a [b] cottage of wayfaring men, that I might leaue my people and goe from them: for they be al [c] adulterers and an assembly of rebels,

3 And they bend their tongues like their bowes for [d] lies: but they haue no corage for the trueth vpon the earth: for they proceede from euill to worse, and they haue not knowen me, saith the Lord,

4 Let euery one take heede of his neighbour, and trust you not in any [e] brother: for euery brother wil vse deceit, and euery friend wil deale deceitfully.

a The Prophet sheweth the great compassion that he had toward this people, seeing that hee could neuer sufficiently lament the destruction that he saw to hang ouer them. Which is a speciall note to discerne the true pastors from the hirelings: Reade Chap.4.19.

b He sheweth that this were more quietnesse, and greater safetie for him to dwell among the wilde beastes, then among his wicked people, saue that God hath enioyned him this charge. c Vtterly turned from God, d To belie and slander their neighbours. e Meaning, that all were corrupt, and none could find an honest man.

5 And

f They haue so practised deceit, that they cannot forsake it.
g They had rather forsake God then leaue their wicked trade.
h With the fire of affliction. *Psal.* 28. 3. *and* 120. 4.
i Signifying, that all the places about Ierusalem should be destroyed.
k Meaning, that they are all without sense and vnderstanding, and that God hath taken his Spirit from them.
l Hee sheweth that the children cannot excuse themselues by their fathers: for both father and childe, if they be wicked, shall perish.
m Reade Chap. 8. 14.
n Seeing you can not lament your own sins, call for those foolish women, whom of a superstition you haue to lament for the dead, that they by their fained teares may prouoke you to some sorow.
o As though they were weary of vs because of our iniquities, Leuit. 18. 28 & 20. 22.
p He derideth the superstition of the women, which made an arte of mourning, and taught to weepe with fained teares
q Signifying, that there is no meanes to deliver the wicked from Gods iudgements: but when they thinke to be most sure, and most farre off, then are they soonest taken.

5 And euery one will deceiue his friend, and wil not speake the trueth: for they f haue taught their tongues to speake lies, and take great paines to doe wickedly.
6 Thine habitation is in the mids of deceiuers: g because of their deceit they refuse to know me, saith the Lord.
7 Therefore thus saith the Lord of hosts, Behold, I will h melt them, and trie them: for what should I else doe for the daughter of my people?
8 Their tongue * is as an arrow shot out, and speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him.
9 Shal I not visit them for these things, saith the Lord? or shall not my soule be auenged on such a nation as this?
10 Vpon the i mountaines wil I take vp a weeping and a lamentation, and vpon the faire places of the wildernesse a mourning, because they are burnt vp, so that none can passe through them: neither can men heare the voyce of the flocke: both the foule of the ayre, and beast are fled away, and gone.
11 And I wil make Ierusalem an heape, and a den of dragons, and I will make the cities of Iudah waste, without an inhabitant.
12 Who is wise to k vnderstand this? and to whom the mouth of the Lord hath spoken euen he shall declare it. Why doeth the land perish, and is burnt vp like a wildernes, that none passeth thorow?
13 And the Lord saith, Beecause they haue forsaken my Law, which I set before them, and haue not obeyed my voyce, neither walked thereafter,
14 But haue walked after the stubburnnesse of their own heart, and after Baalims, which l their fathers taught them,
15 Therefore thus saith the Lord of hosts the God of Israel, Behold, I will feede this people with wormewood, and giue them waters of gall m to drinke:
16 I will scatter them also among the heathen, whom neither they nor their fathers haue knowen, and I will send a sword after them, till I haue consumed them.
17 Thus sayth the Lord of hostes, Take heede, and call for the n mourning women, that they may come, and send for skilfull women, that they may come,
18 And let them make haste, and let them take vp a lamentation for vs, that our eyes may cast out teares, and our eye lids gush out of water.
19 For a lamentable noise is heard out of Zion, How are we destroyed, and vtterly confounded, for we haue forsaken the land, and our dwellings o haue cast vs out.
20 Therefore heare the word of the Lord, O yee women, and let your eares regard the words of his mouth, and p teach your daughters to mourne, and euery one her neighbour to lament.
21 For death is come vp into our q windowes, and is entred into our palaces, to destroy the children without, and the young men in the streetes.
22 Speake, Thus sayth the Lord, The carcasses of men shall lie euen as the doung vpon the field, and as the handfull after the mower, and none shall gather them.
23 Thus saith the Lord, Let not the r wise man glory in his wisedome, nor the strong man glorie in his strength: neither the rich man glory in his riches.
24 But let him that glorieth, glory in this, that he vnderstandeth and knoweth me: for I am the Lord which s shew mercy, iudgement, and righteousnesse in the earth: for in these things I delight, saith the Lord.
25 Behold, the dayes come, saith the Lord, that I wil visit all them which are t circumcised, with the vncircumcised:
26 Egypt, and Iudah, and Edom, and the children of Ammon, and Moab, and all the vtmost corners of them that dwell in the wildernesse: for all these nations are vncircumcised, and all the house of Israel are vncircumcised in the heart.

r Forasmuch as none can saue himselfe by his owne labour or any worldly meanes, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioice in him, who onely can deliver vs, 1. Cor. 1. 31. 2. Cor. 10. 17.
s These three points are necessary to know aright: his mercie, wherein consisteth our saluation: his iudgement, which he executeth continually against the wicked: and his iustice, whereby he defendeth and maintaineth the faithfull.
t Meaning both Iewes and Gentiles, as in the next verse he sheweth the cause, reade Chap. 4. 4.

CHAP. X.

1 *The constellations of the starres are not to be feared.* 5 *The weaknesse of idoles.* 6 *Of the power of God.* 21 *Their pastours are become brutt beasts.*

HEare yee the word of the Lord that hee speaketh vnto you, O house of Israel.
2 Thus sayth the Lord, Learne not the way of the heathen, and be not afraid for the a signes of heauen, though the heathen be afraid of such.
3 For the b customes of the people are vaine: for one cutteth a tree out of the forest (which is the worke of the hands of the carpenter) with the axe,
4 And another decketh it with c silver, and with golde: they fasten it with nayles and hammers, that it fall not.
5 The idoles stand vp as the palme tree, but speake not: they are borne because they cannot goe: feare them not, for they cannot doe euill, neither can they doe good.
6 There is none like vnto thee, O Lord: d thou art great, and thy Name is great in power.
7 Who would not feare thee, O King of nations? for to thee appertaineth the dominion: for among all the wisemen of the Gentiles, e in all their kingdomes there is none like thee.
8 But altogether they dote, and are foolish: for the stocke is a e doctrine of vanity.

a God forbiddeth his people to giue credit or feare the constellation and conjunctions of starres & planets, which haue no power of themselues, but are gouerned by him, and their secret motions and influences are not knowen to man, & therefore there can be no certaine iudgement thereof, Deut. 18. 9.
b Meaning, not onely in the obseruation of the starres, but their lawes and ceremonies, whereby they confirme their idolatry, which is forbidden, Deut. 12. 30.
c The Prophets vse thus plainely and simply to set foorth the vile absurditie of the idolaters, that men might learne to be ashamed of that, whereunto their corrupt nature is most subiect, reade Isa. 44. 12.
d Hee teacheth the people to lift vp their eyes to God, who hath all power, and therefore ought onely to bee feared: and herein hee sheweth them not onely the euill that they ought to eschew, but the good which they ought to follow, Reuel. 15. 4.
e Because the people thought that to haue images, was a meane to serue God, and to bring them to the knowledge of him, hee sheweth that nothing more displeaseth God, nor bringeth man into greater errours and ignorance of God: and therefore he calleth them the doctrine of vanitie, the worke of errours, Verse 15. and Hab. 2. 18. calleth them the teachers of lies: contrary to that wicked opinion, that they are the bookes of the lay people.

9 Siluer

9 Siluer plates are brought from Tarshish, and gold [f] from Vphaz, for the worke of the workeman, and the hands of the founder: the blue silke, and the purple is their clothing: all these things are made by cunning men.

10 But the Lord is the God of trueth: he is the liuing God, and an euerlasting King: at his angre the earth shall tremble, and the nations cannot abide his wrath.

11 (Thus shall you say vnto them, The gods [g] that haue not made the heauens and the earth shall perish from the earth, and from vnder these heauens.)

12 He hath made the earth by his power, and established the world by his wisedome, and hath stretched out the heauen by his discretion.

13 Hee giueth by his voyce the multitude of waters in the heauen, and hee causeth the clouds to ascend from the ends of the earth: he turneth lightnings to raine, and bringeth forth the winde out of his treasures.

14 Euery man is a [h] beast by his owne knowledge: euery founder is confounded by the grauen image: for his melting is but falshood, and there is no breath therein.

15 They are vanity, and the worke of errors: in the time of their visitation they shall perish.

16 The [i] portion of Iaakob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hosts is his Name.

17 ¶ [k] Gather vp thy wares out of the land, O thou that dwellest in the strong place.

18 For thus saith the Lord, Behold, at this time I will throw as with a sling the inhabitants of the land, and will trouble them, and they shall finde it so.

19 Woe is me for my destruction, and my grieuous plague: but I thought, Yet it [l] is my sorrow, and I will beare it.

20 [m] My tabernacle is destroyed, and all my cords are broken: my children are gone from me, and are not: there is none to spread out my tent any more, and to set vp my curtaines.

21 For the Pastours [n] are become beasts and haue not sought the Lord: therefore haue they none vnderstanding: and all the flockes of their pastures are scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the [o] North countrey to make the cities of Iudah desolate, and a denne of dragons.

23 O Lord, I know, that the [p] way of man is not in himselfe, neither is it in man to walke and to direct his steps.

24 O Lord correct me, but with [q] iudgement, not in thine anger, lest thou bring me to nothing.

25 Powre out [r] thy wrath vpon the heathen that know thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iaakob, and deuoured him and consumed him, and haue made his habitation desolate.

f Whereas they found the best golde, shewing that they thought nothing too deare for their idols: some reade Ophir, as 1 King. 9.28.

g This declareth that all that hath bin in this chapter spoken of idols, was to arme the Iewes when they should be in Caldea among the Idolaters, and now with one sentence he instructeth them both how to protest their owne religion against idolaters, and how to answere them to their shame which should exhort them to idolatry, and therefore he writeth this sentence in the Caldeans tongue for a memoriall, whereas all the rest of his writing is Ebrew.

h The more that man thinketh to do any thing wel by his owne wisdome, and not as God instructeth him, the more doth he prooue himselfe to be a vile beast.

i By these words portion and rod, he signifieth their inheritance: meaning, that God should be all sufficient for them, and that their felicitie consisted in him alone, & therefore they ought to renounce all other helpes and succours, as of idoles, &c. Deut. 32.9. Psal 16.5.

k The Prophet willeth the Iewes to prepare themselues to this captiuitie, shewing that it was now at hand, that they should feele the things whereof he had told them.

l It is my iust plague, and therfore I wil take it patiently: whereby he teacheth the people how to behaue themselues toward God.

m He sheweth how Ierusalem shall lament.

n The gouernours and ministers.

o Reade Chap. 4.15.

p He speaketh this, because that Nebuchad-nezzar purposed to haue made warre against the Moabites and Ammonites, but hearing of Zedekiahs rebellion, he turned his power to got against Ierusalem, Ezek. 21.21, therefore the Prophet saith, that this was the Lords direction.

q Considering that God had reuealed vnto him the certitude of their captiuitie, Chap. 7.16. he onely prayeth, that he would punish them with mercie, which his rods by their is meant not onely Isaiah calleth in measure, Chap. 27.8 measuring infirmitie, 1. Cor. 10.13. for heere by iudgement the punishment, but also the mercifull moderation of the same, as Chap. 30.11.

r Forasmuch as God cannot onely be knowen and glorified by his mercy, that hee vseth toward his Church, but also by his iustice in punishing his enemies hee prayeth that his glory may fully appeare both in the one and the other, Psal. 79.6.

CHAP. XI.

3 A curse of them that obey not the word of Gods couenant. 10 The people of Iudah following the steps of their fathers, worship strange gods. 15 The Lord forbiddeth Ieremiah to pray for them.

THe worde that came to Ieremigh from the Lord, saying,

2 Heare yee the wordes of this couenant, and speake vnto the men of Iudah, and to the inhabitants of Ierusalem,

3 And say thou vnto them, Thus sayth the Lord God of Israel, [a] Cursed bee the man that obeyeth not the words of this couenant,

4 Which I commaunded vnto your fathers, when I brought them out of the land of Egypt, from the yron fornace, saying, Obey my voyce, and doe according to all these things, which I command you: so shall ye be my people, and I will be your God,

5 That I may confirme the oath that I haue swoorne vnto your fathers, to giue them a land which floweth with milke and hony, as appeareth this day. Then answered [b] I, and said, So bee it, O Lord.

6 Then the Lord said vnto mee, Cry all these wordes in the cities of Iudah, and in the streetes of Ierusalem, saying, Heare yee the words of this couenant, and doe them.

7 For I haue protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, [c] rising early and protesting, saying, Obey my voyce.

8 Neuertheleſſe they would not obey, nor encline their eare: but euery one walked in the stubburnnesse of his wicked [d] heart: therfore I will bring vpon them all the [e] words of this couenant, which I commanded them to doe, but they did it not.

9 And the Lord said vnto me, A [f] conspiracie is found among the men of Iudah, and among the inhabitants of Ierusalem.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: thus the house of Israel, and the house of Iudah haue broken my couenant which I made with their fathers.

a He calleth the Iewes to the consideration of Gods mercies, who freely chose them, made a couenant of eternal felicitie with them, and how he euer performed it on his behalfe, and how they euer shewed themselues rebellious and ingrate toward him, and brake it on their part, and so are subiect to the curse of the Law, Deut. 27.26.

b Thus he speaketh in the person of the people which agreed to the couenant.

c Reade Chap. 7.13.

d According to his own fantasie, and not as my word appointed him.

e Meaning, the menaces & curses contained in the law, Leuit. 26. 14 Deut 28.16.

f That is, a generall consent to rebell against me.

11 There-

11 Therefore thus sayeth the Lord, Behold, I will bring a plague vpon them, which they shall not be able to escape, and though they cry vnto me, g I will not heare them.

12 Then shal the cities of Iudah, and the inhabitants of Ierusalem goe, and cry vnto the gods vnto whom they offer incense, but they shal not be able to helpe them in time of their trouble.

13 h For according to the number of thy cities were thy gods, O Iudah, & according to the number of the streetes of Ierusalem haue ye set vp altars of confusion, euen altars to burne incense vnto Baal.

14 Therefore thou shalt not pray for i this people, neither lift vp a cry or prayer for them: for when they cry vnto mee in their trouble, I will not heare them.

15 What should my k beloued tary in mine house, seeing they haue committed abomination with many? and the holy flesh l goeth away from thee: yet when thou doest euill, thou reioycest.

16 The Lord called thy name, A greene olive tree, faire and of goodly fruite: but with m noyse and great tumult hee hath set fire vpon it, and the branches of it are broken.

17 For the Lord of hostes that planted thee, hath pronounced a plague against thee for the wickednesse of the house of Israel, and of the house of Iudah, which they haue done against themselues to prouoke me to anger in offering incense vnto Baal.

18 And the Lord hath taught me, and I know it, euen then thou shewedst me n their practises.

19 But I was like a lambe, or bullocke, that is brought to the slaughter, and I knew not that they had deuised thus against mee, saying, Let vs o destroy the tree with the fruit thereof, and cut him out of the land of the liuing, that his name may be no more in memorie.

20 But, O Lord of hostes, that iudgest righteously, and triest the reines & the heart, let me see thy p vengeance on them: for vnto thee haue I opened my cause.

21 The Lord therefore speaketh thus of the men of q Anathoth, (that seeke thy life, and say, r Prophesie not in the name of the Lord, that thou die not by our hands.)

22 Thus therefore saith the Lord of hosts, Behold, I wil visite them: the yong men shal die by the sword: their sonnes & their daughters shall die by famine.

23 And none of them shal remaine: for I will bring a plague vpon the men of Anathoth, euen the yere of their visitation.

g because they will not pray with true faith and repentance but for the smart and griefe which they feele, Prou. 1.28.
h Reade Chap. 2.28.
i Reade Chap. 7. 16. and 14.11.
k My people of Israel, whom I haue hitherto so greatly loued.
l Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idoles, & so reioyced in their wickednes.
m Of the Babylonians and Caldeans.
n Which went about priuily to conspire my death.
o Let vs destroy the Prophet and his doctrine. Some reade, Let vs corrupt his meat with wood, meaning poyson.
p Thus he spake not for hatred, but being moued with the spirit of God, he desireth the aduancement of Gods glory & the verifying of his word which is by the destruction of his enemies.
q To wit, both the Priests & the rest of the people: for this town was the Priests, & they dwelt in it, reade Chap. 1.1.
r Not that they could not abide to heare God named (for herein they would shew themselues most holy) but because they could not abide to be sharply reproued, and therefore desired to be flattered Isa. 30 10. and to be maintained in their pleasures, Micha. 2.11. and not to heare vice condemned, Amos. 7.12.

CHAP. XII.

1 *The Prophet marueileth at the prosperity of the wicked, although he confessed God to be righteous.* 7 *The Iewes are forsaken of the Lord.* 10 *He speaketh against pastors & preachers that seduce the people.* 14 *The Lord threatneth destruction vnto the nations that troubled Iudah.*

O Lord, if I dispute with thee, thou art a righteous: yet let me talke with thee of thy iudgements: wherefore doth the way of the wicked b prosper? why are all they in wealth that rebelliously transgresse?

2 Thou hast planted them, and they haue taken root: they grow, & bring forth fruit: thou art neere in their mouth, and far from their c reignes.

3 But thou, Lord, knowest me: thou hast seene me, and tryed my heart toward thee: pull them out like sheepe for the slaughter, and d prepare them for the day of slaughter.

4 How long shall the land mourne, and the herbes of euery field wither, for the wickednes of them that dwel therein? the beasts are consumed & the birds, because they sayde, e He will not see our last end.

5 If thou hast run with the f footmen, and they haue wearied thee, then how canst thou match thy selfe with horses? and if thou thoughtest thy selfe safe in a peaceable land, what wilt thou doe in the swelling of Iorden?

6 For euen thy brethren, and the house of thy father, euen they haue deale vnfaithfully with thee, and they haue cried out altogether vpon thee, but beleeue them not, though they speake faire to thee.

7 I haue forsaken g mine house: I haue left mine heritage: I haue giuen the dearely beloued of my soule into the hands of her enemies.

8 Mine heritage is vnto me as a h lion in the forest: it crieth out against me, therefore haue I hated it.

9 Shall mine heritage be vnto me as a bird i of diuers colours? are not the birds about her, saying, Come, assemble all the beasts of the field, come to eate her?

10 Many pastors haue destroyed my k vineyard, and troden my portion vnder foote: of my pleasant portion they haue made a desolate wilderness.

11 They haue layd it waste, and it being waste, mourneth vnto mee: and the whole land lyeth waste, because no man setteth

a The Prophet confesseth God to be iust in all his doings, although man be not able to giue a reason of all his actes.
b This question hath bene alway a great tentation to the godly, to see the wicked enemies of God in prosperity, & his deare children in aduersitie, as Iob 21.7. psal 37.1. and 73.3. Hab. 1 3.
c They professe God in mouth, but deny him in heart, which is here meant by the reines, Isa. 29. 13. mat. 15.8.
d The Ebrew word is, Sanctifie them, meaning, that God would be sanctified in the destruction of the wicked, to whom God for a while giueth prosperity, that afterward they should the more feele his heauie iudgement when they lacke their riches, which were a signe of his mercy.
e Abusing Gods lenitie and his promises, they flattered themselues as though God would euer be merciful, and not vtterly destroy them: therefore they hardened themselues in sin, till at length the beasts and insensible creatures felt the punishment of their stubburne rebellion against God.
f Some thinke that God reproued Ieremiah, in that that he would reason with him, saying, that if he were not able to match with men, that he were far vnable to dispute with God. Others by the footmen meane them of Anathoth, and by the horsemen them of Ierusalem, which should trouble the Prophet worse then his owne countreymen did.
g God willeth the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shall both by threatnings and flatteries labour to put him to silence.
h Euer ramping and raging against mee and my Prophets.
i Instead of bearing my liuery and wearing only my colours, they haue changed and diuersity of colours of their idoles & superstitions: therefore their enemies, as thicke as the foules of the ayre, shall come about them to destroy them.
k He prophesieth of the destruction of Ierusalem by the captaines of Nebuchad-nezzar, whom he calleth pastors,

his

his minde on [l] it.

12 The destroyers are come vpon all the high places in the wilderness: for the sword of the Lord shall deuoure from the one end of the land, euen to the other end of the land no flesh shall haue peace.

13 [m] They haue sowen wheat, and reaped thornes: they were [n] sicke, and had no profit: and they were ashamed of [o] your fruits, because of the wrath of the Lord.

14 Thus saith the Lord against all mine euil [p] neighbors, that touch the inheritance, which I haue caused my people Israel to inherit, behold, I wil plucke them out of their land, and plucke out the house of Iudah from among them.

15 And after that I haue plucked them out, I [q] wil returne, and haue compassion on them, and wil bring againe euery man to his heritage, and euery man to his land.

16 And if they will learne the [r] wayes of my people, to sweare by my Name ([s] The Lord liueth, as they taught my people to sweare by Baal) then shall they be built [t] in the mids of my people.

17 But if they will not obey, then will I vtterly plucke vp, and destroy that nation, saith the Lord.

l Because no man regardeth my word, or the plagues that I haue sent vpon the land.
m To wit, the Prophets.
n They lamented the sinnes of the people.
o For in stead of amendment, you grew worse and worse, as Gods plagues testified.
p Meaning, the wicked enemies of his Church, which blasphemed his name, and whom he would punish after that he hath deliuered his people.
q After that I haue punished the Gentiles, I will haue mercie vpon them.
r The true doctrine and manner to serue God.
s Reade Chap. 4. 2.
t They shall be of the number of the faithfull, and haue place in my Church.

CHAP. XIII.

1 The destruction of the Iewes is prefigured. 11 Why Israel was receiued to be the people of God, and why they were forsaken. 15 Hee exhorteth them to repentance.

THus sayeth the Lord vnto me, Goe, and buy thee a linnen girdle, and put it vpon thy loynes, and put it not in water.

2 So I bought the girdle according to the commandement of the Lord, and put it vpon my loynes.

3 And the word of the Lord came vnto me the second time, saying,

4 Take the girdle that thou hast bought which is vpon thy loynes, and arise, goe toward [a] Perath, and hide it there in the cleft of the rocke.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many dayes the Lord sayd vnto me, Arise, go toward Perath and take the girdle from thence, which I commanded thee to hide there.

7 Then went I to Perath, and digged, and toke the girdle from the place where I had hid it, & behold, the girdle was corrupt, and was profitable for nothing.

8 Then the word of the Lord came vnto me, saying,

9 Thus saith the Lord, After this maner will I destroy the pride of Iudah, and the great pride of Ierusalem.

10 This wicked people haue refused to heare my word, & walke after the stubburnesse of their owne heart, and walke after other gods to serue them, & to worship them: therefore they shalbe as this girdle, which is profitable to nothing.

a Because this riuer Perath or Euphrates was farre from Ierusalem, it is euident that this was a vision, whereby was signified that the Iewes should passe ouer Euphrates to be captiues in Babylon, and there for length of time should seeme to be rotton, although they were ioyned to the Lord before as a girdle about a man.

11 For as the gyrdle cleaueth to the loynes of a man, so haue I tyed to mee the whole house of Israel, and the whole house of Iudah, sayeth the Lord, that they might be my people: that they might haue a name and praise, and glory, but they would not heare.

12 Therefore thou shalt say vnto them this word, Thus saith the Lord God of Israel, Euery [b] bottle shalbe filled w̃ wine, and they shall say vnto thee, Doe we not know, that euery bottle shall be filled with wine?

13 Then shalt thou say vnto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, euen the Kings that sit vpon the throne of Dauid, & the Priestes and the Prophets, and all the inhabitants of Ierusalem with drunkennes.

14 And [c] I will dash them one against another, euen the fathers and the sonnes together, saith the Lord, I will not spare, I will not pity nor haue compassion, but destroy them.

15 Heare and giue eare, be not proud: for the Lord hath spoken it.

16 Giue glory to the Lord your God, before he bring [d] darkenesse, and or euer your feete stumble in the darke mountaines, and while yee looke for [e] light, hee turne it into the shadow of death, and make it as darknesse.

17 But if ye will not heare this, my soule shal [f] weepe in secret for your pride, and mine eye shal weepe and droppe downe teares, because the Lords flocke is caried away captiue.

18 Say vnto the [g] King & to the Queene, Humble your selues, sit downe: for the crowne of your glory shal come downe from your heads.

19 The cities of [h] the South shalbe shut vp, and no man shall open them: all Iudah shalbe caried away captiue: it shalbe wholly caried away captiue.

20 Lift vp your eyes, and behold them that come from the North: where is the [i] flocke that was giuen thee, euen the beautifull flocke?

21 What wilt thou say, when he shall visite thee? (for thou hast [k] taught them to bee captaines and as chiefe ouer thee) shall not sorrow take thee as a woman in trauaile?

22 And if thou say in thine heart, Wherefore come these things vpon me? for the multitude of thine iniquities are thy skirts [l] discouered, and thine heeles made bare.

23 Can the blacke Moore change his skin? or the leopard his spots? then may yee also doe good, that are accustomed to doe euill.

24 Therefore will I scatter them, as the stubble that is taken away with the South winde.

25 This is thy portion, and the part of thy measures from mee, saith the Lord, because thou hast forgotten me, and trusted in lies.

26 Therefore haue I also discouered thy skirts vpon thy face, [m] that thy shame may appeare.

27 I haue seene thine adulteries, and thy [n] neyings

b Euery one of you shalbe filled with spirituall drunkennes, and be without all knowledge to seeke how to helpe your selues.
c It shalbe as easie for me to destroy the greatest & the strongest, as it is for a man to breake earthen bottles.
d That is, affliction and misery by the Babylonians, Isa 8.22.
e Meaning, for helpe and support of the Egyptians.
f You shal surely be led away captiue, and I according to mine affection toward you, shall weepe and lament for your stubburnesse.
g For Iehoiachin and his mother, rendred themselues by Ieremiahs counsell to the king of Babylon, 2. King. 24.12.
h That is, of Iudah, which lieth Southward from Babylon.
i He asketh the king where his people is become.
k By seeking to strangers for helpe thou hast made them skilfull to fight against thee.
l Thy cloke of hypocrisie shalbe pulled off, and thy shame seene.
m As thine iniquities haue bin manifest to all the world, so shal thy shame and punishment.

n He compareth idolaters to horses inflamed after mares.
o There is no place so hie nor low, whereas the markes and signes of thine idolatrie appeare not.

[n] neyings, the filthinesse of thy whoredome on the hilles in [o] the fields, and thine abominations. Woe vnto thee, O Ierusalem: wilt thou not be made cleane? when shall it once bee?

CHAP. XIIII.

1 *Of the dearth that should come.* 7 *The prayer of the people asking mercie of the Lord.* 10 *The vnfaithfull people are not heard.* 12 *Of prayer, fasting, and of false prophets that seduce the people.*

a Which came for lack of raine, as verse 4.
‖ *Or, restraint.*
b The word signifieth to bee made black, and so is here taken for extreme sorrow.
c To wit, with ashes in token of sorrow.
d Meaning, that the bruit beasts for drought were cõpelled to forsake their young contrary to nature, and to goe seeke water which they could not find.
e Which are so hote of nature, that they cannot be cooled with drinking of water, but still gape for the ayre to refresh them.
f Hee sheweth the onely way to remedie Gods plagues, which is, by vnfained cofession of our sinnes, and returning to him by repentance.
g That taketh no care for vs.
h As one that hath strength to helpe, and yet is afrayd to put to his hand.
i Reade Chap. 7.16. & 11.14.
k He pitieth the people, and accuseth the false prophets, which deceiued them, but the Lord answered that both the prophets which deceiued, and the people, which suffered themselues to bee seduced, shall perish, Chap. 23.15. and 27.8,9. and 29.8. (*Chap.* 23.21. *and* 27.10,15. *and* 29.9

THe word of the Lord that came vnto Ieremiah, concerning the [a] ‖ dearth.
2 Iudah hath mourned, and the gates thereof are desolate, they haue bin [b] brought to beautnesse vnto the ground, and the cry of Ierusalem goeth vp.
3 And their nobles haue sent their inferiours to the water, who came to the wels, and found no water: they returned with their vessels emptie: they were ashamed and confounded, and [c] couered their heads.
4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, and couered their heads.
5 Yea, the hinde also calued in the field, and forsoke [d] it, because there was no grasse.
6 And the wilde asses did stand in the high places, and drew in their winde like [e] dragons: their eyes did faile, because there was no grasse.
7 [f] O Lord, though our iniquities testifie against vs, deale with vs according to thy Name: for our rebellions are many, we sinned against thee.
8 O the hope of Israel, the sauiour thereof in the time of trouble, why art thou as a [g] stranger in the land, as one that passeth by to tarie for a night?
9 Why art thou as a man astonied, and as a [h] strong man that cannot helpe? yet thou O Lord, art in the mids of vs, and thy name is called vpon vs: forsake vs not.
10 Thus saith the Lord vnto this people, Thus haue they delighted to wander: they haue not refrained their feete, therefore the Lord hath no delight in them: but hee will now remember their iniquity, and visit their sinnes.
11 Then said the Lord vnto mee, [i] Thou shalt not pray to doe this people good.
12 When they fast, I will not heare their crie, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.
13 Then answered I, Ah Lord God, behold, the [k] Prophets say vnto them, Ye shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place.
14 Then the Lord said vnto me, The prophets prophesie lies in my Name: [l] I haue not sent them, neither did I commaund them, neither spake I vnto them, but they prophesie vnto you a false vision, and diuination and vanitie, and deceitfulnes of their owne heart.
15 Therefore thus saith the Lord, Concerning the prophets that prophesie in my Name, whom I haue not sent, yet they say, Sword and famine shall not be in this land, by sword and famine shall those prophets be consumed.
16 And the people to whome these prophets doe prophesie, shall bee cast out in the streets of Ierusalem, because of the famine, and the sword, and there shalbe none to bury them, both they, and their wives, and their sonnes, and their daughters: for I will powre their wickednesse vpon them.
17 Therefore thou shalt say this word vnto them, Let mine eyes drop downe [m] teares night and day without ceasing: for the virgin daughter of my people is destroyed with a great destruction, and with a sore grieuous plagie.
18 For if I goe into the field, behold, the slaine with the sword: and if I enter into the citie, beholde them that are sicke for hunger also: moreouer, the prophet also & the priest go a wandering [n] into a land that they know not.
19 Hast thou vtterly reiected [o] Iudah, or hath thy soule abhorred Zion? why hast thou smitten vs, that we cannot be healed? We looked for peace, and there is no good, and for the time of health, and behold trouble.
20 We [o] acknowledge, O Lord, our wickednesse, and the iniquitie of our fathers, for we haue sinned against thee.
21 Doe not abhorre vs: for thy Names sake cast not downe the throne of thy glory: remember and breake not thy couenant with vs.
22 Are there any among the [p] vanities of the Gentiles, that can giue raine? or can the heauens giue showres? Is it not thou, O Lord our God? therefore we will wait vpon thee: for thou hast made all these things.

l The false prophets promised peace and assurance, but Ieremiah calleth to teares and repentance for their affliction which is at hand, as Chap. 9.1. lam. 1.16. and 2.18.
m Both hie and low shalbe led captiues into Babylon.
n Though the Prophet knew that God had cast off the multitude which were hypocrites, and bastard children, yet he was assured that for his promise sake, he would haue still a Church, for the which he prayeth.
o He teacheth the Church a forme of prayer, to humble themselues to God by true repentance, which is the only meane to auoid this famine, which was the beginning of Gods plagues.
p Meaning, their idoles, reade Chap. 10.15.

CHAP. XV.

1 *The Lord would heare no prayer for the Iewes,* 3 *but threatneth to destroy them with fiue plagues.*

THen said the Lord vnto mee, [a] Though Moses and Samuel stood before me, yet mine affection could not be toward this people: cast them out of my sight, and let them depart.
2 And if they say vnto thee, Whither shal we depart? then tell them, Thus saith the Lord, [*] Such as are appointed to death, vnto death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for the captiuitie, to the captiuitie.
3 And I will appoint ouer them foure kindes, saith the Lord, the sword to slay, and the [b] dogs to teare in pieces, and the foules of the heauen, and the beasts of the earth to deuoure, and to destroy.
4 I wil [c] scatter them also in all kingdoms

a Meaning, that if there were any man liuing mouued with so great zeale toward the people, as were these two, yet that hee would not grant this request, forasmuch as he had determined the contrary, Ezek. 14.14. *Zach.* 11.9.
b The dogges, birds and beasts should deuoure them that were slaine.
c The word signifieth to runne to and fro for feare and vnquietnesse of conscience as did Kain.

of the earth, [d] because of Manasseh the sonne of Hezekiah King of Iudah, for that which he did in Ierusalem.

5 Who shall then haue pitie vpon thee, O Ierusalem? or who shall be sorry for thee? or who shall goe to pray for thy peace?

6 Thou hast forsaken me, saith the Lord, and gone backward: therefore wil I stretch out mine hand against thee, & destroy thee: for I [e] am weary with repenting.

7 And I wil scatter them with the fanne [f] in the gates of the earth: I haue wasted, and destroyed my people, yet they would not returne from their wayes.

8 Their widowes [g] are increased by me aboue the sand of the sea: I haue brought vpon them, & against the ‖ assembly of the yong men a destroyer at noone day: I haue caused him to fall vpon them, and the citie suddenly, and ‖ speedily.

9 She that hath borne [h] seuen, hath bene made weake, her heart hath failed: the sunne hath failed [i] her, whiles it was day: she hath bene confounded, & ashamed, and the residue of them wil I deliuer vnto the sword before their enemies, saith the Lord.

10 ¶ [k] Woe is me, my mother, that thou hast borne mee, a contentious man, & a man that striueth with the whole earth: I haue neither [l] lent on vsury, nor men haue lent vnto me on vsury, yet euery one doth curse me.

11 The Lord said, [m] Surely thy remnant shall haue wealth: surely I will cause thine enemie to intreat thee in the time of trouble, and in the time of affliction.

12 Shall the [n] yron breake the yron, and the brasse that commeth from the North?

13 Thy substance and thy treasures will I giue to be spoiled without ‖ gaine, and that for all thy sinnes, euen in all thy borders.

14 And I wil make thee to go with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, which shal burne you.

15 O Lord, thou knowest, remember me, and visite me, and reuenge me of my [o] persecuters: take me not away in the continuance of thine anger: know that for thy sake I haue suffered rebuke.

16 Thy words were found by mee, and I did [p] eate them, and thy word was vnto me the ioy and reioycing of mine heart: for thy Name is called vpon mee, O Lord God of hosts.

17 I sate not in the assembly of the mockers, neither did I reioyce, but sate alone [q] because of thy plague: for thou hast filled me with indignation.

18 Why is mine heauinesse continuall? and my plague desperate and cannot be healed? why art thou vnto me [r] as a lyar, and as waters that faile?

19 Therefore thus saith the Lord, If thou [s] returne, then will I bring thee againe, and thou shalt stand before me, and if thou take away the [t] precious from the vile, thou shalt be [u] according to my word: let them returne [x] vnto thee, but returne not thou vnto them.

20 And I will make thee vnto this people a strong brasen wall, and they shall fight against thee, but they shall not [y] preuaile against thee: for I am with thee to saue thee, and to deliuer thee, saith the Lord.

21 And I wil deliuer thee out of the hand of the wicked, and I wil redeeme thee out of the hand of the tyrants.

d Not that the people was punished for the kings sinne onely, but for their owne sinnes also, because they consented to his wickednesse, 2. King. 21. 9.

e That is, I will not call backe my plagues, or spare thee any more.

f Meaning, the cities.

g Because I had slaine their husbands.

‖ *Or, mother.*

‖ *Or, fearefully.*

h She that had many, lost all her children.

i She was destroyed in the mids of her prosperitie.

k These are the Prophets words, complaining of the obstinacie of the people, and that he was reserued to so wicked a time: wherein also he sheweth what is the condition of Gods ministers: to wit, to haue all the world against them, though they giue none occasion.

l Which is an occasion of contention and hatred.

m In this perplexity the Lord comforted me, & said that my last dayes should be quiet: and by the enemie he meaneth heere, Nebuzardan the captaine of Nebuchad-nezzar, who gaue Ieremiah the choise either to remaine in his countrey, or to go whither he would: or by the enemie he meaneth the Iewes, which should afterward know Ieremiahs fidelity, and therfore fauour him.

n As for the people, though they seemed strong as yron, yet should they not be able to resist the hard yron of Babylon, but should bee led captiues. ‖ *Or, ransome.*

o He speaketh not this for desire of reuengeance, but wishing that God would deliuer his Church of them whom hee knew to be hardened and incorrigible.

p I receiued them with as great ioy, as he that is astonished, eateth meat.

q I had nothing to doe with the wicked contemners of thy word, but lamented bitterly for thy plagues: shewing what the faithfull should doe when they see tokens of Gods anger.

r And hast not assisted me according to the promise wherein appeareth, that in the Saints of God is imperfection of faith, which through impatiencie is oftimes assailed, as Chap. 20. 7.

s If thou forget these carnal considerations, and faithfully execute thy charge.

t That is, seeke to win the good from the bad.

u To wit, as my mouth hath pronounced, Chap. 1. 18. and as here followeth, Verse 20.

x Conforme not thy selfe to their wickednesse, but let them follow thy godly example.

y I will arme thee with an inuincible strength and constancie, so that all the powers of the world shall not ouercome thee.

CHAP. XVI.

2 The Lord forbidding Ieremiah to marrie, sheweth him what should bee the afflictions vpon Iudah. 13 The captiuitie of Babylon. 15 Their deliuerance 19 The calling of the Gentiles.

THe word of the Lord came also vnto me, saying,

2 Thou shalt not take [a] thee a wife, nor haue sonnes nor daughters in this place.

3 For thus saith the Lord concerning the sonnes, and concerning the daughters that are borne in this place, and concerning their mothers that beare them, & concerning their fathers that beget them in this land,

4 They shall die of deaths and diseases: they shall not be lamented, neither shall they be buried, but they shall be as dung vpon the earth, and they shall bee consumed by the sword & by famine, and their carkeises shall be meate for the foules of the heauen, and for the beasts of the earth.

5 For thus saith the Lord, [b] Enter not into the house of mourning, neither goe to lament, nor be moued for them: for I haue taken my peace from this people, sayeth the Lord, euen mercy and compassion.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, [c] nor cut themselues, nor make themselues bald for them.

7 They shall not stretch out the hands for them in the mourning to comfort them for the dead, neither shall they giue them the [d] cup of consolation to drinke for their father or for their mother.

8 Thou shalt not also goe into the house of feasting to sit with them to eate and to drinke

9 For thus sayeth the Lord of hostes, the God of Israel, Behold, I will cause to cease out of this place in your eyes, euen in your dayes, the voyce of mirth, and the voyce of gladnesse, the voyce of the bridegroome and the voyce of the bride.

10 And when thou shalt shew this people all

a Meaning, that the affliction should bee so horrible in Ierusalem, that wife and children should but increase his sorow.

b Signifying, that the affliction should be so great, that one should not haue leasure to comfort another.

c That is, should not rent their clothes in signe of mourning.

d For in these great extremities all consolation and comfort shalbe in vaine.

all these words, and they shall say vnto thee, [a] Wherefore hath the Lord pronounced all this great plague against vs? or what is [c] our iniquity? and what is our sinne that we haue committed against the Lord our God?

11 Then shalt thou say vnto them, Because your Fathers haue forsaken mee, saith the Lord, and haue walked after other gods, and haue serued them, and worshipped them and haue forsaken me, and haue not kept my Law,

12 (*And ye haue done worse then your Fathers: for behold, you walke euery one after the stubburnesse of his wicked heart, and will not heare me.)

13 Therefore will I driue you out of this land into a land that ye know not, neither you nor your fathers, and there shall ye serue other Gods day and night: for I will shewe you no grace.

14 *Behold therefore, saith the Lord, the dayes come, that it shall no more bee said, The Lord liueth, which brought vp the children of Israel out of the land of Egypt,

15 But, the Lord liueth, that brought vp the children of Israel [f] from the land of the North, and from all the lands where he had scattred them, & I will bring them againe into their land that I gaue vnto their fathers.

16 Behold, saith the Lord, I wil send out many [g] fishers, & they shal fish them, and after will I send out many hunters, and they shal hunt them from euery mountain, & from euery hill, and out of the caues of the rockes.

17 For mine eyes are vpon al their wayes: they are are not hid from thy face, neither is their iniquitie hid from mine eyes.

18 And first I will recompense their iniquitie and their sinne double, because they haue defiled my land, and haue filled mine inheritance with their filthy [h] carions, & their abominations.

19 O Lord, thou art my [i] force, and my strength and my refuge in the day of affliction: the Gentiles shal come vnto thee from the ends of the world, and shall say, Surely our fathers haue inherited [k] lies, & vanitie, wherein there was no profit.

20 Shal a man make gods vnto himselfe, and they are no gods?

21 Behold, therefore I will this once [l] teach them: I will shew them mine hand and my power, and they shall know that my Name is the Lord.

Chap. 5. 19.
c Because the wicked are alwayes rebellious and dissemble their owne sins, and murmure against Gods iudgements, as though he had no iust cause to punish them, he sheweth him what to answere
Chap. 7. 26.
Chap. 23. 7.
f Signifying the benefit of their deliuerance out of Babylon should be so great, that it should abolish the remembrance of their deliuerance from Egypt: but he hath here chiefly respect to the spirituall deliuerance vnder Christ.
g By the fishers and hunters are meant the Babylonians and Caldeans, who should destroy them in such sort, that if they escaped the one, the other should take them.
h That is, their sonnes and daughters, which they offered to Molech.
i He wondereth at the great mercie of God, in this deliuerance which shall not onely extend to the Iewes, but also the Gentiles.
k Our fathers were most vile idolaters, therefore it commeth onely of Gods mercie, that he performed his promise, and hath not vtterly cast vs off.
l They shall once againe feele my power, and mercy for their deliuerance, that they may learne to worship me.

CHAP. XVII.

1 The frowardnesse of the Iewes. 5 Cursed be those that put their confidence in man. 9 Mans heart is wicked. 10 God is the searcher of the heart. 13 The liuing waters are forsaken. 21 The right keeping of the Sabbath commanded.

THe sin of Iudah is [a] written with a pen of yron, and with the point of a diamond, and grauen vpon the [b] table of their heart, and vpon the hornes of your [c] altars.

2 [d] They remember their altars as their children, with their groues by the greene trees vpon the high hils.

3 [e] O my mountaine in the field, I will giue thy substance, and all thy treasures to be spoiled, for the sin of thy high places throughout all thy borders.

4 And thou shalt rest, [f] and in thee shalbe a rest from thine heritage that I gaue thee, and I will cause thee to serue thine enemies in the land, which thou knowest not: for yee haue kindled a fire in mine anger, which shal burne for euer.

5 ¶ Thus saith the Lord, [g] Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.

6 For ye shalbe like the heath in the wildernes, & shal not see when any good cometh, but shall inhabite the parched places in the wildernes, in a salt land, and not inhabited.

7 Blessed be the man that trusteth in the Lord, and whose hope the Lord is,

8 [h] For he shall bee as a tree that is planted by the water, which spreadeth out her rootes by the riuer, & shall not feele when the heate commeth. but her leafe shalbe greene, and shall not care for the yeere of drought, neither shall cease from yelding fruit.

9 [i] The heart is deceitfull and wicked above all things, who can know it?

10 I the Lord search the heart, and try the reines, euen to giue euery man according to his wayes, and according to the fruit of his workes.

11 [k] As the partrich gatheth the yong, which she hath not brought forth: so he that getteth riches, and not by right. shall leaue them in the middes of his dayes, and at his end shall be a fole.

12 As a glorious throne [l] exalted from the beginning, so is the place of our Sanctuary.

13 O Lord, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shall bee written [m] in the earth, because they haue forsaken the Lord, the fountaine of liuing waters.

14 Heale me, O Lord, and I shall bee whole: [n] saue me, and I shall bee saued: for thou art my praise.

15 Behold, [o] they say vnto mee, Where is the word of the Lord? let it come now.

a The remembrance of their contempt of God cannot passe, albeit for a time he deferre the punishment, for it shal be manifest to men and Angels.
b In stead of the law of God, they haue written idolatry and all abominations in their heart.
c Your sinnes appeare in all the altars that you haue erected to idoles.
d Some reade, So that their children remember their altars, that is, follow their fathers wickednesse.
e Zion that was my mountaine, shall now be left as a wast field.
f Because thou wouldest not giue the land rest at such times, dayes, and yeares, as I appointed, thou shalt hereafter be caryed away and it shall rest for lacke of labourers.
g The Iewes were giuen to worldly policies, and thought to make themselues strong by the friendship of the Egyptians, Isa. 31. 3. and strangers, and in the meane season did not depend on God, and therefore he denounceth Gods plagues against them, shewing that they preferre corruptible man to God, which is immortall, Isa. 2. 22. chap. 48. 6, 7.
h Reade Psalme. 1. 3
i Because the wicked haue euer some excuse to defend their doings, he sheweth, that their owne lewde imaginations deceiue them, and bring them to these inconueniencies: but God will examine their deedes by the malice of their heart, 1. Sam. 16. 7. 1. Chro. 28. 9. Psal. 7. 10. Chap. 11. 20. and 20. 12. Reuel. 2. 23.
k As the partrich by calling gatheth others, which forsake her, when they see that shee is not their damme: so the couetous man is forsaken of his riches, because he commeth by them falsly.
l Shewing, that the godly ought to glory in nothing but in God, who doth exalt his, and hath left a signe of his fauour in his Temple.
m Their names shall not be registred in the booke of life.
n He desireth God to preserue him that he fall not into tentation, considering the great contempt of Gods word, and the multitude that fall from God.
o The wicked say that my prophesie shall not come to passe, because thou deferest the time of thy vengeance.

p I am assured of my vocation, and therefore know that the thing which thou speakest by me, shall come to passe, & that I speake not of any worldly affection.

q Howsoever the wicked deale rigorously with me, yet let me finde comfort in thee.

r Read Chap. 11.20.

s Whereas thy doctrine may be best vnderstood both of hie and low.

t By naming the Sabbath day, he comprehendeth the thing that is thesby signified: for if they transgressed in the ceremonie, they must needes be culpable of the rest, read Exod. 20.8. and by the breaking of this one commandement, he maketh them transgressors of the whole Law, forasmuch as the first and second Table are conteined herein.

Chap. 22.4.

16 But [p] I have not thrust in my selfe for a pastour after thee, neither have I desired the day of misery, thou knowest: that which came out of my lips, was right before thee.

17 Be not [q] terrible vnto me, thou art mine hope in the day of aduersitie.

18 Let them be confounded that persecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bring vpon them the day of aduersitie, [s] and destroy them with double destruction.

19 Thus hath the Lord said vnto me, Go and stand in the [t] gate of the children of the people, whereby the kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem.

20 And say vnto them, Heare the word of the Lord, ye kings of Iudah, and all Iudah, and all the inhabitants of Ierusalem, that enter in by these gates.

21 Thus saith the Lord, take heede to your soules, and beare no burden in the [t] Sabbath day, nor bring it in by the gates of Ierusalem.

22 Neither cary forth burdens out of your houses in the Sabbath day, neither doe ye any worke, but sanctifie the Sabbath, as I commanded your Fathers.

23 But they obeyed not, neither inclined their eares, but made their necks stiffe, and would not heare, nor receiue correction.

24 Neuertheleſſe, if ye will heare me, saith the Lord, and beare no burden through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that ye doe no worke therein.

25 Then shal the Kings and the princes enter in at the gates of this citie, and shal sit [u] vpon the throne of Dauid, and shall ride vpon charets, and vpon horses, both they and their Princes, the men of Iudah, and the inhabitants of Ierusalem: and this citie shall remaine for euer.

26 And they shall come from the cities of Iudah, and from about Ierusalem, & from the land of Benjamin, and from the plaine, and from the mountaines, and from the South, which shal bring burnt offerings and sacrifices, and meate offerings, and incense, & shall bring sacrifice of praise into the house of the Lord.

27 But if ye will not heare me to sanctifie the Sabbath day, and not to beare a burden, nor to goe through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

CHAP. XVIII.

2 God sheweth by the example of a potter, that it is in his power to destroy the despisers of his word. 18 The conspiracie of the Iewes against Ieremiah. 19 His prayer against his aduersaries.

THe word which came to Ieremiah from the Lord saying,

2 Arise and goe downe into the potters house, and there shall I shew thee my words.

3 Then I went downe to the potters house, and behold, he wrought a worke on the wheeles.

4 And the vessell that he made of [a] clay, was broken in the hand of the potter: so he returned and made it another vessell, as seemed good to the potter to make it.

5 Then the word of the Lord came vnto me, saying,

6 O house of Israel, [b] cannot I doe with you as this potter, saith the Lord: behold, as the clay is in the potters hand, so are you in mine hand, O house of Israel.

7 I will speake suddenly against a nation or against a kingdom to plucke it vp, and to rote it out, and to destroy it.

8 But if that nation, against whome I haue pronounced, turne from their wickednesse, I will [c] repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, and concerning a kingdome to build it and to plant it.

10 But if it doe euill in my sight, and heare not my voyce, I will repent of the good that I thought to doe for them.

11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord, Behold, I prepare a plague for you, and purpose a thing against you: returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they said desperately, Surely, we will walke after our owne imaginations, and doe euery man after the stubburnesse of his wicked heart.

13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard such things? the virgine of Israel hath done very filthily.

14 Will a man forsake the snow of Lebanon, which commeth from the rocke of the field? or shall the cold flowing waters, that come from another place, be forsaken?

15 Because my people haue forgotten me, and haue burnt incense to vanity, & their prophets haue caused them to stumble in their wayes from the [e] ancient wayes, to walke in the pathes and way that is not troden,

16 To make their land desolate and a perpetuall derision, so that euery one that passeth thereby, shall be astonished and wagge his head,

17 I will scatter them with an Eastwind before the enemie: I will shew them the backe, and [f] not the face in the day of their destruction.

18 Then said they, Come, and let vs imagine some deuise against Ieremiah: for the Lawe [g] shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet: come, and let vs smite

a As the potter hath power ouer the clay to make what pot he wil, or to breake them when he hath made them: so haue I power ouer you to doe with you as seemeth good to me. Isa. 45.9. wisd. 15.7. rom. 9.20, 21.

b When the Scripture attributeth repentance vnto God, it is not that hee doth contrary to that which he hath ordeined in his secret counsell: but when he threatneth, it is a calling to repentance, and when he giueth man grace to repent, the threatning, (which euer conteineth a condition in it) taketh no place, and this the Scripture calleth repentance in God, because it so appeareth to mans iudgement.

c As men that had no remorse, but were altogether bent to rebellion and to their owne selfe will.

d As no man that hath thirst, refuseth fresh conduit waters which he hath at home, to goe and seeke waters abroad to quench his thirst so they ought not to seeke for helpe and succour at strangers, and leaue God, which was present with them.

e That is, the way of truth, which God had taught by his Law, reade Chap 6. 16.

f I will shew mine anger, and not my fauour toward them.

g This argument the wicked haue euer vsed against the seruants of God, the Church cannot erre: we are the Church, & therfore whosoeuer speaketh gainst vs, they ought to die. 1. King. 22. 24 chapter 7. 4 and 26. 2. malac. 2. 8. and thus the false Church persecuteth the true Church, which standeth not in outward pompe, and in multitude, but is knowen by the graces of the holy Ghost.

him

him with the [h] tongue, and let vs not giue heede to any of his words.

19 Hearken vnto me, O Lord, and heare the voyce of them that contend with me.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stoode before thee, to speake good for them, and to turne away thy wrath from them.

21 Therefore [i] deliuer vp their children to famine, and let them droppe away by the force of the sword, and let their wiues be robbed of their children, and be widowes: and let their husbands bee put to death, and let their yong men bee slaine by the sword in the battell.

22 Let the crie bee heard from their houses, when thou shalt bring an host suddenly vpon them: for they haue digged a pit to take me, and hid snares for my feete.

23 Yet Lord thou knowest all their counsell against me tendeth to death: forgiue not their iniquitie, neither put out their sinne from thy sight, but let them be ouerthrowen before thee: deale thus with them in the time of thine anger.

h Let vs slander him, and accuse him: for we shal be believed.

i Seeing the obstinate malice of the aduersaries, which grew dayly more & more, the Prophet being moued with Gods Spirit, without any carnall affection prayeth for their destruction, because he knew that it should tend to Gods glory, and profit of his Church.

CHAP. XIX.

He prophesieth the destruction of Ierusalem for the contempt and despising of the word of God.

THus said the Lord, Goe, and buy an earthen bottell of a potter, & take of the ancients of the people, and of the ancients of the Priests,

2 And goe forth vnto the valley of Ben-hinnom, which is by the entrie of the || East gate: and thou shalt preach there the words, that I shall tell thee,

3 And shalt say, Heare yee the word of the Lord, O [a] Kings of Iudah, and inhabitants of Ierusalem. Thus sayeth the Lord of hostes, the God of Israel, Behold, I will bring a plague vpon this place, the which whosoeuer heareth, his eares shall [b] tingle.

4 Because they haue forsaken mee, and prophaned this place, and haue burnt incense in it vnto other gods, whom neither they nor their fathers haue knowen, nor the Kings of Iudah (they haue filled this place also with the blood of innocents,

5 And they haue built the high places of Baal, to burne their sonnes with fire for burnt offerings vnto Baal, which I [c] commanded not, nor spake it, neither came it into my minde)

6 Therefore behold, the dayes come, saith the Lord, that this place shall no more bee called [d] Topheth, nor the valley of Ben-hinnom, but the valley of slaughter.

7 And I will bring the counsell of Iudah and Ierusalem to nought in this place, and I will cause them to fall by the sword before their enemies, and by the hand of them that seeke their liues: and their karkaises will I giue to be meat for the foules of the heauen, and to the beasts of the field.

8 * And I will make this citie desolate, and an hissing, so that euery one that passeth thereby, shall be astonished and hisse because of all the plagues thereof.

9 * And I will feede them with the flesh of their sonnes, and with the flesh of their daughters, and euery one shall eate the flesh of his friend in the siege and straitnesse, wherewith their enemies that seeke their liues shall hold them strait.

10 Then shalt thou breake the bottell in the sight of the men that goe with thee,

11 And shall say vnto them, Thus sayth the Lord of hosts, Euen so will I breake this people and this city, as one breaketh a [e] potters vessell, that cannot be made whole again, and they shall bury them in Topheth, till there be no place to bury.

12 Thus will I doe vnto this place, saith the Lord, and to the inhabitants therof, and I will make this citie like Topheth.

13 For the houses of Ierusalem, and the houses of the kings of Iudah, shall be defiled as the place of Topheth, because of all the [f] houses vpon whose [g] rowfes they haue burnt incense vnto all the host of heauen, and haue powred out drinke offerings vnto other gods.

14 Then came Ieremiah from Topheth, where the Lord had sent him to prophesie, and he stood in the court of the Lords house, and sayd to all the people,

15 Thus saith the Lord of hosts, the God of Israel, Behold, I will bring vpon this citie, and vpon all her townes, all the plagues that I haue pronounced against it, because they haue hardened their neckes, and would not heare my words.

Or, gate of the Sunne.

a By kings here and in other places are meant counsellers, and gouernors of the people: which he called the ancients, verse 1.

b Reade of this phrase. 1. Sam. 3. 11.

c Whereby is declared, that whatsoeuer is not commanded by Gods word touching his seruice, is against his word.

d Reade Chap. 7. 31. & 2. king. 23. 10. isa. 30. 33.

Chap 18. 16, and 49. 13. & 50. 13.

Deut. 28. 53. lament. 4. 10.

e This visible signe was to confirme them touching the assurance of this plague which the Lord threatened by his Prophet.

f He noteth the great rage of the idolaters, which left no place free from their abominations, insomuch as they poluted their owne houses therewith, as we see yet among the Papists.

g Read deut. 22. 8.

CHAP. XX.

2 Ieremiah is smitten and cast into prison for preaching of the word of God. 3 He prophesieth the captiuitie of Babylon. 7 He complaineth that hee is a mocking stocke for the word of God. 9 He is compelled by the spirit to preach the word.

WHen Pashur, the sonne of Immer, the Priest, which was appointed gouernour in the house of the Lord, heard that Ieremiah prophesied these things,

2 Then Pashur smote Ieremiah the Prophet, and put him in the [a] stockes that were in the high gate of Beniamin which was by the house of the Lord.

3 And on the morning, Pashur brought Ieremiah out of the stockes. Then sayd Ieremiah vnto him, The Lord hath not called thy name Pashur, but || Magor missabib.

4 For thus saith the Lord, Behold, I wil make thee to bee a terror to thy selfe, and to all thy frendes, and they shall fall by the sword of their enemies, and thine eyes shall behold it, and I will giue all Iudah into the hand of the king of Babel, and he shall cary them captiue into Babel, and shall slay them with the sword.

5 Moreouer, I will deliuer all the substance of this citie, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Iudah will I giue into the hand of their enemies, which shall spoyle them, and take them away and cary them to Babel.

6 And thou Pashur, and all that dwell in thine house, shall goe into captiuitie, and thou shalt come to Babel, and there thou shalt die, and shalt be buried there, thou and all thy [b] friends, to whom thou hast prophesied lies.

a Thus we see that the thing which neither the king, nor the princes, nor the people durst enterprise against the Prophet of God, this Priest as a chiefe instrument of Satan first attempted, reade Chap. 18. 18.

|| *Or, feare round about.*

b Which haue suffered themselues to be abused by thy false prophesies.

7 O Lord, thou hast deceiued me, and I am [c] deceiued: thou art stronger then I, and hast [d] preuailed: I am in derision dayly, euery one mocketh me.

8 For since I spake, I cried out of wrong, and proclaimed [e] desolation: therefore the word of the Lord was made a reproch vnto me, and in derision dayly.

9 Then I said, I wil not make mention of him, nor speake any more in his Name. But his word was in mine heart as a burning fire shut vp in my bones, and I was weary with forbearing, and I could not stay.

10 For I had heard the rayling of many, and feare on euery side. [f] Declare, said they, and wee will declare it: all my familiars watched for my halting, saying, It may bee that hee is deceiued: so we shall preuaile against him, and we shall execute our vengeance vpon him.

11 [g] But the Lord is with me like a mightie giant: therefore my persecuters shall bee ouerthrowen, and shall not preuaile, and shal bee greaty confounded: for they haue done vnwisely, and their euerlasting shame shall neuer be forgotten.

12 * But, O Lord of hosts, that triest the righteous, and seest the reines, and the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord, for hee hath deliuered the soule of the poore from the hand of the wicked.

14 ¶ [h] Cursed be the day wherein I was borne: and let not the day wherein my mother bare me, be blessed.

15 Cursed be the man that shewed my father, saying, A man child is borne vnto thee, and comforted him.

16 And let that man bee as the [i] cities, which the Lord hath ouerturned and repented not: and let him heare the cry in the morning, and the shouting at noone tide.

17 Because hee hath not slaine mee, euen from the wombe, or that my mother might haue beene my graue, or her wombe a perpetuall [k] conception.

18 How is it, that I came forth of the wombe, to see labour and sorrow, that my dayes should be consumed with shame?

c Herein appeareth the impatiencie which oftentimes ouercommeth the seruants of God when they see not their labours to profit, & also feele their owne weakenesse, reade Chap. 15. 18.

d Thou diddest thrust me forth to this worke against my will.

e Hee sheweth that he did his office in that he reproued the people of their vices, and threatned them with Gods iudgements: but because he was derided and persecuted for this, he was discouraged and thought to haue ceased to preach, saue that Gods spirit did force him thereunto.

f Thus the enemies conferred together to know what they had heard him say, that they might accuse him therof, reade Isa. 29. 21.

g Here he sheweth how his faith did striue against tentation, and sought to the Lord for strength.

1 Sam. 26. 7. 1. chr. 28. 9. psal 79 chap. 11. 20. & 17. 10. h How the children of God are ouercome in this battel of the flesh and the spirit, and into what inconueniences they fall till God raise them vp againe, read Iob 3. 1. & chap 15. 10. i Alluding to the destruction of Sodom and Gomorrah, Gen. 19. 25. k Meaning, that the fruit thereof might neuer come to profite.

CHAP. XXI.

He prophesieth that Zedekiah shall be taken, and the citie burned.

THe word which came vnto Ieremiah from the Lord, when king Zedekiah sent vnto him Pashur, the sonne of Malchiah, and Zephaniah, the sonne of Maaseiah the Priest, saying,

2 [a] Enquire, I pray thee, of the Lord for vs (for Nebuchad-nezzar king of Babel maketh warre against vs) if so bee that the Lord will deale with vs according to all his wonderous workes, that he may returne vp from vs.

3 Then sayd Ieremiah, Thus shall you say to Zedekiah,

4 Thus sayeth the Lord God of Israel, Behold, I will [b] turne backe the weapons of warre that are in your hands, wherewith ye fight against the king of Babel, and against the Caldeans, which besiege you without the walles, and I wil assemble them into the middes of this citie.

5 And I my selfe will fight against you with an outstretched hand, & with a mighty arme, euen in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this citie, both man and beast: they shall die of a great pestilence.

7 And after this, sayth the Lord, I will deliuer Zedekiah the King of Iudah, and his seruants, and the people, and such as are left in this citie, from the pestilence, from the sword and from the famine, into the hand of Nebuchad-nezzar King of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and hee shall smite them with the edge of the sword: he shall not spare them, neither haue pity nor compassion.

8 ¶ And vnto this people thou shalt say, Thus sayth the Lord, Behold, I set before you the [c] way of life, and the way of [d] death.

9 * He that abideth in this city, shal die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shall liue, and his life shall be vnto him for a [e] prayre.

10 For I haue set my face against this citie, for euill, and not for good, saith the Lord: it shall be giuen into the hand of the King of Babel, and he shall burne it with fire.

11 ¶ And say vnto the house of the king of Iudah, Heare ye the word of the Lord.

12 O house of Dauid, thus saith the Lord, * Execute iudgement [f] in the morning, and deliuer the oppressed out of the hand of the oppressor, lest my wrath goe out like fire, and burne, that none can quench it, because of the wickednesse of your workes.

13 Behold, I come against thee, [g] O inhabitant of the valley, & rocke of the plaine, sayth the Lord, which say, Who shall come downe against vs? or who shall enter into our habitations?

14 But I will visit you according to the fruit of your workes, saith the Lord, and I will kindle a fire [h] in the forest thereof, and it shall deuoure round about.

a Not that the King was touched with repentance of his sinnes and so sought to God as did Hezekiah when he sent to Isaiah, 2. King. 19. 1. Isa. 37. 2. but because the Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exod. 9. 28.

b To wit, from your enemies to destroy your selues.

c By yeelding your selues to Nebuchad-nezzar.

d By resisting him.

Chap. 38. 2.

e As a thing recouered from extreme danger, Chap 37. 2 and 39. 18. and 45. 5.

Chap. 22. 3.

f Be diligent to doe iustice.

g Meaning, Ierusalem, which was builded part on the hill, and part in the valley, & was compassed about with mountains.

h That is, in the houses thereof, which stood as thicke as trees in the forest.

CHAP. XXII.

2 He exhorteth the king to iudgement and righteousnesse. 9 Why Ierusalem is brought into captiuitie. 11 The death of Shallum the sonne of Iosiah is prophesied.

THus sayd the Lord, Goe downe to the house of the king of Iudah, and speake there this thing,

2 And say, Heare the word of the Lord,

D. King of Iudah, that sittest vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

3 Thus sayth the Lord, * Execute yee iudgement and [a] righteousnesse, and deliuer the oppressed from the hand of the oppressor, and vexe not the stranger, the fatherlesse, nor the widow: doe no violence, nor shed innocent blood in this place.

4 For if yee doe this thing, then shall the Kings sitting vpon the throne of Dauid enter in by the gates of this House, * and ride vpon charets, and vpon horses, both hee and his seruants and his people.

5 But if yee will not heare these words, I [b] sweare by my selfe, saith the Lord, that this House shalbe waste.

6 For thus hath the Lord spoken vpon the Kings house of Iudah, Thou art [c] Gilead vnto mee, and the head of Lebanon, yet surely I will make thee a wildernesse, and as cities not inhabited.

7 And I will [d] prepare destroyers against thee, euery one with his weapons, and they shall cut downe thy chiefe [e] cedar trees, and cast them in the fire.

8 [f] And many nations shall passe by this citie, and they shall say euery man to his neighbour, Wherefore hath the Lord done thus vnto this great citie?

9 Then shall they answere, Because they haue forsaken the couenant of the Lord their God, and worshipped other gods, and serued them.

10 ¶ Weepe not for the dead, and be not moued for them, but weepe for him [g] that goeth out: for hee shall returne no more, nor see his native countrey.

11 For thus sayth the Lord, as touching [h] Shallum the sonne of Iosiah King of Iudah, which reigned for Iosiah his father, which went out of this place, Hee shall not returne thither,

12 But hee shall die in the place, whither they haue led him captiue, and shall see this land no more.

13 ¶ Wo vnto him that buildeth his house by vnrighteousnes, and his chambers without equitie: he vseth his neighbour without wages, and giueth him not for his worke.

14 He saith, I will build me a wide house and large chambers: so hee will make himselfe large windowes, and sieling with cedar, and paint them with vermilion.

15 Shalt thou reigne, because thou closest thy selfe in cedar? did not thy [k] Father eate and drinke and prosper, when he executed iudgement and iustice?

16 When hee iudged the cause of the afflicted and the poore, he prospered: was not this because he knew me, saith the Lord?

17 But thine eyes and thine heart are but onely for thy couetousnes, and for to shed innocent blood, and for oppression, and for destruction, euen to doe this.

18 Therefore thus saith the Lord against Iehoiakim, the sonne of Iosiah King of Iudah, They shall [l] not lament him, saying, Ah, my brother, or Ah, sister: neither shal they mourne for him, saying, Ah lord, or Ah, his glory.

19 He shall be buried as an asse is [m] buried, euen drawen and cast forth without the gates of Ierusalem.

20 ¶ Goe vp to [n] Lebanon, and cry: shout in [o] Bashan, and cry by the passages: for all thy louers are destroyed.

21 I spake vnto thee when thou wast in prosperity: but thou saidest, I will not heare, this hath beene thy manner from thy youth, that thou wouldest not obey my voice.

22 The winde shall feede all thy pastors, [p] and thy louers shall goe into captiuity: and then shalt thou be ashamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, and makest thy nest in the [q] cedars, how beautifull shalt thou be when sorrowes come vpon thee, as the sorrow of a woman in trauel?

24 As I liue, saith the Lord, though [r] Coniah the sonne of Iehoiakim king of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hand of them, whose face thou feareſt, euen into the hand of Nebuchad-rezzar King of Babell, and into the hand of the Caldeans

26 And I will cause them to carry thee away, and thy mother that bare thee into an other countrey where ye were not borne, and there shall ye die.

27 But to the land whereunto they desire to returne, they shall not returne thither.

28 Is not this man Coniah as a despised and broken idole? or as a vessel, wherein is no pleasure? wherefore are they carried away, he and his seede, and cast out into a land that they know not?

29 O [s] earth, earth, earth, heare the word of the Lord.

30 Thus saieth the Lord, Write this [t] man destitute of children, a man that shall not prosper in his dayes: for there shalbe no man of his seede that shal prosper and sit vp on the throne of Dauid, or beare rule any more in Iudah.

Chap. 21.12.
a This was his ordinary maner of preaching before the Kings from Iosiah vnto Zedekiah, which was about fourty yeeres.
Chap. 17.25.
b Shewing that there is none greater then he is, Heb. 6.13. and that he will most certainely performe his othe.
c He compareth Ierusalem to Gilead, which was beyond Iorden, and the beautie of Iudea to Lebanon.
d The Ebrew word signifieth to sanctifie, because the Lord doth dedicate to his vse and purpose, such as he prepareth to execute his worke, Isa. 13.3. chap. 6.4. and 12.3.
e Thy buildings made of Cedar trees.
f As they ye wonder at a thing which they thought would neuer haue come so to passe, Deut. 29.24. 1. Kin. 9.8
g Signifying, that they should lose their King: for Iehoiachin went forth to meete Nebuchad-nezzar, and yeelded himselfe, and was caried into Babylon, 2. King. 24.12.
h Whom some thinke to be Iehoiachin, & that Iosiah was his grandfather: but as seemeth, this was Iehoiakim, as verse 18.
i By bribes and extortion.
k Meaning Iosiah, who was not giuen to ambition, and superfluitie, but was content with mediocritie, and did onely delight in setting forth Gods glory, and to doe iustice to all.
l For euery one shal haue enough to lament for himselfe.
m Not honourably among his fathers, but as carions are cast in a hole, because their stink should not infect, reade 2 King. 24.9. Ioseph. Antiq. 10.5. writeth that the enemie slew him in the cittie and commanded him to be cast before the walles vnburied, looke chap. 36.30.
n To call to the Assyrians for helpe.
o For this was the way out of Iudea to Assyria: wherby is meant that all helpes should faile: for the Caldeans haue subdued both them and the Egyptians.
p Both thy gouernors and they that should helpe thee, shall vanish away as winde.
q Thou that art built of the faire Cedar trees of Lebanon.
r Who was called Iehoiachin, or Ieconiah, whom he calleth here Coniah in contempt, who thought his kingdome could neuer depart from him, because hee came of the stocke of Dauid, and therefore for the promise sake could not be taken from his house: but he abused Gods promise, and therefore was iustly deprived of the Kingdom.
s He sheweth that all posteritie shalbe witnesses of this iust plague, as though it were registred for perpetuall memorie.
t Not that he had no children (for after he begate Salathiel in the captiuitie, Mat. 1.12.) but that none should reigne after him as King.

CHAP. XXIII.

1 *Against false pastours.* 5 *A prophecie of the great Pastour Iesus Christ.*

WOe be vnto the [a] pastors that destroy and scatter the [b] sheepe of my pasture, saith the Lord.

2 Therefore thus sayth the Lord God of Israel vnto the pastours that [c] feede my people,

a Meaning, the princes, gouernours, and false prophets, as Ezek. 34.2.
b For the which pasture for them.
c Whose charge is to feede the flocke, but they eate the fruit thereof, Ezekiel 34.3.

people, Ye haue scattered my flocke, & thrust them out, and haue not visited them: behold, I will visite you for the wickednesse of your workes, saith the Lord.

3 And I wil gather the [d] remnant of my sheepe out of all countreyes, whither I had driuen them, and will bring them againe to their folds, and they shal grow and increase.

4 And I will set vp shepheards ouer them, which shall feede them, and they shall dread no more nor be afraid, neither shal any of them be lacking, saith the Lord.

5 Behold, the dayes come, saith the Lord, that I will raise vnto Dauid a righteous [e] branch, and a King shall reigne, and prosper, and shall execute iudgement, and iustice in the earth.

6 In his dayes Iudah shal be saued, and * Israel shall dwell safely, and this is the Name whereby they shall call him, * The Lord our righteousnesse.

7 Therefore behold, the dayes come, saith the Lord, that they shall no more say, The [f] Lord liueth, which brought vp the children of Israel out of the land of Egypt,

8 But, The Lord liueth, which brought vp and led the seed of the house of Israel out of the North countrey, & from al countreyes where I had scattered them, and they shall dwell in their owne land.

9 Mine heart breaketh within mee, because of the [g] prophets, all my bones shake, I am like a drunken man (and like a man whom wine hath ‡ouercome) for the presence of the Lord, and for his holy words.

10 For the land is full of adulterers, and because of othes the land mourneth, the pleasant places of the wildernesse are dried vp, and their [h] course is euill, and their force is not right.

11 For both the Prophet & the priest ‖ do wickedly: and their wickednesse haue I found in mine [i] house, sayth the Lord.

12 Wherefore their way shalbe vnto them as slippery wayes in the darknes: they shalbe driuen forth and fal therein: for I wil bring a plague vpon them, euen the yeere of their visitation, sayth the Lord.

13 And I haue seene foolishnes in the prophets of Samaria, that prophesied in Baal, and caused my people Israel to erre.

14 I haue seene also in the Prophets of Ierusalem [k] filthinesse: they commit adulterie and walke in lies: they strengthen also the hands of the wicked that none can returne from his wickednesse: they are all vnto [l] me as Sodom, & the inhabitants thereof as Gomorrah.

15 Therefore thus saith the Lord of hosts concerning the Prophets, Behold, I will feede them with [m] wormewood, and make them drinke the water of gall: for from the Prophets of Ierusalem is ‖ wickednesse gone forth into all the land.

16 Thus sayth the Lord of hostes, Heare not the words of the prophets that prophesie vnto you and teach you vanity: they speake the vision of their owne [n] heart, and not out of the mouth of the Lord.

17 They say still vnto them that despise mee, The Lord hath said, Yee [o] shall haue peace, and they say vnto euery one that walketh after the stubburnnesse of his owne heart, No euill shall come vpon you.

18 For [p] who hath stood in the counsel of the Lord, that hee hath perceiued and heard his word? Who hath marked his word and heard it?

19 Behold, the tempest of the Lord goeth forth in his wrath, and a violent whirlewind shal fall downe vpon the head of the wicked.

20 The anger of ỳ Lord shal not returne vntill he haue executed, and till he hane performed the thoughts of his heart: in the latter dayes ye [q] shall vnderstand it plainely.

21 * I haue not sent these Prophets, saith the Lord, yet they ran: I haue not spoken to them, and yet they prophesied.

22 But if they had stood in my counsel, and [r] had declared my wordes to my people, then they should haue turned them from their euill way, and from the wickednesse of their inuentions.

23 Am I a God at hand, sayth the Lord, and not a God [s] farre off?

24 Can any hide himself in secret places, that I shall not see him, saith the Lord? Doe not I fill heauen and earth, saith the Lord?

25 I haue heard what the prophets said, that prophesie lies in my Name, saying, I [t] haue dreamed, I haue dreamed.

26 How long? ‡ Do the prophets delight to prophesie lies, euen prophecying the deceit of their owne heart?

27 Thinke they to cause my [u] people to forget my Name by their dreames, which they tell euery man to his neighbour, as their forefathers haue forgotten my Name for Baal?

28 The Prophet that hath a dreame, let him [x] tell a dreame, & he that hath my word, let him speake my word faithfully: [y] what is the chaffe to the wheate, saith the Lord?

29 Is not my word euen like a fire, saith the Lord? and like an hammer that breaketh the stone?

30 Therefore behold, I will come against the prophets, saith the Lord, that [z] steale my word euery one from his neighbour.

31 Behold, I will come against the prophets, sayth the Lord, which haue sweet tongues, and say, [a] He sayth.

32 Behold, I wil come against them that prophesie false dreames, saith the Lord, and doe tell them, and cause my people to erre by their lies and by their flatteries, and I sent them not, nor commanded them: therefore they bring no profit vnto this people, sayeth the Lord.

33 And when this people, or the prophet, or a Priest shall aske thee saying, What is the [b] burden of the Lord? thou shalt then

d Thus the Prophets euer vse to mixe the promises with ỳ threatnings, lest the godly should be too much beaten downe, & therefore hee sheweth how God will gather his Church after this dispersion.

e This prophecy is of the restitution of the Church in the time of Iesus Christ, who is the true branch, reade Isa. 11. 1. and 45. 8. chap. 33. 15. dan. 9. 24. Deut. 33. 28. Chap. 33. 16.

f Reade Chap. 16. 14.

g Meaning, the false prophets which deceiue the people: wherein appeareth his great loue toward his nation, reade Chap. 14. 13.

‡ Ebr. passed ouer, or troubled.

h They runne headlong to wickednesse, & seeke vaine helpe.

‖ Or, are hypocrites.

i My Temple is full of their idolatrie and superstitions.

k They which should haue profited by my rods against Samaria, are become worse then they.

l Though to the world they seem holy fathers, yet I detest them as I did these abominable cities.

m Reade Chap. 8. 14.

‖ Or, hypocrisie.

n Which they haue inuented of their owne braine.

o Reade Chap. 6. 14. and 8. 11.

p Thus they did deride Ieremiah as though the word of God were not reuei-led vnto him: so also spake Zidkijah to Michah, 1. King. 22. 24.

q Both that God hath sent me, and that my words shall be true. Chap. 14. 13, 14. and 27. 15. and 29. 8, 9.

r Hee sheweth the difference betweene the true Prophets and the false, betweene the hireling and the true minister.

s Doe not I see your falshood, howsoeuer you cloake it, and wheresoeuer you commit it?

t I haue a prophesie reuealed vnto mee, as Numb. 12. 6.

‡ Ebr. is it in the heart of the prophets?

u Hee sheweth that Satan raiseth vp false prophets to bring the people from God.

x Let the false prophet declare that it is his own fantasie, and not slander my word as though it were a cloake to couer his lies.

y Meaning, that it is not sufficient for Gods ministers to abstaine from lies, and to speake the word of God: but that there be iudgement in alleadging it, and that it may appeare to

be applyed to the same purpose that it was spoken, Exe. 3. 17. 1. Cor. 2. 13. and 4. 2. 2. Tim. 2. 15. 1. Pet. 4. 10, 11.

z Which set foorth in my Name that which I haue not commaunded.

a To wit, the Lord.

b The Prophets called their threatnings, Gods burden, which the sinners were not able to sustaine, therefore the wicked in deriding the word, would aske of the Prophets, What was the burden? As though they would say, You seeke nothing else but to lay burdens on our shoulders: and thus they reiected the word of God as a grieuous burden.

say vnto them, What burden? I will euen forsake you, saith the Lord.

34 And the prophet, or the priest, or the people that shall say, The[c] burden of the Lord, I will euen visit euery such one, and his house.

35 Thus shall yee say euery one to his neighbour, and euery one to his brother, What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lord shall yee mention no more: for euery mans[d] word shall be his burden: for yee haue perverted the words of the liuing God, the Lord of hostes our God.

37 Thus shalt thou say to the Prophet, What hath the Lord answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lord, Then thus saith the Lord, Because ye say this word, The burden of the Lord, and I haue sent vnto you, saying, Ye shal not say, The burden of the Lord,

39 Therefore behold, I, euen I will vtterly || forget you, and I wil forsake you, and the citie that I gaue you and your fathers, and cast you out of my presence,

40 And will bring * an euerlasting reproch vpon you, & a perpetuall shame which shall neuer be forgotten.

c Because this worde was brought to contempt and derision, he will teach them another maner of speach, and will cause this word Burden to cease, and teach them to aske with reuerence, What saith the Lord?

d The thing which they mocke and contemne, shal come vpon them.

|| Or, take you away.

Chap. 20. 11.

CHAP. XXIIII.

1 *The vision of the basket of figs 5 signifieth that part of the people should be brought againe from captiuitie. 8 And that Zedekiah and the rest of the people should be caried away.*

THe Lord shewed mee, and behold, two [a] baskets of figges were set before the Temple of the Lord, after that Nebuchadnezzar king of Babel had caried away captiue Ieconiah the sonne of Iehoiakim king of Iudah, and the princes of Iudah with the workemen, and cunning men of Ierusalem, and had brought them to Babel.

2 One basket had very good figges, euen like the figs that are first ripe: and the other basket had very naughtie figs, which could not be eaten, they were so euill.

3 Then said the Lord vnto mee, What seest thou Ieremiah? And I said, Figs: the good figs very good, and the naughtie very naughtie, which can not bee eaten, they are so euill.

4 Againe, the word of the Lord came vnto me, saying,

5 Thus saith the Lord, the God of Israel, Like these good figs, so wil I know them, that are caried away captiue of Iudah, to be good, whom I haue sent out of this[b] place, into the land of the Caldeans.

6 For I will set mine eyes vpon them for good, and I will bring them againe to this land, and I wil build them, and not destroy them, and I will plant them, and not roote them out.

7 And I will giue them an [c] heart to know me, that I am the Lord, and they shall be my* people, and I will be their God: for they shall returne vnto me with their whole heart.

8 * And as the naughtie figges which cannot bee eaten, they are so euill (surely thus saith the Lord) so will I giue Zedekiah the king of Iudah and his princes, and the residue of Ierusalem that remaine in this land, and them that [d] dwell in the land of Egypt:

9 I will euen giue them for a terrible plague to al the kingdomes of the earth, and for a reproch, and for a prouerbe, for a common talke, and for a curse in al places, where I shall cast them.

10 And I will send the sword, the famine and the pestilence among them, till they bee consumed out of the land that I gaue vnto them and to their fathers.

a The good figs signified them, that were gone, into captiuitie, & so saued their life, as chap. 21. 8 and the naughty figs them that remained, which were yet subiect to the sword, famine and pestilence.

b Whereby he approueth the yeelding of Ieconiah and his company, becausethey obeied theProphet, who exhorted them thereunto.

c Which declareth that man of himselfe can know nothing, til God giue the heart and vnderstanding.

Chap. 31. 33. hebr. 8. 10.

Chap. 29. 17.

d Which fled thither for succour.

CHAP. XXV.

1 *Hee prophesieth that they shall be in captiuitie seuenty yeeres. 12 And that after the seuenty yeres the Babylonians should be destroyed. 15 The destruction of all nations is prophesied.*

THe word that came to Ieremiah, concerning all the people of Iudah in the [a] fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah, that was in the first yere of Nebuchad-nezzar king of Babel:

2 The which Ieremiah the Prophet spake vnto all the people of Iudah, and to all the inhabitants of Ierusalem, saying,

3 From the thirteenth yere of Iosiah the sonne of Amon the king of Iudah, euen vnto [b] this day (that is the three and twentieth yeere) the word of the Lord hath come vnto me, and I haue spoken vnto you [c] rising early and speaking, but ye would not heare.

4 And the Lord hath sent vnto you all his seruants the Prophets, rising earely and sending them, but ye would not heare, nor encline your eares to obey.

5 They [d] said, Turne againe now euery one from his euill way, and from the wickednes of your inuentions, and ye shal dwel in the land that the Lord hath giuen vnto you, and to your fathers for euer and euer.

6 And goe not after other gods to serue them and to worship them, and prouoke mee not to anger with the works of your hands, and I will not punish you.

7 Neuertheless ye would not heare me, saith the Lord, but haue prouoked me to anger with the workes of your hands to your owne hurt.

8 Therefore thus saith the Lord of hosts, Because ye haue not heard my words,

9 Behold, I will send, and take to me all the [e] families of the North, saith the Lord, and Nebuchad-nezzar the king of Babel my [f] seruant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, [g] and will destroy them, and make them an astonishment and an hissing, and a continuall desolation.

10 * Moreouer I will || take from them the voyce of mirth, and the voyce of gladnesse,

a That is, in the third yeere accomplished & in the beginning of the fourth, for though Nebuchad-nezzar began to reigne in the end of the third yeere of Iehoiakims reigne, yet that yeere is not heere counted, because it was almost expired. Dan. 1. 1.

b Which was the fift yeere and the ninth moneth of Iehoiakims reigne.

c That is, I haue spared no diligence or labour, Chap. 7. 13.

d He sheweth that the Prophets wholly with one consent did labour to pull the people from those vices, which then reigned: to wit, from idolatry, and the vaine confidence of men: for vnder these two all other were conteined, 2. King. 17. 13. chap. 18. 11. and 35. 15. ionah 3. 8.

e The Caldeans, and all their power. f So the wicked and Satan himselfe are Gods seruants, because hee maketh them to serue him by constraint, and turneth that which they doe of malice, to his honour and glory. g As the Philistims, Ammonites, Egyptians, and others. Chap. 16. 9. || Or, destroy.

nesse, the voyce of the bridegrome, and the voyce of the bride, the noyse of the [h] millstones, and the light of the candle.

11 And this whole land shall be desolate, and an astonishment, and these nations shal serue the king of Babel seuenty yeeres.

12 And when the [i] seuenty yeeres are accomplished, I will visit the [k] king of Babel and that nation, sayth the Lord, for their iniquities, euen the land of the Caldeans, and will make it a perpetuall desolation,

13 And I will bring vpon that land all my words which I haue pronounced against it, euen all that is written in this booke, which Ieremiah hath prophesied against all nations.

14 For many nations and great kings shall euen [l] serue themselues of them: thus will I recompense them according to their deeds, and according to the workes of their owne hands.

15 For thus hath the Lord God of Israel spoken vnto mee, [m] Take the cup of wine of this mine indignation at mine hand, and cause all the nations to whom I send thee, to drinke it.

16 And they shall drinke and be mooued, and be mad, because of the sword that I will send among them.

17 Then tooke I the cup at the Lords hand, and made all people to drinke, vnto whom the Lord had sent me:

18 Euen Ierusalem, and the cities of Iudah, and the kings thereof, and the Princes thereof, to make them desolate, an astonishment, an hissing, and a curse, [n] as appeareth this day:

19 Pharaoh also king of Egypt, and his seruants, and his princes, and all his people:

20 And all sorts of people, & all the kings of the land [o] of Uz: and all the kings of the land of the Philistims, and [p] Ashkelon, and Azzah, and Ekron: and the remnant of Ashdod:

21 [q] Edom, and Moab, and the Ammonites,

22 And all the kings of Tyrus, & all the kings of Zidon, and the kings of the [r] Iles, that are beyond the Sea,

23 And [s] Dedan, and Teman, and Buz, and all that dwell in the vttermost corners,

24 And all the kings of Arabia, and all the kings of Arabia that dwell in the [t] desert,

25 And all the kings of Zimri, and all the kings of ‖Elam, and all the kings of the Medes,

26 And all the kings of the North, farre and neere one to another, and all the kingdomes of the world, which are vpon the earth, and the king of [u] Sheshak shal drinke after them.

27 Therefore say thou vnto them, Thus saith the Lord of hostes, the God of Israel, Drinke and be drunken, and spew and fall, and rise no more, because of the sword, which I will send among you.

28 ¶ But if they refuse to take the cup at thine hand to drinke, then tel them, Thus saith the Lord of hostes, Ye shall certainly drinke.

29 For loe, I begin to plague the [x] citie where my Name is called vpon, and should you goe free? Ye shall not go quit: for I will call for a sword vpon all the inhabitants of the earth, sayth the Lord of hosts.

30 Therefore prophesie thou against them all these words, and say vnto them, * The Lord shall roare from aboue, and thrust out his voyce from his holy habitation: he shall roare vpon his habitation, and cry aloud, as they that presse the grapes, against all the inhabitants of the earth.

31 The sound shall come to the endes of the earth: for the Lord hath a controuersie with the nations, and will enter into iudgement with all flesh, & he will giue them that are wicked, to the sword, saith the Lord.

32 ¶ Thus saith the Lord of hostes, Behold, a plague shall goe forth from nation to nation, and a * great whirlewind shall bee raised vp from the coast of the earth,

33 And the [y] slaine of the Lord shal be at that day from one end of the earth euen vnto the other end of the earth: they shall not bee mourned, neither gathered nor buried, but shall be as the dung vpon the ground.

34 Howle, [z] ye shepheards, and cry, and wallow your selues in the ashes, ye principal of the flocke: for your dayes of slaughter are accomplished, and of your dispersion, and ye shall fall like [a] precious vessels.

35 And the [b] flight shall faile from the shepheards, and the escaping from the principall of the flocke.

36 A voyce of the cry of the shepheards, and an howling of the principal of the flocke shall bee heard: for the Lord hath destroyed their pasture.

37 And the ‡ best pastures are destroyed because of the wrath and indignation of the Lord.

38 He hath forsaken his couert, as the lyon: for their land is waste, because of the wrath of the oppressour, and because of the wrath of his indignation.

CHAP. XXVI.

2 Ieremiah mooueth the people to repentance. 7 Hee is taken of the false prophets and priestes, and brought to iudgement. 23 Vrijah the Prophet is killed of Iehoiakim, contrary to the will of God.

1 IN the beginning of the reigne of Iehoiakim the sonne of Iosiah king of Iudah, came this word from the Lord, saying,

2 Thus sayth the Lord, Stand in the [a] court of the Lords House, and speake vnto al the cities of Iudah which come to worship in the Lords House, all the wordes that I command thee to speake vnto them: keepe not [b] a word backe,

3 If so bee they will hearken, and turne euery

h Meaning that bread and all things that should serue vnto their feasts, should be taken away.

i This reuelation was for the confirmation of his prophecie, because hee told them of the time that they should enter and remain in captiuitie, 2. Chron 36.21. ezra 1.1. chap. 29.10. daniel 9.2.

k For seeing the iudgement began at his owne house, the enemies must needs be punished most grieuously, Ezek. 9.6. 1.pet.4.17.

l That is, of the Babylonians, as Chap. 27.7.

m Signifying the extreme afflictions that God hath appointed for euery one, as Psal. 75.8. Isa. 51.17. and this cup which the wicked drinke, is more bitter then that which hee giueth to his children, for he measureth the one by mercy, and the other by iustice.

n For now it beginneth and shal so continue till it be accomplished.

o Read Iob 1.1.

p Which were cities of the Philistims

q Edom is here taken for the whole countrey, and Vz for a part thereof.

r As Grecia, Italy, and the rest of all those countreyes.

s These were people of Arabia, which came of Dedan the sonne of Abraham and Keturah. t For there were two countreyes so named, the one called plentifull, and the other barren, or desert. ‖ *Or, Persia.* u That is, of Babylon, as Chap. 51.41.

x That is, Ierusalem, reade verse 12.

Ioel 3.16. amos 1.2.

Chap. 30.23.

y They which are slaine at the Lords appointment.

z Yee that are chiefe rulers and gouernours.

a Which are most easily broken.

b It shall not helpe them to seeke to flee.

‡ *Ebr. peaceable.*

a That is, in that place of ye Temple whereunto the people resort out of all Iudah to sacrifice.

b To the intent that they should pretend no ignorance, as Acts 20.27.

every man from his euill way, that I may [c] repent me of the plague, which I haue determined to bring vpon them, because of the wickednesse of their workes.

4 And thou shalt say vnto them, Thus sayth the Lord, If yee will not heare me to walke in my lawes, which I haue set before you,

5 And to heare the words of my seruants the Prophets, whom I sent vnto you, both rising vp earely, and sending them, and will not obey them,

6 Then will I make this House like [d] Shiloh, and will make this citie [e] a curse to all the nations of the earth.

7 So the Priests and the Prophets, and all the people heard Ieremiah speaking these words in the House of the Lord.

8 Now when Ieremiah had made an end of speaking all that the Lord had commanded him to speake vnto all the people, then the Priests and the Prophets, and all the people tooke him, and sayd, Thou shalt die the death.

9 Why hast thou prophesied in the Name of the Lord, saying, This [f] house shalbe like Shiloh, and this city shall be desolate without an inhabitant? and all the people were gathered against Ieremiah in the House of the Lord.

10 And when the Princes of Iudah heard of these things, they came vp from the kings house into the House of the Lord, and sate downe in the entry of the [g] new gate of the Lords House.

11 Then spake the Priests and the Prophets vnto the princes, and to all the people, saying, ‡ This man is worthy to die: for he hath prophesied against this citie, as ye haue heard with your eares.

12 Then spake Ieremiah vnto all the princes, and to all the people, saying, The Lord hath [h] sent me to prophesie against this House and against this citie all the things that ye haue heard.

13 Therefore now amend your wayes and your workes, and heare the voyce of the Lord your God, that the Lord may repent him of the plague, that he hath pronounced against you.

14 As for me, behold, I am in your hands: doe with me as ye thinke good and right.

15 But know yee for certaine, that if yee put mee to death, ye shall surely bring innocent blood vpon your selues, and vpon this citie, and vpon the inhabitants thereof: for of a trueth the Lord hath sent mee vnto you to speake all these words in your eares.

16 Then said the princes and all the people vnto the Priests, and to the Prophets, This man is not worthy to die: for he hath spoken vnto vs in the Name of the Lord our God.

17 ¶ Then arose vp certaine of the Elders of the land, and spake to all the assembly of the people, saying,

18 Michah the Morashite * prophesied in the dayes of Hezekiah King of Iudah, and spake to all the people of Iudah, saying, Thus saith the Lord of hostes, Zion shall be plowed like a fielde, and Ierusalem shall bee an heape, and the mountaine of the [i] House shalbe as the high places of the forrest.

19 Did Hezekiah King of Iudah and all Iudah put him to death? did hee not feare the Lord, and prayed before the Lord, and the Lord repented him of the [k] plague, that hee had pronounced against them? thus might wee procure great euill against our soules.

20 And there was also a man that prophesied in the Name of the Lord, one Uriah the sonne of Shemaiah, of Kiriath-iarim, who prophesied against this citie, and against this land, according to al the words of Ieremiah.

21 Now when Iehoiakim the King with all his men of power, and all the Princes heard his words, the King sought to slay him. But when Uriah heard it, hee was afraid, and fled, and went into Egypt.

22 Then Iehoiakim the King [l] sent men into Egypt, euen Elnathan the sonne of Achbor, and certaine with him into Egypt.

23 And they fet Uriah out of Egypt, and brought him vnto Iehoiakim the king, who slew him with the sword, and [m] cast his dead body into the graues of the children of the people.

24 But the hand of Ahikam [n] the sonne of Shaphan was with Ieremiah, that they should not giue him into the hand of the people to put him to death.

c Reade Chap. 18.8.

d Reade Chap. 7.12.

e So that when they would curse any, they shall say, God doe to thee as to Ierusalem.

f Because of Gods promise to the Temple, Psal. 132.14. that he would for euer remaine there, the hypocrites thought this Temple could neuer perish, and therfore thought it blasphemie to speake against it, Mat. 26.61. Acts 6.13. not considering that this was meant of the Church, where God will remaine for euer.

g So called because it was repaired by Ioatham, 2. King. 15.35.

‡ *Ebr. iudgement of death belongeth vnto this man.*

h He both sheweth the cause of his doings plainly, and also threatneth them that they should nothing auaile, though they should put him to death, but heape greater vengeance vpon their heads.

Micah. 1.1. and 3.12.

i That is, of the House of the Lord, to wit, Zion: and these examples the godly alleaged to deliuer Ieremiah out of the Priests hands, whose rage else would not haue bin satisfied, but by his death.

k So that the city was not destroyed, but by miracle was deliuered out of the hands of Sanacherib.

l Here is declared the furie of tyrants, who cannot abide to heare Gods word declared, but persecute the ministers thereof, and yet in the ende they preuaile nothing, but prouoke Gods iudgements so much the more.

m As in the first, Hezekiahs example is to bee followed, so in this other, Iehoiakims act is to be abhorred: for Gods plague did light on him, and his houshold.

n Which declareth that nothing could haue appeased their fury, if God had not mooued this noble man to stand valiantly in his defence.

CHAP. XXVII.

1 Ieremiah at the commaundement of the Lord sendeth bonds to the king of Iudah, and to the other kings that were neere, whereby they are monished to be subiects to Nebuchad-nezzar. 9 Hee warneth the people and the kings and rulers, that they beleeue not false prophets.

IN the beginning of the reigne of [a] Iehoiakim the sonne of Iosiah king of Iudah, came this word vnto Ieremiah from the Lord, saying,

2 Thus saith the Lord to me, Make thee [b] bonds and yokes, and put them vpon thy necke,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers, which come to Ierusalem vnto Zedekiah the king of Iudah.

4 And commaund them to say vnto their masters, Thus sayth the Lord of hostes the God of Israel, Thus shall you say vnto your masters,

5 I haue made the earth, the man, and the beast that are vpon the ground, by my

a As touching the disposition of these prophecies, they that gathered them into a booke, did not altogether obserue the order of times, but did see some afore, which should be after, and contrariwise: which if the reader marke well, it shall auoid many doubts, & make the reading much more easie.

b By such signes the Prophets vsed sometime to confirme their prophecies, which notwithstanding they could not doe of their selues, but in as much as they had a reuelation for the same, Isa. 20.2. and therefore the false prophets to get more credit, did vse also such visible signes, but they had no reuelation, 1. King. 22.11.

great

great power, and by my outstretched arme, and haue giuen it vnto whom it pleased mee.

6 But now I haue giuen all these lands into the hand of Nebuchad nezzar the King of Babel my [c] seruant, and the beasts of the field haue I also giuen him to serue him.

7 And all nations shall serue him, and his [d] sonne and his sonnes sonne, vntill the very time of his land come also: then many nations and great kings shall [e] serue themselues of him.

8 And the nation and kingdome which will not serue the same Nebuchad-nezzar King of Babel, and that will not put their necke vnder the yoke of the King of Babel, the same nation will I visite, saith the Lord, with the sword, and with the famine, and with the pestilence, vntill I haue wholly giuen them into his hands.

9 Therefore heare not your prophets nor your soothsayers, nor your dreamers, nor your enchanters, nor your sorcerers, which say vnto you thus, Ye shall not serue the king of Babel.

10 For they prophesie a lie vnto you to cause you to goe farre from your land, and that I should cast you out, and you should perish.

11 But the nation that put their neckes vnder the yoke of the King of Babel, and serue him, those will I let remaine still in their owne land, saith the Lord, and they shall occupie it, and dwell therein.

12 ¶ I spake also to Zedekiah King of Iudah, according to all these words, saying, Put your neckes vnder the yoke of the King of Babel, and serue him and his people, that ye may liue.

13 Why will ye die, thou and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the king of Babel?

14 Therefore heare not the words of the prophets, that speake vnto you, saying, Yee shall not serue the king of Babel: for they prophesie a lie vnto you.

15 For I haue not * sent them, saith the Lord, yet they prophesie a lie in my Name, that I might cast you out, and that ye might perish, both you, and the Prophets that prophesie vnto you.

16 ¶ Also I spake to the Priests, and to all this people, saying, Thus saith the Lord, Heare not the words of your Prophets that prophesie vnto you, saying, Behold * the vessels of the House of the Lord shall now shortly be [f] brought againe from Babel, for they prophesie a lie vnto you.

17 Heare them not, but serue the King of Babel, that ye may liue: wherefore should this citie be desolate?

11 But if they bee Prophets, and if the word of the Lord be with them, let them intreate the Lord of hostes, that the vessels which are left in the House of the Lord, and in the house of the king of Iudah, and at Ierusalem goe not to Babel.

19 For thus saith the Lord of hostes, concerning the * pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this citie,

20 Which Nebuchad-nezzar king of Babel tooke not, when he caried away * captiue Ieconiah the sonne of Iehoiakim king of Iudah from Ierusalem to Babel, with all the nobles of Iudah and Ierusalem.

21 For thus sayth the Lord of hostes the God of Israel, concerning the vessels that remaine in the House of the Lord, and in the house of the king of Iudah, and at Ierusalem.

22 They shall be brought to Babel, and there they shall be vntill the day that I visite [h] them, saith the Lord: then will I bring them vp, and restore them vnto this place.

c Reade Chap. 25.9.

d Meaning, Euilmerodach, and his sonne Belshazar.

e They shall bring him, and his kingdome in subiection, as Chap. 25.14.

Chap. 14.14. and 23.21. and 29.9. Chap 28.3.

f Which were taken when Ieconiah was led captiue into Babel.

g For it was not onely the Prophets office to shew the word of God, but also to pray for the sinnes of the people, Gene. 20.7. Which these could not doe because they had no expresse word: for God had pronounced the contrary.

2. King 25.13.

2. King. 24.12, 15.

h That is, for the space of seuentie yeeres, till I haue caused the Medes and Persians to ouercome the Caldeans.

CHAP. XXVIII.

1 *The false prophesie of Hananiah.* 12 *Ieremiah reproueth Hananiah, and prophesieth.*

AND that same yeere, in the beginning of the [a] reigne of Zedekiah king of Iudah, in the [b] fourth yeere, and the fifth moneth, Hananiah the sonne of Azur the Prophet, which was of [c] Gibeon, spake to me in the house of the Lord, in the presence of the Priests, and of all the people and said,

2 Thus speaketh the Lord of hostes, the God of Israel, saying, I haue broken the yoke of the king of Babel.

3 ‡ Within two yeeres space I will bring into this place all the vessels of the Lords house, that Nebuchad-nezzar king of Babel tooke away from this place, and caried them into Babel.

4 And I will bring againe to this place Ieconiah the sonne of Iehoiakim King of Iudah, with all them that were caried away captiue of Iudah, and went into Babel, saith the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Ieremiah said vnto the prophet [d] Hananiah in the presence of the Priestes, and in the presence of all the people that stood in the house of the Lord,

6 Euen the Prophet Ieremiah said, So be it: the [e] Lord so doe, the Lord confirme the words which thou hast prophesied, to restore the vessels of the Lords house, and all that is caried captiue from Babel, into this place.

7 But heare thou now the word that I will speake in thine eares, and in the eares of all the people.

8 The Prophets that haue beene before me and before thee in time past, [f] prophesied against many countreys, and against great kingdomes, of warre, and of plagues, and of pestilence.

9 And the Prophet which prophesieth of peace, when the word of the Prophet shall come to passe, then shall the Prophet bee knowen that the Lord hath truely sent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Ieremiahs

a When Ieremiah beganne to beare these bōds and yokes.

b After that the land had rested as Leuit. 25.2.

c This was a city in Beniamin, belonging to the sonnes of Aaron, Iosh. 21.27.

‡ *Ebr. two yeeres of dayes.*

d Hee was so esteemed, though he was a false prophet.

e That is, I would wish the same for Gods honour, and wealth of my people, but he hath appointed the contrary.

f Meaning, that the Prophets that did either denounce warre or peace, were tried either true or false by the successe of their prophecies. Albeit God maketh to come to passe sometime that which the false prophet speaketh, to trie the faith of his, Deut. 13.3.

necke

g This declareth the impudencie of the wicked hirelings, which haue no zeale to the trueth, but are led with ambition to get fauour of men, and therefore cannot abide any that might discredit them, but burst forth into rages, and contrary to their owne conscience passe not what lies they report, or how wickedly they doo, so that they may maintaine their estimation.

h That is, a a hard and cruell seruitude

i Signifying, that all should be his, as Dan. 2 38.

k Seeing this thing was euident in the eyes of the people, and yet they returned not to the Lord, it is manifest that miracles cannot moue vs, neither the word it selfe, except God touch the heart.

necke, and s brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Euen so will I breake the yoke of Nebuchad-nezzar King of Babel, from the necke of all nations within the space of two yeeres: and the Prophet Ieremiah went his way.

12 ¶ Then the word of the Lord came vnto Ieremiah the Prophet, (after that Hananiah the prophet had broken the yoke from the necke of the Prophet Ieremiah) saying,

13 Goe, and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron.

14 For thus saith the Lord of hostes, the God of Israel, I haue put a h yoke of yron vpon the necke of all these nations, that they may serue Nebuchad-nezzar King of Babel: for they shall serue him, and I haue giuen him the i beastes of the field also.

15 Then said the Prophet Ieremiah vnto the Prophet Hananiah, Heare now Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lie.

16 Therefore thus saith the Lord, Behold, I will cast thee from off the earth: this yeere thou shalt die, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the prophet k died the same yeere in the seuenth moneth.

CHAP. XXIX.

1 Ieremiah writeth vnto them that were in captiuitie in Babylon. 10 He prophesieth their returne after seuentie yeeres. 16 He prophesieth the destruction of the king and of the people that remaine in Ierusalem 21 He threatneth the prophets that seduce the people. 32 The death of Shemaiah is prophesied.

‖ Or, letter.

a For some died in the way.

b Meaning, Iechoniahs mother. *Chap.* 24.1.

c To entreate of some equall conditions.

d To wit, the Lord, whose worke this was.

NOw these are the wordes of the ‖ booke that Ieremiah the Prophet sent from Ierusalem vnto a the residue of the Elders which were carried away captiues, and to the Priestes and to the Prophets, and to all the people whom Nebuchad-nezzar had caried away captiue from Ierusalem to Babel,

2 (After that Iechoniah the king, and the b Queene, and the Eunuches, the c Princes of Iudah, and of Ierusalem, and the workemen and cunning men were departed from Ierusalem)

3 By the hand of Elasah the sonne of Shaphan, and Gemariah the sonne of Hilkiah (whom Zedekiah King of Iudah sent vnto Babel to Nebuchad-nezzar king of Babel) saying,

4 Thus hath the Lord of hosts the God of Israel spoken vnto all that are carried away captiues, whom I haue d caused to bee carried away captiues from Ierusalem vnto Babel:

5 Build you houses to dwell in, & plant you gardens, and eate the fruits of them.

6 Take you wiues, and beget sonnes and daughters: and take wiues for your sonnes, and giue your daughters to husbands, that they may beare sonnes and daughters, that yee may be increased there, and not diminished.

7 And seeke the prosperitie of the citie, whither I haue caused you to bee carried away captiues, and e pray vnto the Lord for it: for in the peace thereof shall you haue peace.

8 ¶ For thus saith the Lord of hosts, the God of Israel, Let not your prophets and your soothsayers that be among you, deceiue you, neither giue eare to your dreames which you dreame.

9 For they prophesie you a lye in my Name: I haue not sent them, sayth the Lord.

10 But thus saith the Lord, That after seuentie yeeres be accomplished at Babel, I will visite you, and performe my good promise toward you, and cause you to returne to this place.

11 For I know the thoughts that I haue thought towards you, saith the Lord, euen the thoughts of peace, and not of trouble, to giue you an end, and your hope.

12 Then shall yee cry vnto mee, and yee shall goe and pray vnto me, and I will heare you.

13 And yee shall seeke me and finde mee, because yee shall seeke mee with all f your heart.

14 And I willbe found of you, saith the Lord, and I will turne away your captiuitie, and I will gather you from all the nations, and from all the places, whither I haue cast you, saith the Lord, and will bring you againe vnto the place, whence I caused you to be caried away captiue.

15 ¶ Because yee haue sayd, The Lord hath raised vs vp g prophets in Babel,

16 Therefore thus saith the Lord of the king, that sitteth vpon the throne of Dauid, and of all the people that dwell in this city, your brethren that are not gone forth with you into captiuitie:

17 Euen thus saith the Lord of hosts, Behold, I will send vpon them the h sword, the famine, and the pestilence, and will make them like vile i figges, that cannot be eaten, they are so naughtie.

18 And I will persecute them with the sword, with the famine, and with the pestilence: and I will make them a terrour to all kingdomes of the earth, and k a curse, and astonishment and an hissing, and a reproch among all the nations whither I haue cast them.

19 Because they haue not heard my words, saith the Lord, which I sent vnto them by my seruants the Prophets, l rising vp early, and sending them, but yee would not heare, saith the Lord.

20 ¶ Heare yee therefore the word of the Lord, all yee of the captiuitie, whom I haue sent from Ierusalem to Babel.

e The Prophet speaketh not this for the affection that he bare to the tyrant, but that they should pray for the common rest and quietnesse, that their troubles might not be increased, and that they might with more patience and lesse griefe waite for the time of their deliuerance which God hed appointed most certaine: for else not onely the Israelites, but all the worlde, yea, and the insensible creatures should reioyce when these tyrants should be destroyed, as Isai. 14.4.

f When your oppression shall bee great, and your afflictions cause you to repent your disobedience, and also when the seuentie yeeres of your captiuitie shall be expired 2 Chro. 36.22. ezra 1.1. chap. 25.12. dan. 9 2.

g As Ahab, Zedekiah, and Shemaiah.

h Whereby he assureth them that there shall be no hope of returning before the time appointed.

i According to the comparison, Chap. 24.1.2. k Reade Chap. 26.6. l Reade Chap. 7.13. and 25.3. and 26.5.

21 Thus

21 Thus saith the Lord of hosts, the God of Israel, of Ahab the sonne of Kolaiah and of Zedekiah the sonne of Maaseiah, which prophesie lies vnto you in my name, Behold, I will deliuer them into the hand of Nebuchad-nezzar king of Babel, and he shall slay them before your eyes.

22 And all they of the captiuity of Iudah that are in Babel, shall take vp this curse against them, g say, The Lord make thee like Zedekiah and like Ahab, whom the King of Babel burnt m in the fire.

23 Because they haue committed n villenie in Israel, and haue committed adulterie with their neighbours wines, and haue spoken lying words in my Name, which I haue not commanded them, euen I know it, and testifie it, saith the Lord.

24 ¶ Thou shalt also speake to Shemaiah the ‖ Nehelamite, saying,

25 Thus speaketh the Lord of hosts, the God of Israel, saying, Because thou hast sent letters in thy name vnto all the people that are at Ierusalem, and to Zephaniah the sonne of Maaseiah the Priest, and to all the Priests, saying,

26 The Lord hath made thee Priest, for o Iehoiada the Priest, that yee should be officers in the house of the Lord, for euery man that raueth and maketh himselfe a Prophet, to put him in prison and in the stocks.

27 Now therefore why hast not thou reproued Ieremiah of Anathoth, which prophecieth vnto you?

28 For, for this cause he sent vnto vs in Babel, saying, This captiuitie is long: build houses to dwell in, and plant gardens, and eate the fruits of them.

29 And Zephaniah the Priest read this letter in the eares of Ieremiah the Prophet.

30 Then came the word of the Lord vnto Ieremiah, saying,

31 Send to all them of the captiuity, saying, Thus saith the Lord of Shemaiah the Nehelamite, Because that Shemaiah hath prophesied vnto you and I sent him not, and he caused you to trust in a lie,

32 Therefore thus saith the Lord, Behold, I wil visit Shemaiah the Nehelamite, and his seede: hee shall not haue a man p to dwell among this people, neither shall he behold the good that I will doe for my people, saith the Lord, because he hath spoken rebellionsly against the Lord.

CHAP. XXX.

1 *The returne of the people from Babylon.* 16 *He menaceth the enemies,* 18 *And comforteth the Church.*

THe worde that came to Ieremiah from the Lord, saying,

2 Thus speaketh the Lord God of Israel, saying, Write thee all the words that I haue spoken vnto thee, in q a booke.

3 For loe, the dayes come, saith the Lord, that I will bring againe the captiuitie of my people Israel and Iudah, sayeth the Lord: for I will restore them vnto the land that I gaue to their fathers, and they shall possesse it.

4 Againe, these are the words that the Lord spake concerning Israel, and concerning Iudah.

5 For thus saith the Lord, Wee haue heard a b terrible voyce of feare, and not of peace.

6 Demand now and behold, if man trauaile with childe. Wherefore doe I behold euery man with his hands on his loynes as a woman in trauaile, and all faces are turned into a paleneſſe?

7 Alas, for this c day is great: none hath beene like it: it is euen the time of Iaakobs trouble, yet shall he be deliuered from it.

8 For in that d day, sayth the Lord of hostes, I will breake e his yoke from off thy necke, and breake thy bonds, and strangers shall no more serue themselues f of him.

9 But they shall serue the Lord their God, and g Dauid their King, whom I will raise vp vnto them.

10 Therefore feare not, O my seruant Iaakob, saith the Lord, neither be afraid, O Israel: for loe, I will deliuer thee from a farre countrey, and thy seede from the land of their captiuitie, and Iaakob shall turne againe, and shall be in rest and prosperitie, and none shall make him afraid.

11 For I am with thee, saith the Lord, to saue thee: though I vtterly destroy all the nations where I haue scattered thee, yet wil I not vtterly destroy thee, but I wil correct thee by iudgement, and not h vtterly cut thee off.

12 For thus saith the Lord, Thy bruising is incurable, and i thy wound is dolorous.

13 There is none to iudge thy cause, or to lay a plaister: there are no medicines, nor helpe for thee.

14 All thy k louers haue forgotten thee: they seeke thee not: for I haue stricken thee with the wound of an enemie, and with a sharpe chastisement for the multitude of thine iniquities, because thy sinnes were increased.

15 Why cryest thou for thine affliction? thy sorrow is incurable, for the multitude of thine iniquities: because thy sinnes were increased, I haue done these things vnto thee.

16 l Therefore all they that deuoure thee, shall bee deuoured, and all thine enemies euery one shall goe into captiuitie: and they that spoyle thee shall bee spoyled, and all they that robbe thee, will I giue to bee robbed.

17 For I will restore health vnto thee, and I will heale thee of thy wounds, sayth the Lord, because they called thee, The castaway, saying, This is Zion, whom no man seeketh after.

18 Thus saith the Lord, Behold, I will bring again the captiuitie of Iaakobs tents, and haue compassion on his dwelling places: and the citie shall bee builded vpon her owne heape, m and the palace shall remaine after the maner thereof.

m Because they gaue the people hope of speedy returning.

n Which was adulterie, and falsifying of the word of God.

‖ *Or, dreamer.*

o Shemaiah the false prophet flattereth Zephaniah the chiefe Priest, as though God had giuen him the spirit and zeale of Iehoiada to punish whosoeuer trespassed against the worde of God, of the which he would haue made Ieremiah one, calling him a rauer, and a false prophet.

p He and his seede shalbe destroyed, so that none of them should see the benefit of this deliuerance.

q Because they should be assured, and their posterity confirmed in the hope of this deliuerance promised.

b He sheweth that before that this deliuerance shall come, the Caldeans should be extremely afflicted by their enemies, and that they should be in such perplexitie and sorow as a woman in her trauaile, as Isa. 13 8.

c Meaning, that the time of their captiuitie should be grieuous.

d When I shall visit Babylon.

e Of the king of Babylon.

f To wit, of Iaakob.

g That is, Messiah, which should come of the stocke of Dauid, according to the flesh, and should be the true Pastor, as Ezek. 34.23. who is set forth, and his Kingdome that should be euerlasting in the person of Dauid, Hosea 3.5.

h Reade Chap. 10.24.

i Meaning, that no man is able to finde out a meane to deliuer them, but that it must be the worke of God.

k The Assyrians and Egyptians whom thou didest entertaine with gifts, who left thee in thine affliction.

l Herein is commended Gods great mercy toward his, who doeth not destroy them for their sinnes, but correct and chastise them, till he haue purged and pardoned them, and so burneth the rods by the which he did punish them, Isa. 33. 1.

m Meaning, that the citie and the Temple should bee restored to their former estate.

19 And out of them shal proceed [n] thanksgiuing, and the voyce of them that are ioyous, and I wil multiply them, and they shall not be few: I will also glorifie them, and they shall not be diminished.

20 Their children also shall bee as aforetime, and their congregation shalbe established before mee: and I will visite all that vexe them.

21 And their [o] noble ruler shalbe of themselues and their gouernour shal proceed from the middes of them, and I will cause him to draw neere, and approch vnto mee: for who is this that directeth his [p] heart to come vnto me, saith the Lord?

22 And ye shalbe my people, and I will be your God.

23 Behold, [q] the tempest of the Lord goeth forth with wrath: the whirlewinde that hangeth ouer, shall light vpon the head of the wicked.

24 The fierce wrath of the Lord shall not returne vntill hee haue done, and vntill hee haue performed the intents of his heart: in the [r] latter dayes ye shall vnderstand it.

n He sheweth how the people shall with praise and thankesgiuing acknowledge this benefite.
o Meaning, Zerubbabel, who was the figure of Christ, in whom this was accomplished.
p Signifying, that Christ doth willingly submit himselfe to the obedience of God his Father.
q Lest the wicked hypocrites should flatter themselues with these promises, the Prophet sheweth what shalbe their portion.
r When this Messiah and deliuerer is sent.

CHAP. XXXI.

1 He rehearseth Gods benefits after their returne from Babylon, 23 and their spirituall ioy of the faithfull in the Church.

At the [a] same time, saith the Lord, wil I be the God of all the families of Israel, and they shalbe my people.

2 Thus sayeth the Lord, The people which [b] escaped the sword, found grace in the wilderness: [c] he walked before Israel to cause him to rest.

3 The Lord hath appeared vnto me [d] of old, say they: [e] Yea, I haue loued thee with an euerlasting loue, therefore with mercy I haue drawen thee.

4 Againe, I will build thee, & thou shalt be builded, O virgin Israel: thou shalt still [f] be adorned with thy tinkrels, and shalt go forth in the daunce of them that be ioyfull.

5 Thou shalt yet plant vines vpon the mountaines of [g] Samaria, and the planters that plant them [h] shall make them common.

6 For the dayes shall come that the [i] watchmen vpon the mount of Ephraim shall cry, Arise, and let vs goe vp vnto [k] Sion to the Lord our God.

7 For thus saith the Lord, Reioyce with gladnesse for Iaakob, & shout for ioy among the chiefe of the Gentiles: publish praise, and say, O Lord, saue thy people, [l] the remnant of Israel.

8 Behold, I will bring them from the North countrey, and gather them from the coasts of the world, with the blinde and the lame among them, with the woman with child, and her that is deliuered also: a great company shall returne hither.

9 They shall come [m] weeping, and with mercy wil I bring them againe: I will leade them by the riuers of [n] water in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is [o] my first borne.

10 [p] Heare the word of the Lord, O ye Gentiles, and declare in the ylles a farre off, and say, He that scattered Israel, wil gather him, and will keepe him as a shepheard doth his flocke.

11 For the Lord hath redeemed Iaakob, and ransomed him from the hand [q] of him, that was stronger then he.

12 Therefore they shall come and reioyce in the height of Sion, & shall run to the bountifulnesse of the Lord, euen for the [r] wheate and for the wine, and for the oyle, and for the increase of sheepe and bullockes: and their soule shalbe as a watered garden, and they shall haue no more sorrowes.

13 Then shall the virgine reioyce in the [s] daunce, and the yong men, and the old men together: for I will turne their mourning into ioy, and will comfort them, and giue them ioy for their sorowe.

14 And I will satisfie the soule of the Priests with [t] fatnesse, and my people shalbe satisfied with my goodnesse, saith the Lord.

15 Thus sayeth the Lord, A voyce was heard on hie, a mourning & bitter weeping, [u] Rahel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus sayeth the Lord, Refraine thy voyce from weeping, and thine eyes from teares: for thy worke shalbe rewarded, sayeth the Lord, and they shall come againe from the land of the enemie.

17 And there is hope in thine ende, sayeth the Lord, that thy children shall come againe to their owne borders.

18 I haue heard [x] Ephraim lamenting thus, Thou hast corrected mee, and I was chastised as an [y] vntamed calfe: [z] conuert thou me, and I shalbe conuerted: for thou art the Lord my God.

19 Surely, after that I conuerted, I repented: and after that I was instructed, I smote vpon my [a] thigh: I was ashamed, yea, euen confounded, because I did beare the reproch of my youth.

20 Is Ephraim [b] my deare sonne or pleasant child? yet since I spake vnto him, I still [c] remembred him: therefore my bowels are troubled for him: I wil surely haue compassion vpon him, saith the Lord.

21 Set thee vp [d] signes: make thee heapes:

a When this noble gouernour shall come: meaning Christ, not only Iudah and Israel, but the rest of the world shall be called.
b Which were deliuered from the cruelty of Pharaoh.
c To wit, God.
d The people thus reason as though he were not so beneficiall to them now, as he had bene of olde.
e Thus the Lord answereth, that his loue is not changeable.
f Thou shalt haue still occasiõ to reioyce: which is meant by tabrets & dancing, as their custome was after notable victories, Exod. 15.20 iudg. 5.2. and chap. 11.34.
g Because the Israelites, which were [§] ten tribes, neuer returned to Samaria: therefore this must be spiritually vnderstood vnder the kingdome of Christ, which was the restauration of the true Israel.
h That is, shal eat the fruit thereof, as Leu. 19.23 deu. 20.6.
i The ministers of the word.
k They shall exhort all to the embracing of the Gospel, as Isai. 2.3.
l He sheweth what shalbe the concord and loue of all vnder the Gospel, where none shall bee refused for their infirmities: and euery one shall exhort one another to embrace it.
m That is, lamenting their sins, which had not giuen care to the Prophets, and therefore it followeth that God receiued them to mercy. Chap. 50.4. Some take it that they should weepe for ioy.
n Where they found no impediments, but abundance of all things.
o That is, my dearely beloued, as the first child is to the father.
p That is, from the Babylonians and other enemies.
q By these temporal benefits he meaneth the spirituall graces which are in the Church, and whereof there should be euer plenty, Isai 58. 10, 11.
r In the company of the faithfull, which euer praise God for his benefits.
s Meaning, the spirit of wisdom, knowledge, and zeale.
t To declare the greatnes of Gods mercy in deliuering the Iewes, he sheweth them that they were like to the Beniamites or Israelites: that is, vtterly destroyed, and caried away, in so much that if Rahel the mother of Beniamin could haue risen againe to seeke for her children, shee should haue found none remaining.
u That is, the people that were led captiue.
x Which was wanton, and could not be subiect to the yoke.
y Hee sheweth how the faithfull vse to pray: that is, desire God to turne them, forasmuch as they cannot turne of themselues.
z In signe of repentance, and detestation of my sinne.
a As though he would say, No: for by his iniquity he did what lay in him, to cast me off.
b To wit, in pitying him for my promise sake.
c Marke by what way thou diddest goe into captiuitie, and thou shalt turne againe by the same, see.

set thine heart toward the path, a way, that thou hast walked: turne againe, O virgine of Israel: turne againe to these thy cities.

22 How long wilt thou go astray, O thou rebellious daughter? for the Lord hath created [d] a new thing in the earth: A WOMAN shall compasse a man.

23 Thus saith the Lord of hosts, the God of Israel, Yet shall they say this thing in the land of Iudah, and in the cities thereof, when I shall bring again their captiuitie, The Lord bless thee, O habitation of iustice and holy mountaine.

24 And Iudah shall dwell in it, and all the cities thereof together, the husbandmen and they that goe forth with the flocke.

25 For I haue satiate the weary soule, and I haue replenished euery sorrowfull soule.

26 Therefore I awaked, and beheld, and my sleepe [e] was sweete vnto me.

27 Behold, the dayes come, sayeth the Lord, that I will sow the house of Israel, and the house of Iudah with the seede of man, and with the seede of beast.

28 And like as I haue watched vpon them, to pluck vp, and to roote out, and to throw downe, and to destroy, and to plague them, so will I watch ouer them, to build and to plant them, saith the Lord.

29 In those dayes shall they say no more, The fathers [f] haue eaten a sour grape, and the children teeth are set on edge.

30 But euery one shall die for his owne iniquitie: euery man that eateth the sowre grape, his teeth shalbe set on edge.

31 ¶ Behold, the dayes come, saith the Lord, that I will make a [h] new couenant with the house of Israel, and with the house of Iudah,

32 Not according to the couenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my couenant they [i] brake although I was [k] an husband vnto them, saith the Lord.

33 But this shall be the couenant that I will make with the house of Israel, After [l] those dayes, sayeth the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shalbe my people.

34 And they shall [m] teach no more euery man his neighbour, and euery man his brother, saying, Know the Lord, for they shal all know mee from the least of them vnto the greatest of them, saith the Lord: for I will forgiue their iniquitie, and will remember their sinnes no more.

35 Thus saith the Lord, which giueth [n] the Sunne for a light to the day, and the courses of the Moone and of the starres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name is the Lord of hosts.

36 If these ordinances depart out of my sight, saith the Lord, then shal the seed of Israel cease from being a nation before me, for euer.

37 Thus saith the Lord, if the heauens can be measured, [o] or the foundations of the earth be searched out beneath, then will I cast off all the seed of Israel, for all that they haue done, saith the Lord.

38 Behold, the dayes come, sayeth the Lord, that the [p] city shalbe built to the Lord from the towre of Hananeel, vnto the gate of the corner.

39 And the line of the measure shall goe forth in his precincte vpon the hill Gareb, and shall compasse about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields vnto the brooke of Kidron, and vnto the corner of the horsegate toward the East, shall be holy vnto the Lord, neither shall it be plucked vp nor destroyed any more for euer.

d Because their deliuerance from Babylon was a figure of their deliuerance from sinne, he sheweth how this should be procured, to wit, by Iesus Christ, whom a woman should conceiue and beare in her wombe. Which is a strange thing in earth, because he should bee borne of a virgin without man: or, he meaneth that Ierusalem which was like a barren woman in her captiuitie should be fruitfull, as she that is ioyned in marriage, and whom God blesseth with children.

e Hauing vnderstood this vision of the Messiah to come, in whō the two houses of Israel and Iudah should be ioined, I reioyced.

f I will multiplie and enrich them with people and cattell.

g The wicked vsed this prouerbe, when they did murmure against Gods iudgements pronounced by the Prophets, saying, that their fathers had committed the fault, and that the children were punished, Ezek 18.3.

h Though the couenant of redemption made to the fathers, and this which was giuen after, seem diuers, yet they are all one, and grounded on Iesus Christ, saue that this is called new, because of the manifestation of Christ, and the abundant graces of the holy Ghost giuen to his Church vnder the Gospel.

i And so were the occasion of their owne diuorcement through their infidelitie, Isa. 50.1.

|| Or, master.

k In the time of Christ, my Law shall in stead of tables of stone, be written in their hearts by mine holy Spirit, Heb. 8. 8, 10.

l Vnder the kingdome of Christ there shall be none blinded with ignorance, but I will giue them faith and knowledge of God for remission of their sinnes, and daily increase the same, so that it shall not seeme to come so much by the preaching of my ministers, as by the instruction of my holy Spirit, Isa. 54.13, but the full accomplishment hereof is referred to the kingdome of Christ, when we shall be ioyned without hatred

m If the Sunne, Moone & starres, cannot but giue light according to mine ordinance, so long as this world lasteth, so shall my Church neuer faile, neither shal any thing hinder it: and as sure as I wil haue a people, so certain is it, that I will leaue them my word for euer to gouerne them with.

n The one and the other is impossible.

o As it was performed, Nehem. 3.1. By this description hee sheweth that the citie should be as ample and beautiall Ierusalem, shall as euer it was: but hee alludeth to the spirituall Ierusalem, whose beauty should be incomparable.

CHAP. XXXII.

Ieremiah is cast into prison, because he prophesied that the citie should be taken of the king of Babylon. 7 He sheweth that the people should come again to their auncient possession. 38 The people of God are his seruants, and he is their Lord.

1 The word that came vnto Ieremiah from the Lord, in the [a] tenth yeere of Zedekiah King of Iudah, which was the eighteenth yeere of Nebuchadnezzar.

2 For then the king of Babels host besieged Ierusalem: and Ieremiah the Prophet was shut vp in the court of the prison, which was in the King of Iudahs house.

3 For Zedekiah King of Iudah had shut him vp, saying, Wherefore doest thou prophesie, and say, Thus saith the Lord, [b] Behold, I will giue this citie into the hands of the king of Babel, and he shall take it:

4 And Zedekiah the king of Iudah shall not escape out of the hand of the Caldeans, but shal surely be deliuered into the hands of the king of Babel, and shal speake with him mouth to mouth, and his eyes shall behold his face.

5 And he shall leade Zedekiah to Babel, and there shall he be, vntil [c] I visit him, saith the Lord: though yee fight with the Caldeans, ye shall not prosper.

6 ¶ And Ieremiah said, The word of the Lord came vnto me, saying,

7 Behold, Hanameel, the sonne of Shallum thine vncle, shal come vnto thee, and say, [c] Buy vnto thee my field that is in Anathoth: for the || title by kinred appertaineth vnto thee [d] to buy it.

8 So Hanameel mine vncles sonne came to

a So that Ieremiah had now prophesied from the thirteenth yeere of Iosiah, vnto the last yere saue one of Zedekiahs reigne, which was almost forty yeere. *Chap. 29.16, 17. and 34.3.*

b Till I take Zedekiah away by death: for he shal not die by the sword, as Chap. 34.4.

c Whereby was meant, that the people should returne againe out of captiuitie, and enioy their possessions & vineyards, as verse 15. and 44.

|| *Or, right to redeeme it.*

d Because he was next of the kinred, as Ruth 4.4.

to me in the court of the prison, according to the word of the Lord, and said vnto me, Buy my [e] field, I pray thee, that is in Anathoth, which is in the countrey of Benjamin: for the right of the possession is thine, and the purchase belongeth vnto thee: buy it for thee. Then I knew that this was the word of the Lord.

9 And I bought the field of Hanameel, mine vncles sonne, that was in Anathoth, and weighed him the siluer, euen seuen [f] shekels, and ten pieces of siluer.

10 And I writ it in the booke, and signed it, and tooke witnesses, and weighed him the siluer in the balances.

11 So I tooke the booke of the possession being sealed [g] according to the Law, and customeswith the booke that was open.

12 And I gaue the booke of the possession vnto Baruch the sonne of Neriah, the sonne of Maaseiah, in the sight of Hanameel mine vncles sonne, and in the presence of the witnesses, written in the booke of the possession, before all the Iewes that sate in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the Lord of hosts the God of Israel, Take the writings, euen this booke of the possession, both that is sealed, and this booke that is open, and put them in an earthen [h] vessell, that they may continue a long time.

15 For the Lord of hosts the God of Israel saith thus, Houses and fields, and vineyards shalbe possessed againe in this land.

16 ¶ Nowe when I had deliuered the booke of the possession vnto Baruch, the sonne of Neriah, I prayed vnto the Lord, saying,

17 Ah Lord God, behold, thou hast made the heauen and the earth by thy great power and by thy stretched out arme, and there is nothing ‖ hard vnto thee.

18 * Thou shewest mercy vnto thousands, and recompensest the iniquity of the fathers into the bosom of their [i] children after them, O God the great and mightie, whose Name is the Lord of hosts,

19 Great in counsell, & mighty in worke, (for thine eyes are open vpon all the wayes of the sonnes of men, to giue to euery one according to his wayes, and according to the fruit of his works.)

20 Which hast set signes and wonders in the land of Egypt vnto this [k] day, and in Israel, and among all men, and hast made thee a Name, as appeareth this day,

21 And hast brought thy people Israel out of the land of Egypt with signes and with wonders, and with a strong hand, with a stretched out arme, and with great terrour,

22 And hast giuen them this land, which thou diddest sweare to their Fathers to giue them, euen a land that floweth with milke and hony.

23 And they came in, and possessed it, but they obeyed not thy voyce, neither walked in thy Law: all that thou commandedst them to doe, they haue not done: therefore thou hast caused this whole plague to come vpon them.

24 Behold, the [l] mounts, they are come into the citie to take it, and the citie is giuen into the hand of the Caldeans, that fight against it, by meanes of the sword, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, & behold, thou seest it.

25 And thou hast said vnto me, O Lord God, Buy vnto thee the field for siluer, and take witnesses: for the citie shall bee giuen into the hand of the Caldeans.

26 ¶ Then came the word of the Lord vnto Ieremiah, saying,

27 Behold, I am the LORD GOD of all [m] flesh: is there any thing too hard for me?

28 Therefore thus saith the Lord, Behold, I will giue this citie into the hand of the Caldeans, and into the hand of Nebuchad-rezzar king of Babel, & he shall take it.

29 And the Caldeans shall come & fight against this citie, and set fire on this citie, and burne it, with the houses, vpon whose rooffes they haue offered incense vnto Baal, and powred drink offrings vnto other gods, to prouoke me vnto anger.

30 For the children of Israel, and the children of Iudah haue surely done euill before mee from their [n] youth: for the children of Israel haue surely prouoked mee to anger with the workes of their handes, saith the Lord.

31 Therefore this citie hath beene vnto me as a prouocation of mine anger, and of my wrath, from the day that they built it, euen vnto this day, that I should remoue it out of my sight,

32 Because of all the euill of the children of Israel, & of the children of Iudah, which they haue done to prouoke mee to anger, euen they, their Kings, their Princes, their Priestes, and their Prophets, and the men of Iudah, and the inhabitants of Ierusalem.

33 And they haue turned vnto mee the backe and not the face: though I taught them [o] rising vp early and instructing them, yet they were not obedient to receiue doctrine,

34 But they set their abominations in the house, (whereupon my Name was called) to defile it,

35 And they built the hie [p] places of Baal, which are in the valley of [q] Benhinnom, to cause their sonnes, and their daughters to [r] passe thorow the fire vnto Molech, which I commanded them not, neither came it into my minde, that they should doe such abomination to cause Iudah to sinne.

36 And nowe [s] therefore, thus hath the Lord God of Israel spoken concerning this citie, whereof ye say, It shalbe deliuered into the hand of the king of Babel by the sword, and by the famine, and by the pestilence,

37 * Behold, I will gather them out of all countreyes, wherein I haue scattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe vnto this place, and I will cause them to dwell safely.

e Of the possession of the Leuites, reade Leuit. 25.32.

f Which mounteth to of our money about ten shillings sixe pence, if this shekel were the cõmon shekel, reade Gen. 23.15. for the shekel of the Temple was of double value, and ten pieces of siluer were halfe a shekel: for twentie made the shekel.

g According to the custome, the instrument, or euidence was sealed vp with the common seale, & a copie thereof remained, which conteined the same in effect, but was not so authenticall as the other, but was left open to be seene, if anything should be called into doubt.

h And so to hide them in the ground, that they might be preserued as a token of their deliuerance.

‖ Or, hid.

Exod. 34.7. deut. 5.9.

i Because the wicked are subiect to the curse of God, he sheweth that their posterity which by nature are vnder this malediction, shalbe punished both for their owne wickednes, and that the iniquitie of their fathers, which is likewise in them, shalbe also reuenged on their head.

k Meaning, that his miracles in deliuering his people, should neuer be forgotten.

l The word signifieth any thing that is cast vp as a mount or rampart, and is also vsed for engins of warre, which were laid on an high place to shoote into a citie, before that gunnes were in vse.

m That is, of euery creature: who as they are his worke, so doth he gouerne and guide them as pleaseth him, whereby hee sheweth that as he is the authour of this their captiuitie for their sinnes, so wil he for his mercies be their redeemer to restore them againe to libertie.

n From the time that I brought them out of Egypt, and made them my people, and called them my first borne.

o Reade Prou 1.24. isa. 65 2. cha. 7.13 & 25.3. and 26.5. & 29.19. & 35 14 and 44.4. 2 chr. 36.15.

p That is, the altars which were made to offer sacrifice vpon to their idoles.

q Reade Chap. 7.31. 2. king. 21.4,6.

r Reade 2. King. 16.3.

s Reade Chap. 30.16.

Deut. 30 3.

Chap. 30.22.

28 And they shall bee [t] my people, and I will be their God.

29 And I will giue them [s] one heart and one way, that they may feare me for euer for the wealth of them, and of their children after them.

40 And I will make an [u] euerlasting couenant with them, that I will neuer turne away from them to do them good, but I will put my feare in their hearts, that they shall not depart from me.

41 Yea, I will delight in them to do them good, and I will plant them in this land assuredly with my whole heart, and with all my soule.

42 For thus sayeth the Lord, Like as I haue brought all this great plague vpon this people, so will I bring vpon them all the good that I haue promised them.

43 And the fields shalbe possessed in this land, whereof ye say, It is desolate without man or beast, and shalbe giuen into the hand of the Caldeans.

44 Men shall buy [x] fields for siluer, and make writings, and seale them, & take witnesses in the land of Beniamin, and round about Ierusalem, and in the cities of Iudah, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cause their captiuitie to returne, saith the Lord.

t One consent and one religion, as Ezek. 11. 19 and 36.27.

u Reade Chap. 31.32,33.

x This is the declaration of that which was spoken, Verse 8.

CHAP. XXXIII.

1 The Prophet is monished of the Lord to pray for the deliuerance of the people, which the Lord promised. 8 God forgiueth sinnes for his owne glory. 15 Of the birth of Christ. 20 The Kingdome of Christ in the Church shall neuer be ended.

MOreouer, the word of the Lord came vnto Ieremiah the second time (while hee was yet shut vp in the [a] court of the prison) saying,

2 Thus saith the Lord, the maker [b] thereof, the Lord that formed it, and established it, the Lord is his Name.

3 Call vnto me, and I will answere thee, and shew thee great & mighty things, which thou knowest not.

4 For thus saith the Lord God of Israel, concerning the houses of this citie, and concerning the houses of the Kings of Iudah, which are destroyed by the [c] mounts, and by the sword.

5 They come to [d] fight with the Caldeans, but it is to fill themselues with the dead bodies of men, whom I haue slaine in mine anger and in my wrath: for I haue hid my [e] face from this city, because of all their wickednesse.

6 ¶ Behold, [f] I will giue it health and amendement: for I will cure them, and will reueale vnto them the abundance of peace, and trueth.

7 And I will cause the captiuity of Iudah, and the captiuity of Israel to returne, and will build them as at the first.

8 And I will [g] cleanse them from all their iniquitie, whereby they haue sinned against me: yea, I will pardon all their iniquities, wherby they haue sinned against me, and whereby they haue rebelled against me.

a Which was in the kings house at Ierusalem, as Chap. 32.1,2.

b To wit, of Ierusalem, who as he made it, so wil he preserue it, reade Isa 37.26.

c Reade Chap. 32.24.

d The Iewes thinke to ouercome the Caldeans, but they seeke their owne destruction.

e He sheweth that Gods fauour is cause of all prosperitie, as his anger is of all aduersitie.

f In the mids of his threatnings, God remembreth his & comforteth them.

g Declaring that there is no deliuerance not ioy, but whereas we feele remission of sinnes.

9 And it shall be to mee a name, a [h] ioy, a praise, and an honour before all the nations of the earth, which shall heare all the good that I doe vnto them: and they shall feare, and tremble for all the goodnesse, and for all the wealth that I shew vnto this citie.

10 Thus sayeth the Lord, Againe there shall be heard in this place (which ye say shall bee desolate, without man, and without beast, euen in the cities of Iudah, and in the streets of Ierusalem, that are desolate without man, and without inhabitant, and without beast)

11 The voice of ioy and the voice of gladnesse, the voyce of the bridegroome, and the voyce of the bride, the voyce of them that shal say, [i] Praise the Lord of hostes, because the Lord is good: for his mercy endureth for euer, and of them that offer the sacrifice of praise in the house of the Lord, for I will cause to returne the captiuity of the land, as at the first, saith the Lord.

12 Thus saith the Lord of hosts, Againe in this place, which is desolate without man, and without beast, and in all the cities thereof, there shall be dwelling for shepheards to rest their flocks.

13 In the cities of the [k] mountaines, in the cities in the plaine, & in the cities of the South, and in the land of Beniamin, and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder the hand of him that telleth them, saith the Lord.

14 Beholde, the dayes come, sayeth the Lord, that I will performe that good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

15 In those dayes, and at that time wil I cause [l] the Branch of righteousnesse to grow vp vnto Dauid, and he shall execute iudgement, and righteousnesse in the land.

16 In those dayes shall Iudah bee saued, and Ierusalem shall dwell safely, and he that shal call [m] her, is the Lord our [n] righteousnes.

17 For thus saith the Lord, Dauid shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shall the Priests and Leuites want a man before mee to offer [o] burnt offerings, and to offer meate offerings, and to doe sacrifice continually.

19 ¶ And the word of the Lord came vnto Ieremiah, saying,

20 Thus sayeth the Lord, If you can breake my couenant of the [p] day, and my couenant of the night, that there should not be day, and night in their season,

21 Then may my couenant bee broken with Dauid my seruant, that hee should not haue a sonne to reigne vpon his throne, and with the Leuites, and Priestes my ministers.

22 As the army of heauen cannot be numbred, neither the sand of the Sea measured: so will I multiplie the seed of Dauid my seruant, and the Leuites, that minister vnto mee.

23 ¶ Moreouer, the word of the Lord came to Ieremiah, saying,

24 Considerest thou not what [q] this people haue spoken, saying, The two families,

h Whereby hee sheweth that the Church, wherein is remission of sinnes, is Gods honour & glory, so that whosoeuer is enemie to it, laboureth to dishonour God.

i Which was a song appointed for the Leuites to praise God by, 1. Chron. 16 8. psa. 105.1. isa. 12. 4. psal. 106. 1. and 107. 1. & 118. 1. and 136. 1.

k Meaning, that all the countrey of Iudah shall be inhabited againe.

l That is, I will send the Messiah, which shal come of the house of Dauid, of whom this prophecie is meant, as testifie all the Iewes, and that which is written, Chap. 23.5.

m To wit, Christ that shall call his Church.

n That is, Christ is our Lord God, our righteousnes, sanctification, and redemption, 1. Cor 1. 30.

o This is chiefly meant of the spiritual sacrifice of thanksgiuing, which is left to the Church in the time of Christ, who was the euerlasting Priest, and the euerlasting sacrifice, figured by the sacrifices of the Law.

p Reade Chap. 31.35.

q Meaning, the Caldeans and other infidels, which thought God had vtterly cast off Iudah and Israel, or Beniamin, because he did correct them for a time for their amendement.

lies, which the Lord hath chosen, he hath euen cast them off? thus they haue despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, If my couenant be not with day and night, and if I haue not appointed the order of heauen and earth,

26 Then will I cast away the seed of Iaakob and Dauid my seruant, and not take of his seed to be rulers ouer the seede of Abraham, Izhak, and Iaakob: for I will cause their captiuitie to returne, and haue compassion on them.

CHAP. XXXIIII.

2 He threatneth that the citie and the king Zedekiah shall be giuen into the hands of the king of Babylon. 11 He rebuketh their cruelty toward their seruants.

THE word which came vnto Ieremiah from the Lord (when [a] Nebuchad-rezzar King of Babel, and all his hoste, and all the Kindomes of the earth, that were vnder the power of his hand, and all people fought against Ierusalem, and against all the cities thereof) saying,

2 Thus saieth the Lord God of Israel, Goe, and speake to Zedekiah King of Iudah, and tell him, Thus saith the Lord, Behold, * I will giue this citie into the hand of the king of Babel, and he shal burne it with fire.

3 And thou shalt not escape out of his hand, but shalt surely be taken, & deliuered into his hand, and thine eyes shal behold the face of the king of Babel, and he shall speake with thee mouth to mouth, and thou shalt go to Babel.

4 Yet heare the word of the Lord, O Zedekiah king of Iudah: Thus saith the Lord of thee, thou shalt not die by the sword.

5 But thou shalt die in [b] peace: and according to the burning for thy Fathers the former Kings which were before thee, so shall they burne odours for thee, and they shall lament thee, saying, Oh, [c] Lord: for I haue pronounced the word, saith the Lord.

6 Then Ieremiah the Prophet spake all these words vnto Zedekiah King of Iudah in Ierusalem,

7 (When the king of Babels host fought against Ierusalem, and against all the cities of Iudah that were left, euen against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah).

8 This is the word that came vnto Ieremiah from the Lord, after that the King Zedekiah had made a couenant with all the people which were at Ierusalem, [d] to proclaime liberty vnto them,

9 That euery man should let his [e] seruant goe free, and euery man his handmaid, which was an Ebrew or an Ebrewesse, and that none should serue himselfe of them, to wit, of a Iew his brother.

10 Now when all the princes, and all the people which had agreed to the couenant, heard that euery one should let his seruant goe free, and euery one his handmaide, and that none should serue themselues of them any more, they obeyed and let them goe.

11 But afterward they ‡ repented, and caused the seruants and the handmaides, whom they had let goe free, to returne, and held them in subiection as seruants & handmaides.

12 Therefore the word of the Lord came vnto Ieremiah from the Lord saying,

13 Thus saith the Lord God of Israel, I made a couenant with your fathers when I brought them out of the land of Egypt, out of the house of ‖ seruants, saying,

14 * At the terme of seuen yeeres let ye goe euery man his brother an Ebrewe which hath beene sold vnto thee: and when he hath serued thee sixe yeeres, thou shalt let him goe free from thee: but your fathers obeyed mee not, neither enclined their eares.

15 And ye were now turned, and had done right in my sight, in proclaiming libertie euery man to his neighbour, and ye had made a couenant before mein [f] the house, wherevpon my Name is called.

16 But yee repented, and polluted my Name: for ye haue caused euery man his seruant, and euery man his handmaide, whom ye had set at libertie at their pleasure, to returne, and held them in subiection to be vnto you as seruants and as handmaides.

17 Therefore thus saith the Lord. Yee haue not obeyed me, in proclaiming freedom euery man to his brother, and euery man to his neighbour: behold, I proclaime a liberty for you saith the Lord to the sword to the pestilence, and to the famine, and I will make you a terrour to all the kingdomes of the earth.

18 And I will giue those men that haue broken my couenant, and haue not kept the words of the couenant, which they had made before me, when they [h] cut the calfe in twaine, and passed betweene the parts thereof.

19 The princes of Iudah and the princes of Ierusalem, the Eunuches, & the Priestes, and all the people of the land, which passed betweene the parts of the calfe.

20 I will euen giue them into the hand of their enemies, and into the hands of them that seeke their life: and their dead bodies shal be for meate vnto the foules of the heauen, and to the beasts of the earth.

21 And Zedekiah king of Iudah, and his princes wil I giue into ỳ hand of their enemies, and into the hand of them that seeke their life: and into the hand of the King of Babels host, which [i] are gone vp from you.

22 Behold, I will command, sayth the Lord, and cause them to returne to this citie, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

He proposeth the obedience of the Rechabites, and thereby confounded the pride of the Iewes.

THE word which came vnto Ieremiah from the Lord in the dayes [a] of Iehoiakim the sonne of Iosiah king of Iudah, saying,

a Who commonly of Ieremiah was called Nebuchad-rezzar, and of others Nebuchadnezzar.

2. *Chron.* 36. 19. *chap.* 29. 16, 17. *and* 32. 3.

b Not of any violent death.

c The Iewes shall lament for thee their Lord and King.

d When the enemy was at hand, and they saw themselues in danger, they would seeme holy, and so began some kind of reformation: but soone after they vttered their hypocrisie.

e According to the Law, Exo. 21 2. Deut. 15. 12.

‡ *Ebr. returned.*

‖ *Or, bondage.*

Deut. 15. 1, 12.

f Meaning, in the Temple, to declare that it was a most solemne and straite couenant made in the Name of the Lord.

g That is, I giue the sword liberty to destroy you.

h As touching this maner of solemne couenant which the ancient vsed by passing betweene the two parts of a beast, to signifie that the transgressour of the same couenant should be so diuided in pieces, read, Gen. 15. 10

i To fight against the Egyptians, as Chap. 37. 11.

a For the disposition & order of these prophecies, read chap. 27. 1,

2 Go vnto the house of the [b] Rechabites, and speake vnto them, and bring them into the house of the Lord, into one of the chambers, and giue them wine to drinke.

3 Then tooke I Iaazaniah, the sonne of Ieremiah the sonne of Habazziniah, and his brethren, and all their sonnes, and the whole house of the Rechabites,

4 And I brought them into the house of the Lord, into the chamber of the sonnes of Hanan, the sonne of Igdaliah a [c] man of God, which was by the chamber of the Princes, which was aboue the chamber of Maaseiah the sonne of Shallum, the keeper of the ‖ treasure.

5 And I set before the sonnes of the house of the Rechabites, pots full of wine, & cups, and [d] said vnto them, Drinke wine.

6 But they said, We will drinke no wine: For [e] Ionadab the sonne of Rechab our father commanded vs, saying, [f] Ye shall drinke no wine, neither you nor your sonnes for euer.

7 Neither shal you build house, nor sow seed, nor plant vineyard, nor haue any, but all your dayes yee shall dwell in tents, that ye may liue a long time in the land where yee be strangers.

8 Thus haue we obeyed the voyce of Ionadab the sonne of Rechab our Father in al that he hath charged vs, and we drinke no wine all our dayes, neither wee, our wiues, our sonnes, nor our daughters,

9 Neither build we houses for vs to dwel in neither haue we vineyard, nor field, nor seed.

10 But we haue remained in tents, and haue obeyed, & done according to [g] all that Ionadab our Father commanded vs.

11 But when Nebuchad-nezzar King of Babel came vp into the land, we sayde, Come, and let vs goe to Ierusalem, from the hoste of the Caldeans, and from the hoste of Aram: so we [h] dwel at Ierusalem.

12 Then came the word of the Lord vnto Ieremiah, saying,

13 Thus saith the Lord of hosts, the God of Israel, Goe, & tell the men of Iudah, and the inhabitants of Ierusalem, Will [i] yee not receiue doctrine to obey my words, saith the Lord?

14 The commandement of Ionadab the sonne of Rechab that he commaunded his sonnes, that they should drinke no wine, is surely kept: for vnto this day they drinke none, but obey their Fathers commaundement: notwithstanding I haue spoken vnto you, [k] rising early, and speaking, but yee would not obey me.

15 I haue sent also vnto you all my seruants the Prophets, rising vp early, and sending them, saying, [l] Returne now euery man from his euill way, and amend your works, and goe not after other gods, to serue them, and ye shall dwell in the land which I haue giuen vnto you, and to your fathers, but yee would not incline your care, nor obey me.

16 Surely, the sons of Ionadab the sonne of Rechab, haue kept the commandement of their father, which he gaue them, but this people hath not obeyed me.

17 Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euill that I haue pronounced against them, because I haue spoken vnto them, but they would not heare, and I haue called vnto them, but they would not answere.

18 And Ieremiah saide to the house of the Rechabites, Thus saith the Lord of hostes, the God of Israel, Because ye haue obeyed the commaundement of Ionadab your father, and kept all his precepts, and done according vnto al that he hath cõmanded you,

19 Therefore thus saith the Lord of hosts, the God of Israel, Ionadab the sonne of Rechab shall [m] not want a man to stand before me for euer.

b They came of Hobab Moses Father in Law, who was no Israelite but after ioyned with them in the seruice of God.

c That is, a Prophet.

‖ Or, doore.

d The Prophet saith not, The Lord saith thus; for then they ought to haue obeyed: but he tendeth to another end: that is, to declare their obedience to man, seeing the Iewes would not obey God himselfe.

e Whom Iehu the king of Israel fauoured for his zeale, 2. King. 10. 15.

f Teaching them hereby to flee all occasion of intemperance, ambition, and auarice, and that they might know that they were strangers in the earth, and be ready to depart at all occasions.

g Which was now for the space of three hundreth yeares from Iehu to Iehoiakim.

h Which declareth that they were not so bound to their vow that it could not bee broken for any necessitie: for where they were commanded to dwell in tents, they dwell now at Ierusalem for feare of the warres.

i Whom I haue chosen to be my children, seeing these which were the children of an heathen man, obeyed the commaundement of their Father.

k I haue most diligently exhorted and warned you both by my self, and my Prophets. *Chap.* 18. 11. *and* 25. 5.

l That is, by his Prophets & ministers: which sheweth that it is as much as though he should speake to vs himselfe when he sendeth his ministers to speake in his Name.

m His posteritie shall continue and be in my fauour for euer.

CHAP. XXXVI.

1 Baruch writeth, as Ieremiah enditeth, the booke of curses against Iudah and Israel. 9 He is sent with the booke vnto the people, and readeth it before them all. 14 He is called before the rulers, and readeth it before them also. 23 The king casteth it in the fire. 28 There is another written at the commandement of the Lord.

AND in the fourth [a] yeere of Iehoiakim the sonne of Iosiah king of Iudah, came this word vnto Ieremiah from the Lord, saying,

2 Take thee a roll or booke, and write therein all the words that I haue spoken to thee against Israel, and against Iudah, and against all the nations, from the day that I spake vnto thee, euen [b] from the dayes of Iosiah vnto this day.

3 It may be that the house of Iudah wil heare of all the euil, which I determined to doe vnto them, that they may returne euery man from his euill way, that I may forgiue their iniquitie and their sinnes.

4 Then Ieremiah called Baruch the son of Neriah, and Baruch wrote [c] at the mouth of Ieremiah all the wordes of the Lord, which he had spoken vnto him, vpon a roll, or booke.

5 And Ieremiah commanded Baruch, saying, I am [d] shut vp, and cannot goe into the house of the Lord.

6 Therefore goe thou, and read the roll, wherein thou hast written at my mouth the words of the Lord in the audience of the people in the Lords house vpon the [e] fasting day: also thou shalt reade them in the hearing of all Iudah, that come out of their cities.

7 It may be that they will [f] pray before the Lord, and euery one returne from his euill way, for great is the anger, & the wrath that the Lord hath declared against this people.

8 So Baruch the sonne of Neriah did according vnto all, that Ieremiah the Prophet commanded him, reading in the booke the wordes of the Lord in the Lords

a Reade Chap. 25. 1.

b Which were twentie & three yeeres as chap. 25 3. counting from the thirteenth yeere of Iosiahs reigne.

c As he did indite.

d Meaning, in prison through the malice of the Priests.

e Which was proclaimed for feare of the Babylonians as their custome was when they feared warre, or any great plague of God.

f He sheweth that fasting without prayer and repentance auaileth nothing, but is meere hypocrisie

Lords house.

9 ¶ And in the fift [g] yeere of Iehoiakim the sonne of Iosiah King of Iudah, in the ninth moneth, they proclaimed a Fast before the Lord to all the people in Ierusalem, and to all the people that came from the cities of Iudah vnto Ierusalem.

10 Then read Baruch in the booke the wordes of Ieremiah in the house of the Lord, in the chamber of Gemariah the sonne of Shaphan the Secretary, in the higher Court at the entry of the [h] new gate of the Lords house, in the hearing of all the people.

11 When Michaiah the sonne of Gemariah the sonne of Shaphan had heard out of the booke all the words of the Lord,

12 Then hee went downe to the Kings house into the Chancellours chamber, and loe, all the Princes sate there, euen Elishama the Chancellour, and Delaiah, the sonne of Shemaiah, and Elnathan the sonne of Achbor, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the Princes.

13 Then Michaiah declared vnto them all the wordes that he had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes sent Iehudi the sonne of Nethaniah, the sonne of Shelemiah, the sonne of Chushi, vnto Baruch, saying, Take in thine hand the roule, wherein thou hast read in the audience of the people, and come. So Baruch the sonne of Neriah tooke the roule in his hand, and came vnto them.

15 And they saide vnto him, Sit downe now, and reade it, that wee may heare. So Baruch read it in their audience.

16 Now when they had heard all the wordes, they were [i] afraid, both one and other, and said vnto Baruch, We will certifie the king of all these words.

17 And they examined Baruch, saying, Tell vs now, how diddest thou write all these words at his mouth?

18 Then Baruch answered them, Hee pronounced all these wordes vnto mee with his mouth, and I wrote them with inke in the booke.

19 Then said the Princes vnto Baruch, Goe, [k] hide thee, thou and Ieremiah, and let no man know where ye be.

20 ¶ And they went in to the King to the court, but they layd vp the roule in the chamber of Elishama the Chancellour, and told the king all the wordes, that hee might heare.

21 So the king sent Iehudi to fetch the roule, and hee tooke it out of Elishama the Chancellours chamber, and Iehudi read it in the audience of the king, and in the audience of all the Princes, which stood beside the king.

22 Now the king sate in the winter house in the [l] ninth moneth, and there was a fire burning before him.

23 And when Iehudi had read three or foure sides, he cut it with the pen knife, and cast it into the fire that was on the hearth, vntill all the roule was consumed in the fire, that was on the hearth.

24 Yet they were not afraide, nor rent [m] their garments, neither the king, nor any of his seruants that heard all these words.

25 Neuertheless, Elnathan, and Delaiah, and Gemariah, had besought the king, that he would not burne the roule, but hee would not heare them.

26 But the king commanded Ierahmeel the sonne of Hammelech, and Seraiah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the scribe, and Ieremiah the Prophet: but the Lord [n] hid them.

27 ¶ Then the word of the Lord came to Ieremiah (after that the king had burnt the roule and the words which Baruch wrote at the mouth of Ieremiah) saying,

28 Take thee againe [o] another roule, and write in it all the former words that were in the first roule which Iehoiakim the king of Iudah hath burnt.

29 And thou shalt say to Iehoiakim king of Iudah, Thus sayth the Lord, Thou hast burnt this roule, saying, [p] Why hast thou written therein, saying, that the king of Babel shal certainly come and destroy this land, and shall take thence both man and beast?

30 Therefore thus sayth the Lord of Iehoiakim king of Iudah, He shall haue [q] none to sit vpon the throne of Dauid, and his [r] dead body shall be cast out in the day to the heate, and in the night to the frost.

31 And I will visit him and his seed, and his seruants for their iniquitie, and I will bring vpon them, and vpon the inhabitants of Ierusalem, and vpon the men of Iudah all the euill that I haue pronounced against them, but they would not heare.

32 Then tooke Ieremiah another roule, and gaue it Baruch the Scribe, the sonne of Neria, which wrote therein at the mouth of Ieremiah all the wordes of the booke which Iehoiakim King of Iudah had burnt in the fire, and there were added besides them many like words.

CHAP. XXXVII.

Zedekiah succeedeth Ieconiah 3 He sendeth vnto Ieremiah to pray for him. 12 Ieremiah going into the land of Beniamin, is taken. 15 He is beaten, and put in prison.

AND * King Zedekiah the sonne of Iosiah reigned for [a] Coniah the sonne of Iehoiakim, whom Nebuchad-rezzar King of Babel [b] made king in the lande of Iudah.

2 But neither hee, nor his seruants, nor the people of the land would obey the words of the Lord, which he spake by the ‡ ministerie of the Prophet Ieremiah.

3 And Zedekiah the king [c] sent Iehucal the sonne of Shelemiah, and Zephaniah the sonne of Maaseiah the Priest to the Prophet Ieremiah, saying, Pray now vnto the Lord our God for vs.

4 (Now Ieremiah [d] went in and out among the people: for they had not put him into the prison.

5 Then

g The Fast was then proclaimed, and Baruch read this roule, which was a litle before that Ierusalem was first taken, and then Iehoiakim and Daniel, and his companions were led away captiues.

h Which is the East gate of the Temple.

i The godly were afraid, seeing God so offended, and the wicked were astonied for the horrour of the punishment.

k They that were godly among the princes gaue this counsel, by whose meanes it is like that Ieremiah was deliuered: for they knew the rage of the king, and of the wicked to be such, that they could not escape without danger of their liues.

l Which contained part of Nouember, and part of December.

m Shewing that the wicked in stead of repenting when they heare Gods iudgements, grow into further malice against him and his word.

n Thus we see the continuall care that God hath euer ouer his, to preserue them from the rage of the wicked.

o Though the wicked thinke to haue abolished the word of God, when they haue burnt the booke thereof: yet this declareth that God will not onely raise it vp againe, but also increase it in greater abundance to their condemnation, as verse 32.

p These are Iehoiakims words.

q Though Iehoiachin his sonne succeeded him, yet because he reigned but three moneths, it was esteemed as no reigne.

r Reade Chap. 22.19.

2 King. 24.17. 2. chron. 36 10. chap. 52.1.

a Who was called Iehoiachin, or Ieconiah.

b And called him Zedekiah, whereas before his name was Mattaniah, 2. King. 24.17.

‡ Ebr. hand.

c Because he was afraid of the Caldeans that came against him.

d That is, was out of prison, and at libertie.

5 Then Pharaohs hoste was [e] com out of Egypt: and when the Caldians that besieged Ierusalem, heard tidings of them, they ‡ departed from Ierusalem)

6 Then came the word of the Lord vnto the Prophet Ieremiah, saying,

7 Thus sayeth the Lord God of Israel, Thus shall ye say to the king of Iudah, that sent you vnto me, to inquire of mee, Behold, Pharaohs hoste, which is com forth to helpe you, shall returne to Egypt into their owne land.

8 And the Caldeans shall come againe, and fight against this citie, and take it, and burne it with fire.

9 Thus sayeth the Lord, ‖ Deceiue not your selues, saying, The Caldeans shal surely depart from vs: for they shall not depart.

10 For though ye had smitten the whole host of the Caldeans that fight against you, and there remained but wounded men among them, yet should euery man rise vp in his tent, and burne this city with fire.

11 ¶ When the host of the Caldeans was broken vp from Ierusalem, because of Pharaohs army,

12 Then Ieremiah went out of Ierusalem to go into the [f] land of Beniamin, separating himselfe thence from among the people.

13 And when hee was in the [g] gate of Beniamin, there was a chiefe officer, whose name was Iriiah, the sonne of Shelemiah, the sonne of Hananiah, and hee tooke Ieremiah the Prophet, saying, Thou ‡ fleest to the Caldeans.

14 Then said Ieremiah, That is false, I flee not to the Caldeans: but he would not heare him: so Iriiah tooke Ieremiah, and brought him to the Princes,

15 Wherefore the Princes were angry with Ieremiah, and smote him, and laid him in prison in the house of Iehonathan the scribe: for they had made that the [h] prison,

16 When Ieremiah was entred into the dungeon, and into the prisons, and had remained there a longe time,

17 Then Zedekiah the king sent, & tooke him out and the king asked him secretly in his house, and said, Is there any word from the Lord? And Ieremiah said, Yea: for, sayd he, thou shalt bee deliuered into the hand of the king of Babel.

18 Moreouer, Ieremiah said vnto king Zedekiah, What haue I offended against thee, or against thy seruants, or against this people, that ye haue put me in prison?

19 [*] Where are now your prophets, which prophesied vnto you, saying, The king of Babel shal not come against you, nor against this land?

20 Therefore heare now, I pray thee, O my lord the king: let my prayer ‡ be accepted before thee, that thou cause me not to returne to the house of Iehonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded that they should put Ieremiah in the court of the prison, and that they should giue him dayly apiece of bread out of the Bakers streete, vntill all the [i] bread in the city were eaten vp. Thus Ieremiah remained in the court of the prison.

e To helpe the Iewes.

‡ *Ebr. went vp.*

‖ *Or, lift not vp your minds.*

f As some think, to goe to Anathoth his owne towne.

g By the which men went into the countrey of Beniamin.

‡ *Ebr. fallest.*

h Because it was a vile and strait prison.

Chap. 28.4.

‡ *Ebr. fall.*

i That is, so long as there was any bread in the city: thus God prouideth for his, that he wil cause their enemies to preserue them to that end whereunto he hath appointed them.

CHAP. XXXVIII.

1 By the motion of the rulers Ieremiah is put into a dungeon. 10 At the request of Ebed melech the King commaundeth Ieremiah to be brought forth of the dungeon. 17 Ieremiah sheweth the King how he might escape death.

Then Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashhur, and Iucal the sonne of Shelemiah, and Pashhur the sonne of [a] Malchiah, heard the wordes that Ieremiah had spoken vnto all the people, saying,

2 Thus saith the Lord, Hee that remaineth in this city, shall die by the sword, by the famine and by the pestilence: but he that goeth forth to the Caldeans, shall liue: for he shall haue his life for [b] a pray, and shall liue.

3 Thus saith the Lord, This city shall surely be giuen into the hand of the King of Babels army which shall take it.

4 Therefore the Princes sayd vnto the King, Wee beseech you, let this man bee put to death: for thus he ‖ weakeneth the hands of the men of warre [c] that remaine in this city, and the hands of all the people, in speaking such wordes vnto them: for this man seeketh not the wealth of this people, but the hurt.

5 Then Zedekiah the King, said, Behold, hee is in your handes, for the King can deny [d] you nothing.

6 Then tooke they Ieremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let downe Ieremiah with cords: and in the dungeon there was no water but mire: so Ieremiah stacke fast in the mire.

7 Now when Ebed-melech the ‡ blacke Moore, one of the Eunuches, which was in the Kings house, heard that they had put Ieremiah in the dungeon (then the king sate in the [e] gate of Beniamin)

8 And Ebed-melech went out of the Kings house, and spake to the king, saying,

9 My lord the King, [f] These men haue done euill in all that they haue done to Ieremiah the Prophet, whom they haue cast into the dungeon, and hee dieth for hunger in the place where he is: for there is no more bread in the citie.

10 Then the King commaunded Ebed-melech the black Moore, saying, Take from hence thirty men ‡ with thee, and take Ieremiah the Prophet out of the dungeon before he die.

11 So Ebed-melech tooke the men with him, and went to the house of the King vnder the treasury, and tooke there old rotten ragges and olde worne cloutes, and let them downe by coards into the dungeon to Ieremiah.

12 And Ebed-melech the blacke Moore said vnto Ieremiah, Put now these olde rotten ragges and worne, vnder thine armeholes, betweene the coards. And Ieremiah did so.

13 So they drewe vp Ieremiah with coards, and took him vp out of the dungeon, and

a For Zedekiah had sent these to Ieremiah to enquire at the Lord for the state of the country now when Nebuchad-nezzar came, as Chap. 21.1.

b Reade Chap. 21.9. and 45.5.

‖ *Or, discourageth.*

c Thus we see how the wicked when they cannot abide to heare the trueth of Gods word, seeke to put the ministers to death as transgressours of policies.

d Wherein he grieuously offended in that that not onely hee would not heare the trueth spoken by the Prophet, but also gaue him to the lustes of the wicked, to be cruelly entreated.

‡ *Ebr. Cushite, or Ethiopian.*

e To heare matters, and giue sentence

f Hereby is declared that the Prophet found more fauour at this strangers hands, then he did by all them of his countrey, which was to their great condemnation.

‡ *Ebr. vnder thine hand.*

and Ieremiah remained in g the court of the prison.

g Where the king had set him before to be at more liberty, as Chap. 37.21.

14 ¶ Then Zedekiah the king sent, and tooke Ieremiah the Prophet vnto him, into the third entry that is in the house of the Lord, and the king sayd vnto Ieremiah, I will aske thee a thing: hide nothing from mee.

15 Then Ieremiah said to Zedekiah, If I declare it vnto thee, wilt not thou slay mee? and if I giue thee counsell, thou wilt not heare me.

16 So the king sware secretly vnto Ieremiah, saying, As the Lord liueth, that made vs these soules, I will not slay thee, nor giue thee into the handes of those men that seeke thy life.

17 Then sayd Ieremiah vnto Zedekiah, Thus sayeth the Lorde God of hostes, the God of Israel, If thou wilt goe forth vnto the king of Babels h princes, then thy soule shall liue, and this citie shall not bee burnt vp with fire, and thou shalt liue, and thine house.

h And yeeld thy selfe vnto them.

18 But if thou wilt not go forth to the king of Babels princes, then shal this city be giuen into the hand of the Caldeans, & they shall burne it with fire, and thou shalt not escape out of their hands.

19 And Zedekiah the king said vnto Ieremiah, I am careful for the Iewes that are fled vnto the Caldeans, lest they deliuer me into their hands, and they i mocke me.

i Which declareth that he more feared the reproch of men, then the threatnings of God.

20 But Ieremiah sayd, They shall not deliuer thee: hearken vnto the voyce of the Lord, I beseech thee, which I speake vnto thee: so shall it bee well vnto thee, and thy soule shall liue.

21 But if thou wilt refuse to goe forth, this is the word that the Lord hath shewed me.

22 And beholde, all the women that are k left in the king of Judahs house, shall bee brought forth to the king of Babels princes: and those women shall say, Thy friends haue perswaded thee, and haue prevailed against thee: thy feete are fastened in the mire, and they are turned backe.

k When Ieconiah and his mother with others were caried away, these women of the kings house were left: which shalbe taken, sayeth the Prophet, and tell the king of Babel how Zedekiah hath bene seduced by his familiar friends & false prophets, which haue left him in the mire.

23 So they shall bring out all thy wiues, and thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt bee taken by the hand of the king of Babel: and this citie shalt thou cause to bee burnt with fire.

24 Then saide Zedekiah vnto Ieremiah, Let no man know of these wordes, and thou shalt not die.

25 But if the princes vnderstand that I haue talked with thee, and they come vnto thee, and say vnto thee, Declare vnto vs now, what thou hast said vnto the king, hide it not from vs, and we will not slay thee: also what the king said vnto thee,

l Herein appeareth the infirmitie of the Prophet, who did dissemble to saue his life, albeit it was not to the denial of his doctrine, or to the hurt of any.

26 Then shalt thou say vnto them, I humbly l besought the king that hee would not cause me to returne to Ichonathans house to die there.

27 Then came all the Princes vnto Ieremiah and asked him. And hee tolde them according to all these wordes that the King had commaunded: so they left off speaking with him, for the matter was not perceiued.

28 So Ieremiah abode still in the court of the prison, vntill the day that Ierusalem was taken: and he was there when Ierusalem was taken.

CHAP. XXXIX.

1 Nebuchad-nezzar besiegeth Ierusalem. 4 Zedekiah fleeing is taken of the Caldeans. 6 His sonnes are slaine. 7 His eyes are thrust out. 11 Ieremiah is prouided for. 15 Ebed-melech is deliuered from captivity.

IN* the ninth yere of Zedekiah king of Iudah, in the tenth moneth came Nebuchadnezzar king of Babel and all his host against Ierusalem, and they besieged it.

2. King. 25. 1. chap. 52. 4.

2 And in the eleuenth yeere of Zedekiah, in the fourth moneth, the ninth day of the moneth, the citie was broken a vp.

a The gates and walles were broken downe.

3 And all the princes of the king of Babel came in, and sate in the middle gate, euen Neregal, Sharezer, Samgar-nebo, Sarsechim, Rab-saris, Neregal, Sharezer, Rabmag, with al the residue of the princes of the king of Babel.

4 And when Zedekiah the king of Iudah saw them, and all the men of warre, then they fled, and went out of the citie by night, through the kings garden, and by the b gate betweene the two wals, and he went toward the wildernesse.

b Which was a posterne doore, reade 2. Kings 25. 4.

5 But the Caldeans hoste pursued after them, and ouertooke Zedekiah in the desert of Iericho: and when they had taken him, they brought him to Nebuchad-rezzar king of Babel vnto c Riblah in the land of Hamath, where he gaue iudgement vpon him.

c Which is called Antiochia in Syria.

6 Then the King of Babel slewe the sonnes of Zedekiah in Riblah before his eyes: also the king of Babel slew all the nobles of Iudah.

7 Moreouer, he put out Zedekiahs eyes, and bound him in chaines, to carry him to Babel.

8 And the Caldeans burnt the Kings house, and the houses of the people with fire, and brake downe the walles of Ierusalem.

9 Then Nebuzar-adan the ‖ chiefe steward carryed away captiue into Babel the remnant of the people, that remained in the citie, and those that were fled and fallen vnto him with the rest of the people that remained.

‖ Or, captaine of the guard.

10 But Nebuzar-adan the chiefe steward left the d poore that had nothing, in the land of Iudah, & gaue them vineyards and fields at the same time.

d For the rich and the mighty which put their trust in their shifts & meanes, were by Gods iust iudgements most rigorously handled.

11 Now Nebuchad-rezzar king of Babel gaue charge concerning Ieremiah ‡ vnto Nebuzar-adan the chiefe steward, saying,

‡ Ebr. by the hand of.

12 Take him, and ‡ looke well to him, and doe him no harme, but doe vnto him e euen as he shall say vnto thee.

‡ Ebr. set thine eyes vpon him.

e Thus God preserued his Prophet by his meanes whom hee made the scourge to punish the king, and them that were his enemies

13 So Nebuzar-adan the chiefe steward sent, and Nebushazban, Rabsaris, and Neregal, Sharezer, Rab-mag, and all the king of Babels princes:

14 Euen they sent, and tooke Ieremiah out of the court of the prison, and committed him vnto [f] Gedaliah the sonne of Ahikam, the son of Shaphan, that he should cary him home: so he dwelt among the people.

15 Now the word of the Lord came vnto Ieremiah, while he was shut vp in the court of the prison, saying,

16 Goe and speake to Ebed-melech the blacke Moore, saying, Thus saith the Lord of hostes the God of Israel, Behold, I will bring my words vpon this citie for euill, and not for good, and they shalbe accomplished in that day before thee.

17 But I will deliuer thee in that day, saith the Lord, ‡ thou shalt not be giuen into the hand of the men whom thou feareſt.

18 For I wil surely deliuer thee, and thou shalt not fall by the sword, but thy life shalbe for a pray vnto thee, because thou [g] hast put thy trust in me, saith the Lord.

f Whom the king of Babel, had now appointed gouernour ouer the rest of the Iewes that he left behind.

g Thus God recompensed his zeale and fauour, which he shewed to his Prophet in his troubles.

CHAP. XL.

4 Ieremiah hath licence to goe whither hee will. 6 Hee dwelleth with the people that remaine with Gedaliah.

THe word which came to Ieremiah from the Lord, after that Nebuzar-adan the chiefe steward had let him go from Ramath, when hee had taken him beeing bound in chaines among all that were carried away captiue of Ierusalem & Iudah, which were caried away captiue vnto Babel.

2 [a] And the chiefe steward tooke Ieremiah, and saide vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Now the Lorde hath brought it, and done according as he hath said: because yee haue [b] sinned against the Lord, and haue not obeyed his voice, therefore this thing is come vpon you.

4 And now behold, I loose thee this day from the chains which were on thine hands: if it please thee to come with me into Babel, come, and I will looke wel vnto thee: but if it please thee not to come with mee into Babel, ‡ tary still: behold, all the land is ‖ before thee: whither it seemeth good, and conuenient for thee to go, thither go.

5 For yet hee was not returned: therefore hee said, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the king of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or goe wheresoeuer it pleaseth thee to goe. So the chiefe steward gaue him vitailes and a reward, and let him goe.

6 Then went Ieremiah vnto Gedaliah the sonne of Ahikam to [c] Mizpah, and dwelt there with him among the people that were left in the land.

7 Now when all the captaines of the host, [d] which were in the fields, euen they and their men heard that the king of Babel had made Gedaliah the sonne of Ahikam gouernor in the land, and that he had committed vnto him, men, and women, and children, and of the poore of the land that were not caried away captiue to Babel,

8 Then they came to Gedaliah to Mizpah, euen [e] Ishmael the sonne of Nethaniah, and Iohanan and Ionathan the sonnes of Kareah, and Seraiah the sonne of Tanehumeth, and the sonnes of Ephai the Netophathite, and Iezaniah the sonne of Maachathi, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan [f] sware vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the land, and serue the king of Babel, and it shall bee well with you.

10 As for mee, beholde, I will dwell at Mizpah to ‖ serue the Caldeans, which wil come vnto vs: but you, gather you wine, and summer fruites, and oyle, and put them in your vessels, and dwell in your cities that ye haue ‖ taken.

11 Likewise when all the Iewes that were in [f] Moab, & among the Ammonites, and in Edom, and that were in all the countreys, heard that the king of Babel had left a remnant of Iudah, and that hee had set ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driuen, and came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine and summer fruites very much.

13 Moreouer, Iohanan the sonne of Kareah, and all the captaines of the hoste that were in the fields, came to Gedaliah to Mizpah,

14 And said vnto him, Knowest thou not that [g] Baalis the king of the Ammonites hath sent Ishmael the sonne of Nethaniah to slay thee? but Gedaliah the sonne of Ahikam beleeued them not.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me goe, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it. Wherefore should he kill thee, that all the Iewes which are gathered vnto thee, should be scattered, and the remnant in Iudah perish?

16 But Gedaliah the sonne of Ahikam sayde vnto Iohanan the sonne of Kareah, Thou shalt [h] not doe this thing: for thou speakest falsly of Ishmael.

a From this second verse vnto chap. 42.7. it seemeth to be as a parenthesis, and separated matter: and there this story beginneth againe, and this vision is declared what it was.

b God mooued this infidell to speake this, to declare the great blindnesse and obstinacy of the Iewes, which could not feele that which this heathen man confessed.

‡ *Ebr. cease.*

‖ *Or, at thy commandement.*

c Which was a city of Iudah.

d Which were scattered abroad for feare of the Caldeans.

e Who was of the kings blood, and after slew him, Chap. 41.2.

2. *King.* 25.24.

‖ *Or, to receiue them, or to intreat them for you.*

‖ *Or, chosen to dwell in.*

f Which were fled also for feare of the Caldeans.

g For vnder the colour of entertaining of Ishmael, he sought onely to make them to destroy one another.

h Thus the godly which thinke no harme to others, are soonest deceiued, and neuer lacke such as conspire their destruction.

CHAP. XLI.

2 Ishmael killeth Gedaliah guilefully, and many other with him. 11 Iohanan followeth after Ishmael.

BUt in the [a] seuenth moneth came Ishmael the sonne of Nethaniah, the sonne of Elishama of the seed royall, and the princes of the [b] king, and ten men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, and there they did [c] eate bread together in Mizpah.

2 Then arose Ishmael the sonne of Nethaniah with these tenne men that were

a The city was destroyed in the fourth moneth: and in the seuenth moneth, which conteined part of September, and part of October, was the gouernour Gedaliah slaine.

b Meaning, Zedekiah.

c They did eate together as familiar friends.

with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sword, and slew him, whom the king of Babel had made gouernour ouer the land.

3 Ishmael also slew all the Iewes that were with Gedaliah at Mizpah, and all the Caldeans that were found there, and the men of warre.

4 Now the second day that he had slaine Gedaliah, and no man knew it,

5 There came men from Shechem, from Shiloh, and from Samaria, euen fourescore men, hauing their beards shauen, and their clothes rent & cut, with [d] offerings and incense in their handes to offer in the house of the Lord.

6 And Ishmael the sonne of Nethaniah went forth from Mizpah to meete them, weeping as he went: and when he met them, he said vnto them, Come to [e] Gedaliah the sonne of Ahikam.

7 And when they came into the middes of the city, Ishmael the sonne of Nethaniah slew them, and cast them into the middest of the pit, hee and the men that were with him.

8 But ten men were found among them, that said vnto Ishmael, Slay vs not: for we haue treasures in the field, of wheat, and of barley, and of oyle, and of hony: so hee stayed, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast the dead bodies of the men (whom hee had slaine because of Gedaliah) is it, which Asa the king had [f] made, because of Basha king of Israel, and Ishmael the sonne of Nethaniah filled it with them that were slaine.

10 Then Ishmael carried away captiue all the residue of the people that were in Mizpah, euen the kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ishmael the sonne of Nethaniah carried them away captiue, and departed to goe ouer to the Ammonites.

11 But when Iohanan the sonne of Kareah, and all the [g] captaines of the hoste that were with him, heard of all the euill that Ishmael the sonne of Nethaniah had done,

12 Then they all tooke their men, & went to fight with Ishmael the sonne of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now when all the people whom Ishmael carried away captiue, saw Iohanan the sonne of Kareah, and all the captaines of the hoste, that were with him, they were glad.

14 So all the people, that Ishmael had carried away captiue from Mizpah, returned, and came againe, and went vnto Iohanan the sonne of Kareah.

15 But Ishmael the sonne of Nethaniah escaped from Iohanan with eight men, and went to the [h] Ammonites.

16 Then tooke Iohanan the sonne of Kareah, and all the captaines of the hoste that were with him, all the remnant of the people, whom Ishmael the sonne of Nethaniah had carried away captiue from Mizpah, (after that hee had slaine Gedaliah the sonne of Ahikam) euen the strong men of warre, and the women, and the children, and the eunuches, whom he had brought againe from Gibeon:

17 And they departed and dwelt in Geruth [i] Chimham, which is by Beth-lehem, to go and to enter into Egypt,

18 Because of the Caldeans: for they feared them, because Ishmael the sonne of Nethaniah had slaine Gedaliah the sonne of Ahikam, whome the king of Babel made gouernour in the land.

d For they thought that the Temple had not bene destroyed, and therefore came vp to the feast of Tabernacles: but hearing of the burning thereof in the way, they shewed these signes of sorow.

e For his death was kept secret, and he fained that he lamented for the destruction of Ierusalem, and the Temple: but after slew them when they seemed to fauour Gedaliah.

f Asa fortified Mizpah for feare of the enemie, and cast ditches and trenches, 1. King. 15. 22.

g Which had bene captaines vnder Zedekiah.

h For Baalis the king of the Ammonites was the cause of this murder.

i Which place Dauid of old had giuen to Chimham the sonne of Barzillai the Gileadite, 2. Sam. 19. 38.

CHAP. XLII.

1 The captaines aske counsell of Ieremiah, what they ought to doe. 7 He admonisheth the remnant of the people not to goe into Egypt.

THen all the captaines of the hoste, and Iohanan the sonne of Kareah, and Iezaniah the sonne of Hoshaiah, and all the people from the least vnto the most came,

2 And said vnto Ieremiah the Prophet, ‡ Heare our prayer, we beseech thee, and pray for vs vnto the Lorde thy God, euen for all this remnant (for wee are left but a fewe of many, as thine eyes doe behold.)

3 That the Lord thy God may shew vs the way wherein wee may walke, and the thing that we may [a] doe.

4 Then Ieremiah the Prophet said vnto them, I haue heard you: beholde, I will pray vnto the Lord your God, according to your words, and whatsoeuer thing the Lord shall answere you, I will declare it vnto you: I will keepe nothing backe from you.

5 Then they sayde to Ieremiah, [b] The Lorde bee a witnesse of trueth, and fayth betweene vs, if we do not euen according to all things, for the which the Lord thy God shall send thee to vs.

6 Whether it be good or euill, we will obey the voice of the Lord God, to whom we send thee, that it may be wel with vs, when we obey the voice of the Lord our God.

7 ¶ [c] And so after tenne dayes came the word of the Lord vnto Ieremiah.

8 Then called hee Iohanan the sonne of Kareah, and all the captaines of the hoste, which were with him, and all the people from the least to the most,

9 And sayd vnto them, Thus saith the Lord God of Israel, vnto whom ye sent mee to present your prayers before him,

10 If yee will dwell in this land, then I will build you, and not destroy you, and I will plant you, and not roote you out: for I [d] repent me of the euil that I haue done vnto you.

11 Feare not for the king of Babel, of whom ye are afraid: be not afrayd of him, saieth the Lord: for I am with you to saue you, and to deliuer you [e] from his hand.

12 And I will grant you mercy, that hee may haue compassion vpon you, and he shall cause you to ‖ dwell in your owne land.

13 But if yee say, Wee will not dwell in this land, neither heare the voyce of the Lord

‡ *Ebr. let our prayer fall before thee, as Chap. 36. 7.*

a This declareth the nature of hypocrites, which would know of Gods word what they should doe, but will not follow it, but in as much as it agreeeth with that thing which they haue purposed to doe.

b There are none more ready to abuse the Name of God, and take it in vaine, then the hypocrites, which to colour their falshood, vse it without all reuerence, and make it a means for them to deceiue the simple and the godly.

c Here is declared the vision and the occasion thereof, whereof mention was made, chap. 40. 1

d Reade Chap. 18. 8.

e Because all kings hearts and wayes are in his hands, hee can turne them and dispose them as it pleaseth him, & therefore they need not to feare man, but only obey God, Prou. 21. 1.

‖ *Or, returne.*

Lord your God,

14 Saying, Nay, but we will go into the land of Egypt, where we shall see no warre, nor heare the sound of the trumpet, nor haue hunger of bread, and there will we dwell,

15 (And now therefore heare the word of the Lord, yee remnant of Iudah: thus sayth the Lord of hostes, the God of Israel, If yee set your faces to enter into Egypt, and go to dwell there,)

16 Then the sword that ye feared, [f] shall take you there in the land of Egypt, and the famine, for the which yee care, shall there hang vpon you in Egypt, and there shall yee die.

17 And all the men that set their faces to enter into Egypt, to dwell there, shall die by the sword, by the famine, and by the pestilence, and none of them shall remaine nor escape from the plague that I will bring vpon them.

18 For thus sayth the Lord of hostes, the God of Israel, As mine anger and my wrath hath beene powred forth vpon the inhabitants of Ierusalem: so shall my wrath bee powred forth vpon you, when yee shall enter into Egypt, and yee shall be a detestation, and an astonishment, and a [g] curse, and a reproch, and yee shall see this place no more.

19 O ye remnant of Iudah, the Lord hath saide concerning you, Goe not into Egypt: know certainly that I haue admonished you this day.

20 Surely ye [h] dissembled in your hearts when yee sent mee vnto the Lord your God, saying, Pray for vs vnto the Lord our God, and declare vnto vs euen according vnto all that the Lord our God shall say, and we will doe it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor any thing for the which he hath sent me vnto you.

22 Now therefore know certainely that ye shall die by the sword, by the famine, and by the pestilence, [i] in the place whither ye desire to goe and dwell.

f Thus God turneth the policy of the wicked to their own destruction: for they thought themselues sure in Egypt, and there Nebuchadnezzar destroyed them & the Egyptians Chap. 46.25.

g Reade Chap. 26.6. & 44.12. shewing that this should come vpon them for their infidelity and stubburnnes.

h For you were fully minded to goe into Egypt, whatsoeuer God spake to the contrary.

i To wit, in Egypt.

CHAP. XLIII.

Iohanan carieth the remnant of the people into Egypt contrary to the mind of Ieremiah. 8 Ieremiah prophesieth the destruction of Egypt.

NOw when Ieremiah had made an ende of speaking vnto the whole people all the wordes of the Lord their God, for the which the Lord their God had sent him to them, euen all these words,

2 Then spake [a] Azariah the sonne of Hoshaiah, and Iohanan the sonne of Kareah, and all the [b] proude men, saying vnto Ieremiah, [c] Thou speakest falsly: the Lord our God hath [d] not sent thee to say, Goe not into Egypt to dwell there,

3 But Baruch the sonne of Neriah [e] prouoketh thee against vs, for to deliver vs into the hand of the Caldeans, that they might slay vs, and cary vs away captiues into Babel.

4 So Iohanan the sonne of Kareah, and all the captaines of the hoste, and all the people obeyed not the voice of the Lord, to dwel in the land of Iudah.

5 But Iohanan the sonne of Kareah, and all the captaines of the hoste, tooke all the remnant of Iudah that were returned from all [f] nations, whither they had bene driuen, to dwell in the land of Iudah:

6 Euen men, and women, and children, and the kings daughters, and euery person that Nebuzar-adan the chiefe steward had left with Gedaliah the sonne of Ahikam the sonne of Shaphan, and Ieremiah the [g] Prophet, and Baruch the sonne of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they to [h] Tahpanhes.

8 ¶ Then came the word of the Lord vnto Ieremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and [i] hide them in the clay in the brick kill which is at the entry of Pharaohs house in Tahpanhes in the sight of the men of Iudah.

10 And say vnto them, Thus sayeth the Lord of hostes, the God of Israel, Behold, I will send & bring Nebuchad-rezzar the king of Babel my [k] seruant, and wil set his throne vpon these stones that I haue hidde, and he shall spread his pauilion ouer them.

11 And when he shall come, he shall smite the land of Egypt: [l] such as are appointed for death, to death, and such as are for captiuity, to captiuity, and such as are for the sword, to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt, & he shall burne them, and carry them away captiues, and hee shall aray himselfe with the land of Egypt, as a [m] shepheard putteth on his garment, and shal depart from thence in peace.

13 Hee shall breake also the images of ‖ Beth-shemesh that is in the land of Egypt, and the houses of the gods of the Egyptians shall he burne with fire.

a Who was also called Iezaniah, Chap. 42.1.

b This declareth that pride is the cause of rebellion, and contempt of Gods ministers.

c When the hypocrisie of the wicked is discouered, they burst forth into open rage: for they can abide nothing but flatteries, reade Isa 30.10. d He sheweth what is the nature of the hypocrites: to wit, to faine ‖ they would obey God and embrace his word, if they were assured that his messengers spake the trueth: though in deed they be most farre from all obedience.

e Thus the wicked do not onely contemne and hurt the messengers of God, but slander & speake wickedly of all them that support or fauour the godly.

f As from the Moabites, Ammonites, and Edomites, Chap. 40.11.

g Whom these wicked led away by force.

h A citie in Egypt neere to Nilus.

i Which signified ‖ Nebuchadnezzar should come euen to the gates of Pharaoh, where were his brick kils for his buildings.

k Reade Chap. 25.9.

l Euery one shal be slaine by that meanes that God hath appointed, Chap. 15.2.

m Meaning, most easily, and suddenly shall he cary the Egyptians away.

‖ *Or, the house of the sunne.*

CHAP. XLIIII.

Hee reproueth the people for their idolatrie. 15 They that set light by the threatning of the Lord, are chastened. 26 The destruction of Egypt and of the Iewes therein is prophesied.

THe word that came to Ieremiah concerning all the Iewes which dwell in the land of Egypt, and remained at Migdol, and at [a] Tahpanhes, and at Noph, and in the countrey of Pathros, saying,

2 Thus saith the Lord of hosts, the God of Israel, Ye haue seene all the euill that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and beholde, this day they are desolate, and no man dwelleth therein,

a These were all famous and strong cities in Egypt, where the Iewes that were fled, dwele for their safety: but the Prophet declareth that there is no holde so strong, that can preserue them from Gods vengeance.

3 Because of their wickednes which they haue committed, to prouoke mee to anger, in that they went to burne incense, and to serue other gods, whom they knew not, neither they, nor you, nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophets [b] rising earely, and sending them, saying, Oh do not this abominable thing that I hate.

5 But they would not heare, nor incline their eare to turne from their wickednesse, and to burne no more incense vnto other gods.

6 Wherefore [c] my wrath, and mine anger was powred forth, and was kindled in the cities of Iudah, and in the streets of Ierusalem, and they are desolate, and wasted, as appeareth this day.

7 Therefore now thus saith the Lord of hostes the God of Israel, Wherefore commit ye this great euill against your soules, to cut off from you man and woman, child and suckling out of Iudah, and leaue you none to remaine?

8 In that yee prouoke mee vnto wrath, with the workes of your hands, burning incense vnto other gods in the land of Egypt whither yee be gone to dwell: that ye might bring destruction vnto your selues, and that ye might be a curse and a reproch among all nations of the earth.

9 Haue yee forgotten the wickednesse of your fathers, and the wickednesse of the [d] Kings of Iudah, and the wickednesse of their wiues, and your owne wickednes, and the wickednesse of your wiues, which they haue committed in the land of Iudah and in the streets of Ierusalem?

10 They are not ‖humbled vnto this day, neither haue they feared nor walked in my Lawe nor in my Statutes, that I set before you, and before your fathers.

11 Therefore thus sayeth the Lorde of hostes the God of Israel, Behold, I will set my face against you *to euill, and to destroy all Iudah,

12 And I will take the remnant of Iudah, that [e] haue set their faces to goe into the land of Egypt there to dwell, and they shall all be consumed and fall into the land of Egypt, : they shall euen bee consumed by the sword, and by the famine: they shall die from the lest vnto the most, by the sword, and by the famine, and they shall bee a detestation, and an astonishment, and a [f] curse and a reproch,

13 For I will visit them that dwel in the land of Egypt, as I haue visited Ierusalem, by the sword, by the famine, and by the pestilence.

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, shal escape or remaine that they should returne into the land of Iudah, to the which they ‡haue a desire to returne to dwel there: for none shall returne, but [g] such as shall escape.

15 Then al the men which knew that their wiues had burnt incense vnto other gods, & al the women that stood by, a great multitude, euen al the people that dwelt in the land of Egypt in Pathros, answered Ieremiah, saying,

16 The word that thou hast spoken vnto vs in the Name of the Lord, we will [h] not heare it of thee,

17 But we wil doe whatsoeuer thing goeth out of our owne mouth, as to burne incense vnto [i] the Queene of heauen, and to powre out drinke offerings vnto her, as wee haue done, both wee and our fathers, our Kings and our Princes in the cities of Iudah, and in the streetes of Ierusalem: for then ‡ had wee [k] plentie of victuals, & were well and ‖ felt none euill.

18 But since wee left off to burne incense to the Queene of heauen, and to powre out drinke offerings vnto her, wee haue had ‖ scarcenesse of all things, and haue bin consumed by the sword and by the famine.

19 And when we burnt incense to the Queene of heauen, and powred out drinke offerings vnto her, did we make her cakes to ‖ make her glad, and powre out drinke offerings vnto her without [l] our husbands?

20 Then said Ieremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that answere, saying,

21 Did not the Lord remember the incense, that yee burnt in the cities of Iudah, and in the streetes of Ierusalem, both you, and your fathers, your kings, and your princes, and the people of the land, and ‡ hath he not considered it?

22 So that the Lord could no longer forbeare, because of the wickednesse of your inuentions, and because of the abominations, which ye haue committed: therefore is your land desolate and an astonishment, and a curse, and without inhabitant, as appeareth this day.

23 Because ye haue burnt incense, and because ye haue sinned against the Lord, & haue not obeyed the voice of the Lord, nor walked in his Law, nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as appeareth this day.

24 Moreouer Ieremiah said vnto all the people, and to all the women, Heare the word of the Lord, all Iudah that are in the land of Egypt.

25 ¶ Thus speaketh the Lord of hostes, the God of Israel, saying, Yee and your wiues haue both spoken with your mouthes, and fulfilled with your [m] hande, saying, Wee will performe our vowes that wee haue vowed, to burne incense to the Queene of heauen, and to powre out drinke offerings to her: yee will perfourme your vowes, and doe the things that yee haue vowed.

26 Therefore heare the worde of the Lord, all Iudah that dwell in the land of Egypt. Behold, I haue sworne by my great Name, sayeth the Lorde, that my Name

b Reade Chap. 7.25. and 25.3 and 26.5. & 29. 19. and 32.33.

c He setteth before their eyes Gods iudgments against Iudah & Ierusalem for their idolatrie, that they might beware by their example, and not with the like wickednesse prouoke the Lord: for then they should be double punished.

d He sheweth that we ought to keepe in memory Gods plagues from the beginning, that considering thē, we might liue in his feare, and know if he haue not spared our fathers, yea, kings, princes, & rulers, and also whole countries, and nations for their sinnes, that we vile wormes cannot looke to escape punishment for ours.

‖Or, beaten downe. Amos 9 4.

e Which haue fully set their mindes, and are gone thither on purpose. Whereby he exceptetth the innocents, as Ieremiah & Baruch that were forced: therefore the Lord sheweth, that hee will set his face against them: that is, purposely destroy them.

f Read Chap. 26.6. & 42.18.

‡Ebr. lift vp their soules.

g Meaning, but a few.

h This declareth how dangerous a thing it is to decline once frō God, & to follow our owne fantasies: for Satan euer soliciteth such, & doth not leaue them till he haue brought them to extreme impudencie and madnes, euen to iustifie their wickednesse against God and his Prophets.

i Reade Chap. 7.18. It seemeth that the Papists gathered of this place, their *Salue Regina, & Regina cœli lætare*, calling the virgin Mary Queene of heauen, and so of the blessed virgin and mother of our Sauiour Christ made an idole: for here the Prophet condemneth their idolatry.

‡Ebr. we were satiate with bread.

k This is stil the argument of idolaters, which esteeme religion by the belly, and in stead of acknowledging Gods workes, who sendeth both plenty and dearth, health & sicknesse, they attribute it to their idols, and so dishonour God.

‖Or, saw.

‖Or, want.

[Or, to appease her

l This teacheth vs how great danger it is for the husbands to permit their wiues any thing whereof they be not assured by Gods word: for thereby they take occasion to iustifie their doings, and their husbands shall giue an account thereof before God, Reade Isa.3.25.

†Ebr. is not come vp into his heart?

m You haue committed double euill in making wicked vowes, and in performing the same.

n This declareth an horrible plague toward idolaters, seeing that God will not vouchsafe to haue his name mentioned by such as haue polluted it.

h shall no more bee called vpon by the mouth of any man of Iudah, in all the land of Egypt, saying, The Lord God liueth.

27 Beholde, I will watch ouer them for euill and not for good, and all men of Iudah that are in the land of Egypt, shall be consumed by the sword, and by the famine vntill they be vtterly destroyed.

28 Yet a small number that escape the sword, o shall returne out of the land of Egypt into the land of Iudah: and all the remnant of Iudah that are gone into the land of Egypt to dwell there, shall know whose words shall stand, mine or theirs.

o We see therefore that God hath a perpetuall care ouer his, whersoeuer they are scattered: for though they bee but two or three yet he will deliuer them when hee destroyeth his enemies.

29 And this shall bee a signe vnto you, sayeth the Lord, when I visite you in this place, that ye may know that my words shall surely stand against you for euill.

30 Thus saith the Lord, Behold, I will p giue Pharaoh Hophra king of Egypt into the hand of his enemies, and into the hand of them that seeke his life: as I gaue Zedekiah king of Iudah into the hand of Nebuchad-rezzar king of Babel his enemie, who also sought his life.

p He sheweth the meanes whereby they should be destroyed, to assure them of the certaintie of the plague, & yet they remaine still in their obstinacie till they perish: for Iosephus lib. 10 de Ant cap. 11 writeth, that fiue yere after the taking of Ierusalem Nebuchad-nezzar the yonger, hauing ouercome the Moabites & the Ammonites, went against Egypt, and slew the king, and so brought these Iewes, and other into Babylon.

CHAP. XLV.

2 Ieremiah comforteth Baruch, assuring him that hee should not perish in the destruction of Ierusalem.

THe word that Ieremiah the Prophet spake vnto a Baruch the sonne of Neriah, when he had written these b words in a booke at the mouth of Ieremiah in ỳ fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah, saying,

2 Thus saith the Lorde God of Israel vnto thee, O Baruch,

3 Thou didst say, Woe is me now: for the Lord hath layd sorow vnto my sorrow: I c fainted in my mourning, and I can finde no rest.

4 Thus shalt thou say vnto him, The Lord sayeth thus, Beholde, that which I haue built, will I d destroy, and that which I haue planted, will I plucke vp, euen this whole land.

5 And seekest e thou great things for thy selfe? seeke them not: for behold, I will bring a plague vpon all flesh, saith the Lord: but thy life will I giue thee for a f pray in all places, whither thou goest.

a Which was Ieremiahs disciple, and wrote his prophesies vnder him.

b Whereof read Chap. 36 10.

c Baruch moued with an inconsiderate zeale of Ieremiahs imprisonment, but chiefly for the destruction of the people, and the Temple, maketh this lamentation, as Psal 6.6.

d Meaning, that God might destroy this people because hee had planted them.

e Thinkest thou to haue honour and credit? wherein he sheweth his infirmitie.

f Reade Cha. 21.9

CHAP. XLVI.

2 Hee prophesieth the destruction of Egypt. 27 Deliuerance is promised to Israel.

THe wordes of the Lord, which came to Ieremiah the Prophet against the a Gentiles,

2 As against Egypt, against the armie of b Pharaoh Necho king of Egypt, which was by the riuer Perath in Carchemish, which Nebuchad-rezzar king of Babel smote in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah.

3 c Make ready buckler and shield, and goe forth to battell.

4 Make ready the horses, and let the horsemen get vp, and stand vp with your salets, furbish the speares, and put on the brigandines.

5 d Wherefore haue I seene them afraid, and driuen backe? for their mighty men are smitten, and are fled away, & looke not back: for feare was round about, saith the Lord.

6 The swift shall not flee away, nor the strong man escape: they shall stumble and fall toward the e North by the riuer Perath.

7 Who is this, that commeth vp as f a flood, whose waters are moued like the riuers?

8 Egypt riseth vp like the flood, and his waters are moued like the riuers, and hee saith, I will goe vp, and will couer the earth: I will destroy the citie with them that dwell therein.

9 Come vp, yee horses, and rage yee chariots, and let the valiant men come forth, g the blacke Moores, and the Libyans that beare the shield, and the Lydians that handle and bend the bow.

10 For this is the day of the Lord God of hostes, and a day of vengeance, that hee may auenge him of his enemies: for the sword shal deuoure, and it shalbe satiate, and made drunke with their blood: for the Lord God of hostes hath h a sacrifice in the North countrey i by the riuer Perath.

11 Goe vp vnto Gilead, k and take balme O l virgin, the daughter of Egypt: in vaine shalt thou vse many m medicines: for thou shalt haue no health.

12 The nations haue heard of thy shame, and thy cry hath filled the land: for the strong hath stumbled against the strong, and they are fallen both together.

13 ¶ The word that the Lord spake to Ieremiah the Prophet, how Nebuchad-rezzar king of Babel should come and smite the land of Egypt.

14 Publish in Egypt, and declare in Migdol, and proclaime in Noph, and in Tahpanhes, and say, Stand still, and prepare thee: for the sword shall deuoure round about thee.

15 Why are thy valiant men put backe? they could not stand, because the Lord did driue them.

16 He made many to fall, & one fell vpon another: and they said, Arise, let vs goe again to our n owne people, and to the land of our nativity from the sword of the violent.

17 They did crie there, Pharaoh king of Egypt, and of a great multitude o hath passed the time appointed.

18 As I liue, saith the King, whose name is the Lord of hostes, Surely as Tabor is in the mountaines, and as Carmel is in the sea, so shall it p come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captiuitie: for Noph shall be waste and desolate, without an inhabitant.

c Hee warneth the Egyptians to prepare themselues to warre.

d The Prophet had this vision of the Egyptians, which should be put to flight by the Babylonians at Carchemish.

e The Babylonians shall discomfite them at the riuer Euphrates.

f He derideth the boastings of the Egyptians, who thought by their riches and power to haue ouercome all the world, alluding to the riuer Nilus, which at certaine times ouerfloweth the countrey of Egypt.

g For these nations tooke part with ỳ Egytians.

h Hee calleth the slaughter of Gods enemies, a sacrifice, because it is a thing that doth please him, Isa. 34.6.

i That is, at Carchemish.

k For at Gilead did grow most soueraigne balme for wounds.

l So called, because Egypt had not yet ben ouercome by the enemie.

m He sheweth that no salue or medicine can preuaile, whereas God giueth the wound.

n As they that should repent that they helped the Egyptians.

o He derideth them which shall impute their ouerthrow to lacke of counsel and policie, or to fortune, and not obseruing of time, not considering that it is Gods iust iudgement.

p To wit, that the Egyptians shall be destroyed.

20 Egypt is like a [q] faire calfe, but destruction commeth: out of the North it commeth.
21 Also her hired men [r] are in the mids of her like fat calues: they are also turned back and fledde away together: they could not stand because the day of their destruction was come vpon them, and the time of their visitation.
22 The voyce thereof shal go forth like a [t] serpent: for they shal march with an army, and come against [u] her with axes, as hewers of wood.
23 They shal cut downe her [u] forest, saith the Lord: for they cannot be counted, because they are more then the [x] grashoppers, and are innumerable.
24 The daughter of Egypt shall be confounded: she shalbe deliuered into the hands of the people of the North.
25 ¶ Thus saith the Lord of hostes, the God of Israel, Behold, I will visit the [y] common people of No, and Pharaoh, & Egypt, with their gods, and their kings, euen Pharaoh and all them that trust in him,
26 And I will deliuer them into the hands of those that seeke their liues, and into the hand of Nebuchad-nezzar King of Babel: and into the hands of his seruants, and afterward she shall dwell as [z] in the olde time, saith the Lord.
27 ¶ [a] But feare not thou, O my seruant Iaakob, and be not thou afraid, O Israel: for behold, I will deliuer thee from a farre countrey, and thy seede from the land of their captiuity, and Iaakob shal returne and be in rest and prosperity, and none shall make him afraid.
28 Feare thou not, O Iaakob my seruant, saith the Lord: for I am with thee, & I will vtterly destroy all the nations, whither I haue driuen thee: but I will not vtterly destroy thee, but correct [b] thee by iudgement, and not vtterly cut thee off.

q They haue abundance of all things, & therefore are disobedient and proude.
r As verse 9.
s They shall be scarce able to speake for feare
t Meaning, Egypt.
u That is, they shall slay the great & mighty men of power.
x To wit, Nebuchad-nezzars armie.
y Some take the Ebrew word Amon for the kings name of No, that is, of Alexandria.
z Meaning, that after the space of fortie yeeres, Egypt should be restored, Isa. 19. 23. Ezek. 29. 13.
a God comforteth all his that were in captiuity, but specially the small Church of the Iewes, whereof were Ieremiah and Baruch, which remained among the Egyptians: for the Lord neuer forsaketh his, Isa 44. 2. chap. 30. 10.
b Reade Chap. 10. 24.

CHAP. XLVII.

The word of the Lord against the Philistims.

THe words of the Lord that came to Ieremiah the Prophet against [a] Philistims, before that Pharaoh smote [a] Azzah.
2 Thus saith the Lord, Behold, waters rise vp out of the [b] North, and shall be as a swelling flood, and shall ouerflow the land, and all that is therein, and the cities with them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howle.
3 At the noise and stamping of the hoofes of his strong horses, at the noyse of his chariots, and at the rumbling of his wheeles: the fathers shall not [c] looke backe to their children, for feeblenesse of [d] hands.
4 Because of the day that commeth to destroy all the Philistims, & to destroy Tyrus and Zidon, and all the rest that take their part: for the Lord will destroy the Philistims, the remnant of the ile of [e] Caphtor.
5 [f] Baldnesse is come vpon Azzah: Ashkelon is cut vp with the rest of their valleys. How long wilt [g] thou cut thy selfe?
6 O thou sword of the Lord, how long will it be or thou cease: turne againe into thy scabbard, rest and be still.
7 How can it [h] cease, seeing the Lord hath giuen it a charge against Ashkelon, and against the sea banke? euen there hath he appointed it.

a Which was also called Gaza, a citie of the Philistims.
b He meaneth the army of the Caldeans, Isa. 8. 7, 8.
c The great feare shall take away their naturall affection.
d Their heart shall so faile the.
e For the Caphtorims, which are also called Cappadocians, had destroyed in old time the Philistims, and dwelt in their land, euen to Gaza, Deut. 2. 23.
f They haue pulled off their haire for sorow and heauinesse.
g As the heathen vsed in their mourning, which the Lord forbade his people to doe, Deut. 14. 1.
h Meaning, that it is not possible that the wicked should by any meanes escape or stay the Lord when he will take vengeance.

CHAP. XLVIII.

The words of the Lord against the Moabites, 26 because of their pride and crueltie.

COncerning Moab, thus saith the Lord of hostes, the God of Israel, Woe vnto [a] Nebo: for it is wasted: Kiriathaim is confounded and taken: Misgab is confounded and afraid.
2 Moab shall boast no more of Hesbon: for they haue deuised euil against it. [b] Come, and let vs destroy it, that it be no more a nation: also, thou shalt be destroyed. [c] O Madmen, and the sword shall pursue thee.
3 A voice of crying shall be from Horonaim with desolation and great destruction.
4 Moab is destroyed: her litle ones haue caused their cry to be heard.
5 For at the going vp of [d] Luhith, the mourner shall goe vp with weeping: for in the going downe of Horonaim, the enemies haue heard a cry of destruction.
6 Flee and saue your liues, and be like vnto the [e] heath in the wildernesse.
7 For because thou hast trusted in thy [f] works and in thy treasures, thou shalt also be taken, and [g] Chemosh shall goe forth into captiuity with his Priests and his Princes together.
8 And the destroyer shall come vpon all cities, and no city shall escape: the valley also shall perish, and the plaine shall be destroyed as the Lord hath spoken.
9 Giue wings vnto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.
10 [h] Cursed be he that doth the worke of the Lord || negligently, and cursed be he that keepeth backe his sword from blood.
11 Moab hath bin at rest from his youth, and he hath setled on his lees, and hath not bene [i] powred from vessell to vessell, neither hath he gone into captiuitie: therefore his taste remained in him, and his sent is not changed.
12 ¶ Therefore behold, the dayes come, saith the Lord, that I will send vnto him such as shall cary him away, and shall empty his vessels, and breake their bottels.

a These were cities of the Moabites which Nebuchad-nezzar tooke before hee went to fight against Necho king of Egypt.
b Thus shall the Babylonians incourage one another.
c Reade Isa. 25. 10.
d Horonaim and Luhith were two places whereby the Moabites should flee, Isa. 15. 5.
e Hide your selues in barren places, where the enemie will not pursue after you, Chap. 17. 6.
f That is the idoles which are the workes of thine hands. Some reade, in thy possessions: for so the word may signifie, 1. Sam. 25. 2.
g Both thy great idole & his maintainers shall be led away captiues, so that they shall then know that it is in vaine to looke for helpe at idoles, Isai. 15. 2.
h He sheweth that God would punish the Caldeans, if they did not destroy the Egyptians, and that with a courage, and calleth this executing of his vengeance against his enemies, his worke: though the Caldeans sought an other end, Isa. 10. 12. || *Or, deceitfully.*
i Hath not bene remoued as the Iewes haue, but haue liued at ease, and as a wine that feedeth it selfe on his lees,

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of [k] Beth-el their confidence.

14 How thinke you then, We are mighty and strong men of warre?

15 Moab is destroyed & his cities ‡burnt vp, and his chosen young men are gone down to slaughter, saith the King, whose name is, The Lord of hostes.

16 The destruction of Moab is ready to come, and his plague hasteth fast.

17 All ye that are about him, mourne for him, and all yee that know his name, say, [l] How is the strong staffe broken, and the beautifull rod!

18 Thou daughter that doest inhabite Dibon, come downe from thy glory, and sit in thirst: for the destroyer of Moab shall come vp vpon thee, and he shall destroy thy strong holds.

19 Thou that dwellest in Aroer, stand by the way, and behold: aske him that fleeth and that escapeth, and say, What is done?

20 [m] Moab is confounded: for it is destroyed: howle, and cry, tell ye it in Arnon, that Moab is made waste,

21 And iudgement is come vpon the plaine countrey, vpon Holon, and vpon Iahazah, and vpon Mephaath,

22 And vpon Dibon, and vpon Nebo, and vpon the house of Diblathaim,

23 And vpon Kiriathaim, & vpon Beth-gamul, and vpon Beth-meon,

24 And vpon Kerioth, and vpon Bozrah, and vpon all the cities of the land of Moab farre or neere.

25 The [n] horne of Moab is cut off, and his arme is broken, saith the Lord.

26 Make ye him [o] drunken: for he magnified himselfe against the Lord: Moab shal || wallow in his vomite, and he also shall be in derision.

27 For didst not thou deride Israel, as though hee had bene found among theeues? for when thou speakest of him, thou art [p] moued.

28 O yee that dwell in Moab, leaue the cities, and dwell in the rockes, and bee like the doue that maketh her nest in the sides of the holes mouth.

29 [q] Wee haue heard the pride of Moab (he is exceeding proud) his stoutnesse, and his arrogancie and his pride, and the hautinesse of his heart.

30 I know his wrath, saith the Lord, [q] but it shall not be so: and his disimulations, for they doe not right.

31 [r] Therefore will I howle for Moab, and I will cry out for all Moab: mine heart shall mourne for the men of Kir-heres.

32 O vine of Sibmah, I will weepe for thee as I wept for Iazer: thy plants are gone ouer the sea, they are come to the sea [s] of Iazer: the destroyer is fallen vpon thy summer fruits, and vpon thy vintage,

33 And ioy and gladnesse is taken from the plentifull field, and from the land of Moab: & I haue caused wine to faile from the wine presse: none shall tread with shouting: their shouting shall be no shouting.

34 From the cry of Heshbon vnto Elaleh and vnto Iahaz haue they made their noyse: from Zoar vnto Horonaim, the [t] heifer of three yeere olde shall goe lowing: for the waters also of Nimrim shall be wasted.

35 Moreouer, I will cause to cease in Moab, saith the Lord, him that offereth in the hie places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like a [u] shaume, and mine heart shall sound like a shaume for the men of Kir-heres, because the riches that he hath gotten, is perished.

37 [x] For euery head shall be || balde, and euery beard plucked: vpon all the handes shall be cuttings, and vpon the loynes sackecloth.

38 And mourning shall bee vpon all the house tops of Moab, and in all the streetes thereof: for I haue broken Moab like a vessell wherein is no pleasure, saith the Lord.

39 They shall howle, saying, How is hee destroyed? How hath Moab turned the backe with shame? so shall Moab be a derision and a feare to all them about him.

40 For thus saith the Lord, Behold, [x] he shall flee as an Eagle, and shall spread his wings ouer Moab.

41 The cities are taken, and the strong holds are wonne, & the mighty mens hearts in Moab at that day, shall be as the heart of a woman in trauaile.

42 And Moab shalbe destroyed from being a people, because hee hath set vp himselfe against the Lord.

43 [y] Feare, and pit and snare shalbe vpon thee, O inhabitant of Moab, saith the Lord.

44 Hee that escapeth from the feare, shall fall in the pit, and he that getteth vp out of the pit, shalbe taken in the snare: for I will bring vpon it, euen vpon Moab, the yeere of their visitation, saith the Lord.

45 They that fled, stood vnder the shadow of [z] Heshbon, because of the force: for [a] the fire came out of Heshbon, and a flame from Sihon, and deuoured the corner of Moab, and the top of the seditious children.

46 Woe be vnto thee, O Moab: the people of [b] Chemosh perisheth: for thy sonnes are taken captiues, and thy daughters ledde into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the [c] latter dayes, saith the Lorde. Thus farre of the iudgement of Moab.

CHAP. XLIX.

1 The word of the Lord against the Ammonites, 7 Idumea, 23 Damascus, 28 Kedar, 34 and Elam.

VNto the children of [1] Ammon thus saith the Lord, Hath Israel no sonnes? or hath hee none heire? Why then hath their [b] King possessed Gad? and his people dwelt in his [c] cities?

2 Therefore behold, the dayes come, saith the Lord, that I will cause a noyse of warre

k As the calfe of Bethel was not able to deliuer the Israelites: no more shall Chemosh deliuer the Moabites.

‡ *Ebr. gone vp, or destroyed.*

l How are they destroyed that put their trust in their strength and riches.

m Thus they that flee shall answere.

n That is, his power and strength.

o He willed the Caldeans to lay afflictions ynow vpon them, til they bee like drunken men that fall downe to their shame, and are derided of all.

|| *Or, shalbe full, or clap his hands.*

p Thou reioycest to heare of his miserie, *Isa. 16. 6.*

q He shall not execute his malice against his neighbours.

r Reade Isa. 16. 7

s Which city was in the vtmost border of Moab: and hereby he signifieth that the whole land should bee destroyed, and the people caried away.

t Reade Isa. 15. 5

u Their custome was to play on fluites or instruments, heauy and graue tunes at burials and in the time of mourning, as Mat. 9. 23. *Isa. 15. 2. 3. ezek. 7. 18.*

|| *Or, shaueu.*

x That is, Nebuchadnezzar, as Chap. 49. 22.

y He that escapeth one danger, shall be taken of another, Isa. 24. 17.

z They fled thither, thinking to haue succour of the Amorites.

a The Amorites had destroyed the Moabites in times past, and now because of their power the Moabites shall seeke to them for helpe.

b Which vanted themselues of their idole, as though he could haue defended them.

c That is, they shall be restored by the Messiah.

a They were separated from the Moabites by the riuer Arnon, and after that the ten tribes were caried away into captiuitie, they the Ammonites.

inuaded the countrey of Gad. b To wit, of c Meaning of the Israelites.

warre to bee heard in [a] Rabbah of the Ammonites, and it shall be a desolate heape, and her daughters shall be burnt with fire: then shall Israel possesse those that possessed him, saith the Lord.

3 Howle, O Heshbon, for Ai is wasted: cry ye daughters of Rabbah, gird you with sackcloth: mourne and runne to and fro by the hedges, for their king shall goe into captivitie and his Priests and his Princes likewise.

4 Wherefore gloriest thou in the [e] valleys? thy valley flowetha way, O rebellious daughter: she trusted in her treasures, saying, Who shall come vnto me?

5 Behold, I will bring a feare vpon thee, saith the Lord God of hosts, of all those that be about thee; and ye shall be scattered every man [g] right forth, and none shall gather him that fleeth.

6 And [h] afterward I will bring again the captivitie of the children of Ammon.

7 ¶ To Edom thus saith the Lord of hosts, Is wisdome no more in [i] Teman? Is counsell perished from their children? Is their wisdome vanished?

8 Flee, ye inhabitants of Dedan (for they are turned backe, and have consulted to dwell) for I have brought the destruction of Esau vpon him, and the time of his visitation.

9 If the [j] grape gatherers come to thee, would they not leave some grapes? if theeves come by night, they will destroy till they have enough.

10 For I have discovered Esau: I have vncovered his secrets, and he shall not bee able to hide himselfe: his seed is wasted, and his brethren and his neighbours, and there shall be none to say.

11 Leave thy [m] fatherlesse children, and I will preserve them alive, and let the widowes trust in me.

12 For thus saith the Lord, [n] Behold, they whose iudgement was not to drinke of the cup, have assuredly drunken, and art thou he that shall escape free? thou shalt not goe free, but thou shalt surely drinke of it.

13 For I have sworne by my selfe, sayeth the Lord, that [o] Bozrah shalbe waste, and for a reproach, and a desolation, and a curse, and all the cities thereof shall be perpetuall desolations.

14 I have heard a rumour from the Lord, and an ambassadour is sent vnto the heathen, saying, Gather you together, & come against [p] her, and rise vp to the battel.

15 For loe, I will make thee but small among the heathen, and despised among men.

16 Thy ‖ feare, & the pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rocke, and keepest the height of the hill: though thou shouldest make thy nest as hie as the eagle, I will bring thee downe from thence, saith the Lord.

17 ¶ Also Edom shall be desolate: every one that goeth by it, shall be astonished, and shall hisse at all the plagues thereof.

18 As in the ouerthrow of Sodome, and of Gomorah, and the places thereof neere about, saith the Lord: no man shall dwell there, neither shal the sonnes of men remaine in it.

19 Behold, [q] he shall come vp like a lyon from the swelling of Iorden vnto the strong dwelling place: for I will make Israel to rest, even I will make [r] him to hast away from her, and who is a chosen man that I may appoint against her? for who is like me? and who will appoint mee the time? and who is the [s] shepheard that will stand before me?

20 Therefore heare the counsell of the Lord that he hath deuised against Edom, and his purpose that he hath conceived against the inhabitants of Teman: surely the least of the flocke shal draw them out: surely [t] he shall make their habitations desolate with them.

21 The earth is moued at the noyse of their fall: the cry of their voyce is heard in the red sea.

22 Behold, he shall come vp, and flee as the eagle, [u] and spread his wings over Bozrah, & at that day shall the heart of the strong men of Edom be as the heart of a woman in travell.

23 ¶ Unto [y] Damascus he saith, Hamath is confounded, & Arpad, for they have heard euill tidings, and they are faint hearted as one on the tearefull sea that cannot rest.

24 Damascus is discouraged, & turneth her selfe to flight, [z] & feare hath seazed her: anguish and sorrowes haue taken her as a woman in travell.

25 How is the glorious [a] citie not reserved, the city of my ioy!

26 Therefore her young men shall fall in her streets, and all her men of warre shal be cut off in that day, sayth the Lord of hosts.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of [b] Benhadad.

28 ¶ Unto [c] Kedar and to the kingdoms of Hazor, which Nebuchad-nezzar King of Babel shall smite, thus saith the Lord, Arise, and goe vp vnto Kedar, and destroy the men of the East.

29 Their tents and their flocks shal they take away: yea, they shall take to themselues their [d] curtaines, and all their vessels, and their camels, and they shall cry vnto them, Feare is on every side.

30 Flee, get you farre off (for they haue consulted to dwell) O yee inhabitants of Hazor, saith the Lord: for Nebuchad-nezzar King of Babel hath taken counsell against you, and hath deuised a purpose against you.

31 [f] Arise, and get you vp vnto the wealthy nation, that dwelleth without care, saith the Lord, which haue neither gates nor barres, but dwell alone.

32 And their camels shalbe a booty, & the multitude of their cattel a spoyle, and I will scatter them into all windes, & to the vtmost corners, and I will bring their destruction from all the sides thereof, saith the Lord.

33 And

d Which was one of the chiefe cities of the Ammonites as were Heshbon and Ai there was also a city called Heshbon among the Moabites.

e In thy plentifull countrey.

f Signifying that power and riches cannot preuaile when as God wil execute his iudgements.

g That is, without looking backe, and as euery one can find a way to escape.

h In the time of Christ, when the Gentiles shall be called.

i Which was a citie of Edom called by the name of Teman Eliphaz sonne, who came of Esau.

k The enemies that shal dissemble as though they fled away, shall turne backe, and inuade your land and possesse it.

l Meaning, that God would vterly destroy them, and not spare one, though the grape gatherers leaue some grapes, & theeves seeke but til they haue enough, Obad 1.5.

m The destruction shalbe so great, that there shalbe none left to take care ouer the widowes and fatherlesse.

n I haue not spared mine owne people, and how should I pittie thee?

o Which was a chiefe citie of Edom.

p That is, Bozrah.

‖ Or, idole,

q To wit, Nebuchad-nezzar, after he hath ouercome Iudah, which is meant by the swelling of Iorden, shall come against mount Seir and Edom.

r That is, the Israelites, whom the Edomites kept as prisoners to hast away from thence.

s The captaine and gouernour of the army, meaning, Nebuchad-nezzar.

t They shall not be able to resist his petit captaines.

u To wit, the enemie.

x As Chap. 48. 40. was said of Moab.

y Which was the chiefe citie of Syria, whereby he meaneth the whole countrey.

z When shee heard the sudden comming of the enemie.

a Hee speaketh this in the person of the king, and of them of the countrey, who shall wonder to see Damascus the chiefe citie destroyed.

b Who was king of Syria, 1. King. 20. 26. and had built these palaces, which were still called the palaces of Benhadad.

c Meaning, the Arabians and their borderers.

d Because they vsed to dwell in tents, he nameth the things that pertaine thereunto.

e The enemies will dwell in your places.

f He sheweth that they of Hazor will flee to the Arabians for succour, but that shall not auaile them.

33 And Hazor shal be a dwelling for dragons, and desolation for euer: there shall no man dwell there, nor the sonnes of men remaine in it.

34 ¶ The words of the Lord that came to Ieremiah the Prophet, concerning [g] Elam in the beginning of the reigne of Zedekiah king of Iudah, saying,

35 Thus saith the Lord of hosts, Behold, I will breake the [h] bow of Elam, euen the chiefe of their strength.

36 And vpon Elam wil I bring the foure winds frō the foure quarters of heauen, and will scatter them towards all these windes, and there shall be no nation whither the fugitiues of Elam shall not come.

37 For I wil cause Elam to be afraid before their enemies, and before them that seeke their liues, & I will bring vpon them a plague, euen the indignation of my wrath, sayth the Lord, and I will send the sword after them till I haue consumed them.

38 And I will set my [i] throne in Elam, and I will destroy both the king & the princes from thence, saith the Lord: but [k] in the latter dayes I will bring againe the captiuitie of Elam, saith the Lord.

g That is, Persia, so called of Elam the sonne of Shem.
h Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should not profit them.
i I will place Nebuchad-nezzar there. And in these prophecies Ieremiah speaketh of those countreys, which should be subdued vnder the first of those foure monarchies whereof Daniel maketh mention.
k This may be referred to the Empire of the Persians and Medes after the Caldeans, or vnto the time of Christ, as Chap. 48. 47.

CHAP. L.

He prophesieth the destruction of Babylon, and the deliuerance of Israel, which was in captiuitie.

The word that the Lord spake concerning Babel, and concerning the land of the Caldeans, by the ‡ ministery of Ieremiah the Prophet,

2 Declare among the nations, and publish it, and set vp a standart, proclaime it and conceale it not: say, [a] Babel is taken, Bel is confounded, [b] Merodach is broken downe: her idoles are confounded, and their images are burst in pieces.

3 For out of the North there [c] commeth vp a nation against her, which shall make her land waste, and none shall dwel therein: they shall flee and depart, both man & beast.

4 In those dayes, and at that time, sayth the Lord, the children of Israel shall [d] come, they, and the children of Iudah together. going, and [e] weeping shall they go, and seeke the Lord their God.

5 They shal aske the way to Zion, with their faces thitherward, saying, Come, and let vs cleane to the Lord in a perpetuall couenant that shall not be forgotten.

6 ¶ My people hath been as lost sheepe: their [f] shepheards haue caused them to goe astray, and haue turned them away to the mountaines: they haue gone from [g] mountaine to hill, and forgotten their resting place.

7 All that found them, [h] haue deuoured them, & their enemies said, We offend not because they haue sinned against the Lord, [h] the habitation of iustice, euen the Lord the hope of their fathers.

8 [i] Flee from the middest of Babel, and depart out of the land of the Caldeans, and be ye as the he goates [k] before the flocke.

9 For loe, I will raise, and cause to come vp against Babel a multitude of mighty nations from the North countrey, and they shal set themselues in aray against her, whereby she shalbe taken: their arrows shalbe as of a strong man which is expert, for none shal returne in vaine.

10 And Caldea shal be a spoile: all that spoyle her, [l] shall bee satisfied, sayeth the Lord.

11 Because ye were glad and reioyced in destroying mine heritage, and because ye are growen fat, as the calues in the grasse, [m] and neyed like strong horses.

12 Therefore your mother shall be sore confounded, and shee that bare you shall bee ashamed: behold, the vttermost of the nations shall be a desert, a dry land and a wildernesse.

13 Because of the wrath of the Lord, it shal not be inhabited, but shalbe wholly desolate: euery one that goeth by Babel, shalbe astonished, and [n] hisse at all her plagues.

14 [o] Put your selues in aray against Babel round about: all yee that bend the bow, shoote at her, spare no arrowes: for she hath [p] sinned against the Lord.

15 Crie against her round about: shee hath ‖ giuen her hand: her foundations are fallen, and her walles are destroyed: for it is the vengeance of the Lord: take vengeance vpon her: as shee hath done, doe vnto her.

16 Destroy the [q] sower from Babel, and him that handleth the sickle in the time of harvest: because of the sword of the oppressour they shall turne euery one to his people, and they shall flee euery one to his owne land.

17 Israel is like scattered sheepe: the lyons haue dispersed them: first the king [r] of Assur hath deuoured him, and last this Nebuchad-nezzar King of Babel hath broken [s] his bones.

18 Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will visite the king of Babel and his land, as I haue visited the king of Assur.

19 And I will bring Israel againe to his habitation: he shal feed on Carmel and Bashan, and his soule shall be satisfied vpon the mount Ephraim and Gilead.

20 In those dayes, and at that time, saith the Lord, the iniquitie of Israel shall bee sought for, and there shall be none: and the sinnes of Iudah, and they shall not be found: for I will bee merciful vnto them, whom I reserue.

21 Goe vp against the land of the [t] rebels, euen against it, and against the inhabitants * of ‖ Pekod: destroy, and lay it waste after them, sayeth the Lord, and doe according to all that I haue commaunded thee.

22 A cry of battell is in the land, and of great destruction.

23 How is the [u] hammer of the whole world destroyed and broken! how is Babel become desolate among the nations!

24 I

‡ Ebr. hand.
a After that God hath vsed the Babylonians seruice to punish other nations, he sheweth that their turne shall come to be punished.
b These were two of their chiefe idoles.
c To wit, the Medes and the Persians.
d When Cyrus shall take Babel.
e Reade Chap. 31. 9.
f Their gouernors & ministers by their examples haue prouoked them to idolatry.
g They haue cōmitted idolatry in euery place.
h For the Lord dwelt among them in his Temple, and would haue maintained them by his iustice against their enemies.
i When God shall deliuer you by Cyrus.
k That it, most forward, and without feare.
l Shall be made rich thereby.
m For ioy of the victory that yee had against my people.
n In signe of contempt and disdaine.
o He speaketh to the enemies the Medes and Persians.
p Though the Lord called the Babylonians his seruants, & their worke his work, in punishing his people, yet because they did it not to glorifie God, but for their owne malice, & to profite themselues, it is here called sinne.
‖ Or, yeelded, or made peace.
q Destroy her so that none be left to labour the ground, or to take the fruit thereof.
r Meaning, Tiglath Pilezar, who caried away the ten tribes.
s He caried away the rest, to wit, Iudah and Beniamin.
t That is, Babylon: thus the Lord raiseth vp Cyrus. Ezek. 23. 23.
‖ Or, of them that should be visited.
u Nebuchad-nezzar, who had smitten downe all the princes and people of the world.

24 I haue snared thee, and thou art taken, O Babel, and thou wast not aware: thou art found, and also caught, because thou hast striuen against the Lord.

25 The Lord hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the worke of the Lord God of hosts in the land of the Caldeans.

26 Come against her ‡ from the vtmost border: open her storehouses: tread on her as on sheaues, and destroy her vtterly: let nothing of her be left.

27 Destroy all her x bullockes: let them go downe to the slaughter. Woe vnto them, for their day is come, and the time of their visitation.

28 The voyce of them that y flee, and escape out of the land of Babel to declare in Zion the vengeance of the Lord our God, and the vengeance of his Temple.

29 Call vp the archers against Babel: all ye that bend the bow, besiege it round about: let none thereof escape: * recompense her according to her worke, and according to all that she hath done, doe vnto her: for she hath beene proud against the Lord, euen against the Holy one of Israel.

30 Therefore shall her young men fall in the streetes, and all her men of warre shall be destroyed in that day, saith the Lord.

31 Behold, I come vnto thee, O proud man, saith the Lord God of hostes: for thy day is come, euen the time that I will visite thee.

32 And the proud shall stumble and fall, and none shall raise him vp: and I will kindle a fire in his cities, and it shall deuoure all round about him.

33 Thus saith the Lord of hostes, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, held them, and would not let them goe.

34 But their strong Redeemer, whose Name is the Lord of hostes, hee shall maintaine their cause, that he may giue rest to the land, z and disquiet the inhabitants of Babel.

35 A sword is vpon the Caldeans, saith the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wise men,

36 A sword is vpon the ‡ soothsayers, and they shall dote: a sword is vpon her strong men, and they shalbe afraid.

37 A sword is vpon their horses, and vpon their charets, & vpon all the multitude that are in the mids of her, and they shall be like women: a sword is vpon her treasures, and they shalbe spoyled.

38 A a drought is vpon her waters, and they shall bee dryed vp: for it is the land of grauen images, and they dote vpon their idoles.

39 Therefore the b Ziims with the Iims, shall dwell there, & the ‡ ostriches shall dwell therein: for it shall bee no more inhabited, neither shall it be inhabited from generation to generation.

40 As God destroyed * Sodom and Gomorah with the places thereof neere about, saith the Lord: so shall no man dwell there, neither shall the sonne of man remaine therein.

41 ¶ Beholde, a people shall come from the North, and a great nation, and many Kings shall bee raised vp from the c coasts of the earth.

42 They shal hold the bow and the buckler: they are cruell and vnmercifull: their voyce shall roare like the Sea, and they shall ride vpon horses, and be put in aray like men to the battell against thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his hands d waxed feeble: sorow came vpon him, euen sorow as of a woman in trauaile.

44 Behold, hee * shall come vp like a lion from the swelling of Iorden vnto the strong habitation: for I wil make Israel to rest, and I will make them to haste away from her: and who is a chosen man that I may appoint against her? for who is like me, and who wil appoint me the time? and who is the e shepheard that will stand before me?

45 Therefore heare the counsell of the Lord that hee hath deuised against Babel, and his purpose that hee hath conceiued against the land of the Caldeans: surely the least of the flocke shal draw them out: surely he shall make their habitation desolate with them.

46 At the noyse of the winning of Babel the earth is moued, and the cry is heard among the nations.

CHAP. LI.

6 Why Babylon is destroyed. 41 The vaine confidence of the Babylonians. 43 The vanity of idolaters. 59 Ieremiah giueth his booke to Sheraiah.

THus saith the Lord, Behold, I will raise vp against Babel, and against the inhabitants ‖ that lift vp their heart against me, a destroying * wind,

2 And wil send vnto Babel fanners that shall fanne her, & shall emptie her land: for in the day of trouble they shalbe against her on euery side.

3 Also to the bender that bendeth his bow, and to him that lifteth himselfe vp in his brigandine, wil I say, Spare not her young men, but destroy all her host.

4 Thus the slaine shall fall in the land of the Caldeans, & they that are thrust through in her streetes.

5 For Israel hath bene no b widow, nor Iudah from his God, from the Lord of hosts, though their land was filled with sinne against the Holy one of Israel.

6 ¶ c Flee out of the mids of Babel, and deliuer euery man his soule: be not destroyed in her iniquitie: for this is the time of the Lords vengeance: he will render vnto her a recompence.

7 Babel hath bene as a golden cup in the d Lords hand, that made all the earth drunken: the nations haue drunke of her wine, therefore doe the nations e rage,

8 * Babel is suddenly fallen, and destroyed: howle for her, bring balme for her sore, if she may be healed.

9 We would haue cured Babel, but shee

x Her princes & mighty men.

y Of the Iewes which should be deliuered by Cyrus.

Reuel. 18.6.

z He sheweth that when God executeth his iudgements against his enemies, that his Church shall then haue rest.

‡ Ebr. lyars.

a For Cyrus did cut the riuer Euphrates, and diuided the course thereof into many streames, so that it might be passed ouer as though there had bin no water: which thing he did by the counsel of two of Belshazzars captaines who conspired against their king, because he had gelded the one of them in despite, and slaine the sonne of the other.

b Reade Isa. 13. 21.

‡ Ebr. sonnes of the ostriches, or yong. Gen. 19.24. Isa. 13 19.

‖ Or, of the land that riseth vp.

a The Medes and Persians that shall destroy them as the wind doth the chaffe.

b Though they were forsake for a time, yet they were not vtterly cast off as though their husband were dead.

c He sheweth ye there remaineth nothing for them that abide in Babylon, but destruction, Chap. 17 6. and 48 6.

d By whom the Lord powred out the drinke of his vengeance to whom it pleased him.

e For the great afflictions ye they haue felt by the Babylonians.

Isai. 21. 9. Reuel. 14.8.

c Meaning, that the Persians should gather their armie of many nations.

d Which is meant of Belshazzar, Dan. 5. 6

Chap. 49. 19.

e Reade Chap. 49. 19.

could not be healed: forſake her, and let [f] vs goe euery one into his own countrey: for her iudgement is come vp into heauen, and is lifted vp to the cloudes.

10 The Lord hath brought foorth our [g] righteouſneſſe: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrowes: ‖ gather the ſhields: the Lord hath raiſed vp the ſpirit of the King of the Medes: for his purpoſe is againſt Babel to deſtroy it, because it is the [h] vengeance of the Lord, and the vengeance of his Temple.

12 Set vp the ſtandard vpon the walles of Babel, make the watch ſtrong: ſet vp the watchmen: prepare the ſkoutes: for the Lorde hath both deuiſed, and done that which he ſpake againſt the inhabitants of Babel.

13 O thou that dwelleſt vpon many [i] waters, abundant in treaſures, thine ende is come, euen the ‖ end of thy couetouſneſſe.

14 The Lord of hoſtes hath ſworne by ‡ him ſelfe, ſaying, Surely I will fill thee with men, as with caterpillers, and they ſhal cry and shout againſt thee.

15 * He hath made the earth by his power, and eſtabliſhed the world by his wiſedome, and hath ſtretched out the heauen by his discretion.

16 He giueth by his voyce the multitude of waters in the heauen, and he cauſeth the cloudes to aſcend from the endes of the earth: he turneth lightnings to raine, and bringeth foorth the winde out of his treaſures.

17 Euery man is a beaſt by his owne [k] knowledge: euery founder is confounded by the grauen image: for his melting is but falſhood, and there is no breath therein.

18 They are vanity, and the worke of errours: in the time of their [l] viſitation they ſhall perith.

19 The [m] portion of Iaakob is not like them: for he is the maker of all things, and Iſrael is the rod of his inheritance: the Lord of hoſtes is his Name.

20 Thou art mine [n] hammer, and weapons of warre: for with thee will I breake the nations, and with thee will I deſtroy kingdomes.

21 And by thee will I breake horſe and horſeman, and by thee will I breake the chariot, and him that rideth therein.

22 By thee alſo will I breake man and woman, and by thee will I breake olde and young, and by thee will I breake the young man, and the mayd.

23 I will alſo breake by thee the ſhepheard and his flocke, and by thee will I breake the huſbandman and his poke of oxen, and by thee will I breake the Dukes and Princes.

24 And I wil render vnto Babel, and to all the inhabitants of the Caldeans, all their euil, that they haue done in Zion, euen in your ſight, ſaith the Lord.

25 Behold, I come vnto thee, O deſtroying [o] mountaine, ſaith the Lord, which deſtroyeſt all the earth: and I will ſtretch out mine hand vpon thee, and rolle thee downe [p] from the rocks, and will make thee a burnt mountaine.

26 They ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations, but thou ſhalt bee deſtroyed for euer, ſayeth the Lord.

27 Set vp a ſtandard in the land: blow the trumpets among the nations: prepare the nations againſt her: call vp the Kingdomes of [q] Ararat, Minni, and Aſchenaz againſt her: appoint the prince againſt her: cauſe horſes to come vp as the rough caterpillars.

28 Prepare againſt her the nations with the Kings of the Medes, the dukes thereof, and the Princes thereof, and all the land of his dominion.

29 And the land ſhall tremble and ſorow: for the deuice of the Lord ſhall be performed againſt Babel, to make the land of Babel waſte without an inhabitant.

30 The ſtrong men of Babel haue ceaſed to fight, they haue remained in their holdes: their ſtrength hath failed, and they were like women: they haue burnt her dwelling places, and her barres are broken.

31 A poſte ſhall runne to meet the poſte, and a meſſenger to meete the meſſenger, to ſhew the king of Babel, that his city is taken on a [r] ſide thereof,

32 And that the paſſages are ſtopped, and the reedes burnt with fire, and the men of warre troubled.

33 For thus ſaith the Lord of hoſtes the God of Iſrael, The daughter of Babel is like a threſhing floore: the time of her threſhing is come: yet a little while, and the time of her harueſt [ſ] ſhall come.

34 Nebuchad-nezzar the king of Babel hath [t] deuoured mee, and deſtroyed mee: he hath made me an empty veſſell: he ſwallowed me vp like a dragon, and filled his belly with my delicates, and hath caſt me out.

35 The ſpoile of me, and that which was left of me, is brought vnto Babel ſhall the inhabitant of Zion ſay: and my blood vnto the inhabitants of Caldea, ſhall Ieruſalem ſay.

36 Therefore thus ſaith the Lord, Behold, I will maintaine thy [u] cauſe, and take vengeance for thee, and I will drie vp the ſea, and drie vp her ſprings,

37 And Babel ſhall be as heapes, a dwelling place for dragons, an aſtoniſhment, and an hiſſing, and without an inhabitant.

38 They ſhall roare together like lyons, and yell as the lyons whelpes.

39 In their [x] heate I will make them feaſts, and I will make them drunken that they may reioyce, and ſleepe a perpetuall ſleepe, and not wake, ſaith the Lord.

40 I will bring them downe like lambes to the ſlaughter, and like rammes and goates.

41 How is [y] Seſhach taken! and how is the glory of the whole earth taken! how is Babel become an aſtoniſhment among the nations!

42 The [z] ſea is come vp vpon Babel: ſhe is couered with the multitude of the waues thereof.

43 Her

f Thus the people of God exhort one another to go to Zion & praiſe God.

g In approuing our cauſe and puniſhing our enemies.

‖ *Or, fill, or multiplie.*

h For the wrong done to his people, and to his Temple, Chap. 50.28.

i For the land of Caldea was full of riuers which ranne into Euphrates.

‖ *Or, meaſure.*

‡ *Ebr. bi ſoule.*

Amos 6.8.

Chap. 10.12.

k Reade Chap. 10.14.

l When God ſhall execute his vengeance.

m That is, the true God of Iſrael is not like to theſe idoles: for hee can helpe when all things are deſperate.

n He meaneth the Medes and Perſians, as he did before call the Babylonians his hammer, Chap. 50.23.

o Not that Babylon ſtood on a mountaine, but becauſe it was ſtrong and ſeemed inuincible.

p From thy ſtrongholds and fortreſſes.

q By theſe three nations he meaneth Armenia the higher and Armenia the lower, and Scythia: for Cyrus had gathered an armie of diuers nations.

r By turning the courſe of the riuer, one ſide was made open, and the reedes that did grow in the water, were deſtroyed, which Cyrus did by the counſell of Gobria and Gabbatha Belſhazzars captaines.

ſ When ſhe ſhall bee cut vp and threſhed.

t This is ſpoken in the perſon of the Iewes, bewailing their ſtate, and the cruelty of the Babylonians.

u Thus the Lord eſteemeth the iniurie done to his Church as done to himſelfe, becauſe their cauſe is his.

x When they are inflamed with ſurfetting and drinking, I will feaſt with them, alluding to Belſhazzars banket, Dan. 5.2.

y Meaning, Babel, as Cha. 25.26

z The great army of the Medes and Perſians.

43 Her cities are desolate: the land is dry and a wilderuesse, a land wherein no man dwelleth, neither doeth the sonne of man passe thereby.

44 I will also visite Bel in Babel, and I will bring out of his mouth, that which [a] he hath swallowed vp, and the nations shall runne no more vnto him, and the wall of Babel shall fall.

45 My people, goe out of the mids of her, and deliuer yee euery man his soule from the fierce wrath of the Lord,

46 Lest your heart euen faint, & ye feare the rumor that shall be heard in the land: the rumor shall come this yeere, and after that in the other [b] yere shall come a rumor, and crueltie in the land, and ruler against ruler.

47 Therefore behold, the dayes come, that I will visite the images of Babel, and the whole land shall be confounded, and all her slaine shall fall in the mids of her.

48 Then the heauen and the [c] earth, and all that is therein, shall reioyce for Babel: for the destroyers shall come vnto her from the North, saith the Lord.

49 As Babel caused the [d] slaine of Israel to fall, so by Babel the slaine of all the earth did fall.

50 Ye that haue [e] escaped the sword, goe away, stand not still: remember the Lord afarre off, and let Ierusalem come into your mind.

51 We are [f] confounded because we haue heard reproch: shame hath couered our faces, for strangers are come into the Sanctuaries of the Lords house.

52 Wherefore behold, the dayes come, saith the Lord, that I will visite her graueu images, and through all her land the wounded shall grone.

53 Though Babel should mount vp to [g] heauen, and though she should defend her strength on high, yet from me shall her destroyers come, saith the Lord.

54 A sound of a cry commeth from Babel, and great destruction from the land of the Caldeans.

55 Because the Lord hath laid Babel waste, & destroyed from her the great voyce, and her waues shal roare like great waters, and a sound was made by their noise.

56 Because the destroyer is come vpon her, euen vpon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompenseth, shal surely recompense.

57 And I wil [h] make drunke her Princes, and her wise men, her dukes and her nobles, and her strong men: and they shall sleepe a perpetuall sleepe, and not wake, saith the King, whose name is the Lord of hostes.

58 Thus saith the Lord of hostes, The [i] thicke wal of Babel shall be broken, and her high gates shall be burnt with fire, and the people shall labour in vaine, and the folke in the fire, for they shall be weary.

59 The word which Ieremiah the Prophet commaunded Sheraiah the son of Nerijah, the sonne of Maasiah, when he went with Zedekiah the king of Iudah into Babel, in the [k] fourth yeere of his reigne: and this Sheraiah was a peaceful prince.

60 So Ieremiah wrote in a booke all the euill that should come vpon Babel: euen all these things that are written against Babel.

61 And Ieremiah said to Sheraiah, When thou commest vnto Babel and shalt see, and shalt reade all these words,

62 Then shalt thou say, O Lord, thou hast spoken against this place to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate for euer.

63 And when thou hast made an ende of reading this booke, thou shalt binde a [l] stone to it, and cast it in the midst of Euphrates,

64 And shalt say, Thus shall Babel be drowned and shal not rise from the euil, that I will bring vpon her, & they shal [m] be weary. Thus farre are the wordes of Ieremiah.

a That is, his gifts & presents which he had receiued as part of the spoyle of other nations, and which the idolaters brought vnto him from all countreys.

b Meaning, that Babylon should not be destroyed all at once, but by little and little should be brought to nothing: for the first yere came the tidings, the next yeere the siege, and in the third yeere it was taken, yet this is not that horrible destruction which the Prophets threatned in many places: for that was after this when they rebelled, and Darius quercame them by the policy of Zopyrus, and hanged three thousand gentlemen besides the common people.

c All creatures in heauen and earth shall reioyce and praise God for the destruction of Babylon the great enemie of his Church.

d Babylon did not only destroy Israel, but many other nations.

e Ye that are now captiues in Babylon.

f Hee sheweth how they should remember Ierusalem by lamenting the miserable affliction thereof.

g For the wals were two hundreth foot high.

h I will so astonish them by afflictions that they shall not know which way to turne them.

i The thicknesse of the wall was fiftie foote thicke.

k This was not in the time of his captiuity but seuen yeeres before, when he went either to gratulate Nebuchad-nezzar, or to entreat of some matters.

l S. Iohn in his Reuelation alludeth to this place, when he saith, the Angel tooke a millstone and cast it into the sea, signifying thereby the destruction of Babylon, Reue. 18, 21.

m They shall not be able to resist, but shall labour in vaine.

CHAP. LII.

4 Ierusalem is taken. 10 Zedekiahs sonnes are killed before his face, and his eyes put out. 13 The citie is burned. 31 Ichoiachin is brought foorth of prison and fed like a King.

Z Edekiah * was one and twentie yere old when he began to reigne, and he reigned eleuen yeres in Ierusalem, and his mothers name was Hamutal, the daughter of Ieremiah of Libnah.

2. King. 24. 18. 2. chron. 36. 11

2 And he did euill in the eyes of the Lord according to all that Iehoiakim had done.

3 [a] Doubtlesse because the wrath of the Lord was against Ierusalem and Iudah, till he had cast them out from his presence, therefore Zedekiah rebelled against the king of Babel.

a So the Lord punished sinne by sinne, and gaue him vp to his rebellious heart, til he had brought the enemy vpon him to leade him away and his people.

4 * But in the ninth yeere of his reigne, in the tenth moneth, the tenth day of the moneth came Nebuchad nezzar king of Babel, he and all his hoste against Ierusalem, and pitched against it, and built forts against it round about.

2. King. 25. 1. and chap. 39. 1

5 So the citie was besieged vnto the eleuenth yere of the king Zedekiah.

6 Now in the fourth moneth, the ninth day of the moneth, the famine was sore in the citie, so that there was no more bread for the people of the land.

7 Then the citie was broken vp, and all the men of warre fled, and went out of the citie by night, by the [b] way of the gate betweene the two walles, which was by the kings garden: (now the Caldeans were by the citie round about) and they went by the way of the wilderuesse.

b Reade. Chap. 39. 4.

8 But the army of the Caldeans pursued after the king, and toke Zedekiah in the desert of Iericho, and all his host was scattered from him.

9 Then they toke the king, and carried him vp vnto the king of Babel to Riblah in the land of Hamath, [c] where he gaue iudgement vpon him.

c Read 2. King. 25. 6. and Chap. 39. 5.

10 And the king of Babel slew the sonnes of Zedekiah before his eyes: he slew also all the princes of Iudah in Riblah.

11 Then he put out the eyes of Zedekiah,

and the king of Babel bound him in chaines and caried him to Babel, and put him in prison till the day of his death.

12 Now in the fift moneth, in the [d] tenth day of the moneth (which was the nineteenth yeere of the King Nebuchad-nezzar King of Babel) came Nebuzar-adan chiefe steward which [e] stood before the king of Babel in Ierusalem.

13 And burnt the house of the Lord, & the Kings house, & all the houses of Ierusalem, and all the great houses burnt he with fire.

14 And all the army of the Caldeans that were with the chiefe steward, brake downe all the walles of Ierusalem round about.

15 Then Nebuzar-aden the chiefe steward caryed away captiue certaine of the poore of the people, and the residue of the people that remained in the citie, and those that were fled, & fallen to the king of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left certaine of the poore of the land, to dresse the vines, and to till the land.

17 Also the [f] pillars of brasse that were in the house of the Lord, and the bases, & the brasen sea that was in the house of the Lord, the Caldeans brake, and caryed al the brasse of them to Babel.

18 The pots also and the besbesoms, and the instruments of musicke, and the basins, & the incense dishes, and all the vessels of brasse wherewith they ministred, tooke they away.

19 And the bowels, and the ashpans, and the basins, and the pots, & the candlestickes, and the incense dishes, and the cups, and all that was of gold, & that was of siluer, tooke the chiefe steward away.

20 With the two pillars, one Sea, and twelue brasen buls, that were vnder the bases, which King Salomon had made in the house of the Lord: the brasse of all these vessels was without [h] weight.

21 And concerning the pillars, the height of one pillar was eighteene cubites, and a threed of twelue cubits did compasse it, and the thicknes thereof was foure fingers: it was hollow.

22 And a chapiter of brasse was vpon it: and the height of one chapiter was fiue cubites with networke, and pomegranates vpon the chapiters round about, all of brasse, the second pillar also, and the pomegranates were like vnto these.

23 And there were ninety and fiue pomegranates on a side: and all the pomegranats vpon the net worke were [i] an hundreth round about.

24 And the chiefe steward tooke Sheraiah the chiefe Priest, and Zephaniah [k] the second Priest, and the three keepers of the doore.

25 He tooke also out of the citie an eunuch which had the ouersight of the men of warre and [l] seuen men that were in the Kings presence which were found in the citie, and Sopher captaine of the host who mustered the people of the land, and threescore men of the people of the land, that were found in the mids of the citie.

26 Nebuzar-adan the chiefe steward tooke them, and brought them to the King of Babel to Riblah.

27 And the King of Babel smote them, and slew them in Riblah, in the land of Hamath: thus Iudah was caryed away captiue out of his owne land.

28 ¶ This is the people, whom Nebuchad-nezzar caryed away captiue in the [m] seuenth yeere, euen three thousand Iewes and three and twenty.

29 In the [n] eighteenth yeere of Nebuchad-nezzar he caried away captiue from Ierusalem eight hundred thirty and two ‡persons.

30 In the three and twentieth yeere of Nebuchad-nezzar, Nebuzar adan the chiefe steward caryed away captiue of the Iewes seuen hundreth forty and fiue persons: all the persons were foure thousand and sixe hundreth.

31 And in the seuen and thirtieth yere of the captiuitie of Ieboiachin King of Iudah in the twelfth moneth, in the fiue and twentieth day of the moneth, Euil-merodach king of Babel, in the first yeere of his reigne, [o] lifted vp the head of Ieboiachin king of Iudah, and brought him out of prison,

32 And spake kindly vnto him, and set his throne aboue the throne of the kings, that were with him in Babel,

33 And changed his prison [q] garments, and he did continually eat bread before him al the dayes of his life.

34 His portion was a [q] continuall portion giuen him of the King of Babel, euery day a certaine, all the dayes of his life, vntill he died.

d In the 2. Kin. 25.8 it is called the seuenth day, because the fire began then, and so continued to the tenth.

e That is, which was his seruant, as 2. King. 25.8.

f Of these pillers, read 1. King. 7.15.

g Which were also made of brasse, as 1. King. 7.45.

h It was so much in quantitie.

i But because of the roundnes no more could be seene but ninety and sixe.

k Which serued in the hie Priests stead, if he had any necessary impediment.

l In the 2. King. 25.19. is reade but of fiue, those were the most excellent, and the other two which were not so noble, are not there mentioned with them.

m Which was the latter end of the seuenth yeer of his reigne, and the beginning of the eight.

n In the latter end also of that yeere and the beginning of the nineteenth.

‡ *Ebr. soules.*

o That is, restored him to liberte and honour

p And gaue him princely apparel.

q That is, he had allowance in the Court, and thus at length he had rest and quietnesse because he obeyed Ieremiah the Prophet, wheras the other were cruelly ordred, that would not obey him.

Lamentations.

CHAP. I.

1 The Prophet bewaileth the miserable estate of Ierusalem, 5 and sheweth that they are plagued because of their sinnes. The first and second Chapter begin euery verse according to the letters of the Ebrewe Alphabet. The third hath three verses for euery letter, and the fourth is as the first.

HOw doth [a] the citie remaine solitarie that was full of people, she is as a widow; she that was great a-

a The Prophet wondereth at the great iudgement of God, seeing Ierusalem, which was so strong and so full of people, to bee now destroyed and desolate.

mong the nations, and [b] princesse among the prouinces, is made tributary.

2 Shee weepeth continually in the [c] night, and her teares runne downe by her cheekes: among all her [d] louers, she hath none to comfort her: all her friends haue dealt vnfaithfully with her, and are her enemies.

3 Iudah is caryed away captiue because [e] of affliction, and because of great seruitude: she dwelleth among the heathen, and findeth no rest: all her persecuters tooke her in the straits.

4 The wayes of Zion lament, because no

b Which had chiefe rule ouer many prouinces and countreys.

c So that she taketh no rest.

d Meaning the Egyptians and Assyrians which promised helpe.

e For her cruelty toward the poore and oppression of seruants, Ier. 34.11

no man comuneth [f] to the solemne feasts: all her gates are desolate: her Priests sigh: her virgins are discomfited, and shee is in ✠ heauinesse.

5 Her aduersaries [g] are the chiefe, and her enemies prosper: for the Lord hath afflicted her for the multitude of her transgressions, and her children are gone into captiuitie before the enemie.

6 And from the daughter of Zion all her beautie is departed: her Princes are become [h] like Harts that find no pasture: and they are gone without strength before the pursuer.

7 Ierusalem remembred the dayes of her affliction, and of her rebellion, and all her pleasant things that shee had in times past, when her people [i] fell into the hand of the enemie, and none did helpe her: the aduersaries saw her, and did mocke at her [k] Sabbaths.

8 Ierusalem hath grieuously sinned, therefore she is in ‖ derision: all that honoured her, despise her, because they haue seene her filthinesse: yea, shee sigheth and turneth backward.

9 [l] Her filthinesse is in her skirts: she remembred not her last end, therefore she came downe wonderfully: she had no comforter: O Lord, behold mine affliction: for the enemie ✠ is proud.

10 The enemie hath stretched out his hand vpon all her pleasant things: for shee hath seene the heathen enter into her Sanctuary, whom [m] thou didest command, that they should not enter into thy Church.

11 All her people sigh and seeke their bread: they haue giuen their pleasant things for meate to refresh the soule: see, O Lord, and consider: for I am become vile.

12 Haue ye no regard, all ye that passe by this way? behold, and see, if there be any [n] sorrow like vnto my sorrow, which is done vnto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.

13 From aboue hath [o] he sent fire into my bones, which preuaileth against them: hee hath spread a net for my feet, and turned mee backe: he hath made mee desolate, and daily in heauinesse.

14 The [p] yoke of my transgressions is bound vpon his hand: they are wrapped, and come vp vpon my necke, hee hath made my strength to fall: the Lord hath deliuered mee into their hands, neither am I able to rise vp.

15 The Lord hath troden vnder foote all my valiant men in the mids of mee: he hath called an assembly against me to destroy my young men: the Lord hath troden [q] the wine presse vpon the virgine the daughter of Iudah.

16 * For these things I weepe: mine eye, euen mine eye casteth out water, because the Comforter that should refresh my soule, is farre from me: my children are desolate, because the enemie preuailed.

17 Zion stretcheth out her hands, and there is none to comfort her: the Lord hath appointed the enemies of Iaakob round about him, Ierusalem is [r] as a menstruous woman in the mids of them.

18 The Lord is righteous: for I haue rebelled against his ✠ commandement: heare, I pray you all people, and behold my sorrow: my virgins and my young men are gone into captiuitie.

19 I called for my louers, but they deceiued mee: my Priests and mine Elders perished in the citie, while they [s] sought their meat to refresh their soules.

20 Behold, O Lord, how I am troubled: my bowels swell: mine heart is turned within mee: for I am full of heauinesse: the sword spoileth abroad, as death doeth at home.

21 They haue heard that I mourne, but there is none to comfort mee: all mine enemies haue heard of my trouble, and are glad, that thou hast done it: thou wilt bring the day that thou hast pronounced, and they shal be like vnto me.

22 [t] Let all their wickednesse come before thee: ‖ doe vnto them, as thou hast done vnto me, for all my transgressions: for my sighs are many, and mine heart is heauie.

f As they vsed to come vp with mirth and ioy, Psal.42.4.
✠ *Ebr. bitternesse.*
g That is, haue rule ouer her, Deut.28.44.
h As men pined away with sorrow & that haue no courage.
i In her miserie she considered the great benefits and commodities that she had lost.
k At her religion & seruing of God, which was the greatest griefe to the godly.
‖ *Or, driuen away.*
l She is not ashamed of her sinne, although it be manifest.
✠ *Ebr. hath magnified himselfe.*
m God forbiddeth that the Ammonites and Moabites should enter into the Congregation of the Lord, and vnder them becomprehendeth all enemies, Deu.23.3
n Thus Ierusalem lamenteth, moouing others to pitie her, and to learne by her example.
o This declareth that we should acknowledge God to be the author of all our afflictions, to the intent that wee might seeke to him for remedy.
p Mine heauie sinnes are continually before his eyes, as he that tieth a thing to his hand for a remembrance.
q He hath troden them vnder foot as they that tread grapes in the wine presse. *Iere.14.17. chap.2.18.*
r Which because of her pollution was separated from her husband, Leuit. 15.19. and was abhorred for the time.
✠ *Ebr. mouth.*
s That is, they died for hunger.
t Of desiring vengeance against the enemie, read Ier.18. 20. and 18.21.
‖ *Or, gather them like grapes.*

CHAP. II.

HOw hath the Lord [a] darkened ỳ daughter of Zion in his wrath! and hath cast downe from [b] heauen vnto the earth the beautie of Israel, and remembred not his [c] footstole in the day of his wrath!

2 The Lord hath destroyed all the habitations of Iaakob, and not spared: he hath throwen downe in his wrath the strong holds of the daughter of Iudah: he hath cast them downe to the ground: he hath polluted the kingdome and the princes thereof.

3 Hee hath cut off in his fierce wrath all the [d] horne of Israel: he hath drawen backe his [e] right hand from before the enemie, and there was kindled in Iaakob like a flame of fire, which deuoured round about.

4 He hath [f] bent his bowe like an enemie: his right hand was stretched vp as an aduersary, and slew all that was pleasant to the eye in the Tabernacle of the daughter of Zion: he powred out his wrath like fire.

5 The Lord was as an enemie: he hath deuoured Israel, and consumed all his palaces: he hath destroyed his strong holds, and hath increased in the daughter of Iudah lamentation and mourning.

6 For he hath destroied his Tabernacle, as a garden he hath destroyed his congregation: the Lord hath caused the feasts and Sabbaths to be forgotten in Zion, and hath despised in the indignation of his wrath the King and the Priest.

7 The Lord hath forsaken his altar: hee hath abhorred his Sanctuary: he hath giuen into the hand of the enemie the walles of her palaces: they haue made a [g] noyse in the house of the Lord, as in the day of solemnitie.

8 The Lord hath determined to destroy the wall of the daughter of Zion: he stretched out a line: he hath not withdrawen his hand from destroying: therefore hee made

a That is, brought her fro prosperitie to aduersitie.
b Hath giuen her a most sore fall.
c Alluding to the Temple, or to the Arke of the Couenant, which was called ỳ footstoole of the Lord, because they should not set their minds so low, but lift vp their hearts toward the heauens.
d Meaning, the glory & strength, as 1.Sam.2.1.
e That is, his succour which he was wont to send vs, when our enemies oppressed vs.
f Shewing that there is no remedie but destruction, where God is the enemie.
g As the people were accustomed to praise God in the solemne feasts with a loud voice: so now the enemies blaspheme him with shouting and crying.

the rampart [h] and the wall to lament: they were destroyed together.

9 Her gates are sunke to the ground: he hath destroyed and broken her barres: her King and her Princes are among the Gentiles: the Law is no more, neither can her Prophets ‖ receiue any vision from the Lord.

10 The Elders of the daughters of Zion sit vpon the ground, and keepe silence: they haue cast vp dust vpon their heads: they haue girded themselues with sackcloth: the virgines of Ierusalem hang downe their heads to the ground.

11 Mine eyes doe faile with teares: my bowels swell: my liuer is powred vpon the earth, for the destruction of the daughter of my people, because the children and sucklings ‖ swoune in the streetes of the city.

12 They haue sayd to their mothers, Where is ‡ bread and drinke? when they swoned, as the wounded in the streetes of the city, and when they ‡ gaue vp the ghost in their mothers bosome.

13 [i] What thing shall I take to witnesse for thee? What thing shall I compare to thee, O daughter Ierusalem? what shall I liken to thee, that I may comfort thee, O virgin daughter Zion? for thy breach is great like the sea: who can heale thee?

14 Thy Prophets haue [k] looked out vaine and foolish things for thee, and they haue not discouered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee false ‖ prophecies, and causes of banishment.

15 All that passe by the way, clappe their hands at thee: they hisse and wagge their head vpon the daughter Ierusalem, saying, Is this the citie that men call, The perfection of beautie, and the ioy of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse and gnash the teeth, saying, Let vs deuoure it: certainely this is the day that wee looke for: wee haue found and seene it.

17 * The Lord hath done that which hee hath purposed: hee hath fulfilled his word that he hath determined of old time: he hath throwen downe, and not spared: hee hath caused thine enemie to reioyce ouer thee, and set vp the horne of thine aduersaries.

18 Their heart * cried vnto the Lord, O wall of the daughter Zion, let teares runne downe like a riuer day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, cry in the night: in the beginning of the watches powre out thine heart like water before the face of the Lord: lift vp thine hands toward him for the life of thy yong children, that faint for hunger in the corners of all the streets.

20 Behold, O Lord, & consider to whom thou hast done thus: shall the women eate their fruit, and children of a ‖ spanne long: shall the Priest and the Prophet be slaine in the Sanctuary of the Lord?

21 The yong & the old lie on the ground in the streetes: my virgins and my young men are fallen by the sword: thou hast slaine them in the day of thy wrath: thou hast killed and not spared.

22 Thou hast called as in a solemne day my ‖ terrors round about: so that in the day of the Lords wrath none escaped nor remained: those that I haue nourished & brought vp, hath mine enemie consumed.

h This is a figuratiue speach, as that was when he said the wayes did lament chap. 1.4. meaning, that this sorow was so great, that the insensible things had their part thereof.

‖ Or, finde.

‖ Or, faint.

‡ Ebr. wheate and wine.

‡ Ebr. powred out the soule.

i Meaning, that her calamity was so euident, that it need no witnesses.

k Because the false prophets called themselues Seers, as the other were called, therefore hee sheweth, that they saw amisse, because they did not reproue the peoples faults, but flattered them in their sinnes, which was the cause of their destruction.

‖ Or, burdens.

Leuit. 26.15,25. deut. 28.15.25.

Ierem. 14.17. chap. 1.16.

‖ Or, brought vp in their owne hands.

‖ Or, enemies whom I feared.

CHAP. III.

I Am the man that hath seene [a] affliction in the rod of his indignation.

2 He hath led me, and brought mee into darknesse, but not to light.

3 Surely he is turned against mee: he turneth his hand against me all the day.

4 My flesh and my skinne hath he caused to waxe old, and he hath broken my bones.

5 He hath [d] builded against me, and compassed me with gall and labour.

6 He hath set me in darke places, as they that be dead for euer.

7 Hee hath hedged about mee, that I cannot get out: hee hath made my chaines heauie.

8 Also when I cry and shout, he shutteth out my [c] prayer.

9 Hee hath [d] stopped vp my wayes with hewen stone, and turned away my paths.

10 [e] He was vnto mee as a beare lying in wait, and as a lyon in the secret places.

11 He hath stopped my wayes, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bowe, and made me a marke for the arrow.

13 He caused ‡ the arrowes of his quiver to enter into my reines.

14 I was a derision to all my people, and their song all the day.

15 He hath filled me with bitternes, and made me drunken with [f] wormewood.

16 Hee hath also broken my teeth with stones, and hath couered me with ashes.

17 Thus my soule was farre off from peace: I forgate prosperitie.

18 And I sayd, My strength and my hope [g] is perished from the Lord,

19 Remembring mine affliction, and my mourning, the wormewood and the gall.

20 My soule hath them in rembembrance, and is humbled [h] in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lords [i] mercies that wee are not consumed, because his compassions faile not.

23 They are renued [k] euery morning: great is thy faithfulnesse.

24 The Lord is my [l] portion, saith my soule: therefore will I hope.

25 The Lord is good vnto them that

a The Prophet complaineth of the punishments and afflictions that he endured by the false prophets and hypocrites, when he declared the destruction of Ierusalem, as Ier. 20.8.

b He speaketh this as one that felt Gods heauie iudgements, which he greatly feared, & therefore setteth them out with this diuersitie of words.

c This is a great tentation to the godly, when they see not the fruit of their prayers, & causeth them to thinke that they are not heard, which thing God vseth to doe, that they might pray more earnestly, and the oftner.

d And keepeth me in hold as a prisoner.

e He hath no pitie on me.

‡ Ebr. sonnes.

f With great anguish and sorow he hath made me to lose my sence.

g Thus with paine he was driuen to & fro betweene hope and despaire, as the godly oftimes are yet in the end the spirit

getteth the victory.

h He sheweth that God thus vseth to exercise his, to the intent that hereby they may know themselues, & feele his mercies.

i Considering the wickednes of man, it is marueile that any remaineth aliue: but onely that God for his owne mercies sake and for his promise will euer haue his Church to remaine, though they be neuer so few in number, Isa 1.9.

k We feele thy benefits dayly.

l The godly put their whole confidence in God, and therefore looke for none other inheritance, as Psal. 16.5.

trust.

trust in him, and to the soule that seeketh him.
26 It is good both to trust and to waite for the saluation of the Lord.
27 It is good for a man that he beare the yoke in his [m] youth.
28 He sitteth alone, [n] and keepeth silence, because he hath borne it vpon him.
29 He putteth his [o] mouth in the dust, if there may be hope.
30 He giueth his cheeke to him that smiteth him: he is filled full with reproches.
31 For the Lord will not forsake for euer.
32 But though he send affliction, yet will he haue compassion according to the multitude of his mercies.
33 For he doth not [p] punish ‡ willingly, nor afflict the children of men,
34 In stamping vnder his feete all the prisoners of the earth,
35 In ouerthrowing the right of a man before the face of the most High,
36 In subuerting a man in his cause: the Lord [q] seeth it not.
37 Who is he then that saith, and it commeth to passe, and the Lord [r] commandeth it not?
38 Out of the mouth of the most High proceedeth not [s] euill and good?
39 Wherefore then is the liuing [t] man sorowfull? man suffereth for sinne.
40 Let vs search and trie our wayes, and turne againe to the Lord.
41 Let vs lift vp [u] our hearts with our hands vnto God in the heauens.
42 Wee haue sinned, and haue rebelled, therefore thou hast not spared.
43 Thou hast couered vs with wrath, and persecuted vs: thou hast slaine, and not spared.
44 Thou hast couered thy selfe with a cloude, that our prayer should not passe through.
45 Thou hast made vs as the [v] offscouring and refuse in the mids of the people.
46 All our enemies haue opened their mouth against vs.
47 Feare and a snare is come vpon vs with desolation and destruction.
48 Mine eye casteth out riuers of water, for the destruction of the daughter of my people.
49 Mine eye droppeth without stay and ceaseth not,
50 Till the Lord looke downe, and behold from heauen.
51 Mine eye [x] breaketh mine heart because of all the daughters of my city.
52 Mine enemies chased mee sore like a bird without cause.
53 They haue shut vp my life [y] in the dungeon, and cast a stone vpon me.
54 Waters flowed ouer mine head, then thought I, I am destroyed.
55 I called vpon thy Name, O Lord, out of the low dungeon.
56 Thou hast heard my voyce: stop not thine eare from my sigh, and from my cry.
57 Thou drewest neere in the day that I called vpon thee: thou saydest, Feare not.
58 O Lord, thou hast maintained the cause of my [z] soule, & hast redeemed my life.
59 O Lord, thou hast seene my wrong, iudge thou my cause.
60 Thou hast seene all their vengeance, and all their deuises against me.
61 Thou hast heard their reproch, O Lord, & all their imaginations against me:
62 The lips also of those that rose against me, and their whispering against mee, continually.
63 Behold their sitting downe, and their rising vp, how I am their song.
64 [a] Giue them a recompence, O Lord, according to the worke of their hands. *Psal. 28. 4.*
65 Giue them ‖ sorow of heart, euen thy curse to them. *‖ Or, an obstinate heart.*
66 Persecute with wrath and destroy them from vnder the heauen, O Lord.

m He sheweth that we can neuer begin too timely to bee exercised vnder the crosse, that when the afflictions grow greater, our patience also by experience may be stronger.
n He murmureth not against God, but is patient.
o He humbleth himselfe, as they that fall downe with their face to the ground, and so with patience waiteth for succour.
p He taketh no pleasure in it, but doeth it of necessitie for our amendment when he suffreth the wicked to oppresse the poore.
‡ *Ebr. with his heart.*
q He doeth not delight therein.
r He sheweth that nothing is done without Gods prouidence.
s That is, aduersitie and prosperitie, Amos 3. 6.
t When God afflicteth him.
u That is, both hearts & hands: for else to lift vp the hands is but hypocrisie. *1. Cor. 4. 13.*
x I am ouercome with sore weeping for all my people.
y Read Ierem. 37. 16. how hee was in the myrie dungeon.
z Meaning, the cause wherefore his life was in danger.

CHAP. IIII.

HOw is the [a] golde become so ‖ dimme! the most fine golde is changed, and the stones of the Sanctuarie are scattered in the corner of euery streete.
2 The noble ‖ men of Zion comparable to fine golde, how are they esteemed as earthen [b] pitchers, euen the worke of the hands of the potter!
3 Euen the dragons [c] draw out the brests, and giue sucke to their yong, but the daughter of my people is become cruell like the [d] ostriches in the wildernesse.
4 The tongue of the sucking childe cleaueth to the roofe of his mouth for thirst: the yong children aske bread, but no man breaketh it vnto them.
5 They that did feede delicately, perish in the streetes: they that were brought vp in scarlet, embrace the dung.
6 For the iniquitie of the daughter of my people is become greater then the sinne of Sodome, that was * destroyed as in a moment, and ‖ none pitched campes against her.
7 Her * Nazarites were purer then the snow, and whiter then the milke: they were more ruddy in body, then the red precious stones: they were like polished saphir.
8 Now their [e] visage is blacker then a cole: they cannot know them in the streetes: their skinne cleaueth to their bones: it is withered like a stocke.
9 They that be slaine with the sword are better then they that are killed with hunger: for they fade away as they were stricken through for the [f] fruites of the field.
10 The hands of the pitifull women haue sodden their own children, which were their meate in the destruction of the daughter of my people.
11 The Lord hath accomplished his indignation: hee hath powred out his fierce wrath, hee hath kindled a fire in Zion, which hath deuoured the foundations thereof.
12 The kings of the earth, and all the inhabitants of the world would not haue beleeued that the aduersary & the enemy should haue entred into the gates of Ierusalem:
13 For the sinnes of her prophets, and the iniquities of her priests, that haue shed the bloos of the iust in the midst of [s] her.
14 They

a By the gold he meaneth the Princes, as by the stones hee vnderstandeth the Priests.
‖ *Or, hid.*
‖ *Or, sonnes.*
b Which are of small estimation, and haue none honour.
c Though the dragons be cruell, yet they pitie their yong, and nourish them, which thing Ierusalem doeth not.
d The women forsake their children as the Ostrich doth her eggs, Iob 39. 17. *Gene. 19. 25.*
‖ *Or, no strength was against her. Num 6. 2.*
e They that were before most in Gods fauour are now in greatest abomination vnto him.
f For lacke of food they pine away and consume.
g He meaneth that these things are come to passe therefore contrary to all mens expectation.

14 They haue wandred as blind men [h] in the stretes, and they were polluted with blood, so that [i] they would not touch their garments,

15 But they cryed vnto them, Depart yee polluted, depart, depart, touch not: therefore they fled away, and wandered: they haue said among the heathen, They shall no more dwell there.

16 The || anger of the Lord hath scattered them, he wil no more regard them: [k] they reuerenced not the face of the Priestes, nor had compassion of the Elders.

17 While we waited for our vaine helpe, our eyes failed: for in our waiting wee looked for [l] a nation that could not saue vs.

18 They hunt our steps that wee cannot goe in our stretes: our end is neere, our dayes are fulfilled, for our end is come.

19 Our persecuters are swifter then the eagles of the heauen: they pursued vs vpon the mountaines, and laide watte for vs in the wildernesse.

20 The [m] breath of our nostrels, the Anoynted of the Lord was taken in their nets, of whom wee sayd, Under his shadow wee shall bee preserued alive among the heathen.

21 Reioyce, and be glad, [n] O daughter Edom, that dwellest in the land of Vz, the cup also shall passe through vnto thee: thou shalt be drunken || and vomit.

22 Thy punishment is accomplished, O daughter Zion: he [o] will no more cary thee away into captiuitie, but he will visite thine iniquitie, O daughter Edom, he will discouer thy sinnes.

h Some referre this to the blind men, which as they went, stumbled on the blood, whereof the city was full.
i Meaning, the heathen which came to destroy them, could not abide them.
|| Or, face.
k That is, the enemies.
l He sheweth two principall causes of their destruction, their cruelty, and their vaine confidence in man: for they trusted in the helpe of the Egyptians.
m Our king Iosiah, in whom stood our hope of Gods fauour, and on whom depended our state & life, was slaine, whom hee calleth anointed, because he was a figure of Christ.
n This is spoken by derision.
|| Or, shew thy nakednesse.
o He comforteth the Church by that after seuenty yeeres their sorowes shall haue an end, whereas the wicked should be tormented for euer.

CHAP. V.

The prayer of Ieremiah.

a This prayer as is thought, was made when some of the people were carled away captiue, others, as the poorest, remained, & some went into Egypt and other places for succour: albeit it seemeth that the Prophet foreseeing their miseries to come, thus prayed.

REmember, O Lord, what is come vpon vs: [a] consider and behold our reproch.

2 Our inheritance is turned to the strangers, our houses to the aliants.

3 We are fatherlesse, euen without father, and our mothers are as widowes.

4 We haue drunken our [b] water for money, and our wood is sold vnto vs.

5 Our neckes are vnder persecution: we are weary and haue no rest.

6 We haue giuen our [c] hands to the Egyptians, and to Asshur, to be satisfied with bread.

7 Our fathers haue sinned and are not, and we haue borne their [d] iniquities.

8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.

9 Wee gate our bread with the perill of our liues, because of the sword [e] of the wildernesse.

10 Our skin was blacke like as an ouen, because of the terrible famine.

11 They defiled the women in Zion, and the maids in the cities of Iudah.

12 The princes are hanged vp by [f] their hand: the faces of the Elders were not had in honour.

13 They tooke the yong men to grinde, and the children fell vnder [g] the wood.

14 The Elders haue ceased from the [h] gate, and the yong men from their singing.

15 The ioy of our heart is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: woe now vnto vs that we haue sinned.

17 Therefore our heart is heauy for these thing, [i] our eyes are dimme,

18 Because of the mountaine of Zion which is desolate: the foxes runne vpon it.

19 But thou, O Lord, remayneſt for [k] euer: thy throne is from generation to generation.

20 Wherefore doest thou forget vs for euer, and forsake vs so long time?

21 [l] Turne thou vs vnto thee, O Lord, and we shall be turned: renew our dayes as of olde.

22 But thou hast vtterly reiected vs: thou art exceedingly angry against vs.

b Meaning, their extreme seruitude and bondage.
c We are ioyned in league and amitie with them, or haue submitted our selues vnto them.
d As our fathers haue beene punished for their sinnes, so we that are culpable of the same sinnes, are punished.
e Because of the enemy that came from the wildernesse, and would not suffer vs to goe and seeke our necessary foode.
f That is, by the enemies hand.
g Their slauerie was so great, that they were not able to abide it.
h There were no more lawes nor forme of Common wealth.
i With weeping.
k And therefore thy couenant and mercies can neuer faile.
l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs, before wee can turne to him. Ierem. 31. 18.

Ezekiel.

THE ARGVMENT.

After that Iehoiachin by the counsell of Ieremiah and Ezekiel had yeelded himselfe to Nebuchad-nezaar, and so went into captiuitie with his mother aud diuers of his princes, and of the people, certaine began to repent, and murmure that they had not obeyed the Prophets counsell, as though the thing which they had prophesied should not come to passe, and therefore their estate should be still miserable vnder the Caldeans. By reason whereof he confirmeth his former prophesies, declaring by new visions and reuelations shewed vnto him, that the citie should most certainly be destroyed, and the people grieuously tormented by Gods plagues, insomuch that they that remained should be brought into cruell bondage. And lest the godly should despaire in these great troubles, he assureth them that God will deliuer his Church at his time appointed, and also destroy their enemies which either afflicted them, or reioyced in their miseries. The effect of the one and the other should chiefly be performed vnder Christ, of whom in this booke are many notable promises, and in whom the glory of the new Temple should perfectly be restored. He prophesied these things in Caldea at the same time that Ieremiah prophesied in Iudah, and there began in the fift yeere of Iehoiachins captiuitie.

CHAP.

CHAP. I.

1 The time wherein Ezekiel prophesied, and in what place. 3 His kinred. 5 The vision of the foure beasts. 26 The vision of the throne.

IT came to passe in the [a] thirtieth yeere, in the fourth moneth, and in the fift day of the moneth (as I was among the captiues by the riuer [b] Chebar) that the heauens were opened, and I saw visions of [c] God.

2 In the fift day of the moneth (which was the fift yeere of king Ioiachins captiuitie,)

3 The word of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the riuer Chebar, where the [d] hand of the Lord was vpon him.

4 And I looked, and behold, a [e] whirlewinde came out of the North, a great cloud and a fire wrapped about it, and a brightnes was about it, and in the mids therof, to wit, in the middes of the fire came out as the likenesse of ‖ amber.

5 Also out of the mids thereof came the likenesse of foure [f] beastes, and this was their forme: they had the appearance of a man.

6 And euery one had foure faces, and euery one had foure wings.

7 And their feete were straight feete, and the sole of their feete was like the sole of a calues foot, and they sparkled like the appearance of bright brasse.

8 And the hands of a man came out from vnder their wings in the foreparts of them, and they foure had their faces, and their wings.

9 They were [g] ioyned by their wings one to another, and when they went forth, they returned not, but euery one went straight forward.

10 And the similitude of their faces was as [h] the face of man: and they foure had the face of a lion on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an eagle.

11 Thus were their faces: but their wings were spread out aboue: two wings of euery one were ioyned one to another, and two couered their bodies.

12 And euery one went straight forward: they went whither their ‖ spirit led them, and they returned not when they went forth.

13 The similitude also of the beasts, and their appearance was like burning coales of fire, and like the appearance of lampes: for the fire ranne among the beasts, and the fire gaue a glister, and out of the fire there went lightning.

14 And the beasts ranne, and [i] returned like vnto lightning.

15 ¶ Now as I beheld the beastes, behold, a wheele appeared vpon the earth by the beasts, hauing foure faces.

16 The fashion of the wheeles and their worke was like vnto [k] a chrysolite: and they foure had one forme, and their fashion, and their worke was as one wheele in another wheele.

17 When they went, they went vpon their foure sides, and they returned not when they went.

18 They had also [l] rings, and height, and were fearefull to behold, and their rings were full of eyes round about them foure.

19 And when the beasts went, the wheeles went with them: and when the beasts were lift vp from the earth, the wheeles were lift vp.

20 Whither their spirit led them, they went, and thither did the spirit of the wheeles leade them, and the wheeles were lifted vp besides them: for the spirit of the beasts was in the wheeles.

21 When the beasts went, they went, and when they stood, they stood, and when they were lifted vp from the earth, the wheeles were lifted vp besides them: for the spirit of the beasts was in the wheeles.

22 And the similitude of the firmament vpon the heads of the beasts was wonderful, like vnto chrystal, spread ouer their heads aboue.

23 And vnder the firmament were their wings straight, the one toward the other: euery one had two, which couered them, and euery one had two which couered their bodies.

24 And when they went forth, I heard the noyse of their [l] wings, like the noyse of great waters, and as the voyce of the Almighty, euen the voyce of speach, as the noise of an hoste: and when they stood, they [m] let downe their wings.

25 And there was a voyce from the firmament that was ouer their heads, when they stood, and had let downe their wings.

26 And aboue the firmament that was ouer their heads, was the fashion of a throne like vnto a saphire stone, and vpon the similitude of the throne was by appearance, as the similitude of a man aboue vpon it.

27 And I saw as the appearance of amber, and as the similitude of fire [n] round about within it to looke to, euen from his loynes vpward: and to looke to, euen from his loynes downeward, I saw as a likenesse of fire, and brightnesse round about it.

28 As the likenesse of the bow, that is in the cloud in the day of raine, so was the appearance of the light round about.

29 This was the appearance of the similitude of the glory of the Lord: and when I saw it, I fell [o] vpon my face, and I heard a voyce of one that spake.

CHAP. II.

The Prophet is sent to call the people from their errour.

AND [a] he said vnto me, [b] Sonne of man, stand vp vpon thy feet, and I will speake vnto thee.

a After that the booke of the Law was found, which was the eighteenth yeere of the reigne of Iosiah, so that fiue and twenty yeeres after this booke was found, Ieconiah was led away captiue with Ezekiel (and many of the people) who the first yeere after saw these visions.

b Which was a part of Euphrates so called.

c That is, notable and excellent visions, so that it might be known, it was no naturall dreame, but came of God.

d That is, the spirit of prophecie, as Chap. 3. 22. and 37. 1.

e By this diuersity of words he signifieth the feareful iudgement of God, and the great affliction that should come vpon Ierusalem.

‖ *Or pale yellow.*

f Which were the foure Cherubims that represented the glory of God, as Chap. 3 23.

g The wing of the one touched the wing of the other.

h Euery Cherubim had foure faces, the face of a man, and of a lion on the right side, and the face of a bullocke, and of an eagle on the left side.

‖ *Ebr. whither their spirit, or will was to goe.*

i That is, when they had executed Gods will: for afore they returned not, till God had changed the state of things.

k The Ebrew word is Tarshish, meaning, that the colour was like the Cilician sea, or a precious stone so called.

‖ *Or, the trent.*

l Which declared the swiftnes, and the fearefulnesse of Gods iudgements.

m Which signified that they had no power of themselues, but onely waited to execute Gods commandement.

n Whereby was signified a terrible iudgement toward the earth.

o Considering the Maiestie of God, and the weakenesse of flesh.

a That is, the Lord.

b Meaning man, which is but earth and ashes, which was to humble him, and cause him to consider his owne state and Gods grace.

2 [c] And

2 [c] And the spirit entred into mee, when he had spoken vnto me, and set me vpon my feete, so that I heard him that spake vnto mee.

3 And he said vnto me, Sonne of man, I send thee to the children of Israel, to a rebellious nation, that hath rebelled against me: for they and their fathers haue rebelled against me, euen vnto this very day.

4 For they are ‡ impudent children, and stiffe hearted: I do send thee vnto them, and thou shalt say vnto them, Thus saith the Lord God.

5 But surely they wil not heare, neither indeede will they cease: for they are a rebellious house: yet shall they know that [d] there hath bene a Prophet among them.

6 And thou sonne of man, [e] feare them not, neither bee afraid of their wordes, although rebels, and thornes be with thee, and thou remaynest with scorpions: feare not their words, nor be afraid at their lookes, for they are a rebellious house.

7 Therefore thou shalt speake my words vnto them: but surely they will not heare, neither will they indeede cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: bee not thou rebellious, like this rebellious house: open thy mouth, and [f] eate that I giue thee.

9 And when I looked vp, behold, an hand was sent vnto me, and loe, a roule of a booke was therein.

10 And he spread it before me, and it was written within and without, and there was written therein, [g] Lamentations, and mourning, and woe.

c So that hee could not abide Gods presence, till Gods spirit did enter into him.

‡ *Ebr. hard of face.*

d This declareth on the one part Gods great affection toward his people, that notwithstanding their rebellion, yet he will send his Prophets among them, and admonisheth his ministers on the other part that they cease not to doe their duety, though the people be neuer so obstinate: for the word of God shalbe either to their saluation or greater condemnation.

e Reade Iere. 1. 17. he sheweth that for none afflictions they should cease to doe their duetie.

f He doeth not onely exhort him to his duetie: but also giueth him the meanes wherewith hee may be able to execute it.

g Hee sheweth what were the contents of this booke, to wit, Gods iudgements against the wicked.

CHAP. III.

1 The Prophet being fed with the word of God, and with the constant boldnesse of the Spirit, is sent vnto the people that were in captiuitie. 17 The office of true ministers.

MOreouer hee said vnto mee, Sonne of man, eate that thou findest: [a] eate this roule, and goe, and speake vnto the house of Israel.

2 So I opened my mouth, and hee gaue me this roule to eate.

3 And he said vnto me, Sonne of man, cause thy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eate it, and it was in my mouth as sweete as hony.

4 And he said vnto me, Sonne of man, goe, and enter into the house of Israel, and declare them my words.

5 For thou art not sent to a people of an ‡ vnknowen tongue, or of an hard language, but to the house of Israel:

6 Not to many people of an vnknowen tongue, or of an hard language, whose words thou canst not vnderstand: yet if I should send thee to them, they would obey thee.

7 But the house of Israel will not obey thee: for they will not obey mee: yea, all the house of Israel are impudent and stiffe hearted.

8 Behold, I haue made thy face [b] strong against their faces, and thy forehead hard against their foreheads.

9 I haue made thy forehead as the adamant, and harder then the flint: feare them not therefore, neither bee afraid at their lookes: for they are a rebellious house.

10 He said moreouer vnto me, Sonne of man, [c] receiue in thine heart all my wordes that I speake vnto thee, and heare them with thine eares.

11 And goe and enter to them that are led away captiues, vnto the children of thy people, and speake vnto them, & tell them, Thus saith the Lord God: but surely they will not heare, neither will they indeede cease.

12 Then the spirit tooke mee vp, and I heard behind me a noyse of a great rushing, saying, [d] Blessed be the glory of the Lord out of his place.

13 I heard also the noyse of the wings of the beasts that touched one another, and the rattling of the wheeles that were by them, euen a noyse of a great rushing.

14 So the Spirit lift mee vp, and tooke me away, and I [e] went in bitternesse, and indignation of my spirit, but the hand of the Lord was strong vpon me.

15 Then I came to them that were led away captiues to [f] Tel-abib, that dwelt by the riuer Chebar, and I sate where they sate, and remained there astonished among them [g] seuen dayes.

16 And at the ende of seuen dayes, the word of the Lord came againe vnto me, saying,

17 Sonne of man, I haue made thee a [h] watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from me.

18 When I shall say vnto the wicked, Thou shalt surely die, and thou giuest not him warning, nor speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shall die in his iniquitie: but his blood will I require at thine hand.

19 Yet if thou warne the wicked, and he turne not from his wickednes, nor from his wicked way, he shall die in his iniquitie, but thou hast deliuered thy soule.

20 Likewise if a [i] righteous man turne from his righteousnesse, and commit iniquitie, I will lay a [k] stumbling blocke before him, and he shall die, because thou hast not giuen him warning: he shal die in his sinne, and his [l] righteous deedes, which hee hath done, shall not be remembred: but his blood will I require at thine hand.

21 Neuertheleſſe, if thou admonish that righteous man, that [p] righteous sinne not, and that he doeth not sinne, he shall liue because he is admonished: also thou hast deliuered thy soule.

22 And the [m] hand of the Lord was there vpon mee, and he said vnto mee, Arise, and

a Whereby is meant that none is meete to bee Gods messenger, before he haue receiued the word of God in his heart, as verse 10. and haue a zeare thereunto, and delight therein, as Iere. 15. 16. reuel. 10. 10.

‡ *Ebr. deepe lips.*

b God promiseth his assistance to his ministers, and that he will giue them boldnesse and constancie in their vocation, Isa. 50. 7. Ierem. 1. 18. micah 3 8.

c He sheweth what is meant by the eating of the booke, which is, that the ministers of God may speake nothing as of themselues, but that onely which they haue receiued of the Lord.

d Whereby he signifieth, that Gods glory should not be diminished, although he departed out of his Temple: for this declared that the citie and Temple should be destroyed.

e This sheweth that there is euer an infirmitie of the flesh which can neuer be ready to render full obedience to God, and also Gods grace, who euer assisteth his, and ouercometh their rebellious affections.

f Which was a place by Euphrates, where the Iewes were prisoners

g Declaring hereby, that Gods ministers must with admonisement and deliberation vtter his iudgements.

h Of this reade Chap. 33. 2.

i If he that hath bene instructed & in the right way, turne backe.

k I wil giue him vp into a reprobate minde, Rom. 1. 28.

l Which seemed to haue bene done in faith, and were not.

m That is, the spirit of prophecie.

goe into the ‖ field, and I will there talke with thee.

23 So when I had risen vp, and gone forth into the field, behold, the [n] glory of the Lord stood there, as the glory which I sawe by the riuer Chebar, and I fell downe vpon my face.

24 Then the spirit entred into me, which [o] set me vp vpon my feet, and spake vnto mee, and said to mee, Come, and [p] shut thy selfe within thine house.

25 But thou, O sonne of man, beholde, they shall put bands vpon thee: and shall bind thee with them, and thou shalt not goe out among them.

26 And I will make thy tongue [q] cleane to the roofe of thy mouth, that thou shalt be dumbe, and shalt not be to them as a man that rebuketh, for they [r] are a rebellious house.

27 But when I shall haue spoken vnto thee, I will open thy mouth, and thou shalt say vnto them, This saith the Lord God, he that heareth, let him heare, and hee that leaueth off, * let him leaue: for they are a rebellious house.

* Or, valley.
n Meaning, the vision of the Cherubims, and the wheeles.
o Reade Chap. 2.2.
p Signifying, that not onely he should not profite, but they should grieuously trouble and afflict him.
q Which declareth the terrible plague of the Lord, when God stoppeth the mouthes of his ministers, and that all such are the rods of his vengeance that doe it. Reuel. 22.11.

CHAP. IIII.

1 The besieging of the citie of Ierusalem is signified. 9 The long continuance of the captiuitie of Israel. 16 An hunger is prophesied to come.

THou also sonne of man, take thee a brick, and lay it before thee, and purtray vpon it the citie, euen Ierusalem:

2 And lay siege against it, and build a fort against it, and cast a mount against it: set the campe also against it, and lay engines of warre against it round about.

3 Moreouer, take an [a] yron panne, and set it for a wall of yron betweene thee and the citie, and direct thy face toward it, and it shall be besieged, and thou shalt lay siege against it: this shalbe a signe vnto the house of Israel.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the [b] house of Israel vpon it, according to the number of the dayes that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

5 For I haue layd vpon thee the yeeres of their iniquity, according to the number of the dayes: euen three hundreth and ninetie dayes: so shalt thou beare the iniquity of the house of Israel.

6 And when thou hast accomplished them, sleepe againe vpon thy [c] right side, and thou shalt beare the iniquitie of the house of Iudah fourtie dayes: I haue appointed thee a day for a yeere, euen a day for a yeere.

7 Therefore thou shalt direct thy face toward the siege of Ierusalem, and thine [d] arme shalbe vncouered, and thou shalt prophesie against it.

8 And behold, I will lay [e] bands vpon thee, and thou shalt not turne thee from one side to another till thou hast ended the dayes of thy siege.

9 Thou shalt take also vnto thee wheate, and barley, and beanes, and lentils, and millet, and [f] fitches, and put them in one vessell, and make thee bread thereof according to the number of the dayes, that thou shalt sleepe vpon thy side: euen three hundreth & ninety dayes shalt thou eate thereof.

10 And the meate thereof thou shalt eate, shall be by weight, euen [h] twentie shekels a day: and from time to time shalt thou eate thereof.

11 Thou shalt drinke also water by measure, euen the first part of an [i] Hin: from time to time shalt thou drinke.

12 And thou shalt eate it as barley cakes, and thou shalt bake it [k] in the dung that commeth out of man in their sight.

13 And the Lord said, So shall the children of Israel eat their defiled bread among the Gentiles whither I will cast them.

14 Then said I, Ah, Lord God, behold, my soule hath not beene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead, or torne in pieces, neither came their any [l] vncleane flesh in my mouth.

15 Then he sayd vnto mee, Loe, I haue giuen thee bullocks [m] dung for mans dung, and thou shalt prepare thy bread therewith.

16 Moreouer he said vnto mee, Sonne of man, behold, I will breake the [n] staffe of bread in Ierusalem, and they shal eate bread by weight, and with care, and they shall drinke water by measure, and with astonishment.

17 Because that bread and water shall faile, they shalbe astonied one with another, and shall consume away for their iniquity.

a Which signified the stubburnnes & hardnesse of their heart.
b Hereby he represented the idolatry & sinne of the ten tribes, (for Samaria was on his left hand from Babylon) and how they had remained therein 390. yeeres.
c Which declared Iudah, who had now from the time of Iosiah slept in their sinnes fortie yeeres.
d In token of a speedy vengeance.
e The people should so straitly be besieged, that they should not be able to turne them.
f Meaning that the famine should be so great, that they should be glad to eate whatsoeuer they could get.
g Which were fourteene moneths that the citie was besieged, and this was as many dayes as Israel sinned yeers.
h Which make a pound.
i Read Exod. 29.40.
k Sygnifying hereby the great scarcity of fewel and matter to burne.
l Much lesse such vile corruption.
m To beas fire to bake thy bread with.
n That is, the force & strength wherewith it should nourish, Isa. 3.1. chap. 5. 17. and 14.13.

CHAP. V.

The signe of the haires, whereby is signified the destruction of the people.

AND thou sonne of man, take thee a sharp knife, or take thee a barbours razor, and cause it [a] to passe vpon thine head, and vpon thy beard: then take thee ballances to weigh and diuide the haire.

2 Thou shalt burne with fire the third part in the middes of [b] the citie, when the dayes of the siege are fulfilled, and thou shalt take the other third part, and smite about it with a knife, and the last third part thou shalt scatter in the winde, and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and bind them in thy [c] lap.

4 Then take of them againe, and cast them into the middes of the fire, and burne them in the fire: [d] for therefore shal a fire come forth into all the house of Israel.

5 Thus saith the Lord God, This is Ierusalem: I haue set it in the mids of the nations and countreys, that are round about her.

6 And she hath changed my [e] iudgements into

a To shaue thine head and thy beard.
b To wit, of that citie which he had purtrayed vpon the bricke, Chap. 4.1. by the fire and pestilence he meaneth the famine, wherewith one part perished, during the siege of Nebuchad-nezzar: by the sword those that were slaine when Zedekiah fled, and those that were caried away captiue. And by the scattering into the winde, those that fled into Egypt and into other parts after the city was taken.
c Meaning, that a very few should be left, which the Lord would preserue among all these stormes, but not without troubles and triall.
d Out of that fire which thou kindlest, shall a fire come, which shall signifie the destruction of Israel.
e My word and law into idolatry and superstitions.

into wickednesse more then the nations, and my statutes more then the countries that are round about her: for they haue refused my iudgements and my statutes, and they haue not walked in them.

7 Therefore thus sayth the Lord God, Because your [f] multitude is greater then the nations that are round about you, and ye haue not walked in my statutes, neither haue ye kept my iudgements: no, ye haue not done according to the iudgements of the nations that are round about you,

8 Therefore thus saith the Lord God, Behold, I, euen I come against thee, and wil execute iudgement in the mids of thee, euen in the sight of the nations.

9 And I will doe in thee, that I neuer did before, neither wil doe any more the like, because of all thine abominations.

10 For in the midds of thee, the fathers [*] shall eat their sonnes, & the sonnes shall eat their fathers, and I will execute iudgement in thee, and the whole remnant of thee wil I scatter into all the winds.

11 Wherefore as I liue, sayth the Lord God, Surely, because thou hast defiled my Sanctuary with all thy filthinesse, and with all thine abominations, therefore will I also destroy thee, neither shall mine eye spare thee, neither will I haue any pitie.

12 The third part of thee shall die with the pestilence, and with famine shall they bee consumed in the mids of thee: and another third part shal fall by the sword round about thee: and I will scatter the last third part into all winds, and I will draw out a sword after them.

13 Thus shall mine anger bee accomplished, and I will cause my wrath to cease in them, and I will bee [g] comforted: and they shall know, that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreouer, I will make thee waste and abhorred among the nations that are round about thee, and in the sight of all that passe by.

15 So thou shalt be a reproch and shame, a chastisement and an astonishment vnto the nations that are round about thee, when I shall execute iudgements in thee, in anger and in wrath, and in sharpe rebukes: I the Lord haue spoken it.

16 When I shall send vpon them the [||] euil [h] arrowes of famine, which shall bee for their destruction: & which I will send to destroy you: and I wil increase the famine vpon you, and will breake your staffe of bread.

17 So will I send vpon you famine, and euil beasts, and they shal spoile thee, and pestilence, and blood shal passe thorow thee, and I will bring the sword vpon thee: I the Lord haue spoken it.

f Because your idoles are in greater number, and your superstitions moe then among the professed idolaters, read Isa. 65. 11 or hee condemneth their ingratitude in respect of his benefits.

Leuit. 26. 29. deut. 28. 53. 2. king. 6. 29. lament. 4. 10. baruch 2. 3.

g That is, I wil not be pacified till I be reuenged, Isa. 1. 24.

[||] Or, dangerous.

h Which were the grashoppers, mildew, & whatsoeuer were occasions of famine. Chap. 14. 13.

CHAP. VI.

1 He sheweth that Ierusalem shalbe destroyed for their idolatrie. 8 He prophesieth the repentance of the remnant of the people, and their deliuerance.

AGaine the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face towards the [a] mountaines of Israel, and prophesie against them,

3 And say, Ye mountaines of Israel, heare the word of the Lord God: thus sayth the Lord God to the [a] mountaines & to the hils, to the riuers, and to the valleys, Behold, I, euen I will bring a sword vpon you, and I will destroy your hie places:

4 And your altars shall be desolate, and your images of the [b] sunne shall be broken: and I will cast downe your slaine men before your idoles.

5 And I will lay the dead carkeises of the children of Israel before their [c] idoles, and I will scatter your bones round about your altars.

6 In all your dwelling places the cities shall be desolate, and the high places shall be laid waste, so that your altars shall be made waste and desolate, and your idole shall bee broken and cease, and your images of the sunne shall be cut in peices, and your workes shall be abolished.

7 And the slaine shall fall in the mids of you, and ye shall know that I am the Lord.

8 Yet wil I leaue a remnant, [d] that you may haue some that shall escape the sword among the nations, when you shall be scattered thorow the countreys.

9 And they that escape of you shall remember me among the nations, where they shall be in captiuitie, because I am grieued for their whorish hearts, which haue departed from me, and for their eyes, which haue gone a whoring after their idoles, and they [e] shalbe displeased in themselues for the euils which they haue committed in all their abominations.

10 And they shall know that I am the Lord, and that I haue not said in vaine, that I would doe this euill vnto them.

11 Thus sayth the Lord God, [f] Smite with thine hand, and stretch forth with thy foote, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is farre off, shall die of the pestilence, and he that is neere, shall fall by the sword, and he that remaineth and is besieged, shall die by the famine, thus will I accomplish my wrath vpon them.

13 Then [g] yee shall know that I am the Lord, when their slaine men shall be among their idoles round about their altars, vpon euery high hill in all the tops of the mountaines, and vnder euery greene tree, and vnder euery thicke oake, which is the place where they did offer sweet sauour to all their idoles.

14 So will I [*] stretch mine hand vpon them, and make the land waste and desolate, [h] from the wildernesse vnto Diblath in all their habitations, and they shall know, that I am the Lord.

Chap. 36. 1.

a He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatning them destruction.

b Reade 2. King. 23. 11.

c In contempt of their power and force, which shall neither be able to deliuer you nor themselues. 2. King. 23. 20.

d He sheweth that in all dangers God will preserue a few, which shall be as the seede of his Church, and call vpon his Name.

e They shall be ashamed to see, that their hope in idols was but vaine, and so shal repent.

f By these signes he would that the Prophet should signifie the great destruction to come.

g That is, all nations, when you shall see my iudgements. Chap 5. 14.

h Some reade, more desolate then the wildernesse of Diblath, which was in Syria, and bordered vpon Israel, or from the wildernesse, which was South vnto Diblath, which was North: meaning the whole countrey.

CHAP. VII.

The ende of all the lande of Israel shall suddenly come.

MOreouer the word of the Lord came vnto me, saying,

2 Also

2 Also thou sonne of man, thus saith the Lord God, An end is come vnto the land of Israel: the end is come vpon the foure corners of the land.

3 Now is the end come vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all [a] thine abominations.

4 Neither shall mine eye spare thee, neither will I haue pitie: but I will lay thy wayes vpon thee: and thine abomination shall bee in the mids of thee, and yee shall know that I am the Lord.

5 Thus sayth the Lord God, ‖ Behold, one euill, euen one euill is come.

6 An ende is come, the ende is come, it [b] watched for thee: behold, it is come.

7 The [c] morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is neere, and not the [d] sounding againe of the mountaines.

8 Now I will shortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither shall mine eye spare thee, neither will I haue pitie, but I will lay vpon thee according to thy wayes, and thine abominations shall bee in the mids of thee, and yee shall know that I am the Lord that smiteth.

10 Behold, the day, behold, it is come: the morning is gone forth, the [e] rod flourisheth: [f] pride hath budded.

11 [g] Cruelty is risen vp into a rod of wickednesse: none of them shall remaine, nor of their riches, nor of any of theirs, neither shal there be [h] lamentation for them.

12 The time is come, the day draweth neere, let not the buyer [i] reioyce, nor let him that selleth, [k] mourne: for the wrath is vpon all the multitude thereof.

13 For he that selleth, shal not [l] returne to that which is sold, although they were yet aliue: for the [m] vision was vnto all the multitude thereof, and they returned not, [n] neither doeth any incourage himselfe in the punishment of his life.

14 [o] They haue blowen the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.

15 The sword is without, and the pestilence and the famine within: hee that is in the field, shal die with the sword, and he that is in the citie, famine and pestilence shall deuoure him.

16 But they that flee away from them, shall escape, and shall bee in the mountaines, like the dones of the valleyes, all they shall mourne, euery one for his iniquitie.

17 * All hands shall be weake, & all knees shall fall away as water.

18 * They shal also gird themselues with sackecloth, and feare shall couer them, and shame shall be vpon all faces, and baldnesse vpon their heads.

19 They shall cast their siluer in the streetes, and their gold shalbe cast farre off: their * siluer and their gold cannot deliuer them in the day of the wrath of the Lord: they shall not satisfie their soules, neither fill their bowels: for this ruine is for their iniquitie.

20 He had also set the beautie of his [p] ornament in maiestie: but they made images of their abominations, and of their idoles therein: therefore haue I set it farre from them.

21 And I will giue it into the hands of the [q] strangers to bespoiled, and to the wicked of the earth to be robbed, and they shall pollute it.

22 My face will I turne also from them, and they shall pollute my [r] secret place: for the destroyers shal enter into it, and defile it.

23 ¶ Make a [s] chaine: for the land is full of the [t] iudgement of blood, and the citie is full of cruelti e.

24 Wherefore I will bring the most wicked of the heathen, and they shall possesse their houses: I will also make the pompe of the mightie to cease, and ther [u] holy places shall be defiled.

25 When destruction commeth, they shal seeke peace, and shall not haue it.

26 Calamitie shal come vpon calamitie, and rumour shal be vpon rumour: then shall they seeke a vision of the Prophet: but the Law shall perish from the Priest, and counsell from the Ancient.

27 The king shal mourne, and the prince shall be clothed with desolation, & the hands of the people in the land shalbe troubled: I will doe vnto them according to their wayes, and according to their iudgements will I iudge them, and they shall know that I am the Lord.

CHAP. VIII.

2 An appearance of the similitude of God. 3 Ezekiel is brought to Ierusalem in the spirit. 6 The Lord sheweth the Prophet the idolatries of the house of Israel.

AND in the [a] sixt yeere, in the [b] sixt moneth, and in the fift day of the moneth, as I sate in mine house, and the Elders of Iudah sate before me, the hand of the Lord God fell there vpon me.

2 Then I beheld, and loe, there was a likenesse, as the appearance of [c] fire to lowe to, from his loynes downeward, and from his loynes vpward, as the appearance of brightnesse, and like vnto amber.

3 And he stretched out the likenesse of an hand, and tooke mee by an hayre locke of mine head, and the Spirit lift mee vp betweene the earth & the heauen, and brought me ‡ by a diuine [d] vision to Ierusalem, into the entrie of the inner [e] gate that lieth toward the North, where remained the idole of [f] indignation, which prouoked indignation.

4 And behold, the glory of the God of Israel was there according to the vision, that I saw in the field.

5 Then said he vnto me, Sonne of man, lift

Prou. 11. 4. Zeph. 1. 18. Ecclus. 5. 8.

p Meaning, the Sanctuarie.

q That is, of the Babylonians.

r Which signifieth the most holy place, wherein into none might enter but the hie Priest.

s Signifying, that they should be bound and led away captiues.

t That is, of sinnes that deserue death.

u Which was the Temple that was diuided into three parts, Psal. 68 35.

a Of the captiuity of Ieconiah.

b Which conteined part of August, and part of September.

c As chap. 1. 27.

‡ *Ebr. in the visions of God.*

d Meaning, that he was thus caried in spirit, and not in body.

e Which was the porch or ‡ court where the people assembled.

f So called, because it prouoked Gods indignatiõ, which was the idole of Baal.

g Read cha. 3. 22

i For the present profit.

k For he shall loose nothing.

l In the yeere of the Iubile, meaning, that none should enioy the priuiledge of the law, Leuit. 25. 13 for they should all be caried away captiues.

m This vision signified that all should be caried away, and none should returne for the Iubile.

n No man for all this endeoureth himself, or taketh heart to repent for his euill life.

o The Israelites made a brag, but their hearts failed them.

Isa. 13. 7. Iere. 6. 24. Isa. 15. 3. Iere. 48 37.

Some reade, for none shalbe strengthened in his iniquity of his life: meaning that they should gaine nothing by flattering themselues in euil.

lift vp thine eyes now toward the North. So I lift vp mine eyes toward the North, and behold, Northward at the gate of the [h] altar, this idole of indignation was in the entry.

6 He said furthermore vnto me, Sonne of man, seest thou not what they doe? euen the great abominations that the house of Israel committeth here to cause me to depart from [i] my Sanctuary? but yet turne thee and thou shalt see greater abominations.

7 And he caused me to enter at the gate of the court: and when I looked, behold, an hole was in the wall.

8 Then said he vnto me, Sonne of man, dig now in the wall. And when I had digged in the wall, behold, there was a doore.

9 And he said vnto mee, Goe in, and behold the wicked abominations that they doe here.

10 So I went in, and saw, and behold, there was euery similitude of creeping things and [k] abominable beasts, and all the idoles of the house of Israel painted vpon the wall round about.

11 And there stood before them seuentie [l] men of the Ancients of the house of Israel, and in the mids of them stood Iaazaniah, the sonne of Shaphan, with euery man his censer in his hand, and the vapour of the incense went vp like [m] a cloude.

12 Then said he vnto me, Sonne of man, hast thou seene what the Ancients of the house of Israel [n] doe in the darke, euery one in the chamber of his imagerie? for they say, The Lord seeth vs not, the Lord hath forsaken the earth.

13 Againe he said also vnto me, Turne thee againe, and thou shalt see greater abominations that they doe.

14 And he caused me to enter into the entry of the gate of [p] Lords house, which was toward the North: and behold, there sate women mourning for [o] Tammuz.

15 Then said he vnto me, Hast thou seene this, O sonne of man? Turne thee againe, and thou shalt see greater abominations then these.

16 And he caused me to enter into the inner court of the Lords house, and behold at the doore of the Temple of the Lord, betweene the porch and the altar were about flue and twenty men with their backes toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne toward the East.

17 Then he said vnto me, Hast thou seene this, O sonne of man? Is it a small thing to the house of Iudah to commit these abominations which they doe here? for they haue filled the land with cruelty, and haue returned to prouoke mee: and loe, they haue cast out [p] stinke before their noses.

18 Therefore will I also execute my wrath: mine eye shall not spare them, neither will I haue pitie, and * though they crie in mine eares with a loud voice, yet will I not heare them.

h That is, in the court where the people had made an altar to Baal.

i For God will not be where idoles are.

k Which were forbidden in the Law, Leuit. 11.4.

l Thus they that should haue kept all the rest in the feare and true seruice of God, were the ringleaders to all abomination, and by their example pulled others from God.

m It was in such abundance.

n For besides their common idolatry, they had particular seruice, which they had in secret chambers.

o The Iewes write, that this was a prophet of the idoles, who after his death was once a yeere mourned for in the night.

p Declaring that the censings and seruice of the idolaters are but infection and villanie before God.

Pro. 1.28. Isa. 46. 7. Iere. 11.11. Micah 3.4.

CHAP. IX.

1 The destruction of the citie. 4 They that shall be saued, are marked. 8 A complaint of the Prophet for the destruction of the people.

HEe cryed also with a loud voyce in mine eares, saying, The visitations of [a] the citie draw neere, and euery man hath a weapon in his hand to destroy it.

2 And behold, sixe [b] men came by the way of the hie gate, which lyeth toward the [c] North, and euery man a weapon in his hand to destroy it: and one man among them was clothed with linen, with a writers [d] inkehorne by his side, and they went in and stood beside the brazen altar.

3 And the glory of the God of Israel was [e] gone vp from the Cherub, whereupon hee was, and stood on the ‖ doore of the house, and he called to the man clothed with linnen, which had the writers inkehorne by his side.

4 And the Lord said vnto him, Goe thorow the mids of the citie, euen thorow the mids of Ierusalem, and ‖ set a marke vpon the foreheads of them that [f] mourne and cry for all the abominations that be done in the mids thereof.

5 And to the other he said, that I might heare, Goe yee after him through the citie, and smite: let your eye spare none, neither haue pitie.

6 Destroy vtterly the old, and the yong, and the maides, and the children, and the women, but touch no man vpon whom is the [g] marke, and begin at my Sanctuary. Then they began at the [h] Ancient men, which were before the house.

7 And hee said vnto them, Defile the house, and fill the courts with the slaine, then goe forth: and they went out, and slew them in the citie.

8 Now when they had slaine them, and I had escaped, I fell downe vpon my face, and cryed, saying, [i] Ah Lord God, wilt thou destroy all the residue of Israel, in powring out thy wrath vpon Ierusalem?

9 Then said he vnto me, The iniquitie of the house of Israel, and Iudah is exceeding great, so that the land is full [k] of blood, and the citie full of corrupt iudgement: for, they say, The Lord hath forsaken the earth and the Lord seeth vs not.

10 As touching mee also, mine eye shall not spare them, neither will I haue pity, but will recompense their wayes vpon their heads.

11 And behold, the man clothed with linnen which had the inkehorne by his side, made report, and said, Lord, I haue done as thou hast commanded me.

a The time to take vengeance.

b Which were Angels in the similitude of men.

c Signifying, that the Babylonians should come from the North to destroy the citie and the Temple.

d To marke them that shou'd be saued.

e Which declared that he was not bound thereunto, neither would remaine any longer, then there was hope that they would returne from their wickednesse, and worship him aright.

‖ *Or, threshold.*

‖ *Or, marke with Thau.*

f He sheweth what is the maner of Gods children, whom he marketh to saluation: to wit, to mourne and cry out against the wickednesse which they see committed against Gods glory.

g Thus in all his plagues the Lord preseruetb his small number, which he marketh, as Exod. 12. 22. Ezeuel. 7.3. but the chiefe marke is the Spirit of adoption, wherewith the heart is sealed vp to life euerlasting.

h Which were the chiefe occasion of all these euils, as Chap 8.11.

i This declareth that the seruants of God haue a compassion, when they see his iudgements executed.

k That is, with all kinde of wickednesse, reade Isa. 1.15.

CHAP. X.

1 Of the man that tooke hot burning coales out of the middle of the wheeles of the Cherubims. 8 A rehearsall of the vision of the wheeles, of the beasts, and of the Cherubims.

And

Chap.1.22.

AND as I lookeд, behold, in the *firmament that was aboue the head of the [a] Cherubims, there appeared vpon them like vnto the similitude of a throne, as it were a Saphire stone.

a Which in the first Chapter, verse 5. he called the foure beasts.

2 And hee spake vnto the man clothed with linnen, and said, Goe in betweene the wheeles, euen vnder the Cherub, and fill thine hands with coales of fire from betweene the Cherubims, and scatter them ouer [b] the city. And he went in my sight.

b This signified that the citie should be burnt.

3 Now the Cherubims stood vpon the right side of the house when the man went in, and the cloud filled the inner court.

4 Then the glory of the Lord [c] went vp from the Cherub, and stood ouer the dooze of the house, and the house was filled with the cloud, & the court was filled with the brightnesse of the Lords glory.

c Meaning, that the glory of God should depart from the Temple.

5 And the [d] sound of ẏ Cherubims wings was heard into the vtter court, as the voyce of the Almighty God when he speaketh.

d Reade Chap. 1.24.

6 And when he had commanded the man clothed with linnen, saying, Take fire from betweene the wheeles, and from between the Cherubims, then he went in and stood beside the wheele.

7 And one Cherub stretched foorth his hand from betweene the Cherubims vnto the fire, that was betweene the Cherubims, and tooke thereof, and put it into the hands of him that was clothed with linnen: who tooke it and went out.

8 And there appeared in the Cherubims the likenesse of a mans hand vnder their wings.

9 And when I looked vp, behold, foure wheeles were beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheeles was as the colour of a [e] Chrysolite stone.

e Reade Chap. 1.16.

10 And their appearance (for they were all foure of one fashion) was as if one wheele had bene in another wheele.

11 When they went foorth, they went vpon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, and they [f] turned not as they went.

f Vntil they had executed Gods iudgements.

12 And their whole body, & their ‖ rings, and their handes and their wings, and the wheeles were full of eyes round about, euen in the same foure wheeles.

‖ Or, trents.

13 And the Cherub cryed to these wheels in mine hearing, saying, O wheele.

14 And euery beast had foure faces: the first face was the face of a Cherub, and the second face was the face of a man, & the third the face of a lyon, and the fourth the face of an Eagle.

Chap. 1.5.

15 And the Cherubims were lifted vp: *this is the beast that I sawe at the riuer Chebar.

16 And when the Cherubims went, the wheeles went by them: and when the Cherubims lift vp their wings to mount vp from the earth, the same wheeles also turned not from beside them.

17 When the Cherubims stood, they stood: and when they were lifted vp, they lifted themselues vp also: for the spirit of the beast was in them.

18 [h] Then the glory of the Lord departed from aboue the dooze of the house, and stood vpon the Cherubims.

19 And the Cherubims lift vp their wings, & mounted vp from the earth in my sight: when they went out, the wheeles also were beside them: and euery one stood at the entry of the gate of the Lords house, at the East side, and the glory of the God of Israel was vpon them on high.

20 *This is the [i] beast that I saw vnder the God of Israel by the riuer Chebar, and I knew that they were the Cherubims.

Chap.1.15.

21 Euery one had foure faces, and euery one foure wings, and the likenesse of mans hands was vnder their wings.

22 And the likenesse of their faces was the selfe same faces which I saw by the riuer Chebar, and the appearance of the Cherubims was the selfe same, and they went euery one straight forward.

g There was one consent between the Cherubims and the wheeles.

h Read Chap. 9.3.

i That is, the whole body of the foure beasts, or Cherubims.

CHAP. XI.

1 Who they were that seduced the people of Israel. 5 Against these hee prophesieth, shewing them how they shalbe dispersed abroad. 19 The renewing of the heart commeth of God. 21 He threatneth them that leane vnto their owne counsels.

MOreouer, the spirit lift me vp, & brought mee vnto the East gate of the Lords house, which lieth Eastward, and behold, at the entrie of the gate were fiue and twentie men: among whom I saw Iaazaniah the sonne of Azur, & Pelatiah the sonne of Benaiah, the princes of the people.

2 Then said he vnto me, Sonne of man, these are the men that imagine mischiefe, and deuise wicked counsell in this citie.

3 For they say, [a] It is not neere, let vs build houses: this citie is the [b] caldron, and we be the flesh.

4 Therefore prophesie against them, sonne of man, prophesie.

5 And the Spirit of the Lord fell vpon me, and said vnto mee, Speake, Thus saith the Lord, O ye house of Israel, this haue yee sayd, and I know that which riseth vp of your mindes.

6 Many haue ye murdered in this citie, and yee haue filled the streetes thereof with the slaine.

7 Therefore thus sayeth the Lord God, They that ye haue slaine, and haue layd in the mids of it, they are [c] the flesh, and this citie is the caldron, but I will bring you forth of the mids of it.

8 Yee haue feared the sword, and I will bring a sword vpon you, saith the Lord God.

9 And I will bring you out of the mids thereof, and deliuer you into the [d] hands of strangers, and will execute iudgments among you.

10 Yee shall fall by the sword, and I will iudge you in the border of [e] Israel, and yee shall know that I am the Lord.

11 This citie shall not bee your caldron, neither shall ye be the flesh in the mids thereof, but I will iudge you in the border of Israel.

a Thus the wicked derided the Prophets, as though they preached but errours, and therefore gaue themselues still to their pleasures.

b Wee shall not be pulled out of Ierusalem, til the houre of our death come, as the flesh is not taken out of the caldron till it be sodde.

c Contrary to their vaine confidence, he sheweth in what sense this citie is the caldron: that is, because of the dead bodies that haue bene murdered therein, and so lie as flesh in the caldron.

d That is, of the Caldeans.

e That is, in Riblah, reade 2. King. 25.6.

12 And

12 And ye shal know that I am the Lord: for yee haue not walked in my statutes, neither executed my iudgements, but haue done after the manners of the heathen, that are round about you.

13 ¶ And when I prophesied, Pelatiah the sonne of [f] Benaiah died: then fell I downe vpon my face, and cried with a loud voyce, and sayd, Ah Lord God, wilt thou then vtterly destroy all the remnant of Israel?

14 Againe the word of the Lord came vnto me, saying,

15 Sonne of man, thy [g] brethren, euen thy brethren, the men of thy kinred, and all the house of Israel, wholly are they vnto whom the inhabitants of Ierusalem haue said, Depart yee farre from the Lord; for the land is giuen vs in possession.

16 Therefore say, Thus saith the Lord God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countreys, yet will I bee to them as a little [h] Sanctuary in the countreys where they shall come.

17 Therefore say, Thus saith the Lord God, I will gather you againe from the people, and assemble you out of the countreys where ye haue beene scattered, and I wil giue you the land of Israel.

18 And they shall come thither, and they shall take away all the idoles thereof, and all the abominations thereof from thence.

19 * And I will giue them one heart, and I will put a new spirit within their bowels: and I will take the [i] stonie heart out of their bodies, and I will giue them an heart of flesh.

20 That they may walke in my statutes, and keep my iudgements, and execute them: and they shall bee my people, and I will bee their God.

21 But vpon them whose heart is toward their idoles, and whose affection goeth after their abominations, I will lay their way vpon their owne heads, sayth the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and the wheeles beside them, and the glory of the God of Israel was vpon them on high.

23 And the glory of the Lord went vp from the mids of the citie, and stood vpon the mountaine which is toward the East side of the citie.

24 Afterward the Spirit tooke me vp, and brought me in a vision by the Spirit of God into Caldea, to them that were led away captiues: so the vision that I had seene, went vp from me.

25 Then I declared vnto them that were [k] led away captiues, all the things that the Lord had shewed me.

CHAP. XII.

1 *The parable of the captiuitie.* 18 *Another parable whereby the distresse of hunger and thirst is signified.*

THe word of the Lord also came vnto me, saying,

2 Sonne of man, thou dwellest in the mids of a rebellious house, which haue eyes to see, and see [a] not: they haue eares to heare and heare not: for they are a rebellious house.

3 Therefore thou sonne of man, ‡ prepare thy stuffe to goe into captiuity, & go forth by day in their sight, and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bring forth thy stuffe by day in their sight, as the stuffe of him that goeth into captiuitie: and shalt thou goe forth at euen in their sight, as they that goe forth into captiuitie.

5 Digge thou thorow the wall in their sight, and carry out thereby.

6 In their sight shalt thou beare it vpon thy shoulders, and carry it forth in the darke thou shalt couer thy face, that thou see not the earth: for I haue set thee as a [b] signe vnto the house of Israel.

7 And as I was cōmanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captiuitie: and by night I digged thorow the wal with mine hand, and brought it forth in the darke, and I bare it vpon my shoulder in their sight.

8 And in the morning came the word of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel, the rebellious house sayd vnto thee, What [c] doest thou?

10 But say thou vnto them, Thus sayth the Lord God, This ‖ burden concerneth the chiefe in Ierusalem, and all the house of Israel that are among them.

11 Say, I am your signe: like as I haue done, so shall it be done vnto them, they shall goe into bondage and captiuitie.

12 And the chiefest that is among them, shall beare vpon his shoulder in the darke, and shall goe forth: they shall digge thorow the wall, to carie out thereby: he shall couer his face, that he see not the ground with his eyes.

13 My net also will I spread vpon [d] him, and hee shall be taken in my net, and I wil bring him to Babel to the land of the Caldeans, yet shall he not see it, though he shall die there.

14 And I will scatter toward euery wind, all that are about him to helpe him, and all his garisons, and I wil draw out the sword after them.

15 And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countreys.

16 But I will leaue a litle [e] number of them from the sword, from the famine, and from the pestilence, that they may declare all these abominations among the heathen, where they come, and they shall know that I am the Lord.

17 ¶ Moreouer the worde of the Lord came vnto me, saying,

18 Sonne of man, eate thy bread with trembling, and drinke thy water with trouble, and with carefulnesse.

19 And say vnto the people of the land, Thus sayeth the Lord God of the inhabitants of Ierusalem, and of the land of Israel, They shall eate their bread with care-

f Ie seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange iudgment of God toward the rest of the people.

g They that remained stil at Ierusalem, thus reproched them that were gone into captiuity, as though they were cast off, and forsaken of God.

h They shall be yet a litle church, shewing that the Lord will euer haue some to call vpon his Name, whō he wil preserue and restore, though they be for a time afflicted.

* *Iere. 32. 39. chap. 36. 26.*

i Meaning, the heart, whereunto nothing can enter, and regenerate them anew, so that their heart may be soft and ready to receiue my graces.

k When Iecoiah was led away captiue.

a That is, they receiue not the fruite of that which they see and heare.

‡ *Ebr. make thee vessels to goe into captiuitie.*

b That as thou doest, so shall they doe, and therefore in thee they shall see their owne plague and punishment.

c Doe not they deride thy doings?

‖ *Or, prophesie.*

d When the king shall thinke to escape by fleeing, I will take him in my net, as Chap 17. 20. and 32. 3.

e Which should beare his Name, and should be his Church, reade Chap. 11. 16.

carefulnesse, and drinke their water with desolation: for the land shall bee desolate from her abundance, because of the cruelty of them that dwell therein.

20 And the cities that are inhabited, shal be left voyd, and the land shall bee desolate, and ye shall know that I am the Lord.

21 ¶ And the word of the Lord came vnto me, saying,

22 Sonne of man, what is that prouerbe that you haue in the land of Israel, saying, The dayes are [t] prolonged, and all visions ‖ faile?

23 Tell them therefore, Thus sayth the Lord God, I will make this prouerbe to cease, and they shall no more vse it as a prouerbe in Israel: but say vnto them, The dayes are at hand, and the effect of euery vision.

24 For no vision shall bee any more in vaine, neither shall there be any flattering diuination within the house of Israel.

25 For I am the Lord: I will speake, and that thing that I shall speake, shall come to passe: it shall bee no more prolonged: for in your dayes, O rebellious house, wil I say the thing, and will performe it, saith the Lord God.

26 Againe the word of the Lord came vnto me, saying,

27 Sonne of man, behold, they of the house of Israel say, The vision that he seeth is for [g] many dayes to come, and hee prophesieth of the times that are farre off.

28 Therefore say vnto them, Thus saith the Lord God, All my words shall no longer be delayed, but that thing which I haue spoken, shalbe done, saith the Lord God.

t Because they did not immediatly see the prophecies accomplished, they contemned them, as though they should neuer be fulfilled.

‖ Or, take none effect.

g That is, it shall not come to passe in our dayes, and therefore we care not for it: thus the wicked euer abuse Gods patience and benignitie.

CHAP. XIII.

The word of the Lord against false Prophets, which teach the people the counsell of their owne hearts.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, prophesie against the prophets of * Israel, that prophesie, and say thou vnto them, that prophesie out of their [a] owne hearts, Heare the word of the Lord.

3 Thus saith the Lord God, Woe vnto the foolish prophets that follow their owne spirit, and haue seene nothing.

4 O Israel, thy prophets are like the foxes [b] in the waste places.

5 [c] Ye haue not risen vp in the gaps, neither made vp the hedge for the house of Israel, to stand in the battell in the day of the Lord.

6 They haue seene vanitie, and lying diuination, saying, The Lord saith it, and the Lord hath not sent them: [e] they haue made others to hope that they would confirme the word of their prophecie.

7 Haue ye not seene a vaine vision? and haue ye not spoken a lying diuination? [d] yee say, The Lord saith it, albeit I haue not spoken.

8 Therefore thus sayth the Lord God, Because yee haue spoken vanity, and haue seene lies, therefore behold, I am against you, saith the Lord God,

9 And mine hand shall be vpon the Prophets that see vanitie, and diuine lies: they shall not be in the assembly of my people, neither shall they be written in the [e] writing of the house of Israel, neither shall they enter into the land of Israel: and yee shall knowe that I am the Lord God.

Chap.14.9.

a After their owne fantasie, and not as hauing the reuelation of the Lord, Ier.23.16

b Watching to destroy the vineyard.

c He speaketh to the gouernours and true ministers, that should haue resisted them.

d Ye promised peace to this people, and now yee see their destruction, so that it is manifest that yee are false prophets.

e That is, in the booke of life, wherein the true Israelites are written.

10 And therefore, because they haue deceiued my people, saying, [f] Peace, and there was no peace: and one built vp a [g] wall, and beholde, the others daubed it with vntempered morter.

11 Say vnto them which daube it with vntempered morter, that it shal fall: for there shall come a great showre: and I will send hailestones, which shall cause it to fall, and a stormie winde shall breake it.

12 Loe, when the wall is fallen, shall it not be said vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus saith the Lord God, I will cause a stormie winde to breake forth in my wrath, and a great showre shall bee in mine anger, and hailestones in mine indignation to consume it.

14 So I wil destroy the wall that ye haue daubed with vntempered morter, and bring it downe to the ground, so that the foundation thereof shalbe discouered, and it shall fall, and ye shalbe consumed in the mids thereof, and ye shall know that I am the Lord.

15 Thus wil I accomplish my wrath vpon the wall, and vpon them that haue daubed it with [h] vntempered morter, and will say vnto you, The wall is no more, neither the daubers thereof,

16 To wit, the prophets of Israel, which prophesie vpon Ierusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophesie out of their own heart: and prophesie thou against them, and say,

18 Thus saith the Lord God, Woe vnto the women that sowe [i] pillowes vnder all arme-holes, and make vailes vpon the head of euery one that standeth vp, to hunt soules: wil ye hunt the soules of my people, and will ye giue life to the soules that come vnto you?

19 And will yee pollute mee among my people for handfuls of [k] barley, and for pieces of bread to slay the soules of them that should not die, and [l] to giue life to the soules that should not liue, in lying to my people, that heare your lies?

20 Wherefore thus sayth the Lord God, Beholde, I will haue to doe with your pillowes, wherewith yee hunt the [m] soules to make them to flie, and I will teare them from your armes, and will let the soules goe, euen the soules, that ye hunt to make them to flie.

21 Your vailes also will I teare, and deliuer my people out of your hand, and they shall be no more in your hands to be hunted and ye shall know that I am the Lord.

22 Because with your lies yee haue made the heart of the [n] righteous sad, whome I

f Reade Ierem. 6.14.

g Whereas the true Prophets prophesied the destruction of the city to bring the people to repentance, the false prophets spake the contrary, and flattered them in their vanities, so that what one false prophet said, (which is here called the building of the wall) another false prophet would affirme though he had nethier occasion nor good ground to beare him.

h Whereby is meant whatsoeuer man of himselfe setteth forth vnder the authoritie of Gods word.

i These superstitious women for lucre would prophesie and tell euery man his fortune giuing them pillowes to leane vpon, and kerchieses to couer their heads, to the intent they might the more allure them and bewitch them.

k Will ye make my word to serue your bellies?

l These sorcerers made the people beleeue that they could preserue life, or destroy it, & that it should come to euery one according as they prophesied.

m That is, to cause them to perish, and that they should depart from the body.

n By threatning them that were godly, and vpholding the wicked.

haue not made sadde, and strengthened the hands of the wicked, that hee should not returne from his wicked way, by promising him life,

23 Therefore ye shall see no more vanity, nor diuine diuinations: for I wil deliuer my people out of your hand, and yee shall know that I am the Lord.

CHAP. XIIII.

4 The Lord sindeth false prophets for the ingratitude of the people. 22 Hee reseruetb a small portion for his Church.

THen came certaine of the Elders of Israel vnto me, and [a] sate before me.

2 And the word of the Lord came vnto me, saying,

3 Sonne of man, these men haue set vp their idoles in their [b] heart, and put the stumbling blocke of their iniquitie before their face: should I, being required, answere them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Euery man of the house of Israel that setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to the [c] Prophet, I the Lord will answere him that commeth, according to the multitude [d] of his idoles:

5 That [e] I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore say vnto the house of Israel, Thus sayeth the Lord God, Returne, and withdraw your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For euery one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from me, and setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to a Prophet, for to enquire of him for mee, I the Lord will answere him || for my selfe.

8 And I will set my face against that man, and will make him an example and prouerbe, and I will cut him off from the mids of my people, and yee shall know that I am the Lord.

9 And if the prophet be [f] deceiued, when he hath spoken a thing, I the Lord haue deceiued that prophet, and I will stretch out mine hand vpon him, and will destroy him from the mids of my people of Israel.

10 And they shal beare their punishment: the punishment of the prophet shall bee euen as the punishment of him that aseketh,

11 That the house of [g] Israel may goe no more astray from me, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

12 ¶ The word of the Lord came againe vnto me, saying,

13 Sonne of man, when the land sinneth against me, by committing a trespasse, then will I stretch out mine hand vpon it, [h] and will breake the staffe of the bread therof, and will send famine vpon it, and I will destroy man and beast forth of it.

14 Though these three men, [i] Noah, Daniel, and Iob were among them, they should deliuer but their owne soules by their [k] righteousnesse, saith the Lord God.

15 If I bring noysome beastes into the land, and they spoyle it, so that it be desolate, that no man may passe thorow, because of beasts,

16 Though these three men were in the mids thereof, as I liue, saith the Lord God, they shal saue neither sonnes nor daughters: they onely shalbe deliuered, but the land shall be waste.

17 Or if I bring a sword vpon this land, and say, Sword, goe thorow the land, so that I destroy man and beast out of it,

18 Though these three men were in the mids thereof, As I liue, saith the Lord God, they shall deliuer neither sonnes nor daughters, but they onely shall be deliuered themselues.

19 Or if I send a pestilence into this land, and powre out my wrath vpon it in blood, to destroy out of it man and beast,

20 And though Noah, Daniel and Iob were in the middes of it, As I liue, sayth the Lord God, they shall deliuer neither sonne nor daughter: they shall but deliuer their owne soules by their righteousnesse.

21 For thus sayth the Lord God, How much more when I send my * foure sore iudgments vpon Ierusalem, euen the sword, and famine, and the noisome beast, and pestilence, to destroy man and beast out of it?

22 Yet behold, therein shalbe left a [l] remnant of them that shall be caried away both sonnes & daughters: behold, they shall come forth vnto you, and ye shall see their way, and their enterprises: and ye shall be comforted, concerning the euill that I haue brought vpon Ierusalem, euen concerning all that I haue brought vpon it.

23 And they shall comfort you, when yee see their way and their enterprises, and yee shall knowe that I haue not done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.

A. the vnprofitable wood of the vine tree is cast into the fire, so Ierusalem shall be burnt.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, what commeth of the vine tree aboue all other trees? and of the vine branch which is among the [a] trees of the forrest?

3 Shall wood be taken thereof to doe any worke? or will men take a pinne of it to hang any vessell thereon?

4 Behold, it is cast in the fire to bee consumed: the fire consumeth both the ends of it, and the mids of it is burnt. Is it meet for any worke?

5 Behold, when it was whole, it was meete

a He sheweth the hypocrisie of the Idolaters, who will dissemble to heare the Prophets of God though in their heart they folow nothing lesse then their admonitions, and also how by one meanes or other, God doeth discouer them.

b They are not onely idolaters in heart, but also worship their filthy idoles openly, which leade them in blindnesse and cause them to stumble, and cast them out of Gods fauour, so that he will not heare them when they call vnto him, reade Ierem. 10. 15.

c To enquire of things which the Lord hath appointed to come to passe

d As his abomination hath deserued: that is he shalbe led with lies, according as he delighted therein, 2. Thess. 2. 10.

e That is, conuince them by their owne conscience.

|| Or, by my selfe.

f The Prophet declareth that God for mans ingratitude raiseth vp false prophets to seduce them that delight in lies rather then in the trueth of God, and thus he punisheth sinne by sinne, 1. King. 22. 20, 22. and destroyeth aswell those prophets as that people.

g Thus Gods iudgements against the wicked are admonitions to the godly to cleaue vnto the Lord, and not to defile themselues with like abominations.

h Reade Chap. 4. 16. and 5. 17. Isa. 3. 1.

i Though Noah & Iob were now aliue, which in their time were most godly men, (for at this time Daniel was in captiuity with Ezekiel) and so these three together should pray for this wicked people, yet would I not heare them, reade Iere 15. 1.

k Meaning, that a very fewe (which he calleth the remnant, Verse 22) should escape these plagues, whom God hath sanctified and made righteous, so that this righteousnesse is a signe that they are the Church of God, whom he would preserue for his owne sake.

Chap. 5. 17.

l Reade Chap. 5. 3.

a Which bringeth forth no fruit no more then the other trees of the forest doe: meaning, that if Ierusalem which bare the name of his Church did not bring forth fruit, it should be vtterly destroyed.

meete for no worke: how much lesse shall it be meete for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lord God. As the vine tree that is among the trees of the forrest, which I haue giuen to the fire to be consumed, so will I giue the inhabitants of Ierusalem.

7 And I will set my face against them: they shall goe out from one [b] fire, and another fire shall consume them: and ye shall know that I am the Lord, when I set my face against them,

8 And when I make the land waste, because they haue greatly offended, saith the Lord God.

b Though they escape one danger, yet another shall take them.

CHAP. XVI.

The Prophet declareth the benefits of God toward Ierusalem. 15 Their vnkindnesse. 46 He iustifieth the wickednesse of other people in comparison of the sinnes of Ierusalem. 49 The cause the of abominations into which the Sodomites fell. 60 Mercy is promised to the repentant.

AGaine the word of the Lord came vnto me, saying,

2 Sonne of man, cause Ierusalem to know her abominations,

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation, & thy kinred is of the land [a] of Canaan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy nativity when thou wast [b] borne, thy navill was not cut: thou wast not washed in water to soften thee: thou wast not salted with salt, nor swadled in clouts.

5 None eye pitted thee to do any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open field, to the contempt of thy person in the day that thou wast borne.

6 And when I passed by thee, I saw thee polluted in thine [c] own blood, and I said vnto thee, when thou wast in thy blood, Thou shalt liue: euen when thou wast in thy blood, I said vnto thee, Thou shalt liue.

7 I haue caused thee to multiply, as the bud of the field, and thou hast increased and waxen great, and thou hast gotten excellent ornaments: thy breastes are fashioned, thine haire is growen, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked vpon thee, beholde, thy time was as the time of loue, and I spred my skirts ouer thee, and couered [d] thy filthinesse: yea, I sware vnto thee, and entred into a couenant with [e] thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with [f] water: yea, I washed away thy blood from thee, and I [g] anoynted thee with oyle.

10 I clothed thee also with broydered worke, and shod thee with badgers skinne, and I girded thee about with fine linnen, and I couered thee with silke.

a Thou boastest to be of the seed of Abraham, but thou art degenerate, and followest the abominations of the wicked Canaanites, as children doe the manners of their fathers, Isa. 1.4 and 57.3.

d When I first brought thee out of Egypt, and planted thee in this land to be my Church.

e Being thus in thy filthinesse & forsaken of all men, I tooke thee and gaue thee life, whereby is meant that before God wash his Church, and giue life, there is nothing but filthinesse & death.

d These words, as blood, pollution, nakednesse, & filthinesse, are oftentimes repeated, to beate downe their pride, and to cause them to consider what they were before God receiued them to mercie, fauoured them, and couered their shame.

e That thou shouldest be a chast wife vnto me, and that I should maintaine thee and endue thee with all graces.

f I washed away thy sinnes.

g I sanctified thee with mine holy Spirit.

11 I decked thee also with ornaments, and I put bracelets vpon thine hands, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and earerings in thine eares, and a beautifull [h] crowne vpon thine head.

13 Thus wast thou deckt with gold and siluer, and thy raiment was of fine linnen and silke and broydered worke: thou diddest eate fine flowre, and hony and oyle, and thou wast very beautifull, and thou diddest grow vp into a kingdome.

14 And thy name was spread among the heathen for thy beauty: for it was perfect through my [i] beautie, which I had set vpon thee, saith the Lord God.

15 Now thou didst [k] trust in thine owne beautie, and playedst the harlot, because of thy renowme, and hast powred out [l] thy fornications on euery one that passed by, thy desire was to him,

16 And thou diddest take thy garments, and deckedst thine high places with diuers colours, [m] and playedst the harlot therupon: the like things shall not come, neither hath any done so.

17 Thou hast also taken thy faire iewels made of my gold and of my siluer, which I had giuen thee, and [n] madest to thy selfe images of men, and diddest commit whoredome with them.

18 And tookest thy broydered garments and couerdst them: and thou hast set mine oyle and my perfume before them.

19 My meate also which I gaue thee, as fine flowre, oyle & hony wherewith I fed thee, thou hast euen set it before them for a sweete sauour: thus it was, saith the Lord God.

20 Moreover, thou hast taken thy sonnes and thy daughters, whom thou hast borne vnto me, and these hast thou sacrificed vnto them, to [o] bee deuoured: is this thy whoredome a small matter?

21 That thou hast slaine my children, and deliuered them to cause them to passe thorow fire for them.

22 And in all thine abominations and whoredomes, thou hast not remembred the dayes of thy youth, when thou wast naked, and bare, and wast polluted in thy blood.

23 And beside all thy wickednesse, (woe, woe vnto thee, saith the Lord God.)

24 Thou hast also built vnto thee an hie place, and hast made thee an hie place in euery streete.

25 Thou hast built thine hie place at euery [p] corner of the way, and hast made thy beautie to be abhorred: thou hast opened thy feete to euery one that passed by, and multiplied thy whoredome.

26 Thou hast also committed fornication with the [q] Egyptians thy neighbours which haue great members, and hast increased thy whoredome to prouoke me.

27 Behold, therefore I did stretch out mine hand ouer thee, and wil diminish thine ordinarie, and deliuer thee vnto the will of them that hate thee, euen to the || daughters of the Philistims, which are ashamed of thy wicked way.

28 Thou hast played the whore also with the

h Hereby hee sheweth how he saued his church, enriched it, and gaue it power and dominion to reigne.

i He declareth wherein the dignitie of Ierusalem stood, to wit, in that that the Lord gaue them of his beautie, and excellencie.

k In abusing my gifts, and in putting thy confidence in thine owne wisdome and dignitie, which were the occasions of thine idolatry.

l There was none idolatry so vile, wherewith thou didst not pollute thy selfe.

m This declareth how the idolaters put their chiefe delight in those things which please the eyes and outward senses.

n Thou hast conuerted my vessels and instruments, which I gaue thee to serue me with, to the vse of thine idoles.

o Meaning, by fire, reade Leuit. 18.21, 2. King. 23.10.

|| *Or, head.*

p He noteth the great impietie of this people, who first falling from God to seeke helpe at strange nations, did also at length embrace their idolatry, thinking thereby to make their amitie more strong.

|| *Or, cities.*

the Assyrians, because thou wast vnsatiable: yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreouer multiplyed thy fornication from the Land of Canaan vnto Caldea, and yet thou wast not satisfied herewith.

30 How weake is thine heart, saith the Lord God, seeing thou doest all these things, euen the worke of a ‖ presumptuous whorish woman?

31 In that thou buildest thine high place in the corner of euery way, and makest thine high place in euery streete, and hast not been as an harlot [q] that despiseth a reward,

32 But as a wife that playeth the harlot and taketh others for her husband.

33 They giue gifts to all other whores, but thou giueest gifts vnto al thy louers, and rewardest them, that they may come vnto thee on euery side for thy fornication.

34 And the contrary is in thee from other women, in thy fornications, neither the like fornication shall bee after thee: for in that thou giueest a reward, and no reward is giuen vnto thee, therefore thou art contrarie.

35 Wherefore, O harlot, heare the word of the Lord.

36 Thus saith the Lord God, Because thy ‖ shame was powred out, and thy filthinesse discouered through thy fornications with thy louers, and with all the idoles of thine abominations, and by the blood of thy children, which thou didest offer vnto them,

37 Beholde, therefore I will gather all [r] thy louers, with whom thou hast taken pleasure, and all them that thou hast loued, with all them that thou hast hated: I will euen gather them round about against thee, and will discouer thy filthinesse vnto them, that they may see all thy filthynesse.

38 And I will iudge thee after the maner of them that are [s] harlots, and of them that shed blood, and I will giue thee the blood of wrath and ielousie.

39 I will also giue thee into their hands, and they shall destroy thine high place, and shall breake downe thine high places: they shall strip thee also out of thy clothes, & shall take thy faire iewels, and leaue thee naked and bare.

40 They shall also bring vp a company against thee, and they shall stone thee with stones, and thrust thee thorow with their swords.

41 And they *shall burne vp thine houses with fire, and execute iudgements vpon thee in the sight of many women: & I will cause thee to cease from playing the harlot, & thou shalt giue no reward any more.

42 So will I make my wrath toward thee to rest, and my [t] ielousie shall depart from thee, and I will cease and be no more angry.

43 Because thou hast not remembred the dayes of thy youth, but hast prouoked mee with all these things, beholde, therefore I also haue [u] brought thy way vpon thine head, saith the Lord God: yet hast not thou had consideration of all thine abominations.

44 Beholde, all that vse prouerbs, shall vse this prouerbe against thee, saying, As is the mother, [x] so is her daughter.

45 Thou art thy mothers daughter, that hath cast off her husband and her children, and thou art the sister of thy [y] sisters, which forsoke their husbands and their children: your mother is an Hittite, and your father an Amorite.

46 And thine elder sister is Samaria, and her [z] daughters that dwell at thy left hand, and thy ‡ younger sister that dwelleth at thy right hand is Sodom, and her daughters.

47 Yet hast thou [a] not walked after their wayes, nor done after their abominations: but as it had beene a very little thing, thou wast corrupted more then they in all thy wayes.

48 As I liue, saith the Lord God, Sodom thy sister hath not done, neither shee nor her daughters as thou hast done and thy daughters.

49 Behold, this was the iniquitie of thy sister Sodom, [b] Pride, fulnesse of bread, and abundance of idlenesse was in her, and in her daughters: neither did she strengthen the hand of the poore and needy.

50 But they were haughty, and committed abomination before mee: therefore I toke them away, as pleased me.

51 Neither [c] hath Samaria committed halfe of thy sinnes, but thou hast exceeded them in thine abominations, and hast [d] iustified thy sisters in all thine abominations, which thou hast done.

52 Therefore thou which hast iustified thy sisters, beare thine owne shame for thy sinnes that thou hast committed more abominable then they which are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seeing that thou hast iustified thy sisters.

53 Therefore I will bring againe [e] their captiuitie with the captiuity of Sodom, and her daughters, and with the captiuitie of Samaria, and her daughters: euen the captiuitie of thy captiues in the mids of them,

54 That thou mayest beare thine owne shame, and mayest be confounded in all that thou hast done, in that thou hast [f] comforted them.

55 And thy sister Sodom and her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state, [g] when thou and thy daughters shall returne to your former state.

56 For thy sister Sodom ‡ was not heard of [h] by thy report in the day of thy pride.

57 Before thy wickednesse was [i] discouered, as in that same time of the reproch of the daughters of Aram, and of al the daughters of the Philistims round about [k] her which despise thee on all sides.

58 Thou

[‖ Or, that will beare rule.]

[q] Meaning, that some harlots contemne smal rewards but no louers gaue a reward to Israel, but they gaue to all others: signifying that the idolaters bestow al their substance which they receiue of God for his glory, to seruе their vile abominations.

[‖ Or, neither parts.]

[r] Egyptians, Assyrians and Caldeans, whom thou tookest to be thy louers, shall come and destroy thee, Chap. 23. 9.

[s] I will iudge thee to death, as the adulterers and murtherers.

[* 2. King. 25. 9.]

[t] I will veterly destroy thee, and so my ielousie shall cease.

[u] I haue punished thy faults, but thou wouldest not repent.

[x] As were the Canaanites and the Hittites, and others your predecessors, so are you their successours.

[y] That is, of Samaria and Sodom.

[z] That is, her cities.

[‡ Ebr. thy sister, yonger then thou.]

[a] But done farre worse.

[b] He alleageth these foure vices, pride, excesse, idlenesse, and contempt of the poore, as foure principall causes of such abomination, wherefore they were so horribly punished. Gene. 19. 24.

[c] Which worshipped the calues in Bethel and Dan.

[d] Thou art so wicked, that in respect of thee, Sodom and Samaria were iust.

[e] This he speaketh in comparison, saying, that he would restore Ierusalem, when Sodome should bee restored, that is, neuer: and this is meant of the greatest part of the Iewes.

[f] In that thou hast shewed thy selfe worse then they, and yet thought st to escape punishment.

[g] Meaning that it should neuer come to passe.

[‡ Ebr. was not a rumour in thy mouth.]

[h] Thou wouldest not call her punishment to mind when thou wast aloft, to learne by her example to feare my iudgements.

[i] That is, till thou wast brought vnder by the Syrians and Philistims. 2 Chro. 28. 19.

[k] Which ioyned with the Syrians, or Compassed about Ierusalem.

58 Thou hast borne therefore thy wickedneſſe, and thine abomination ſaith the Lord.

59 For thus ſaith the Lord God, I might euen deale with thee, as thou hast done, when thou diddeſt deſpiſe the [l] oath, in breaking the couenant.

60 Neuertheleſſe, I will [m] remember my couenant made with thee in the dayes of thy youth, and I will confirme vnto thee an euerlaſting couenant.

61 Then thou ſhalt remember thy waies, and bee aſhamed, when thou ſhalt receiue [n] thy ſiſters, both thy elder and thy ponger, and I will giue them vnto thee for daughters, but not [o] by thy couenant.

62 And I will eſtabliſh my couenant with thee, and thou ſhalt know that I am the Lord,

63 That thou mayeſt remember, and bee [p] aſhamed, and neuer open thy mouth any more: becauſe of thy ſhame when I am pacified toward thee, for all that thou hast done, ſaith the Lord God.

l When thou brakeſt the couenant, which was made betweene thee and me, as verſe 8.

m That is, of mercy and loue I will pitie thee, & ſo ſtand to my couenant, thogh thou haſt deſerued the contrary.

n Whereby he ſheweth that among the moſt wicked he had euer ſome ſeede of his Church, which he would cauſe to fructifie in due time: and here he declareth how he will call the Gentiles.

o But of my free mercy.

p This declareth what fruits Gods mercies worke in his, to wit, ſorow, and repentance of their former life.

CHAP. XVII.

The parable of the two Eagles.

AND the word of the Lord came vnto me, ſaying,

2 Sonne of man, put forth a parable, and ſpeake a prouerbe vnto the houſe of Iſrael,

3 And ſay, Thus ſayth the Lord God, The great [a] Eagle with great wings, and long wings, and full of feathers, which had diuers colours, came vnto Lebanon, and tooke the higheſt branch of the cedar,

4 And brake off the top of his twigge, and caried it into the land [b] of merchants, and ſet it in a citie of merchants.

5 He tooke alſo of the [c] ſeed of the land, & planted it in a fruitfull ground: he placed it by great waters, and ſet it as a willow tree.

6 And it budded vp, & was [d] like a ſpreading vine of [e] low ſtature, whoſe branches turned toward it, and the roots thereof were vnder it: ſo it became a vine, and it brought forth branches, and ſhot forth buds.

7 There was alſo [f] another great Eagle with great wings, and many feathers, and behold, this vine did turne her roots towards it, and ſpread forth her branches towards it, that ſhe might water it by the trenches of her plantation.

8 It was planted in a good ſoyle by great [g] waters, that it ſhould bring forth branches, and beare fruit, and be an excellent vine.

9 Say thou, Thus ſaith the Lord God, Shall it prosper? Shall [h] hee not pull vp the roots thereof, and deſtroy the fruite thereof, and cauſe them to drie? all the leaues of her bud ſhall wither without great power, or many people to plucke it vp by the roots thereof.

10 Behold, it was planted: but ſhall it prosper? ſhall it not be dried vp, and wither? [i] when the Eaſt winde ſhall touch it, it ſhall wither in the trenches where it grew.

11 Moreouer the word of the Lord came vnto me, ſaying,

12 Say now to this rebellious houſe, Know yee not what theſe things meane? tell them, Behold, the King of Babel is come to Ieruſalem, and hath taken [k] the King thereof, and the princes thereof, and led them with him to Babel,

13 And hath taken one of the kings ſeed, and made a couenant with him, and hath taken an [l] oath of him: hee hath alſo taken the princes of the land,

14 That the kingdome might bee in ſubiection, and not lift it ſelfe vp, but keepe their couenant, and ſtand to it.

15 But he rebelled againſt him, and ſent his Ambaſſadours into Egypt, that they might giue him horſes, and much people: ſhall he prosper? ſhal he eſcape, that doth ſuch things? or ſhall he breake the couenant, and be deliuered?

16 As I liue, ſaith the Lord God, he ſhall die in the mids of Babel, in the place of the King, that had made him King, whoſe oath he deſpiſed; and whoſe couenant made with him, he brake.

17 Neither ſhall Pharaoh with his mighty hoſt, and great multitude of people, maintaine him in the war, when they haue caſt vp mounts, and builded ramparts to deſtroy manypeople.

18 For he hath deſpiſed the oath and broken the couenant: (yet lo, he had giuen [m] his hand) becauſe he hath done all theſe things, he ſhall not eſcape.

19 Therefore thus ſaith the Lord God, As I liue, I will ſurely bring mine oath that hee hath deſpiſed, and my couenant that he hath broken, vpon his owne head.

20 And I will ſpread my net vpon him, and he ſhall be taken in my net, and I will bring him to Babel, & will enter into iudgement with him there for the treſpaſſe that he hath committed againſt me.

21 And all that flee from him with all his hoſte, ſhall fall by the ſword, and they that remaine, ſhall bee ſcattered toward all the windes: and ye ſhall knowe that I the Lord haue ſpoken it.

22 Thus ſaith the Lord God, I will alſo take of the top [n] of this high cedar, and will ſet it, and cut off the [o] top of the tender plant thereof, and I will plant it vpon an high mountaine and great.

23 Euen in the high mountaine of Iſrael will I plant it: and it ſhal bring forth boughs and beare fruite, and bee an excellent cedar, and vnder it ſhall remaine all birds, and euery [p] foule ſhall dwell in the ſhadow of the branches thereof.

24 And all the [q] trees of the fielde ſhall know that I the Lord haue brought downe the hie tree, and exalted the low tree: that I haue dried vp the greene tree, and made the drie tree to flourish: I the Lord haue ſpoken it, and haue done it.

a That is, Nebuchad nezzar, who hath great power, riches, & many countreys vnder him ſhall come to Ieruſalem, and take away Ieconiah the king, as ver. 12.

b Meaning to Babylon.

c That is, Zedekiah, who was of the kings blood, and was left at Ieruſalem, and made king in ſtead of Ieconiah, 2. king. 24.17. Iere. 37.1.

d This was Zedekiahs kingdom.

e That it might not haue power to rebell againſt Babylon as verſe 14.

f Meaning, the king of Egypt, of whom Zedekiah ſought ſuccour againſt Nebuchad-nezzar.

g They thought to be moyſtned by the waters of Nilus.

h Shall not Nebuchad-nezzar deſtroy it?

i By this dry wind he meaneth the Babylonians.

k That is, Ieconiah, 2. King 24. 15.

l For his ſubiection and obedience.

m Becauſe he tooke the Name of God in vaine and brake his oth which he had confirmed by giuing his hand, therefore the Prophet declareth that God would not ſuffer ſuch periurie and infidelitie to eſcape puniſhment. *Chap.* 12, 13. *and* 32 3.

n This promiſe is made to the Church which ſhalbe as a ſmall remnant, and as the top of a tree.

o I will trimme it and dreſſe it.

p Both the Iewes and Gentiles ſhal be gathered into it.

q All the world ſhall know that I haue pluckt downe the proud enemies, and ſet vp my Church which was low and contemned.

1 *Hee ſheweth that euery man ſhall beare his owne ſinne.*

sinne. 21 *To him that amendeth, is saluation promised.* 24 *Death is prophesied to the righteous, which turneth backe from the right way.*

THe worde of the Lord came vnto mee againe, saying,

2 What meane yee that yee speake this prouerbe, concerning the land of Israel saying, [a] The fathers haue eaten sowre grapes, and the childrens teeth areiet on edge?

3 As I liue, saith the Lord God, ye shall vse this prouerbe no more in Israel.

4 Behold, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shal die.

5 But if a man bee iust, and doe that which is lawfull and right,

6 And hath not eaten [b] vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, neither hath *defiled his neighbours wife, neither hath ‡lyen with a *menstruous woman,

7 Neither hath oppressed any, but hath restored the pledge to his debtour: he that hath spoyled none by violence, *but hath giuen his bread to the hungrie, and hath couered the naked with a garment,

8 And hath not giuen forth *vpon vsurie, neither hath taken any increase, but hath withdrawen his hande from iniquitie, and hath executed true iudgment betweene man and man,

9 And hath walked in my statutes, and hath kept my iudgements to deale truely, he is iust, he shall surely liue, saith the Lord God.

10 ¶ If he beget a sonne, that is ‖ a thiefe, or a shedder of blood, if he do any one of these things,

11 Though he doe not al these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 Or hath oppressed the poore and needie, or hath spoyled by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idoles, or hath committed abomination,

13 Or hath giuen forth vpon vsurie, or hath taken increase, shall he liue? he shall not liue: seeing he hath done all these abominations, [c] he shall die the death, and his blood shall be vpon him.

14 ¶ But if he beget a sonne, that seeth all his fathers sinnes, which he hath done, and feareth, neither doeth such like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoyled by violence, but hath giuen his bread to the hungry, and hath couered the naked with a garment,

17 Neither hath withdrawen his hande from the afflicted, nor receiued vsurie nor increase, but hath executed my iudgements, and hath walked in my statutes, he shall not die in the iniquitie of his father, but hee shall surely liue.

18 His father, because hee cruelly oppressed and spoyled his brother by violence, and hath not done good among his people, lo, euen he dieth in his iniquitie.

19 Yet say yee, Wherefore shall not the sonne beare the iniquitie of the father? because the sonne hath executed iudgment and iustice, and hath kept all my statutes, and done them, he shall surely liue.

20 * The same soule that sinneth, shall die: the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, but the righteousnesse of the righteous shall be vpon him, and the wickednesse of the wicked shall bee vpon himselfe.

21 But if the wicked will returne from all his sinnes that hee hath commited, and keepe all my [d] statutes, and doe that which is lawful and right, he shall surely liue, and shall not die,

22 All his transgressions that hee hath committed, they shall not be ‖ mentioned vnto him, but in his [e] righteousnes that he hath done, he shall liue.

23 [f] Haue I any desire that the wicked should die, saith the Lord God? ‖ or shall hee not liue, if he returne from his wayes?

24 But if the righteous turne away from his righteousnesse, and commit iniquitie, and doe according to all the abominations, that the wicked man doeth, shall hee liue? all his [g] righteousnesse that hee hath done, shall not bee mentioned: but in his transgression that hee hath committed, and in his sinne that hee hath sinned, in them shall hee die.

25 Yet yee say, The way of the Lord is not [h] equal: heare now, O house of Israel. Is not my way equal? or are not your waies vnequall?

26 For when a righteous man turneth away from his righteousnesse, and committeth iniquitie, hee shall euen die for the same, he shall euen die for his iniquitie that he hath done.

27 Againe, when the wicked turneth away from his wickednes that he hath committed, and doeth that which is lawfull and right, he shall saue his soule aliue.

28 Because he considereth, and turneth away from all his transgressions that hee hath committed, he shall surely liue, and shal not die.

29 Yet saith the house of Israel, The way of the Lord is not equall. O house of Israel, are not my wayes equall? or are not your wayes vnequall?

30 Therefore I will iudge you, O house of Israel, every one according to his wayes, saith the Lord God: returne therefore & cause others to turne away from al your transgressions: so iniquity shal not be your destruction.

31 Cast away from you al your transgressions, whereby yee haue transgressed, and make [i] you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lord God: cause therefore one another to returne, and liue yee.

CHAP. XIX.

1 *The captiuitie of the kings of Iudah signified by the*

a The people murmured at the chastisings of the Lord, and therefore vsed this prouerbe, meaning that their fathers had sinned, & their children were punished for their transgressions, read Iere. 31.29.

b If he hath not eaten of the flesh that hath beene offered vp to idoles to honour them thereby. *Leuit.* 18.20.

‡ *Ebr. come neere.* *Leuit.* 20.18. *Isa.* 58.7. *matth.* 25.35. *Exod.* 22.25. *leuit.* 25.37. *deut.* 23.19. *psal.* 15.5.

‖ *Or, a cruell man.*

c Hee sheweth how the sonne is punished for his fathers fault, that is, if he be wicked as his father was and doth not repent, he shall be punished as his father was, or else not.

Deut. 24.16. 2. *King.* 14.6. 2. *chron.* 25.4.

d He ioyneth the obseruation of the commandements with repentance: for none can repent in deed, except he labour to keepe the law.

‖ *Or, not laid to his charge.*

e That is, in the fruits of his faith which declare that God doeth accept him.

f Hee speaketh this to commend Gods mercy to poore sinners, who rather is ready to pardon then to punish, as his long suffering declareth, Chap. 33.11. Albeit God in his eternall counsell appointed the death and damnation of the reprobate, yet the end of his counsell was not their death onely, but chiefly his owne glory. And also because he doth not approue sin, therfore it is here said ỳ he would haue them to turne away from it, that they might liue.

‖ *Or, rather that he may returne from his wayes and liue.*

g That is, ỳ false opinion that the hypocrites haue of their righteousnesse.

h In punishing the father with the children.

i He sheweth that man cannot forsake his wickednes till his heart be chãged, which is onely the worke of God.

the lions whelpes and by the lion. 10 *The prosperity of the citie of Ierusalem that is past, and the miserie thereof that is present.*

THou also, take vp a lamentation for the [a] princes of Israel,

2 And say, Wherefore lay thy [b] mother as a lionnesse among the lions? she nourished her yong ones among the lions whelps.

3 And she brought vp one of her whelps, and it became a lion, and it learned to catch the pray, and it deuoured men.

4 The [c] nations also heard of him, and he was taken in their nets, and they brought him in chaines vnto the land of Egypt.

5 Now when shee saw that she had waited, and her hope was lost, she tooke another of her [d] whelpes, and made him a lion.

6 Which went among the lions and became a lion, and learned to catch the pray, and he deuoured [e] men.

7 And he knew their widowes, and he destroyed their cities, and the land was wasted, and all that was therein by the noise of his roaring.

8 Then the [f] nations set against him on euery side of the countreyes, and layd their nets for him. so he was taken in their pit.

9 And they put him in prison, and in chaines, and brought him to the king of Babel, and they put him in holds, that his voice should no more bee heard vpon the mountaines of Israel.

10 Thy [g] mother is like a vine in thy blood, planted by the waters: shee brought forth fruit and branches by the abundant waters,

11 And shee had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and shee appeared in her height with the multitude of her branches.

12 But she was pluckt vp in wrath: shee was cast downe to the ground, & the [h] East winde dryed vp her fruit: her branches were broken and withered: as for the rod of her strength, the fire consumed it.

13 And now she is planted in the wilderness in a dry and thirstie ground.

14 And fire is gone out [i] of a rod of her branches, which hath deuoured her fruit, so that she hath no strong rod to be a scepter to rule: this is a lamentation, and shall bee for a lamentation.

a That is, Iehoahaz, and Iehoiakim Iosiahs sons, who for their pride and cruelty are compared vnto lions.
b To wit, Iehoahaz mother, or Ierusalem.
c By Pharaoh Necho, king of Egypt, 2. King. 23.33.
d Which was Iehoiakim.
e He slew of the Prophets, and them that feared God, & rauished their wiues.
f Nebuchadnezzar with his great armie, which was gathered of diuers nations.
g He speaketh this in the reproch of this wicked King, in whose blood, ý is in the race of his predecessors, Ierusalem should haue beene blessed, according to Gods promise, & flourished as a fruitfull vine.
h Meaning, that the Caldeans should destroy them as the East winde doeth the fruite of the vine.
i Destruction is come by Zedekiah, who was the occasion of this rebellion.

CHAP. XX.

3 *The Lord demeth that hee will answere them when they pray, because of their vnkindnesse.* 33 *He promiseth that his people shall returne from captiuity.* 46 *By the forrest that should bee burnt, is signified the burning of Ierusalem.*

AND in the [a] seuenth yeere, in the fift moneth, the tenth day of the moneth, came certaine of the Elders of Israel to enquire of the Lord, and sate before me.

2 Then came the word of the Lord vnto me, saying,

3 Sonne of man, speake vnto the Elders of Israel, and say vnto them, Thus saith the Lord God, Are ye come to enquire of me? as I liue, sayth the Lord God, when I am asked, I will not answere you.

4 Wilt thou iudge them, sonne of man, wilt thou iudge them? cause [b] them to vnderstand the abominations of their fathers,

5 And say vnto them, Thus sayth the Lord God, In the day when I chose Israel, and [c] lift vp mine hand vnto the seede of the house of Iaakob, and made my selfe knowen vnto them in the land of Egypt, when I lift vp mine hand vnto them, and sayd, I am the Lord your God,

6 In the day that I lift vp mine hand vnto them to bring them forth of the land of Egypt, into a land that I had prouided for them, flowing with milke and hony, which is pleasant among all lands,

7 Then said I vnto them, Let euery man cast away the abominations of his eies, [d] and defile not your selues with the idoles of Egypt: for I am the Lord your God.

8 But they rebelled against me, & would not heare me: for none cast away the abominations of their [e] eyes, neither did they forsake the idoles of Egypt: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the middest of the land of Egypt.

9 But I had respect to my [f] Name, that it should not be polluted before the heathen, among whom they were, and in whose sight I made my selfe knowen vnto them in bringing them forth of the land of Egypt.

10 Now I caried them out of the land of Egypt, and brought them into the wilderness.

11 And I gaue them my statutes, and declared my iudgements vnto them, * which if a man doe, he shall liue in them.

12 Moreouer, I gaue them also my [g] Sabbaths to be a signe betweene mee and them, that they might know that I am the Lord, that sanctifie them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they cast away my iudgements, which if a man do, hee shall liue in them, and my Sabbathes haue they greatly polluted: then I thought to powre out mine indignation vpon them * in the wilderness to consume them,

14 But I had respect to my Name, that it should not be polluted before the [e] heathen in whose sight I brought them out.

15 Yet neuertheless I lift vp mine hand vnto them in the wilderness, that I would not bring them into the land, which I had giuen them, flowing with milke and hony, which was pleasant aboue all lands,

16 Because they cast away my iudgements, and walked not in my statutes, but haue polluted my [h] Sabbaths: for their heart went after their idoles.

17 Neuertheless mine eye spared them, that I would not destroy the, neither would I consume them in the wilderness.

18 But I sayd vnto their children in the wilderness, Walke ye not in the ordinances

a Of the captiuitie of Ieconiah.

b This declareth the great lenitie and patience of God, which calleth sinners to repentance before hee condemne them.
c I sware that I would bee their God, which maner of othe was obserued from al antiquitie where they vsed to lift vp their hands toward heauen, acknowledging God to be the authour of trueth and the defender thereof, and also the Iudge of the heart, wishing that he should take vengeance, if they concealed any thing which they knew to be trueth.
d God had forbidden them to make mention of the idoles, Exod. 23.13. psal. 16.4.
e Which thing declareth the wickednes of mans heart, which iudge Gods seruice by their eyes and outward senses.
f God had euer this respect to his glorie, that he would not haue his Name euill spoken of among the Gentiles for the punishment that his people deserued, in confidence whereof the godly euer prayed, as Exod. 32.12. Numb. 14.13. *Leuit.* 18.5. *rom.* 10.5. *gal.* 3.12. *Exod.* 20.8. *and* 31.13. *deut.* 5. 12. *Num.* 14.28, 29. *and* 26.65.
g Who might thereby take an occasion to blaspheme my Name, and to accuse me of lacke of ability, or els that I had sought a meanes to destroy them more commodiously.
h That is, my true religion, which I had commanded them, and gaue themselues to seruie according to their owne fantasies.

of your [i] fathers, neither obserue their manners, nor defile your selues with their idoles.

19 I am the Lord your God: walke in my statutes, and keepe my iudgements and doe them,

20 And sanctifie my Sabbaths, and they shall be a signe betweene me and you, that ye may know that I am the Lord your God.

21 Notwithstanding the children rebelled against mee: they walked not in my statutes, nor kept my iudgements to doe them, which if a man doe he shall liue in them, but they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the wildernesse.

22 Neuertheles, I withdrew mine hand, and had respect to my Name, that it should not be polluted before the heathen, in whose sight I brought them forth.

23 Yet I lift vp mine hand vnto them in the wildernesse, that I would scatter them among the heathen, & disperse them through the countries,

24 Because they had not executed my iudgements, but had cast away my statutes, and had polluted my Sabbaths, and their eyes were [k] after their fathers idoles.

25 Wherefore I [l] gaue them also statutes, that were not good, and iudgements, wherein they should not liue.

26 And I polluted them in their owne [m] gifts, in that they caused to passe by the fire al that first opened the wombe, that I might destroy them, to the ende that they might know that I am the Lord.

27 Therefore sonne of man, speake vnto the house of Israel, and say vnto them, Thus sayth the Lord God, Yet in this your fathers haue blasphemed me, though they had before grieuously transgressed against me.

28 [n] For when I had brought them into the land, for [p] which I lifted vp mine hand to giue it to them, then they saw euery high hill, and all the thicke trees, and they offred there their sacrifices, and there they presented their offering of prouocation: there also they made their sweet sauour, and powred out there their drinke offerings.

29 Then I said vnto them, What is the high place whereunto ye goe? And the name thereof was called [o] Bamah vnto this day.

30 Wherefore say vnto the house of Israel, Thus saith the Lord God, Are ye not polluted [t] after the maner of your fathers? and commit yee not whoredome after their abominations?

31 For when you offer your gifts, & make your sonnes to passe through the fire, you pollute your selues with all your idoles vnto this day: shall I answere you when I am asked, O house of Israel? As I liue, saith the Lord God, [p] I will not answere you when I am asked.

32 Neither shall that bee done that commeth into your minde: for ye say, We will be as the heathen, and as the families of the countryes, and serue wood and [q] stone.

33 As I liue, saith the Lord God, I will surely rule you with a mightie hand, and with a stretched out arme, and in my wrath powred out,

34 And will bring you from the people, and will gather you out of the countryes, wherin ye are scattred, with a mighty hand and with a stretched out arme, and in my wrath powred out.

35 And I will bring you into the [r] wildernes of the people, and there will I pleade with you face to face.

35 Like as I pleaded with your fathers in the wildernesse of the land of Egypt, so will I pleade with you, saith the Lord God.

37 And I will cause you to passe vnder the rod, and will bring you into the bond of the couenant.

38 And I will [s] chuse out from among you the rebels, and them that transgresse against me: I will bring them out of the land where they dwell, and they shall not enter into the land of Israel, and you shall know that I am the Lord.

39 As for you, O house of Israel, Thus saith the Lord God, [t] Goe you, & serue euery one his idole, seeing that ye will not obey mee, and pollute mine holy Name no more with your gifts and with your idoles.

40 For in mine holy mountaine, euen in the high mountaine of Israel, saith the Lord God, there shall all the house of Israel, and all in the land serueme: there will I accept them, and there wil I require your offringes, and the first fruites of your oblations, with all your holy things.

41 I will accept your sweet sauour, when I bring you from the people, and gather you out of the countreys, wherein yee haue beene scattered, that I may be sanctified in you before the heathen.

41 And ye shal know that I am the Lord when I shall bring you into the land of Israel, into the land, for the which I lifted vp mine hand to giue it to your fathers.

43 And there shall yee remember your wayes, and all your workes wherein ye haue beene defiled, and ye [u] shall iudge your selues worthy to be cut off, for al your euils, that ye haue committed.

44 And ye shal know that I am the Lord, when I haue respect vnto you for my names sake, and not after your wicked wayes, nor according to your corrupt workes, O yee house of Israel, sayth the Lord God.

45 ¶ Moreouer, the word of the Lord came vnto me, saying,

46 Sonne of man, set thy face toward the way of Teman, & drop thy word toward [x] the South, and prophesie toward the forrest of the field of the South.

47 And say to the forrest of the South, Heare the word of the Lord: thus sayth the Lord God, Behold, I will kindle a fire in thee, & it shall deuoure all the [y] greene wood in thee, and all the drie wood: the continuall flame shall not bee quenched, and euery face

i Whereby the holy Ghost confuteth them that say that they wil follow the religion & example of their fathers, and not measure their doings by Gods word, whether they be approueable thereby or no.

k Meaning that they set their delight vpon them.

l Because they would not obey my lawes, I gaue them vp to themselues that they should obey their owne fantasies, verse 39. Rom. 1. 21, 24.

m I condemned those things, and counted them as abominable which they thought had bin excellent, and to haue declared most zeale, Luke 16. 15. for that which God required as most excellent, that gaue they to their idoles.

n Not onely in the wildernesse, when I brought them out of Egypt, but since I placed them in this land: which declareth how prompt mans heart is to idolatrie, seeing that by no admonitions he can be drawen backe.

o Which signifieth an high place, declaring that they vanted themselues of their idolary, and were not ashamed thereof, though God had commanded them expresly that they should haue no altar lifted vp on hie by staires, Exo. 20. 26. t Ebr. in the way. p He sheweth that the ingratitude of the people deserueth that God should cut them off, and that they should not haue comfort of his word.

q He declareth that man of nature is wholly enemie vnto God and to his owne saluation, and therefore God calleth him to the right way, partly by chastising, but chiefly by his mercie in forgiuing his rebellion and wickednesse.

r I will bring you among strange nations, as into a wildernesse, and there will visit you, & so call you to repentance, & then bring the godly home againe, Ha. 65. 9.

s Signifying, that he will not burne the corne with the chaffe, but chuse out the wicked to punish them when he will spare his.

t This is spoken to the hypocrites.

u Your owne consciences shall conuict you after that you haue felt my mercie.

x For Iudah stood South from Babylon.

y Both strong and weake in Ierusalem.

face from the South to the North shall bee burnt therein.

48 And all flesh shall see that I the Lord haue kindled it, and it shall not be quenched. Then sayd I, Ah Lord God, they say of me, Doeth not he speake [z] parables?

CHAP. XXI.

3 He threatneth the sword, and destruction to Ierusalem. 25 He sheweth the fall of King Zedekiah. 28 Hee is commanded to prophesie the destruction of the children of Ammon. 30 The Lord threatneth to destroyed Nebuchad-nezzar.

THe word of the Lord came to me againe, saying,

2 Sonne of man, set thy face toward Ierusalem, [a] and drop thy word toward the holy places, and prophesie against the land of Israel,

3 And say to the land of Israel, Thus sayth the Lord, Behold, I come against thee, and will draw my sworde out of his sheath, and cut off from thee both the [b] righteous and the wicked.

4 Seeing then that I will cut off from thee both the righteous and wicked, therfore shall my sword goe out of his sheath against all flesh from the South to the [c] North,

5 That all flesh may know that I the Lord haue drawen my sword out of his sheath, and it shall not returne any more.

6 Mourne therefore, thou sonne of man, as in the paine of thy [d] reines, and mourne bitterly before them.

7 And if they say vnto thee, Wherefore mournest thou? then answere, Because [e] of the bruite: for it commeth, and euery heart shall melt, and all hands shall be weake, and all minds shall faint, and all knees shall fall away as water: behold, it commeth, and shall be done, sayth the Lord God.

8 ¶ Againe, the word of the Lord came vnto me, saying,

9 Sonne of man, prophesie, & say, Thus sayth the Lord God, say, A sword, a sword both sharpe and furbished.

10 It is sharpened to make a sore slaughter, and it is furbished that it may [f] glitter: how shall we reioyce? for it contemneth the [g] rod of my sonne, as [h] all other trees.

11 And he hath giuen it to be furbished, that he may handle it: this sword is sharpe, and is furbished, that he may giue it into the hand of the [i] slayer.

12 Cry, and howle, sonne of man: for this shal come to my people, and it shall com vnto all the Princes of Israel: the terrors of the sword shalbe vpon my people: [k] smite therefore vpon thy thigh.

13 For it is a triall, [l] and what shall this be, if the sword contemne euen the rod? It shall be no more, sayth the Lord God.

14 Thou therefore, sonne of man, prophesie, and smite [m] hand to hand, & let the sword bee doubled: let the sword that hath killed, returne the third time: it is the sword of the great slaughter entring into their priuy chambers.

15 I haue brought the feare of the sword into all their gates to make their heart to faint, and to multiply their ruines. Ah it is made bright, and it is dressed for the slaughter.

16 Get thee [n] alone: go to the right hand, or get thy selfe to the left hand, whithersoeuer thy face turneth.

17 I wil also smite mine hands together, and wil cause my wrath to cease. I the Lord haue sayd it.

18 ¶ The word of the Lord came vnto me againe, saying,

19 Also thou sonne of man, appoint thee [o] two wayes, that the sword of the King of Babel may come: both twaine shal come out of one land, and chuse a place, and chuse it in the corner of the way of the citie.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and [p] to Iudah in Ierusalem the strong citie.

21 And the King of Babel stood at the [q] parting of the way, at the head of the two wayes, consulting by diuination, and made his arrowes bright: he consulted with idols and looked in the [r] liuer.

22 At his right hand was the diuination for Ierusalem to appoint captaines, to open their mouth in the slaughter, and to lift vp their voyce with shouting, to lay engines of warre against the gates, to cast a mount, and to build a fortresse.

23 And it shall be vnto them [s] as a false diuination in their sight for the othes made vnto them: [t] but he wil call to remembrance their iniquitie, to the intent they should bee taken.

24 Therefor thus sayth the Lord God, Because yee haue made your iniquity to be remembred, [m] discouering your rebellion, that in al your workes your sinnes might appeare: because, I say, that ye are come to remembrance, ye shalbe taken with the hand.

25 And thou [u] Prince of Israel polluted, and wicked, whose day is come, when iniquitie shall haue an end,

26 Thus sayeth the Lord God, I will take away the [x] diademe, and take off the crowne: this shall bee no more the same: I will exalt the humble, and will abase him that is hie.

27 I wil ouerturne, ouerturne, ouerturne it, and it shall bee no more vntill he [y] come whose right it is, and I will giue it him.

28 ¶ And thou sonne of man, prophesie, and sayd, Thus sayeth the Lord God to the children of Ammon, and to their blasphemie: say thou, I say, The sworde, the sworde is drawen foorth, and furbished to the slaughter to consume, because of the glittering:

29 Whiles they see [z] vanitie vnto thee,

[z] The people said ỳ the Prophet spake darkly: therefore he desireth the Lord to giue them a plaine declaration hereof.

[a] Speake sensibly, that all may vnderstand.

[b] That is, such which seeme to haue an outward shew of righteousnesse by obseruation of the ceremonies of the Law.

[c] Meaning, through all the land.

[d] As though thou were in extreme anguish.

[e] Because of the great noise of the armie of the Caldeans.

[f] And so cause a feare.

[g] Meaning, the scepter: shewing that it will not spare the king, who should be as the Sonne of God, and in his place.

[h] That is, the rest of the people

[i] To wit, vnto the armie of the Caldeans.

[k] Reade Ierem. 31.19.

[l] Ezekiel moued with compassion, thus cõplaineth, fearing the destruction of the kingdom, which God had confirmed to Dauid, and his posteritie by promise: which promise God performed, although heere it seemed to mans eye that it should vtterly perish.

[m] That is, encourage ỳ sword.

[n] Prouide for thy selfe: for thou shalt see Gods plague of all parts on this countrey.

[o] This was spoken because that when Nebuchadnezzar came against Iudah, his purpose was also to goe against the Ammonites: but doubting in the way, which enterprise to vndertake first, he consulted with his soothsayers, and so went against Iudah.

[p] That is, to the tribe of Iudah, that kept themselues in Ierusalem.

[q] To know whether he should goe against the Ammonites, or them of Ierusalem.

[r] He vsed coniuring and sorcerie.

[s] Because there was a league between the Iewes and the Babylonians, they of Ierusalem shall thinke nothing lesse then that this thing should come to passe.

[t] That is, Nebuchad-nezzar wil remember the rebellion of Zedekiah, and so come vpon them.

[u] Meaning, Zedekiah, who praised with the Egyptians to make himselfe bie, and able to resist the Babylonians. [x] Some referre this to the Priests attire: for Iehozadak the Priest went into captiuitie with the King. [y] That is, vnto the comming of Messiah: for though the Iewes had some signe of gouernment afterward vnder the Persians, Greckes & Romanes, yet this restitution was not till Christes comming, and at length should be accomplished, as was promised, Gen. 49.10. [z] Though the Iewes and Ammonites would not beleeue, that thou, to wit the sword, shouldest come vpon them, and sayd that the Prophets which threatned, spake lies, yet thou shalt as surely come, as though thou werest already vpon their neckes.

and

and prophesied a lie vnto thee to bring thee vpon the necks of the wicked that are slaine, whose day is come when their iniquitie shall haue an end.

30 Shall I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, euen in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, and will blow against thee in the fire of my wrath, and deliuer thee into the hand of beastly men, and skilful to destroy.

32 Thou shalt be in the fire to be deuoured: thy blood shall bee in the mids of the land, and thou shalt bee no more remembred: for I the Lord haue spoken it.

CHAP. XXII.

1 Ierusalem is reproued for cruelty. 25 Of the wicked doctrine of the false prophets and priests, and of their vnsatiable couetousnesse. 27 The tyranny of their rulers. 29 The wickednesse of the people.

MOreouer the word of the Lord came vnto me, saying,

2 Now thou sonne of man, wilt thou [a] iudge, wilt thou iudge this bloody citie? wilt thou shew her all her abominations?

3 Then say, Thus sayth the Lord God, The citie sheddeth blood in the mids of it, that her [b] time may come, and maketh idols [c] against herselfe to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy selfe in thine idols, which thou hast made, and thou hast caused thy dayes to draw neere, and art come vnto thy terme: therefore haue I made thee a reproch to the heathen, and a mocking to all countreyes.

5 Those that bee neere, and those that be farre from thee, shall mocke thee, which are vile in [d] name, and sore in affliction.

6 Beholde, the princes of Israel euery one in thee was ready to his power to shed blood.

7 In thee haue they despised father and mother: in the mids of thee [e] haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widow.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that cary tales to shed blood: in thee are they that eate vpon the mountaines: in the mids of thee they commit abomination.

10 *In thee haue they discouered their fathers shame: in thee haue they vexed her that was polluted in her floures.

11 And euery one *hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in law, and in thee hath euery man forced his owne sister, euen his fathers daughter.

12 In thee haue they taken gifts to shed blood: thou hast taken vsury & the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten mee, sayth the Lord God.

13 Beholde, therefore I haue [f] smitten mine hands vpon thy couetousnes, that thou hast vsed, and vpon the blood, which hath beene in the midst of thee.

14 Can thine heart endure, or can thine hands [g] be strong in the dayes that I shall haue to doe with thee? I the Lord haue spoken it, and will doe it.

15 And I will scatter thee among the heathen, and disperse thee in the countreyes, and will cause thy [h] filthinesse to cease from thee.

16 And thou shalt take thine [i] inheritance in thy selfe in the sight of the heathen, & thou shalt know that I am the Lord.

17 ¶ And the word of the Lord came vnto me, saying,

18 Sonne of man, The house of Israel is vnto mee as [k] drosse: all they are brasse, and tinne, and yron, and lead in the mids of the fornace: they are euen the drosse of siluer.

19 Therefore thus sayth the Lord God, Because yee are all as drosse, behold, therefore I will gather you in the mids of Ierusalem.

20 As they gather siluer and brasse, and yron, and lead, and tinne into the mids of the fornace, to blow the fire vpon it to melt it, so will I gather you in mine anger, and in my wrath, and will put you there [l] and melt you.

21 I will gather you, I say, and blow the fire of my wrath vpon you, and you shall be melted in the mids thereof.

22 As siluer is melted in the mids of the fornace, so shall yee bee melted in the mids thereof, and yee shal know that I the Lord haue powred out my wrath vpon you.

23 And the word of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land that is vncleane, [m] and not rained vpon in the day of wrath.

25 There is a conspiracie [n] of her prophets in the mids thereof like a roaring lion, rauening the pray: they haue deuoured soules: they haue taken the riches and precious things: they haue made her many widowes in the mids thereof.

26 Her priests haue broken my Law, and haue defiled mine holy things: they haue put no difference betweene the holy & prophane, neither discerned betweene the vncleane, and the cleane, and haue hid their [o] eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in the *mids thereof, are like wolues, rauening the pray to shed blood, and to destroy soules for their owne couetous lucre.

28 And her [p] prophets haue dawbed them with vntempered morter, seeing vanities and diuining lies vnto them, saying, Thus sayth the Lorde God, when the Lord hath not spoken.

29 The people of the land haue violently oppressed by spoyling and robbing, and haue vexed the poore and the needy: yea, they haue oppressed the stranger against right.

30 And I sought for a man among them that should [q] make vp the hedge, and stand in

a Art thou ready to execute thy charge, which I commit vnto thee against Ierusalem that murdereth the Prophets and them that are godly?

b That is, the time of her destruction.

c To her owne vndoing.

d Whose very name all men hate.

e He meaneth hereby that there was no kind of wickednesse, which was not committed in Ierusalem, and therefore the plagues of God should speedely come vpon her. *Leuit.* 20.11,18. *Iere.* 5.8.

f In token of my wrath and vengeance.

g That is, able to defend thy selfe?

h I will thus take away the occasion of thy wickednesse.

i Thou shalt be no more the inheritance of the Lord, but forsaken.

k Which before was most precious.

l Meaning hereby that the godly should be tryed, and the wicked destroyed.

m Thou art like a barren land which the Lord plagueth with drought.

n The false prophets haue conspired together to make their doctrine more probable.

o They haue neglected my seruice. *Micah* 3.11. *Zeph.* 3.3.

p They which should haue reproued them, flattered them in their vices, and couered their doings with lies, Chap. 13.10.

p Which would shewe himselfe zealous in my cause by resisting vice, Isa. 59.16. and 63.5. and also pray vnto mee to withhold my plagues, Psa. 106. 23.

in the gappe before me for the land, that I should not destroy it, but I found none.

31 Therefore haue I powred out mine indignation vpon them, and consumed them with the fire of my wrath: their owne waies haue I rendred vpon their heads, saith the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria and Ierusalem, vnder the names of Aholah and Aholibah.

THE word of the Lord came againe vnto me, saying.

2 Sonne of man, there were two women, the daughters of one [a] mother.

3 And they committed fornication [b] in Egypt, they committed fornication in their youth: there were their breastes pressed, and there they bruised the teats of their virginitie.

4 And the names of [c] them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sonnes and daughters: thus were their names: Samaria is Aholah, and Ierusalem Aholibah.

5 And Aholah played the harlot ‡ when [d] she was mine, and she was set on fire with her louers, to wit, with the Assyrians her neighbours,

6 Which were clothed with blewe silke, both captaines and princes: they were all pleasant yong men, and horsemen riding vpon horses.

7 Thus shee committed her whoredome with them, euen with all them that were the chosen men of Asshur, and with all on whom she doted, and defiled her selfe with all their idoles.

8 Neither left she her fornications, learned of the Egyptians: for in her youth they [e] lay with her, and they bruised the brests of her virginitie, and powred their whoredome vpon her.

9 Wherefore I deliuered her into the handes of her louers, euen into the handes of the Assyrians, vpon whom she doted.

10 These discouered her shame: they tooke away her sonnes and her daughters, and slew her with the sword, and she had an euill name among women: for [f] they had executed iudgement vpon her.

11 And when her sister Aholibah sawe this, shee marred her selfe with inordinate loue, more then shee, and with her fornications more then her sister with her fornications.

12 Shee doted vpon the Assyrians her neighbours, both captaines and princes clothed with diuers suites, horsemen riding vpon horses: they were all pleasant young men.

13 Then I saw that she was defiled, and that they were both after one sort,

14 And that shee increased her fornications: for when she saw men [g] painted vpon the wall, the images of the Caldeans painted with vermillion,

15 And girded with girdles vpon their loynes, and with dyed attyre vpon their heads (looking all like princes after the manner of the Babylonians in Caldea, the land of their nativitie.)

16 Assoone, I say, as she saw them, she doted vpon them, & sent messengers vnto them into Caldea

17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and she was polluted with them: and her lust departed from them.

18 So she discouered her fornication, and disclosed her shame: then mine heart forsoke her, like as mine heart had forsaken her sister.

19 Yet she increased her whoredome more, and called to remembrance the dayes of her youth, wherein she had played the harlot in the land of Egypt.

20 For shee doted vpon their seruants, whose members are as the members of asses, and whose issue is like the issue of horses.

21 Thou calledst to remembrance the wickednesse of thy youth, when thy teats were bruised by the Egyptians, therefore the paps of thy youth are thus.

22 Therefore, O Aholibah, thus saith the Lord God, Behold, I will raise vp thy louers against thee, from whom thine heart is departed, and I wil bring them against thee on euery side,

23 To wit, the Babylonians, and all the Caldeans, [h] Pekod, and Shoah, and Koa, and all the Assyrians with them: they were all pleasant yong men, captains and princes: all they were valiant and renowmed, riding vpon horses.

24 Euen these shall come against thee with charets, wagons & wheeles, and with a multitude of people, which shall set against thee buckler, and shield, and helmet round about: and ‡ I will leaue the punishment vnto them, and they shall iudge thee according to their ‖ iudgements.

25 And I will lay mine indignation vpon thee, and they shall deale cruelly with thee: they shall cut off thy [i] nose and thine eares, & thy remnant shall fall by the sword: they shall carrie away thy sonnes and thy daughters, and thy residue shall be deuoured by the fire.

26 They shall also strippe thee out of thy clothes, and take away thy faire iewels.

27 Thus will I make my wickednesse to cease from thee, and thy fornication out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliuer thee into the hand of them, whom thou hatest: euen into the handes of them from whom thine heart is departed.

29 And they shal handle thee despitefully, and shal take away all thy [k] labour, and shal leaue thee naked and bare, and the shame of thy fornications [l] shalbe discouered, both thy wickednes and thy whoredome.

30 I will doe these things vnto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idoles.

31 Thou hast walked in the way of thy sister: therefore will I giue her [m] cup into thine hand.

32 Thus

a Meaning Israel & Iudah, which came both out of one family.

b They became idolaters after the maner of the Egyptians.

c Aholah signifieth a mansion or dwelling in herself, meaning Samaria which was the royal city of Israel. And Aholibah signifieth my mansion in her, wherby is meant Ierusalem where Gods Temple was.

‡ *Ebr. vnder me.*

d When the Israelites were named the people of God, they became idolaters, and forsooke God and put their trust in the Assyrians.

e The holy ghost vseth these termes which seeme strange to chast eares, to cause this wicked vice of idolatrie so to be abhorred, that vneth any should abide to heare the name thereof mentioned.

f Meaning, the Assyrians.

g This declareth that no words are able sufficiently to expresse the rage of idolaters, & therfore the holy ghost there compareth them to those which in their raging loue and filthy lustes dote vpon images & paintings of them after whom they lust.

h These were the names of certaine princes and captaines vnder Nebuchadnezzar.

‡ *Ebr. I will giue iudgement before them.*

‖ *Or, lawes.*

i They shall destroy thy princes and priests with the rest of thy people.

k All thy treasures and riches which thou hast gotten by labor.

l All the world shall see thy shamefull forsaking of God, to serue idoles.

m I will execute the same iudgements and vengeance against thee, & that with greater seuerity.

32 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe & large: thou shalt bee laughed to scorne and had in derision, because it containeth much.

33 Thou shalt bee filled with [n] drunkennes and sorow, euen with the cup of destruction & desolation, with the cup of thy sister Samaria.

34 Thou shalt euen drinke it, and wring it out to the dregges, and thou shalt breake the sheards thereof, and teare thine owne breastes: for I haue spoken it, saith the Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten mee, and cast mee behinde thy backe, therefore thou shalt also beare thy wickednesse and thy whoredome.

36 ¶ The Lord said moreouer vnto mee, Sonne of man, wilt thou iudge Aholah, and Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, and blood is in their hands, and with their idols haue they committed adulterie, and haue also cauled their sonnes, whom they bare vnto me, to passe by the fire to be their [o] meat.

38 Moreouer, thus haue they done vnto me: they haue defiled my Sanctuarie in the same day, and haue prophaned my Sabbaths.

39 For when they had slaine their children to their idoles, they came the same day into my Sanctuarie to defile it: and lo, thus haue they done in the mids of mine house.

40 And how much more is it that they sent for men to come from [p] far, vnto whom a messenger was sent, and loe, they came: for whom thou didest wash thy selfe, and paintedst thine eyes, and deckedst thee with ornaments.

41 And satest [q] vpon a costly bed, and a table prepared before it, whereupon thou hast set mine incense, and mine oyle.

42 And a voyce of a multitude being at ease was with her: & with the men to make the company great, were brought men of [r] Saba from the wildernes, which put bracelets vpon their hands, & beautifull crownes vpon their heads.

43 Then I said vnto her that was old in adulteries, Now shall shee and her fornications come to an end.

44 And they went in vnto her as they go to a common harlot: so went they to Aholah and Aholibah the wicked woman.

45 And the righteous men they shal iudge them, after the maner of [s] harlots, and after the manner of murtherers: for they are harlots: and blood is in their hands.

46 Wherefore thus sayth the Lord God, I wil bring a multitude vpon them, and wil giue them vnto the tumult, and to the spoile,

47 And the multitude shall stone them with stones, & cut them with their swords: they shall slay their sonnes and their daughters, and burne vp their houses with fire.

48 Thus wil I cause wickednes to cease out of the land, that all [t] women may bee taught, not to doe after your wickednesse.

49 And they shall lay your wickednesse vpon you, and yee shall beare the sinnes of your idoles, and ye shall know that I am the Lord God.

n Meaning, that the afflictions should be so great, that they should cause them to lose their senses and reason.

o That is, to be sacrifices to their idoles, reade Chap. 16. 20.

p They sent into other countreyes to haue such as should teach the seruice of their idoles.

q He meaneth the altar that was prepared for the idoles.

r Which should teach the maner of worshipping their gods.

s That is, worthy death, reade Chap. 16. 38.

t Meaning, all other cities, and countreys.

CHAP. XXIIII.

1 He sheweth the destruction of Ierusalem by a parable of a seething pot. 16 The parable of Ezekiels wife being dead.

A Gaine in the [a] ninth yeere, in the tenth moneth, in the tenth day of the [b] moneth came the word of the Lord vnto mee, saying,

2 Sonne of man, write thee the name of the day, euen of this same day: for the King of Babel set himselfe against Ierusalem this same day.

3 Therefore speake a parable vnto the rebellious house, and say vnto them, Thus saith the Lord God, Prepare a [c] pot, prepare it, and also powre water into it.

4 Gather the [d] pieces thereof into it, euen euery good piece, as the thigh and the shoulder, and fill it with the chiefe bones.

5 Take one of the best sheepe, and || burne also the [e] bones vnder it, and make it boyle well, and seethe the bones of it therein.

6 Because the Lord God saith thus, Woe to the bloody citie, euen to the pot, [f] whose skumme is therein, and whose skum is not gone out of it: bring it out [g] piece by piece: let no [h] lot all vpon it.

7 For her blood is in the mids of her: she set it vpon an high [i] rocke, and powred it not vpon the ground to couer it with dust,

8 That it might cause wrath to arise, and take vengeance: euen I | haue set her blood vpon an high rocke that it should not be couered.

9 Therefore thus saith the Lord God, * Woe to the bloody city, for I wil make || the burning great.

10 Heape on much wood: [k] kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

11 Then set it emptie vpon the coales thereof, that || the brasse of it may be hot, and may burne, and that the filthinesse of it may be molten in it, and that the skum of it may be consumed.

12 [l] She hath wearied her selfe with lies, and her great skumme went not out of her: therefore her skumme shall bee consumed with fire.

13 Thou remainest in thy filthines and wickednesse: because I would [m] haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthines, till I haue cauled my wrath to light vpon thee.

14 I the Lord haue spoken it: it shall come to passe, and I will doe it: I will not goe backe, neither will I spare, neither will I repent: according to thy wayes, and according to thy workes shall [n] they iudge thee, saith the Lord God.

a Of Ieconiahs captiuitie, and of the reigne of Zedekiah, 2. King. 25. 1.

b Called Tebeth, which containeth part of December, and part of Ianuarie: in the which moneth & day Nebuchad-nezzar besieged Ierusalem.

c Whereby was meant Ierusalem.

d That is, the citizens, and the chiefe men thereof.

|| *Or, heape.*

e Meaning of the innocents, whom they had slaine, who were the cause of the kindling of Gods wrath against them.

f Whose iniquities and wicked citizens there yet remaine.

g Signifying, that they should not be destroyed all at once, but by litle and litle.

h Spare none estate or condition.

i The city shewed her crueltie to all the world, and was not ashamed thereof, neither yet hid it. *Nahum. 3. 1. Habak. 2. 12.*

|| *Or, an heape of wood.*

k Meaning, that the city should be vtterly destroyed, and that

|| *Or, bottome.*

l Laboured by hee would giue the enemies an appetite thereunto.

m The citie hath flattered her selfe in vaine... I sending my Prophets to call thee to repentance, but thou wouldest not.

n That is, the Babylonians.

15 ¶ Also

15 ¶ Also the word of the Lord came vnto me, saying,

16 Sonne of man, behold, I take away from thee the [o] pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shall thy teares runne downe.

17 Cease from sighing: make no mourning for the dead, and binde the tyre of thine head vpon thee, [p] and put on thy shoes vpon thy feete, and couer not thy lips, and eat [q] not the bread of men.

18 So I spake vnto the people in the morning, and at euen my wife died: and I did in [r] the morning, as I was commaunded.

19 And the people sayd vnto me, Wilt thou not tell vs what these things meane toward vs, that thou doest so?

20 Then I answered them, The word of the Lord came vnto me, saying,

21 Speake vnto [y] house of Israel, Thus saith the Lord God, Behold, I will [t] pollute my Sanctuary, euen the [u] pride of your power, the pleasure of your eyes, and your hearts desire, and your sonnes, and your daughters whom yee haue left, shall fall by the sword.

22 And yee shall doe as I haue done: ye shall not couer your lips, neither shall ye eate the bread of men.

23 And your tire shal be vpon your heads, and your shoes vpon your feete: ye shall not mourne nor weepe, but yee shall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, ye shal doe: and when this commeth, ye shall know that I am the Lord God.

25 Also, thou sonne of man, shall it not be in the day when I take from them their power, the ioy of their honour, the pleasure of their eyes, and the ‡ desire of their heart, their sonnes and their daughters,

26 That hee that escapeth in that day, shal come vnto thee to tell thee that which he hath heard with his eares?

27 In that day shal thy mouth be opened to him which is escaped, & thou shalt speake and be no more dumbe, and thou shalt bee a signe vnto them, and they shall know that I am the Lord.

o Meaning, his wife in whom he delighted, as ver. 18.

p For in mourning, they were bareheaded and barefooted, and also couered their lips.

q That is, which the neighbours sent to them that mourned.

r Meaning, the morning following.

t By sending the Caldeans to destroy it, as Chap. 7.22.

u Wherein you boast and delite.

‡ Ebr. lifting vp of their soules.

CHAP. XXV.

1 The word of the Lord against Ammon, which reioyced at the fall of Ierusalem. 8 Against Moab and Seir, Idumea and the Philistims.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, set thy face against the Ammonites, and prophesie against them,

3 And say vnto the Ammonites, Heare the word of the Lord God, Thus saith the Lord God, because thou saydest, [a] Ha, ha, against my Sanctuarie, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went into captiuitie,

4 Behold, therefore I will deliuer thee to the [b] men of the East for a possession, and they shall set their [c] palaces in thee, and make their dwellings in thee: they shal eate thy fruit, and they shall drinke thy milke.

5 And I will make [d] Rabbah a dwelling place for camels, and the Ammonites a sheepe coate, and ye shall know that I am the Lord.

6 For thus sayeth the Lord God, Because thou hast clapped the hands, and stamped with the feete, and reioyced in heart with all thy despite against the land of Israel,

7 Behold, therefore I will stretch out mine hand vpon thee, and will deliuer thee to be spoiled of the heathen, and I will roote thee out from the people, and I will cause thee to be destroyed out of the countreys, and I wil destroy thee, and thou shalt know that I am the Lord.

8 Thus sayth the Lord God, Because that Moab and Seir doe say, Behold, the house of Iudah is like vnto all the heathen,

9 Therefore, behold, I will open the side of Moab, euen of the cities [e] of his cities, I say, in his frontiers with the pleasant countrey Beth-ieshimoth, Baal-meon, and Kiriathaim.

10 I will call the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shall no more be remembred among the nations,

11 And I will execute iudgements vpon Moab, and they shall know that I am the Lord.

12 ¶ Thus saith the Lord God, Because that Edom hath done euill by taking vengeance vpon the house of Iudah, and hath committed great offence, and reuenged himselfe vpon them,

13 Therefore thus saith the Lord God, I wil also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I wil make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance vpon Edom, by the hand of my people Israel, and they shall doe in Edom according to mine anger, and according to mine indignation, and they shall know my vengeance, saith the Lord God.

15 Thus sayeth the Lord God, Because the Philistims haue executed vengeance, and reuenged themselues with a despitefull heart, to destroy it for the old hatred,

16 Therefore thus saith the Lord God, Behold, I will stretch out mine hand vpon the Philistims, and I will cut off the [f] Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall know that I am the Lord, when I shall lay my vengeance vpon them.

a Because ye reioyced when the enemie destroyed my citie and Temple.

b That is, to the Babylonians.

c They shall chase thee away, and take thy gorgeous houses to dwell in.

d Called also Philadelphia, which was the chiefe city of the Ammonites, and full of conduits, 2.Sam.12.27.

e So that no power or strength should be able to resist the Babylonians.

f Which were certaine garisons of Philistims, whereby they ofetimes molested the Iewes. Of the Cherethims Dauid also had a guard, 2.Sam. 8.18.

CHAP. XXVI.

1 He prophesieth that Tyrus shall be ouerthrown because it reioyced at the destruction of Ierusalem. 15 The wondring and astonishment of the merchants for the destruction of Tyrus.

And

AND in the [a] eleuenth yeere, in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, because that Tyrus hath said against Ierusalem, Aha, the [b] gate of the people is broken: it is turned vnto me: for seeing she is desolate, I shall be [c] replenished,

3 Therefore thus saith the Lord God, Behold, I come against thee, O Tyrus, and I will bring vp many nations against thee, as the Sea mounteth vp with his waues.

4 And they shall destroy the walles of Tyrus, and breake downe her towers: I wil also scrape her dust from her, and make her like the top of a rocke.

5 Thou shalt be for the spreading of nets in the mids of the sea: for I haue spoken it, saith the Lord God, and it shal be a spoile to the nations.

6 And her [d] daughters which are in the field, shall be slaine by the sword, and they shall know that I am the Lord.

7 For thus saith the Lord God, Behold, I will bring vpon Tyrus Nebuchad-nezzar King of Babel, a king of kings, from the North, with horses and with charets, and with horsemen, with a multitude and much people.

8 He shal slay with the sword thy daughters in the field, and hee shall make a fort against thee, and cast a mount against thee, and lift vp the buckler against thee.

9 Hee shall set engines of warre before him against thy walles, and with his weapons breake downe thy towers.

10 The dust of his horses shal couer thee, for their multitude: thy walles shal shake at the noise of the horsemen, and of the wheeles, and of the charets, when hee shall enter into thy gates, as into the entrie of a citie that is broken downe.

11 With the hoofes of his horses shall hee tread downe all thy streetes: he shal slay thy people by the sword, and the [e] pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches, and spoile thy merchandise, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the middes of the water.

13 [f] Thus will I cause the sound of thy songs to cease, and the sound of thine harpes shall be no more heard.

14 I will lay thee like the top of a rocke: [f] thou shalt be for a spreading of nets: thou shalt bee built no more, for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, Shall not the Iles tremble at the sound of thy fall, and at the cry of the wounded, when they shall be slaine and murthered in the mids of thee?

16 Then all the princes of the [g] sea shall come downe from their thrones: they shall lay away their robes, and put off their broydered garments, and shall clothe themselues with astonishment: they shall sit vpon the ground, and be astonished at euery moment, and be amased at thee.

17 And they shall take vp a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited [h] of the sea men, the renowmed citie which was strong in the sea, both shee and her inhabitants, which cause their feare to bee on all that haunt therein!

18 Now shal the Iles be astonished in the day of thy fall: yea, the Iles that are in the sea, shall be troubled at thy departure.

19 For thus saith the Lord God, When I shall make thee a desolate citie, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 When I shall cast thee downe with them that descend into the pit, with the people [i] of old time, and shall set thee in the low parts of the earth, like the olde ruines, with them, I say, which goe downe to the pit, so that thou shalt not be inhabited, and I shall shew my glory in the land of the [k] liuing,

21 I wil ‖ bring thee to nothing, and thou shalt be no more: though thou be sought for, yet shalt thou neuer bee found againe, sayth the Lord God.

a Either of the captiuitie of Ieconiah, or of the reigne of Zedekiah.

b That is, the famous citie Ierusalem, whereunto all people resorted.

c My riches and fame shall increase: thus the wicked reioyce at their fall by whom they may haue any profit or aduantage.

d The townes that belonged vnto her.

e For Tyrus was much built by arte, and by labour of men was wonne out of the sea. Some referre this vnto the images of the noble men, which they had erected vp for their glory and renoume. *Iere.7.34.*

f I will make thee so bare that thou shalt haue nothing to couer thee.

g The gouernours and rulers of other countreyes that dwell by the sea, whereby he signifieth that her destruction should bee so horrible, that all the world should heare thereof, and be afraid.

h Meaning, merchants, which by their traffique did enrich her wonderfully, and increase her power.

i Which were dead long agoe.

k Meaning, in Indea, when it shall be restored.

‖ *Or, make thee a terrour.*

CHAP. XXVII.

The Prophet bewayleth the desolation of Tyrus, shewing what were the riches, power and authoritie thereof in time past.

THE word of the Lord came againe vnto me, saying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And say vnto Tyrus, that is situate at the entrie of the sea, which is the mart [a] of the people for many Iles, Thus sayth the Lord God, O Tyrus, thou hast said, I am of perfite beauty.

4 Thy borders are in the ‡ mids of the sea, and thy builders haue made thee of perfit beautie.

5 They haue made all thy ship boards of firre trees of [b] Shenir: they haue brought cedars from Lebanon, to make masts for thee.

6 Of the okes of Bashan haue they made thine oares: the company of the Assyrians haue made thy bankes of yuorie, brought out of the Iles of [c] Chittim.

7 Fine linnen with broydered worke, brought from Egypt, was spread ouer thee to be thy sailes, blue silke and purple brought from the Iles of Elishah, was thy couering.

8 The inhabitants of Zidon and Aruad were thy mariners, O Tyrus: thy wise men that were in thee, they were thy ‖ pilots.

9 The ancients of Gebal, and the wise men thereof were in thee thy [d] calkers: all the ships of the sea with their mariners were in thee to occupie thy merchandise.

10 They of Persia, ‡ of Lud, and of Phut were

a Which seruest all the world with thy merchandise.

‡ *Ebr. heart.*

b This mountaine was called Hermon, but the Amorites called it Shenir, Deut. 3.9.

c Which is taken for Grecia and Italy.

‖ *Or, shipmasters.*

d Meaning, that they built the walles of the citie, which is here meant by the ship: and of these were the builders of Salomons Temple, 1. King. 5.18.

were in thine armie: thy men of warre they hanged the shield and helmet in thee; they set forth thy beauty.

11 The men of Arnad with thine armie were vpon thy walles round about, and the [e] Gammadims were in thy towers: they hanged their shields vpon thy walles round about: they haue made thy beauty perfit.

12 They of Tarshish were thy merchants for the multitude of all riches, for siluer, yron, tinne, and leade, which they brought to thy faires.

13 They of [f] Iauan, Tubal and Meshech were thy merchants, [g] concerning the liues of men, and they brought vessels of brasse for thy merchandise.

14 They of the house of [h] Togarmah brought to thy faires horses, and horsemen, and mules.

15 The men of Dedan were thy merchants: and the merchandise of many yles were in thine hands: they brought thee for a present, [i] hornes, teeth, and peacocks.

16 They of Aram were thy merchants for the multitude of thy ‖ wares: they occupied in thy faires with ‖ emerauds, purple, and broidred worke, and ‖ fine linnen, and coral, and pearle.

17 They of Iudah and of the land of Israel were thy merchants: they brought for thy merchandise wheate of [k] Minnith, and Pannag, and hony, and oyle, and ‖ balme.

18 They of Damascus were thy merchants in the multitude of thy wares, for the multitude of all riches, as in the wine of Helbon, and white wooll.

19 They of Dan also and of Iauan, going to and fro, occupied in thy faires: yron worke, cassia and calamus were among thy merchandise.

20 They of Dedan were thy merchants in precious clothes for the charets.

21 They of Arabia, and all the princes of Kedar ‖ occupied with thee in lambes, and rammes, and goats: in these were they thy merchants.

22 The merchants of Sheba, and Raamah were thy merchants: they occupied in thy faires with the chiefe of all spices, and with all precious stones and gold.

23 They of Haran and Canneh, and Eden, the merchants of Sheba, Ashur, and Chilmad were thy merchants.

24 These were thy merchants in all sorts of things, in raiment of blue silke, and of broidered worke, and in coffers for the rich apparell, which were bound with cordes: chaines also were among thy merchandise.

25 The ships of Tarshish ‖ were thy chiefe in thy merchandise, and thou wast replenished, and made very glorious in the mids of the sea.

26 Thy ‖ rowers haue brought thee into great waters: the [l] East winde hath broken thee in the mids of the Sea.

27 Thy riches and thy faires, thy merchandise, thy marriners and pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of warre that are in thee, and all thy multitude which is in the mids of thee, shall fall in the mids of the sea, in the day of thy ruine.

28 The [m] suburbs shall shake at the sound of the cry of thy pilots.

26 And all that handle the oare, the mariners and all the pilots of the sea shall come downe from their ships, and shall stand vpon the land.

30 And shall cause their voyce to be heard against thee, and shall cry bitterly, and shall cast dust vpon their heads, [e] wallow themselues in the ashes.

31 They shall plucke off their haire for thee, and gird them with a sackecloth, and they shall weepe for thee, with sorow of heart and bitter mourning.

32 And in their mourning they shall tak vp a lamentation for thee, saying, What citie is like Tyrus, so destroyed in the middes of the sea!

33 When thy wares went forth of the seas, thou filledst many people, and thou diddest enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 When thou shalt be broken by the seas in the depths of the waters, thy merchandise, and all thy multitude which was in the mids of thee, shall fall.

35 All the inhabitants of the Yles shall be astonished at thee, and all their kings shal be sore afraid and troubled in their countenance.

36 The merchants among the people shall hisse at thee: thou shalt bee a terrour, and neuer shalt be [n] any more.

e That is, they of Cappadocia, or Pigmies and dwarfes, which were so called, because that out of the hie towers they seemed little.
f Of Grecia, Italy, and Cappadocia.
g By selling slaues.
h Which are taken for a people of Asia minor.
i Meaning, Vnicornes hornes, and Elephants teeth.
‖ *Or, workes.*
‖ *Or, carbuncle.*
‖ *Or, silke.*
k Where the best wheate growed.
‖ *Or, turpentine, or triacle.*
‖ *Or, were merchants, whose merchandise passed thorow thine hands,*
‖ *Or, came in company toward thee*
‖ *Or, rowers.*
l That is, Nebuchad nezzar.
m That is, the cities neere about thee, as was Zidon, Aruad, and others,
n Whereby is meant a long time: for it was prophesied to be destroyed but seuentie yeeres, as Isa. 23.15.

CHAP. XXVIII.

2 The word of God against the king of Tyrus for his pride. 21 The word of the Lord against Zidon. 25 The Lord promiseth that he will gather together the children of Israel.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, say vnto the prince of Tyrus, Thus saith the Lord God, Because thine heart is exalted, and thou hast sayd, [a] I am a god, I sit in the seate of God in the mids of the sea, yet thou art but a man and not God, and ‡ though thou diddest thinke in thine heart that thou wast equall with God,

3 Behold, thou art wiser then [b] Daniel, there is no secret, that they can hide from thee.

4 With thy wisedome and thine vnderstanding thou hast gotten thee riches, and hast gotten golde and siluer into thy treasures.

5 By thy great wisedome, and by thine occupying, hast thou increased thy riches, and thine heart is lifted vp because of thy riches.

6 Therefore thus sayth the Lord God, Because thou diddest thinke in thine heart, that thou wast equall with God,

7 Behold, therefore I will bring strangers vpon thee, euen the terrible nations: and they shall draw their swordes against

a I am safe that none can come to hurt me, as God is in the heauen.
‡ *Ebr thoughtthou set thine heart as the heart of God.*
b Thus hee speaketh by derision, for Daniel had declared vnmable signes of his wisdome in Babylon, when Ezekiel wrote this.

against the beauty of thy wisedome, and they shall defile thy brightnesse.

8 They shall cast thee downe to the pit, and thou shalt die the death of them, that are slaine in the midst of the sea.

9 Wilt thou say then before him that slayeth thee, I am a god? but thou shalt bee a man and no god, in the hands of him that slayeth thee.

10 Thou shalt die the death of the [c] vncircumcised by the hands of strangers: for I haue spoken it, saith the Lord God.

11 ¶ Moreouer, the word of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentation vpon the king of Tyrus, and say vnto him, Thus sayth the Lord God, Thou sealest vp the summe, and art full of [d] wisedome and perfit in beautie,

13 Thou hast bene in Eden the garden of God: euery precious stone was in thy garment, the ruby, the topaze, and the ‖ diamond, the chrysolite, the onix and the iasper, the saphir, ‖ emerald, and the carbuncle, and gold: the workmanship of thy timbrels, and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art [e] the anointed Cherub, that couereth, & I haue set thee [f] in honour: thou wast vpon the holy mountaine of God: thou hast walked in the mids of the [g] stones of fire.

15 Thou wast perfect in thy wayes from the day that thou wast [h] created, till iniquity was found in thee.

16 By the multitude of thy merchandise, they haue filled the mids of thee with cruelties, and thou hast sinned: Therefore I will cast thee as prophane out of the [i] mountaine of God, and I will destroy thee, O couering Cherub, from the middes of the stones of fire,

17 Thine heart was lifted vp, because of thy beauty, and thou hast corrupted thy wisedome by reason of thy brightnesse: I wil cast thee to the ground: I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy [k] sanctification by the multitude of thine iniquities, and by the iniquitie of thy merchandise: therefore will I bring forth a fire from the middes of thee, which shall deuoure thee: and I will bring thee to ashes vpon the earth, in the sight of all them that behold thee.

19 All they that know thee among the people, shall be astonished at thee: thou shalt be a ‖ terrour, and neuer shalt thou be any more.

20 ¶ Againe, the word of the Lord came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and prophesie against it.

22 And say, Thus sayth the Lord God, Behold, I come against thee, O Zidon, and I will be [l] glorified in the mids of thee: and they shall know that I am the Lord, when I shall haue executed iudgments in her, and shalbe sanctified in her.

23 For I wil send into her pestilence, and blood into her streets, and the slaine shall fall in the mids of her; [m] the enemie shall come against her with the sword on euery side, and they shall know that I am the Lord.

24 And they shall be no more a pricking thorne vnto the house of Israel, nor any grieuous thorne of all that are round about them, and despised them, and they shal know that I am the Lord God.

25 Thus saith the Lord God, When I shall haue gathered the house of Israel from the people where they are scattered, and shal be [n] sanctified in them in the sight of the heathen, then shall they dwell in the land, that I haue giuen to my seruant Iaakob.

26 And they shall dwell safely therin, and shall build houses, and plant vineyards: yea, they shall dwell safely, when I haue executed iudgements vpon all round about them that despise them, and they shall know that I am the Lord their God.

c Like the rest of the heathen and infidels, which are Gods enemies.

d He derideth the vaine opinion & confidence that the Tyrians had in their riches, strength, and pleasures.

‖ Or, Iasper.

‖ Or, carbuncle.

e He meaneth the royall state of Tyrus, which for the excellencie and glory thereof, he compareth to the Cherubims, which couered the Arke, and by this word *Anointed*, he signifieth the same.

f I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent vnto Salomon things necessary for the worke.

g To wit, among my people Israel which shined as precious stones.

h Which was when I first called thee to this dignity.

i Thou shalt haue no part among my people.

k That is, the honour, whereunto I called them.

‖ Or, vrought to nothing.

i By executing my iudgements against thy wicked nesse.

m That is, Nebuchad-nezzar.

n He sheweth for what cause God will assemble his Church, and preserue it still though he destroy his enemies, to wit, that they should praise him, and giue thanks for his great mercies.

CHAP. XXIX.

Hee prophesieth against Pharaoh and Egypt. 13 The Lord promiseth that he will restore Egypt after fourtie yeeres. 18 Egypt is the reward of King Nebuchad-nezzar for the labour which hee tooke against Tyrus.

IN the [a] tenth yeere, and in the tenth moneth, in the twelfth day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against Pharaoh the king of Egypt, and prophesie against him, and against all Egypt.

3 Speake, and say, Thus saith the Lord God, Behold, I come against thee, Pharaoh king of Egypt, the great [b] dragon, that lieth in the middes of his riuers, which hath said, The riuer is mine, and I haue made it for my selfe.

4 But I will put [c] hookes in thy iawes, and I will cause the fish of thy riuers to sticke vnto thy scales, and I will draw thee out of the middes of thy riuers, and all the fish of thy riuers shall sticke vnto thy scales.

5 And I will leaue thee in the wilderness, both thee and all the fish of thy riuers: thou shalt fall vpon the open field: thou shalt not be brought together, nor gathered: for I haue giuen thee for meate to the beasts of the field, and to the fowles of the heauen,

6 And all the inhabitants of Egypt shall know that I am the Lord, because they haue bene a staffe of [d] reede to the house of Israel.

7 When they tooke holde of thee with their hand, thou didst breake, and rent all their shoulder: and when they leaned vpon thee, thou brakest & madest all their loynes to ‖ stand [e] vpright.

8 Therefore thus sayeth the Lord God, Behold, I will bring a sword vpon thee, and destroy man and beast out of thee,

9 And the land of Egypt shall bee desolate, and waste, and they shall know that I am the Lord: because he hath said, [f] The riuer is mine, and I haue made it.

10 Behold, therefore I come vpon thee, and vpon thy riuers, and I will make the land of Egypt vtterly waste and desolate from

a To wit, of the captiuitie of Ieconiah or of the reigne of Zedekiah. Of the order of these prophecies, and how the former sometime standeth after the latter, reade Iere. 27. 1.

b He compareth Pharaoh to a dragon, which hideth himselfe in the riuer Nilus, as Isa 51. 9.

c I wil send enemies against thee which shal pluck thee & thy people which trust in thee, out of thy sure places.

d Reade 2. King. 18. 21. Isa. 36. 6.

‖ Or, shake.

e When they felt their hurt, they would stay no more vpon thee, but stood vpon their feete, and put their trust in others.

f Thus God cannot suffer that man should arrogate any thing to himselfe, or put his trust in any thing saue in him alone.

from the tower of Seueneh, euen vnto the borders of the ‡ blacke Moores.

11 No foote of man shall passe by it, nor foot of beast shall passe by it, neither shall it be inhabited fourty yeeres.

12 And I will make the land of Egypt desolate in the middes of the countreys that are desolate, and her cities shall be desolate among the cities that are desolate, for fourty yeeres: and I will scatter the Egyptians among the nations, and will diſperse them thorow the countreys.

13 Yet thus saith the Lord God, *At the end of fourtie yeres will I gather the Egyptians from the people, where they were scattered,

14 And I will bring againe the captiuitie of Egypt, and will cause them to returne into the land of Pathros, into the land of their habitation, and they shall be there a small kingdome.

15 It shalbe the smallest of the kingdoms, neither shall it exalt it selfe any more aboue the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring their h iniquitie to remembrance by looking after them, so shall they know, that I am the Lord God.

17 ¶ In the i seuen and twentieth yeere also in the first moneth, and in the first day of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, Nebuchad-nezzar king of Babel caused his armie to serue a great k seruice against Tyrus: euery head was made balde, and euery shoulder was made bare: yet had hee no wages, l nor his armie for Tyrus: for the seruice that hee serued against it,

19 Therefore thus saith the Lord God, Behold, I will giue the land of Egypt vnto Nebuchad-nezzar the king of Babel, and he shall take her multitude, & spoile her spoile, and take her pray, and it shall be the wages of his armie.

20 I haue giuen him the land of Egypt for his labour, that hee serued ‖ against it, because they wrought ‖ for mee, saith the Lord God.

21 In that day will I cause the horne of the house of Israel to grow, and I will giue thee an open mouth in the middes of them, and they shall know that I am the Lord.

CHAP. XXX.

The destruction of Egypt, and the cities thereof.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, prophesie, & say, Thus saith the Lord God, Houle, and cry, Woe be vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudy day, and it shall be the time of the heathen.

4 And the sword shall come vpon Egypt, and feare shall bee in Ethiopia, when the slaine shall fall in Egypt, when they shall take away her multitude, & when her foundations shalbe broken downe.

5 a Ethiopia, and Phut, and Lud, and all the common people, and Cub, and the men of the land, that is in league, shall fall with them by the sword.

6 Thus saith the Lord, They also that maintaine Egypt, shall fall, and the pride of her power shall come downe: from the tower of b Seueneh shall they fall by the sword, saith the Lord God.

7 And they shall be desolate in the mids of the countreys that are desolate, and her cities shall bee in the mids of the cities that are wasted.

8 And they shall know that I am the Lord, when I haue set a fire in Egypt, and when all her helpers shall be destroyed.

9 In that day shall there messengers goe forth from me in ships, to make the careless Moores afraid, and feare shall come vpon them as in the day of Egypt: for loe, it commeth.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar King of Babel.

11 For hee and his people with him, euen the terrible nations, shall bee brought to destroy the land: and they shall draw their swordes against Egypt, and fill the land with the slaine.

12 And I will make the riuers dry, and sell the land into the handes of the wicked, and I will make the land waste, and all that therein is, by the handes of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I will also destroy the idoles, & I will cause their idoles to cease out of ‖ Noph, and there shall bee no more a Prince of the land of Egypt, and I will send a feare in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in ‖ Zoan, and I will execute iudgement in No.

15 And I will powre my wrath vpon ‖ Sin, which is the strength of Egypt: and I will destroy the multitude of ‖ No.

16 And will set fire in Egypt: Sin shall haue great sorrow: and No shalbe destroyed, and Noph shall haue sorrowes daily.

17 The yong men of ‖ Auen, & of ‖ Phibeseth shall fall by the sword, and these cities shall goe into captiuitie.

18 At Tehaphnehes the day c shall restraine his light, when I shall breake there the d barres of Egypt: and when the pompe of her power shall cease in her, the cloud shall couer her, and her daughters shall goe into captiuitie.

19 Thus will I execute iudgements in Egypt, and they shall know, that I am the Lord.

20 ¶ And in the e eleuenth yeere, in the first moneth, and in the seuenth day of the moneth, the word of the Lord came vnto mee, saying,

21 Sonne of man, f I haue broken the arme of Pharaoh king of Egypt: and loe, it shall not bee bound vp to be healed, neither shal they put a roule to binde it, and so make it strong to hold the sword.

22 Therefore thus saith the Lord God, Behold, I come against Pharaoh King of Egypt, and will breake g his armes, that

‡ *Ebr. Cush, or Ethiopia.*

Iere.46.26.

g Meaning, that they should not haue full dominion, but be vnder the Persians, Grecians & Romanes, and the cause is that the Israelites should no more put their trust in them, but learne to depend on God.

h Lest I should by this meanes punish their sinnes.

i Counting from the captiuitie of Ieconiah.

k He tooke great paines at the siege of Tyrus, and his armie was sore handled.

l Signifying, that Nebuchadnezzar had more paines then profit, by the taking of Tyrus.

‖ *Or, in it.*

‖ *Or, euill against mee.*

a By Phut and Lud are meant Africa and Lybia.

‖ *Or, Memphis, or, Alkaira.*

‖ *Or, Tanis.*

‖ *Or, Pelusium.*

‖ *Or, Alexandria.*

‖ *Or, Heliopolis.*

‖ *Or, Pubastum.*

c Meaning, that there shall be great sorow and affliction.

d That is, the strength and force.

e Of the captiuitie of Ieconiah or of Zedekiahs reigne.

f For Nebuchadnezzar destroyed Pharaoh Necho at Carchemish, Iere.46.26.

g His force and power.

was strong, but is broken, and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countreys.

24 And I will strengthen the arme of the King of Babel, & put my sword in his hand, but I will breake Pharaohs armes, and hee shal cast out sighings, as the sighings of him that is wounded before him.

25 But I will strengthen the armes of the King of Babel, & the armes of Pharaoh shall fall downe, and they shall know that I am the Lord, [h] when I shall put my sword into the hand of the King of Babel, and hee shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countreys, and they shall know that I am the Lord.

h Whereby we see that tyrants haue no power of themselues, neither can doe any more harme then God appointeth, and when he will they must cease.

CHAP. XXXI.

2 *A comparison of the prosperitie of Pharaoh, with the prosperitie of the Assyrians.* 10 *He prophesieth a like destruction to them both.*

AND in the [a] eleuenth yeere, in the third moneth, & in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, speake vnto Pharaoh King of Egypt, & to his multitude, Whom art thou [b] like in thy greatnesse?

3 Behold, Asshur was like a cedar in Lebanon with faire branches, and with thicke shadowing boughes, and shot vp very high, and his top was among the thicke boughes.

4 The waters nourished him, and the deepe exalted him on high, with her riuers running round about his plants, and sent out her [c] little riuers vnto all the trees of the ‖ field.

5 Therefore his height was exalted aboue all the trees of the field, and his boughs were multiplied, and his branches were long, because of the multitude of the waters, which the deepe sent out.

6 All the foules of the heauen made their nests in his boughs, and vnder his branches did all the beastes of the field bring forth their yong, and vnder his shadow dwelt all mighty nations.

7 Thus was hee faire in his greatnesse, and in the length of his branches: for his root was neere great waters.

8 The cedars in the garden [d] of God could not hide him: no firre tree was like his branches, and the chestnut trees were not like his boughs: all the trees in the garden of God were not like vnto him in his beautie.

9 I made him faire by the multitude of his branches: so that all the trees of Eden that were in the garden of God, enuied him.

10 Therefore thus saith the Lord God, Because ‖ he is lift vp on high, and hath shot vp his top among the thicke boughs, and his heart is lift vp in his height,

11 I haue therefore deliuered him into the hands of the [e] mightiest among the heathen: he shall handle him, for I haue cast him away for his wickednesse.

12 And the strangers haue destroyed him euen the terrible nations, and they haue left him vpon the mountaines, and in all the valleyes his branches are fallen, and his boughes are [f] broken by all the riuers of the land: and all the people of the earth are departed from his shadow, and haue forsaken him.

13 Vpon his ruine shall all the foules of the heauen remaine, and all the beasts of the field shalbe vpon his branches.

14 So that none of all the trees by the waters shall be exalted by their height, neither shal shot vp their top among the thicke boughes, neither shall their leaues stand vp in their height, which drinke so much water: for they are all deliuered vnto death in the nether parts of the earth in the mids of the children of men, among them that go downe to the pit.

15 Thus saith the Lord God, In the day when he went downe to hell, I caused them to mourne, and I [g] couered the deep for him, and I did restraine the floods thereof, and the great waters were stayed: I caused Lebanon to mourne for him, and al the trees of the field fainted.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hel, with them that descend into the pit, and all the excellent trees of Eden, and the best of Lebanon: euen all that are nourished with waters, shall [h] bee comforted in the nether parts of the earth.

17 They also went downe to hell with him vnto them that be slaine with the sword and his arme, and they that dwelt vnder his shadow in the mids of the heathen.

18 To whom [i] art thou thus like in glory and in greatnesse among the trees of Eden? yet thou shalt be cast downe with the trees of Eden vnto the nether parts of the earth, thou shalt sleepe in the mids of the [k] vncircumcised, with them that bee slaine by the sword: this is Pharaoh and all his multitude, saith the Lord God.

a Of Zedekiahs raigne, or of Ieconiahs captiuitie.

b Meaning, that he was not like in strength to the King of the Assyrians, whom the Babylonians ouercame.

c Many other nations were vnder their dominion.

‖ *Or, country.*

d Signifying, that there was no greater power in the world then his was.

‖ *Or, thou wast lift vp.*

e That is, of Nebuchad-nezzar, who afterward was the monarch and onely ruler of the world.

f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

g The deepe waters that caused him to mount so high (meaning his great abundance & pompe) shal now lament as though they were couered with sackcloth.

h To cause this destruction of the King of Assyria to seeme more horrible, he setteth foorth other Kings and princes, which are dead, as though they reioyced at the fall of such a tyrant.

i Meaning, that Pharaohs power was nothing so great as his was.

k Reade Chap. 28. 10.

CHAP. XXXII.

2 *The Prophet is commanded to bewaile Pharaoh King of Egypt.* 12 *He prophecieth that destruction shall come vnto Egypt through the King of Babylon.*

AND in the [a] twelfth yeere in the twelfth moneth, & in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, take vp a lamentation for Pharaoh King of Egypt, and say vnto him, Thou art like a [b] lyon of the nations, and art as a ‖ dragon in the Sea: thou castedst out thy riuers [c] and troublest the waters with thy feet, and stampedst in their riuers.

3 Thus saith the Lord God, * I will therefore spread my net ouer thee with a great multitude of people, and they shal make thee come vp into my net.

4 Then will I leaue thee vpon the land, and I will cast thee vpon the open fielde, and I will cause all the foules of the heauen to remaine vpon thee, and I will fill all

a Which was the first yeere of the generaleaptiuity vnder Zedekiah.

b Thus the Scriptures compare tyrants to cruell and huge beasts, which deuoure all that be weaker then they, and such as they may ouercome.

‖ *Or, whale.*

c Thou preparedst great armies.

Chap. 12. 13. and 17. 20.

all the beasts of the field with thee.

5 And I will lay thy flesh vpon the mountaines, and fill the valleyes [d] with thine height.

6 I will also water with thy blood, the land wherein thou [e] swimmest, euen to the mountaines, and the riuers shall bee full of thee.

7 And when I shall [f] put thee out, I will couer the heauen, and make the starres thereof darke: [*] I will couer the sunne with a cloud, and the moone shall not giue her light.

8 All the lights of heauen will I make darke for thee, and bring [g] darkenesse vpon thy land, saith the Lord God.

9 I will also trouble the hearts of many people, when I shall bring thy destruction among the nations, and vpon the countreys which thou hast not knowen.

10 Yea, I will make many people amased at thee, and their kings shalde astonished with feare for thee, when I shall make my sword to glitter against their faces, and they shall be afraid at euery moment: euery man for his owne life in the day of thy fall.

11 For thus saith the Lord God, The sword of the King of Babel shall come vpon thee.

12 By the swords of the mighty will I cause thy multitude to fall: they all shall be terrible nations, and they shall destroy the [h] pompe of Egypt, and all the multitude thereof shalbe consumed.

13 I will destroy also all the beasts thereof from the great water sides, neither shall the foote of man trouble them any more, nor the houes of beast trouble them.

14 Then will I make [i] their waters deepe, and cause their riuers to runne like oyle, saith the Lord God.

15 When I shal make the land of Egypt desolate, and the countrey with all that is therein, shall bee layde waste: when I shall smite all them which dwel therein, then shal they know that I am the Lord.

16 This is the mourning wherwith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, saith the Lord God.

17 ¶ In the twelfth yeere, also in the fifteenth day of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, lament for the multitude of Egypt, and [k] cast them downe, euen them and the daughters of the mighty nations vnto the nether parts of the earth, with them that goe downe into the pit.

19 Whom doest thou passe [l] in beauty? go downe and sleepe with the vncircumcised.

20 They shall fall in the mids of them that are slaine by the sword: [m] shee is deliuered to the sword: draw her downe, and all her multitude.

21 The most mighty and strong shall speake to [n] him out of the mids of hell with them that helpe her: they are gone downe and sleepe with the vncircumcised that bee slaine by the sword.

22 Assur is there and all his company: their graues are about him: all they are slaine and fallen by the sword.

23 Whose graues are made in the side of the pit, and his multitude are round about his graue: all they are slaine and fallen by the sword, which caused feare to be in the land of the liuing.

24 There is [o] Elam and all his multitude round about his graue: all they are slaine and fallen by the sword, which are gone downe with the vncircumcised into the nether parts of the earth, which caused themselues to be feared in the land of the [p] liuing, yet haue they borne their shame with them that are gone downe to the pit.

25 They haue made his bed in the mids of the slaine with all his multitude: their graues are round about him: all these vncircumcised are slaine by the sword: though they haue caused their feare in the land of the liuing, yet haue they borne their shame with them that goe downe to the pit: they are laide in the mids of them that be slaine.

26 There is [q] Meshech, Tubal, and all their multitude: their graues are round about them: all these vncircumcised were slaine by the sword, though they caused their feare to be in the land of the liuing.

27 And they shall not lie with the valiant [r] of the vncircumcised, that are fallen, which are gone downe to the graue, with their weapons of warre, and haue laide their swordes vnder their heads, but their iniquitie shall be vpon their bones: because they were the feare of the mightie in the land of the liuing.

28 Yea, thou shalt be broken in the mids of the vncircumcised, and lie with them that are slaine by the sword.

29 There is Edom, his kings, and all his princes, which with their strength are laide by them that were slaine by the sword: they shal sleepe with the vncircumcised, and with them that goe downe to the pit.

30 There be all the princes of the [s] North, with al the Sidonians which are gone down with the slaine, with their feare: they are ashamed of their strength, and the vncircumcised sleepe with them that be slaine by the sword, and beare their shame with them that goe downe to the pit.

31 Pharaoh shall see them, and he shalbe [t] comforted ouer all his multitude: Pharaoh and all his armie shall be slaine by the sword, saith the Lord God.

32 For I haue caused my [u] feare to be in the land of the liuing: and he shalbe laid in the middes of the vncircumcised with them that are slaine by the sword, euen Pharaoh and all his multitude, saith the Lord God.

d With heapes of the carkeises of thine armie.
e As Nilus ouerflowetb Egypt, so will I make the blood of thine hoste to ouerflow it.
f The word signifieth to be put out as a candle is put out.
Isa. 13.10. *Ioel* 2.31. *and* 3.15. *matth.* 24.29.
g By this maner of speach is ment the great sorow that shall be for the slaughter of the King, and his people.
h This came to passe in lesse then foure yeres after this prophecie.
i To wit, of the Caldeans thine enemies, which shall quietly enioy all thy commodities.
k That is, prophesie, that they shall bee cast downe: thus the Lord giueth his Prophets power both to plant and to destroy by his word, read Iere. 1.10.
l Haue not other kingdoms more beautifull then thou, perished?
m That is, Egypt.
n To make the matter more sensible, he bringeth in Pharaoh, whom the dead shall meete and marueile at him, reade Isa. 14.9.
o Meaning, the Persians.
p Whom in this life all the world feared.
q That is, the Cappadocians and Italians, or Spaniards, as Iosephus writeth.
r Which died not by cruell death, but by the course of nature, and are honourably buried with their coat armour and signes of honour.
s The kings of Babylon.
t As the wicked reioyce when they see others partakers of their miseries.
u I will make the Egyptians afraid of me, as they caused others to feare them.

CHAP. XXXIII.

3 The office of the gouernours and ministers. 14 Hee strengtheneth them that despaire, and boldeneth them with the promise of mercie. 30 The word of the Lord against the mockers of the Prophet.

AGaine the word of the Lord came vnto me, saying,

2 Sonne of man, speake to the children of thy people, and say vnto them, When

I bring the sword vpon a land, if the people of the land take a man ‖ from among them, and make him their [a] watchman,

3 If when he seeth the sword come vpon the land, hee blow the trumpet, and warne the people,

4 Then he that heareth the sound of the trumpet, and will not be warned, if the sword come, and take him away, his blood shall bee vpon his owne head.

5 For he heard the sound of the trumpet, and would not be admonished: therefore his blood shalbe vpon him: but he that receiueth warning, shall saue his life.

6 But if the watchman see the sword come, and blow not the trumpet, and the people bee not warned: if the sword come, and take any person from among them, hee is taken away for his [b] iniquitie, but his blood will I require at the watchmans hand.

7 * So thou, O Sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the word at my [c] mouth, and admonish them from me.

8 When I shall say vnto the wicked, O wicked man, thou shalt die the death, if thou doest not speake, and admonish the wicked of his way, that wicked man shall die for his iniquitie: but his blood will I [d] require at thine hand.

9 Nevertheless, if thou warne the wicked of his way, to turne from it, if he doe not turne from his way, hee shall die for his iniquitie: but thou hast deliuered thy soule.

10 Therefore, O thou sonne of man, speake vnto the house of Israel, Thus yee speake and say, If our transgressions & our sinnes be vpon vs, and wee are consumed because of them, [e] how should we then liue?

11 Say vnto them, As I liue, saith the Lord God, [f] I desire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you from your euill wayes, for why will ye die, O yee house of Israel?

12 Therefore thou sonne of man, say vnto the children of thy people, The [g] righteousnesse of the righteous shall not deliuer him in the day of his transgression, nor the wickednesse of the wicked shall cause him to fal therein, in the day that he returneth from his wickednesse, neither shall the righteous liue for his righteousnesse in the day that hee sinneth.

13 When I shall say vnto the righteous, that he shall surely liue, if he trust to his own righteousnesse, and commit iniquitie, all his righteousnesse shall bee no more remembred, but for his iniquitie that he hath committed, he shall die for the same.

14 Againe, when I shal say vnto the wicked, Thou shalt die the death: if hee turne from his sinne, and do that which is lawfull and [h] right,

15 To wit, if the wicked restore the pledge, and giue againe that he had robbed, & walke in the statutes of life, without committing iniquitie, he shall surely liue, and not die.

16 None of his sinnes that hee hath committed, shall be mentioned vnto him, because he hath done that which is lawfull & right, he shall surely liue.

17 Yet the children of thy people say, * The way of the Lord is not equall: but their owne way is vnequall. *Chap.18.25.*

18 When the righteous turneth from his righteousnesse, and committeth iniquitie, he shall euen die thereby.

19 But if the wicked returne from his wickednesse, and doe that which is lawfull and right, he shall liue thereby.

20 Yet ye say, The way of the Lord is not equall. O yee house of Israel, I will iudge you euery one after his wayes.

21 Also in the twelfth yeere of [i] our captiuitie, in the tenth moneth, and in the fift day of the moneth, one that had escaped out of Ierusalem, came vnto me, and said, The city is smitten.

22 Now the [k] hand of the Lord had been vpon me in the euening afore he that had escaped, came, and had opened my mouth, vntill he came to me in the morning: and when hee had opened my [l] mouth, I was no more dumbe.

23 Againe the word of the Lord came vnto me, and said,

24 Sonne of man, these that dwell in the desolate places of the land of Israel, talke and say, [m] Abraham was but one, and hee possessed the land: but we are many, therefore the land shalbe giuen vs in possession,

25 Therefore say vnto them, Thus saith the Lord God, Yee eate with the [n] blood, and lift vp your eyes toward your idoles, and shed blood: should yee then possesse the land?

26 Yee leane vpon your [o] swordes: yee worke abomination, and ye defile euery one his neighbours wife: should ye then possesse the land?

27 Say thus vnto them, Thus saith the Lord God, As I liue, so surely they that are in the desolate places, shall fall by the sword: and him that is in the open field, will I giue vnto the beastes to be deuoured: and they that be in the forts and in the caues, shall die of the pestilence.

28 For I will lay the land desolate and waste, and the [p] pompe of her strength shall cease, and the mountaines of Israel shall be desolate, and none shall passe thorow.

29 Then shall they know that I am the Lord, when I haue laide the land desolate and waste because of all their abominations that they haue committed.

30 Also thou sonne of man, the children of thy people that [q] talke of thee by the walles and in the dores of houses, and speake one to another, euery one to his brother, saying, Come, I pray you, and heare what is the word that commeth from the Lord.

31 For they come vnto thee, as the people vseth to come, and my people sit before thee, and heare thy wordes, but they will not doe them: for with their mouthes they make [r] iestes, and their heart goeth after their covetousnesse.

32 And loe, thou art vnto them, as a [s] iesting song of one that hath a pleasant voice, and can sing well: for they heare thy words, but

‖ *Or, of their coasts.*

a He sheweth that the people ought to haue continually gouernours and teachers which may haue a care ouer them, and to warne them euer of the dangers which are at hand.

b Signifying, that the wicked shall not escape punishment, though the watchman be negligent: but if the watchman blow the trumpet, and then he will not obey, he shall deserue double punishment.

Chap.3.17.

c Which teacheth that he that receiueth not his charge at the Lords mouth, is a spie, and not a true watchman.

d The watchman must answere for the blood of all that perish through his negligence.

e Thus the wicked when they heare Gods iudgements for their sinnes, despaire of his mercies, and murmure.

f Reade Chap. 18.23.

g Reade of this righteousnesse, Chap.18.25, 24.

h Hereby hee condemneth all them of hypocrisie, which pretend to forsake wickednesse, and yet declare not themselues such by their fruits, that is, in obeying Gods Commandements, and by godly life.

i When the Prophet was led away captiue with Ieconiah.

k I was endued with the spirit of prophecie, Chap 8.2.

l Whereby is signified that the ministers of God cannot speake till God giue them courage, and open their mouthes, Chap. 24.27. and 29. 21. ephes.6.19.

m Thus the wicked thinke themselues more worthy to enioy Gods promise, then the Saints of God, to whom they were made: and would binde God to be subiect to them, though they would not be bound to him.

n Contrary to the Law, Leuit. 17.14.

o As they that are ready still to shed blood. *Chap.7.24.& 24. 21.& 30.6,7.*

p In derision.

q This declareth that wee ought to heare Gods word with such zeale and affection, that we should in all points obey it, else we abuse the word to our owne condemnation, & make of his ministers as though they were iestes to seruе mens foolish fantasies.

‖ *Or, pleasant, and loue-song.*

but they doe them not.

33 And when this commeth to passe (for loe, it will come) then shall they know that a Prophet hath bene among them.

CHAP. XXXIIII.

2 Against the shepheards that despised the flocke of Christ, and seeke their owne gaine. 7 The Lord saith that he will visit his dispersed flocke, and gather them together. 23 He promseth the true Shepheard Christ, and with him peace.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, prophesie against the shepheards of Israel, prophesie and say vnto them, Thus saith the Lord God vnto the shepheards, *Woe be vnto the [a] shepheards of Israel, that feed themselues: should not the shepheards feed the flocks?

3 Ye eat the [b] fat, and ye clothe you with the woll: yee kill them that are fed, but yee feed not the sheepe.

4 The [c] weake haue ye not strengthened: the sicke haue ye not healed, neither haue yee bound vp the broken, nor brought again that which was driuen away, neither haue yee sought that which was lost, but with cruelltie, and with rigour haue ye ruled them.

5 And they were scattered without a shepheard: and when they were dispersed, they were [d] deuoured of all the beasts of the field.

6 My sheepe wandered thorow all the mountaines, and vpon euery high hill: yea my flock was scattered thorow all the earth, and none did seeke or search after them.

7 Therefore yee shepheards, heare the word of the Lord.

8 As I liue, saith the Lord God, surely because my flocke was spoiled, and my sheepe were deuoured of all the beastes of the field, hauing no shepheard, neither did my shepheards seeke my sheepe, but the shepheards fed themselues, and fed not my sheepe,

9 Therefore heare yee the word of the Lord, O ye shepheards.

10 Thus saith the Lord God, Behold, I come against the shepheards, and will require my sheepe at their handes, and cause them to cease from feeding the sheepe: neither shall the shepheards feede themselues any more: for I will deliuer my sheepe from [e] their mouthes, and they shall no more deuoure them.

11 For thus saith the Lord God, Behold, I will search my sheepe, and seeke them out.

12 As a shepheard searcheth out his flock, when hee hath bene among his sheepe that are scattered, so will I seeke out my sheepe, and wil deliuer them out of al places, where they haue bene scattered in [f] the cloudy and darke day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their owne land, and feede them vpon the mountaines of Israel. by the riuers, and in all the inhabited places of the countrey.

14 I will feede them in a good pasture, and vpon the hie mountaines of Israel shall their folde be: there shall they lie in a good folde, and in fat pasture shall they feed vpon the mountaines of Israel.

15 I will feed my sheepe, and bring them to their rest, saith the Lord God.

16 I will seeke that which was lost, and bring againe that which was driuen away, and will binde vp that which was broken, and wil strengthen the weake, but I will destroy the fat and the [g] strong, and I wil feed them with [h] iudgement.

17 Also you my sheepe, Thus saith the Lord God, Behold, I iudge betweene sheepe and sheepe, betweene the rammes and the goates.

18 Seemeth it a small thing vnto you to haue eaten vp the good [i] pasture, but ye must tread downe with your feete the residue of your pasture? & to haue drunke of the deepe waters, but ye must trouble the residue with your feet?

19 And my sheepe eate that which yee haue troden with your feet, and drinke that which yee haue troubled with your feet.

20 Therefore thus saith the Lord God vnto them, Behold, I, euen I will iudge betweene the fat sheepe and the leane sheepe.

21 Because yee haue thrust with side and with shoulder, and pusht all the weake with your hornes, till yee haue scattered them abroad,

22 Therefore will I helpe my sheepe, and they shall no more bee spoiled, and I will iudge betweene sheepe and sheepe.

23 And I will set vp a Shepheard ouer them, and he shall feed them, euen my seruant [k] Dauid, he shall feed them, and hee shall be their Shepheard.

24 And I the Lord will be their God, and my seruant Dauid shall be the prince among them, I the Lord haue spoken it.

25 And I will make with them a couenant of peace, and will cause the euill beasts to cease out of the land: and they shall [l] dwel safely in the wilderness, and sleepe in the woods.

26 And I will set them, as a blessing, euen round about my mountaine: and I wil cause raine to come downe in due season, and there shall be raine of blessing.

27 And the [m] tree of the fielde shall yeeld her fruit, and the earth shall giue her fruit, and they shall bee safe in their land, and shall know that I am the Lord, when I haue broken the cordes of their yoke, and delivered them out of the handes of those that serued themselues of them.

28 And they shall no more bee spoyled of the heathen, neither shall the beastes of the land deuoure them, but they shall dwel safely, and none shall make them afraid.

29 And I will raise vp for them a [n] plant of renowme, and they shall be no more consumed with hunger in the land, neither beare the reproch of the heathen any more.

30 Thus shall they vnderstand, that I the Lord their God am with them, and that they, euen the house of Israel, are my people, saith the Lord God.

31 And ye my sheepe, the sheepe of my pasture are men, and I am your God, saith the Lord God.

Iere. 23. 1.

a By the shepheards he meaneth the King, the Magistrates, Priests and Prophets.

b Ye seeke to inrich your selues by their commodities, and so spoile their riches and substance.

c He describeth the office and duetie of a good Pastour, who ought to loue and succour his flocke, and not to be cruell toward them.

d For lacke of good gouernement and doctrine they perished.

e By destroying the couetous hirelings, and restoring true Shepheards: whereof we haue a signe, so oft as God sendeth true preachers, who both by doctrine and life, labour to feed his sheepe in the pleasant pastures of his word.

f In the day of their affliction and miserie: and this promise is to comfort the Church in all dangers.

g Meaning, such as lift vp themselues aboue their brethren, and thinke they haue no need to be gouerned by me.

h That is, by putting difference betweene the good and the bad, and so giue to either as they deserue.

i By good pasture and deepe waters is meant the pure word of God, and the administration of Iustice, which they did not distribute to the poore till they had corrupted it.

k Meaning Christ, of whom Dauid was a figure, Iere. 30. 9. Hose. 3. 5.

l This declareth that vnder Christ the flocke should be truely deliuered from sinne, and hell, and so be safely preserued in the Church where they should neuer perish.

m The fruits of Gods graces shall appeare in great abundance in his Church.

n That is, the rod that shall come out of the root of Ishai, Isai. 11. 1.

CHAP. XXXV.

2 The destruction that shall come on mount Seir, because they troubled the people of the Lord.

MOreouer the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against mount [a] Seir, and prophesie against it,

3 And say vnto it, Thus saith the Lord God, Behold, O mount Seir, I come against thee, and I wil stretch out mine hand against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetual hatred, and hast put the children of Israel to flight by the force of the sword in the time of their calamitie, when their [b] iniquitie had an ende,

6 Therefore as I liue, saith the Lord God, I will prepare thee vnto blood, and blood shall pursue thee: except thou [c] hate blood, euen blood shall pursue thee.

7 Thus will I make mount Seir desolate and waste, and cut off from it him that passeth out, and him that returneth.

8 And I will fill his mountaines with his slaine men: in thine hils, and in thy valleyes, and in all thy riuers shal they fall, that are slaine with the sword.

9 I will make thee perpetuall desolations, and thy cities shall not [d] returne, and ye shall know that I am the Lord.

10 Because thou hast said, [e] These two nations, and these two countreyes shall be mine, and wee will possesse them (seeing the Lord was [f] there.)

11 Therfore as I liue, saith the Lord God, I wil do euen according to thy [g] wrath, and according to thine indignation which thou hast vsed in thine hatred against them: and I will make my selfe knowen among [h] them when I haue iudged thee.

12 And thou shalt know, that I the Lord haue heard all thy blasphemies which thou hast spoken against the mountaines of Israel, saying, They lie waste, they are giuen vs to be deuoured.

13 Thus with your mouthes yee haue boasted against mee, and haue multiplied your words against me: I haue heard them.

14 Thus saith the Lord God, So shall all the world reioyce, when I shall make thee desolate.

15 As thou didst reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe vnto thee: thou shalt bee desolate, O mount Seir, and all Iudumea wholly, and they shall know that I am the Lord.

a Where the Idumeans dwelt.

b When by their punishment I called them from their iniquitie.

c Except thou repent thy former cruelties.

d To wit, to their former estate.

e Meaning, Israel and Iudah.

f And so by fighting against Gods people, they should goe about to put him out of his owne possession.

g As thou hast done cruelly, so shalt thou be cruelly handled.

h Shewing, that when God punisheth the enemies, the godly ought to consider that hee hath a care ouer them, and so praise his Name: and also that the wicked rage as though there were no God till they feele his hand to their destruction.

CHAP. XXXVI.

8 Hee promiseth to deliuer Israel from the Gentiles. 22 The benefits done to the Iewes, are to bee ascribed to the mercie of God, and not vnto their deseruings. 26 God renewetheth our hearts, that we may walke in his Commandements.

ALso thou sonne of man, prophesie vnto the * mountaines of Israel, and say, Yee mountaines of Israel, heare the word of the Lord.

2 Thus saith the Lord God, Because the [a] enemie hath said against you, Aha, euen the [b] hie places of the world are ours in possession,

3 Therefore prophesie & say, Thus saith the Lord God, Because that they haue made you desolate, and swallowed you vp on euery side, that yee might bee a possession vnto the residue of the heathen, and ye are come vnto the lips and [c] tongues of men, and vnto the reproch of the people,

4 Therefore yee mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines and to the hils, to the riuers, and to the valleyes, and to the waste and desolate places, and to the cities that are forsaken: which are spoiled and had in derision of the residue of the heathen that are round about.

5 Therefore thus saith the Lord God, Surely in the fire of mine indignation haue I spoken against the residue of the heathen, and against all Idumea which [d] haue taken my land for their possession, with the ioy of all their heart, and with despitefull minds to cast it out for a pray.

6 Prophecie therefore vpon the land of Israel, and say vnto the mountaines, and to the hils, to the riuers, and to the valleyes, Thus saith the Lord God, Behold, I haue spoken in mine indignation, & in my wrath, because yee haue suffered the [e] shame of the heathen,

7 Therefore thus saith the Lord God, I haue [f] lifted vp mine hand, surely the heathen that are about you, shall beare their shame.

8 But you, O mountaines of Israel, yee shall [g] shoote forth your branches, and bring forth your fruit to my people of Israel: for they are ready to come.

9 For behold, I come vnto you, and I will turne vnto you, and ye shalbe tilled and sowen.

10 And I will multiply the men vpon you, euen all the house of Israel wholly, and the cities shalbe inhabited, and the desolate places shalbe builded.

11 And I will multiply vpon you man and beast, and they shall increase and bring fruit, and I will cause you to dwell after your olde estate, and I wil bestow benefits vpon you more then [h] at the first, and ye shall know that I am the Lord.

12 Yea, I will cause men to walke vpon [i] you, euen my people Israel, and they shall possesse || you, and yee shall be their inheritance, and ye shal no more henceforth deprive them of men.

13 Thus saith the Lord God, Because they say vnto you, Thou [k] land deuourest vp men, and hast bene a waster of thy people,

14 Therefore thou shalt deuoure men no more, neither waste thy people henceforth, saith the Lord God.

15 Neither will I cause men to heare in thee the shame of the heathen any more, neither shalt thou beare the reproch of the people any more, neither shalt cause thy folke to fall any more, saith the Lord God.

16 ¶ More-

Chap. 6. 2.

a That is, the Idumean.

b That is, Ierusalem, which for Gods promises was the chiefest of all the world.

c Ye are made a matter of talke and derision to all the world.

d They appointed with themselues to haue it, and therefore came with Nebuchadnezzar against Ierusalem for this purpose.

e Because you haue bene a laughing stocke vnto them.

f By making a solemne oath, reade Chap. 20. 5.

g God declareth his mercies and goodnes toward his Church, who still preserueth his, euen when he destroyeth his enemies.

h Which was accomplished vnder Christ, to whom all these temporall deliuerances did direct them.

i That is, vpon the mountaines of Ierusalem.

|| Or, thee.

k This the enemies imputed as the reproch of the land, which God did for the sinnes of the people, according to his iust iudgements.

16 ¶ Moreouer, the word of the Lord came vnto me, saying,

17 Sonne of man, when the house of Israel dwelt in their owne land, they defiled it by their owne wayes, and by their deeds: their way was before me as the filthinesse of the menstruous.

18 Wherefore I powred my wrath vpon them, for the blood that they had shed in the land, and for their idoles, wherewith they had polluted it.

19 And I scattered them among the heathen, and they were dispersed thorow the countreys: for according to their wayes, and according to their deedes, I iudged them.

20 * And when they entred vnto the heathen, whither they went, they polluted mine holy Name, when they said of them, These are the people of the Lord, and are gone out of his land.

21 But I fauoured mine holy [l] Name, which the house of Israel had polluted among the heathen, whither they went.

22 Therefore say vnto the house of Israel, Thus saith the Lord God, I doe not this for your sakes, O house of Israel, but for mine [m] holy Names sake, which ye polluted among the heathen, whither ye went.

23 And I will sanctifie my great Name, which was polluted among the heathen, among whom you haue polluted it, and the heathen shal know that I am the Lord, saith the Lord God, when I shall be sanctified in you before || their eyes.

24 For I will take you from among the heathen, and gather you out of al countreys, and will bring you into your owne land.

25 Then will I powre cleane [n] water vpon you, and ye shall be cleane: yea, from all your filthinesse, and from all your idoles wil I cleanse you.

26 * A new heart also will I giue you, and a new spirit will I put within you, and I will take away the stonie heart out of your body, and I will giue you an heart of flesh.

27 And I will put my spirit within you, and cause you to walke in my statutes, and ye shall keepe my iudgements, and doe them.

28 And yee shall dwell in the land that I gaue to your fathers, and yee shalbe my people, and I will be your God.

29 I will also deliuer you from all your filthinesse, and I will call for [o] corne, and will increase it, and lay no famine vpon you.

30 For I will multiply the fruite of the trees, and the increase of the field, that yee shall beare no more the reproch of famine among the heathen.

31 Then shall yee remember your owne wicked wayes, and your deedes that were not good, and shall iudge your selues worthy to haue beene [p] destroyed for your iniquities, and for your abominations.

32 Beit known vnto you that I doe not this for your sakes, sayth the Lord God: therefore, O yee house of Israel, be ashamed and confounded for your owne wayes.

33 Thus sayeth the Lord God, What time as I shal haue cleansed you from all your iniquities, I wil cause you to dwell in the cities, and the desolate places shalbe builded.

34 And the desolate land shall be tilled, whereas it lay waste in the sight of all that passed by.

35 For they said, This waste land was like the garden of Eden, and these waste and desolate and ruinous cities were strong, and were inhabited.

36 Then the residue of the heathen that are left round about you, shall [q] know that I the Lord build the ruinous places, & plant the desolate places: I the Lord haue spoken it, and will doe it.

37 Thus saith the Lord God, I will yet for this be sought of the house of Israel, to performe it vnto them: I will increase them with men like a flocke.

38 As the holy flocke, as the flocke of Ierusalem in their solemne feasts, so shall the desolate cities be filled with flockes of men, and they shall know that I am the Lord.

CHAP. XXXVII.

1 He prophecieth the bringing againe of the people being in captiuitie. 16 He sheweth the vnion of the ten tribes with the two.

THe hand of the Lord was vpon me, and caried mee out in the spirit of the Lord, and set me downe in the mids of the || field, which was full of [a] bones.

2 And hee led me round about by them, and behold, there were very many in the open field, and loe, they were very drie.

3 And he said vnto mee, Sonne of man, can these bones liue? And I answered, O Lord God, thou knowest.

4 Againe he said vnto me, Prophecie vpon these bones, and say vnto them, O ye dry bones, heare the word of the Lord.

5 Thus saith the Lord God vnto these bones, Behold, I will cause breath to enter into you, and ye shall liue.

6 And I will lay sinewes vpon you, and make flesh grow vpon you, and couer you with skin, and put breath in you, that ye may liue, and ye shall know that I am the Lord.

7 So I prophecied as I was commanded: and as I prophecied, there was a noise, and behold, there was a shaking, & the bones came together, bone to his bone.

8 And when I beheld, lo, the sinewes, and the flesh grew vpon them, and aboue the skin couered them, but there was no breath in them.

9 Then said he vnto me, Prophecie vnto the winde: prophecie, sonne of man, and say to the winde, Thus saith the Lord God, Come from the foure [b] windes, O breath, and breathe vpon these slaine, that they may liue.

10 So I prophecied as he had commanded me: and the breath came into them, and they liued, and stood vp vpon their feete, an exceeding great armie.

11 Then he said vnto me, Sonne of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried, and our hope is gone, and we are cleane cut off.

12 Therefore prophecie, & say vnto them, Thus sayth the Lord God, Behold, my people, I will open your graues, and cause you

Isa 52.5. rom. 2.24.

l And therefore would not suffer my Name to be had in contempt, as the heathen would haue reproched me, if I had suffered my church to perish.

m This excludeth from man all dignitie, and meane to deserue any thing by, seeing that God referreth the whole to himselfe, and that onely for the glory of his holy Name.

|| *Or, your.*

n That is, his spirit whereby he reformeth the heart, and regenerateth his, Isa 44.3. *Iere. 32.39. chap. 11.19.*

o Vnder the abundance of temporall benefits, he concludeth the spirituall graces.

p Ye shall come to true repentance, & thinke your selues vnworthy to be of the number of Gods creatures for your ingratitude against him.

q He declareth that it ought not to be referred to the soile or plentifulnesse of the earth that any countrey is rich and abundant, but onely to Gods mercies, as his plagues & curses declare when he maketh it barren.

|| *Or, valley.*

a Hee sheweth by a greater miracle, that God hath power, and also will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones and bodies, and raise them vp againe.

b Signifying all parts, whereas the Israelites were scattered: that is, the faithfull shall be brought to the same vnitie of spirit and doctrine, wherecouer they are scattered thorow the world.

you to come vp out of your sepulchres, and bring you into the land of Israel,

13 And yee shall know that I am the Lord, [c] when I haue opened your graues, O my people, and brought you vp out of your sepulchres,

14 And shall put my spirit in you, and yee shall liue, and I shall place you in your owne land: then shall yee know that I the Lord haue spoken it, and performed it, saith the Lord.

15 ¶ The word of the Lord came againe vnto me, saying,

16 Moreouer, thou sonne of man, take thee a piece of wood, and write vpon it, Vnto Iudah, and to the children of Israel his companions: then take [d] another piece of wood, and write vpon it, Vnto Ioseph the tree of Ephraim, and to all the house of Israel his companions.

17 And thou shalt ioyne them one to another into one tree, and they shall be as one in thine hand.

18 And when the children of thy people shall speake vnto thee, saying, Wilt thou not shew vs what thou meanest by these?

19 Thou shalt answere them, Thus saith the Lord God, Behold, I will take the tree [e] of Ioseph, which is in the hand of Ephraim, and the tribes of Israel his fellowes, and will put them with him, euen with the tree of Iudah, and make them one tree, and they shall be one in mine hand.

20 And the pieces of wood whereon thou writest, shalbe in thine hand in their sight.

21 And say vnto them, Thus sayth the Lord God. Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on euery side, and bring them into their owne land.

22 And I will make them one people in the lande vpon the mountaines of Israel, * and one king shalbe king to them all: and they shall be no more two peoples, neither be diuided any more henceforth into two kingdomes,

23 Neither shall they bee polluted any more with their idoles, nor with their abominations, nor with any of their transgressions: but I will saue them out of all their dwelling places, wherein they haue sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And Dauid my * seruant shall be king ouer them, and they shall all haue one shepheard: they shall also walke in my iudgements, and obserue my statutes, and doe them.

25 And they shall dwel in the [f] land, that I haue giuen vnto Iaakob my seruant, where your fathers haue dwelt, and they shal dwell therein, euen they and their sonnes, and their sonnes sonnes for euer, and my seruant Dauid shall be their prince for euer.

26 Moreouer, I will make * a couenant of peace with them: it shalbe an euerlasting couenant with them, and I will place them, and multiply them, and will set my sanctuary among them for euermore.

27 My Tabernacle also shall bee with them: yea, I will be their God, and they shall be my people.

28 Thus the heathen shall know, that I the Lord doe sanctifie Israel when my Sanctuary shalbe among them for euermore.

c That is, when I haue brought you out of those places & townes whereby you are captiues.

d Which signifieth the ioyning together of the two houses of Israel and Iudah.

e That is, the house of Israel.

Iohn 10.16.

Isa 40.11. iere. 23.5. chap. 34. 23. dan. 9.24.

f Meaning, that § elect by Christ shall dwell in the heauenly Ierusalem, which is meant by the land of Canaan. Psal. 109.4. and 116.2.

CHAP. XXXVIII.

2 He prophecieth that Gog and Magog shall fight with great power against the people of God. 21 Their destruction.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against [a] Gog, and against the land of Magog the chiefe prince of Meshech and Tubal, and prophecie against him,

3 And say, Thus saith the Lord God, Behold, I come against thee, O Gog the chiefe prince of Meshech and Tubal.

4 And I will destroy thee, and put hookes in thy iawes, and I will bring thee forth and all thine hoste, both horses and horsemen, all clothed with all sorts of armour, euen a great multitude with bucklers and shields, all [b] handling swords.

5 They of [c] Paras, of Cush, and Phut with them, euen all they that beare shield and helmet.

6 [d] Gomer and all his bandes, and the house of Togarmah of the North quarters, and all his bandes, and much people with thee.

7 Prepare thy selfe, and [e] make thee ready, both thou, and all thy multitude, that are assembled vnto thee, and be thou their safegard.

8 After many dayes thou shalt be visited: for in the latter yeeres thou shalt come into the land, that hath been destroyed with the sword, and is gathered out of many people, vpon the mountaines of Israel, which haue long lien waste: yet ‖ they haue beene brought out of the people, & they shall dwell all safe.

9 Thou shalt ascend and come vp like a tempest, and shalt be like a cloud to couer the land, both thou and all thy bands, and many people with thee.

10 Thus saith the Lord God, Euen at the same time shall many things come into thy minde, and thou shalt thinke [f] euill thoughts.

11 And thou shalt say, I will go vp to the land that hath no walled towns: [g] I will goe to them that are at rest, and dwell in safetie, which dwell all without walles, and haue neither barres nor gates,

12 Thinking to spoile the pray, and to take a bootie, to turne thine hand vpon the desolate places that are now inhabited, and vpon the people that are gathered out of the nations which haue gotten cattell and goods, and dwell in the mids of the land.

13 Sheba and Dedan, and the merchants of Tarshish, with all the lyons thereof shall say vnto thee, [h] Art thou come to spoile

a Which was a people that came of Magog, the sonne of Iaphet, Gen. 10.2. Magog also here signifieth a certaine countrey, so that by these two countreys, which had the gouernment of Grecia and Italy, he meaneth the principall enemies of the Church, Reuel. 20.8.

b He sheweth that the enemies should bend themselues against § Church, but it should be to their owne destruction.

c The Persians, Ethiopians, and men of Africa.

d Gomer was Iaphets sonne, and Togarmah the sonne of Gomer, and are thought to be they that inhabite Asia minor.

e Signifying, that all the people of the world should assemble themselues against the Church, and Christ their head.

‖ Or, *is: meaning the land of Israel.*

f That is, to molest and destroy the Church.

g Meaning, Israel, which had now beene destroyed, and was not yet built againe: declaring hereby the simplicitie of the godly, who seeke not so much to fortifie themselues by outward force, as to depend on the prouidence and goodnesse of God.

h One enemie shall enuie another, because euery one shall thinke to haue the spoile of the Church.

spoile the pray? hast thou gathered the multitude to take a bootie? to cary away siluer and golde, to take away cattell and goods, and to spoile a great pray?

14 Therefore sonne of man, prophesie, and say vnto Gog, Thus saith the Lord God, In that day when my people of Israel [i] dwelleth safe, shalt thou not know it,

15 And come from thy place out of the North parts, thou and much people with thee? all shall ride vpon horses, euen a great multitude and a mightie armie.

16 And thou shalt come vp against my people of Israel, as a cloude to couer the land: thou shalt be in the [k] latter dayes, and I will bring thee vpon my lande, that the heathen may know me, when I [l] shalbe sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God, Art not thou hee, of whom I haue spoken in olde time, [m] by the hand of my seruants the Prophets of Israel, which prophecied in those dayes and yeeres, that I would bring thee vpon them?

18 At the same time also when Gog shall come against the land of Israel, sayth the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation and in the fire of my wrath haue I spoken it: surely at that time there shal be a great shaking in the land of Israel.

20 So that the fishes of the Sea, and the foules of the heauen, and the beasts of the fielde, and all that moue and creepe vpon the earth, and all the men that are vpon the earth shall tremble at my presence, and the mountaines shall be ouerthrowen, and the [n] staires shall fall, and euery wall shall fall to the ground.

21 For I wil call for a sword against him [o] throughout all my mountaines, saith the Lord God: euery mans sword shalbe against his brother.

22 And I wil plead against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bands, and vpon the great people, that are with him, a sore raine, and hailestones, fire, and brimstone.

23 Thus will I be [*] magnified, and sanctified, and knowen in the eyes of many nations, and they shall know that I am the Lord.

CHAP. XXXIX.

1 He sheweth the destruction of Gog and Magog. 11 The graues of Gog and his hoste. 17 They shall be deuoured of birdes and beasts. 23 Wherefore the house of Israel is captiue. 24 Their bringing againe from captiuitie is promised.

THerefore thou sonne of man, prophesie against Gog, & say, Thus saith the Lord God, behold, I come against thee, O Gog, the chiefe prince of Meshech and Tubal.

2 And I wil destroy thee [a] and leaue but the sixt part of thee, and will cause thee to come vp from the North parts, & will bring thee vpon the mountaines of Israel:

3 And I will smite thy bow out of thy left hand, and I will cause thine arrowes to fall out of thy right hand.

4 Thou [b] shalt fall vpon the mountaines of Israel, and all thy bands, and the people that is with thee: for I will giue thee vnto the birds, and to euery feathered foule and beast of the field to be deuoured.

5 Thou shalt fall vpon the open field: for I haue spoken it, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell safely in the [c] yles, and they shall know that I am the Lord.

7 So will I make mine holy Name knowen in the middes of my people Israel, and I will not suffer them to pollute mine holy Name any more, and the heathen shall know that I am the Lord, the Holy one of Israel.

8 Behold, [d] it is come, and it is done, saith the Lord God: this is the day whereof I haue spoken.

9 And they that dwell in the cities of Israel shall [e] goe forth, and shall burne and set fire vpon the weapons, & on the shields, and bucklers, vpon the bowes, and vpon the arrowes, & vpon the staues in their hands, and vpon the speares, and they shall burne them with fire seuen yeeres.

10 So that they shall bring no wood out of the field, neither cut downe any out of the forrests: for they shall burne the weapons with fire, and they shall robbe those that robbed them, and spoile those that spoiled them, saith the Lord God.

11 And at the same time will I giue vnto Gog, [f] a place there for buriall in Israel, euen the valley whereby men goe toward the East part of the sea: and it shall cause them that passe by, to stoppe their [g] noses, and there shall they bury Gog with all his multitude: and they shall call it the valley of ‖ Hamon-Gog.

12 [h] And seuen moneths long shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall bury them, and they shall haue a name when I shalbe glorified, saith the Lord God.

14 And they shal chuse out men to go continually thorow the [i] lande with them that trauaile to bury those that remaine vpon the ground, to cleanse it: they shall search to the end of seuen moneths.

15 And the trauellers that passe thorow the land, if any see a mans bone, then shall he set vp a signe by it, till the buriers haue buried it in the valley of Hamon-Gog.

16 And also the name of the citie shall be ‖ Hamonah: thus shall they cleanse the land.

17 And thou sonne of man, thus saith the Lord God, Speake vnto euery feathered foule, and to all the beasts of the field, Assemble your selues, and come: [k] gather your selues on euery side to my sacrifice, for I doe sacrifice a great sacrifice for you vpon the mountaines of Israel, that ye may eate flesh and drinke blood.

18 Yee shall eate the flesh of the valiant, and drinke the blood of the Princes of the earth, of the weathers, of the lambes, and of the goates, and of bullockes, euen of all fat beasts of Bashan.

19 And yee shall eate fatte till yee be full, and

i Shalt not thou spie thine occasions to come against my Church when they suspect nothing?

k Meaning, in the last age, and from the comming of Christ vnto the end of the world.

l Signifying, that God will be sanctified by maintaining his Church and destroying his enemies, as Cha. 36. 23. and 37. 28.

m Hereby hee declareth that none affliction can come to the Church, whereof they haue not bene aduertised aforetime, to teach them to endure all things with more patience, when they know that God hath so ordeined.

n All meanes whereby man should thinke to saue himselfe, shall faile, the affliction in those dayes shalbe so great and the enemies destruction shall be so terrible.

o Against the people of Gog and Magog.

Chap. 36. 23. and 37. 28.

a Or, destroy thee with sixe plagues, as Cha. 38. 22.

b Meaning, that by the vertue of Gods word the enemie shall be destroied wherefoever he assaileth his Church.

c That is, among al nations where the enemies of my people dwel, seeme they neuer so farre separate.

d That is, this plague is fully determined in my counsel, and cannot be changed.

e After this destruction the Church shall haue great peace and tranquillity, and burne all their weapons, because they shal no more feare the enemy: and this is chiefly meant of the accomplishment of Christs kingdome, when by their head Christ all enemies shall be ouercome.

f Which declareth that the enemies shall haue an horrible fall.

g For the stinke of the carkeises.

‖ *Or, the multitude of Gog.*

h Meaning, a long time.

i Partly that the holy land should not be polluted, and partly for the compassion that the children of God haue euen of their enemies.

‖ *Or, multitude.*

k Whereby he signifieth the horrible destruction that should come vpon the enemies of his Church.

and drinke blood, till ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus yee shall bee filled at my table with horses and chariots, with valiant men, and with all men of warre, saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my iudgement that I haue executed, and mine hand, which I haue layd vpon them.

22 So the house of Israel shal know, that I am the Lord their God from that day and so forth.

23 And the heathen shall know, that the house of Israel went into captiuitie for[1] their iniquitie, because they trespassed against me: therefore hid I my face from them, and gaue them into the hand of their enemies: so fell they all by the sword.

24 According to their vncleannes, and according to their transgressions haue I done vnto them, and hid my face from them.

25 Therefore thus saith the Lord God, Now will I bring againe the captiuitie of Iaakob, & haue compassion vpon the whole house of Israel, and will be ielous for mine holy name,

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed against mee, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am[a] sanctified in them in the sight of many nations,

28 Then shall they know, that I am the Lord their God, which caused them to bee leade into captiuitie among the heathen: but I haue gathered them vnto their owne lande, and haue left none of them any more there,

29 Neither will I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lord God.

CHAP. XL.

The restoring of the Citie, and the Temple.

IN the fine and twentieth yeere of our being in captiuitie, in the[a] beginning of the yeere, in the tenth day of the moneth, in the fourteenth yeere after that the citie was smitten, in the selfe same day, the hand of the Lord was vpon mee, and brought mee thither.

2 Into the land of Israel brought he me by ‖ a diuine vision, and set me vpon a very high mountaine, whereupon was as the building of a citie toward the South.

3 And he brought mee thither, & behold, there was a[b] man, whose similitude was to looke to, like brasse, with a linnen threed in his hand, and a reede to measure with: and he stood at the gate.

4 And the man said vnto me, Sonne of man, behold with thine eyes, and heare with thine eares, and set thine heart vpon all that I shall shew thee: for to the intent that they might be shewed thee, art thou brought hither: declare all that thou seest, vnto the house of Israel.

5 And behold, I saw a wall on the outside of the house round about: and in the mans hand was a reede to measure with, of sixe cubites long by the cubite, and an hand breadth: so hee measured the breadth of the building with one reed, and the height with one reed.

6 Then came hee vnto the gate, which looketh towards the East, and went vp the staires thereof, and measured the ‖ poste of the gate, which was one reede broad, and ‖ the other poste of the gate, which was one reede broad.

7 And euery chamber was one reed long, and one reed broad, and betweene the chambers were fiue cubites: and the poste of the gate by the porch of the gate within was one reede.

8 He measured also the porch of the gate within with one reede.

9 Then measured hee the porch of the gate of eight cubits, and the | postes thereof, of two cubites, and the porch of the gate was inward.

10 And the chambers of the gate Eastward, were three on this side, and three on that side: they three were of one measure, and the postes had one measure on this side, and one on that side.

11 And hee measured the breadth of the entrie of the gate ten cubites, and the height of the gate thirteene cubites.

12 The space also before the chambers, was one cubite on this side, and the space was one cubite on that side, and the chambers were sixe cubites on this side, and sixe cubites on that side.

13 Hee measured then the gate from the rooke of a chamber to the top of the gate: the breadth was fiue and twentie cubites, doore against doore.

14 Hee made also postes of threescore cubites, and the postes of the court, and of the gate had one measure round about.

15 And vpon the forefront of the entry of the gate vnto the forefront of the porch of the gate within were fiftie cubites.

16 And there were narrow windowes in the chambers, and in their postes within the gate round about, and likewise to the arches: and the windowes went round about within: and vpon the posts were palme trees.

17 ¶ Then brought he me into the outward court, and loe, there were chambers, and a pauement made for the court round about, and thirty chambers were vpon the pauement.

18 And the pauement was by the side of the gates ouer against the length of the gates, and the pauement was beneath.

19 Then he measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundreth cubits Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured he after the length and breadth thereof.

21 And the chambers thereof were, three on this side, and three on that side, and the postes thereof and the arches thereof

1 The heathen shall know that they ouercame not my people by their strēgth, neither yet by the weakenesse of mine arme, but that this was for my peoples sinnes.

a Chap. 36.23.

a The Iewes counted the beginning of the yeere after two sorts: for their feasts they began to count in March, and for their other affaires in September: so that this is to be vnderstood of September.

‖ Or, visions of God.

b Which was an Angel in forme of a man, that came to measure out this building.

‖ Or, threshold.

‖ Or, vpper poste.

‖ Or, pentises.

of were after the measure of the first gate: the length thereof was fiftie cubites, and the breedth fiue and twentie cubites.

22 And their windowes and their arches with their palme trees, were after the measure of the gate that looketh toward ye East, and the going vp vnto it had seuen steps, and the arches thereof were before them.

23 And the gate of the inner court stood ouer against the gate toward the North, and toward the East, and hee measured from gate to gate an hundred cubites.

24 After that he brought me toward the South, and loe there was a gate toward the South, and he measured the posts thereof, and the arches thereof according to these measures.

25 And there were windowes in it, and in the arches thereof round about like these windowes: the height was fiftie cubites, and the breedth fiue and twentie cubites.

26 And there were seuen steps to goe vp to it, & the arches thereof were before them: and it had palme trees, one on this side, and another on that side vpon the poste thereof.

27 ¶ And there was a gate in the inner court toward the South, and he measured from gate to gate toward the South an hundred cubites.

28 And hee brought mee into the inner court by the South gate, and hee measured the South gate according to these measures

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and there were windowes in it, and in the arches thereof round about, it was fiftie cubits long, and fiue and twentie cubits broad.

30 And the arches round about were fiue and twentie cubites long, and fiue cubites broad.

31 And the arches thereof were toward the vtter court, and palme trees were vpon the posts thereof, and the going vp to it had eight steps.

32 ¶ Againe he brought me into the inner court toward the East, and he measured the gate according to these measures.

33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and there were windowes therein, and in the arches thereof round about, it was fiftie cubites long, and fiue and twentie cubites broad.

34 And the arches thereof were toward the vtter court, and palme trees were vpon the postes thereof, on this side and on that side, and the going vp to it had eight steps.

35 ¶ After he brought mee to the North gate, and measured it, according to these measures.

36 The chambers thereof, the postes thereof, and the arches thereof, and there were windowes therein round about: the height was fiftie cubits, and the breadth fiue and twentie cubites.

37 And the posts thereof were toward the vtter court, and palme trees were vpon the postes thereof on this side, and on that side, and the going vp to it had eight steps.

38 And euery chamber, and the entrie, thereof was vnder the postes of the gates; there they washed the burnt offering.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, vpon the which they slew the burnt offering, and the sinne offring, and the trespasse offering.

40 And at the side beyond the steps, at the entrie of the North gate stood two tables, and on the other side, which was at the porch of the gate, were two tables.

41 Foure tables were on this side, and foure tables on that side by the side of the gate, euen eight tables whereupon they slew their sacrifice.

42 And the foure tables were of hewen stone for the burnt offering, of a cubit and an halfe long, and a cubite and an halfe broad, and one cubite hie, whereupon also they laide the instruments wherewith they slewe the burnt offering and the sacrifice.

43 And within were hooders an hand broad, fastened round about, and vpon the tables lay the flesh of the offering.

44 And without the inner gate, were the chambers of the singers in the inner court, which was at the side of the North gate; and their prospect was toward the South, and one was at the side of the East gate, hauing the prospect toward the North.

45 And he said vnto me, This chamber whose prospect is toward the South, is for the Priests that haue charge to keepe the house.

46 And the chamber whose prospect is toward the North, is for the Priests that haue the charge to keepe the Altar; these are the sonnes of Zadok among the sonnes of Leui, which may come neere to the Lord to minister vnto him.

47 So he measured the court an hundred cubites long, and an hundred cubites broad, euen foure square: likewise the altar that was before the house.

48 And he brought me to the porch of the house, and measured the postes of the porch, fiue cubites on this side, and fiue cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porch was twentie cubites, and the breadth eleuen cubites, and he brought me by the steps whereby they went vp to it, and there were pillars by the postes, one on this side, and another on that side.

CHAP. XLI.

1 *The disposition and order of the building of the Temple, and the other things thereto belonging.*

AFterward he brought mee to the Temple, and measured the posts, sixe cubites broad on the one side, and sixe cubits broad on the other side, which was the breadth of the Tabernacle.

2 And the breedth of the entrie was ten cubites, and the sides of the entry were fiue cubites on the one side, and fiue cubites on the other side, and hee measured the length therof fortie cubits, and the breedth twentie cubites.

3 Then went hee in, and measured the

postes,

postes of the entry two cubites, and the entry sixe cubites, and the breadth of the entry seuen cubites.

4 So hee measured the length thereof twentie cubites, and the breadth twentie cubites before the Temple. And he said vnto me, This is the most holy place.

5 After, hee measured the wall of the house, sixe cubites, and the breadth of euery chamber foure cubits round about the house on euery side.

6 And the chambers were chamber vpon chamber, three and thirtie foote high, and they entred into the wal made for the chambers which was round about the house, that the posts might be fastened therein, and not be fastened in the wall of the house.

7 And it was large, and went round mounting vpward to the chambers, for the staire of the house was mounting vpward round about the house: therefore the house was larger vpward: so they went vp from the lowest chamber to ỳ highest by the mids.

8 I saw also the house hie round about: the foundations of the chambers were a full reed of sixe great cubits.

9 The thicknesse of the wall which was for the chamber without was fiue cubits, and that which remained, was the place of the chambers that were within.

10 And betweene the chambers was the widenesse of twentie cubites round about the house on euery side.

11 And the doores of the chambers were toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, was fiue cubites round about.

12 Now the building that was before the separate place towards the West corner, was seuentie cubites broad, and the wall of the building was fiue cubites thicke, round about, and the length ninetie cubits.

13 So he measured the house an hundred cubites long, and the separate place, and the building with the wals thereof were an hundreth cubites long.

14 Also the breadth of the forefront of the house, and of the separate place toward the East was an hundreth cubites.

15 And hee measured the length of the building ouer against the separate place, which was behinde it, and the chambers on the one side, and on the other side an hundred cubites with the Temple within, and the arches of the court.

16 The postes & the narrow windowes, and the chambers round about, on three sides ouer against the postes, sieled with cedar wood round about, and from the ground vp to the windowes, and the windowes were sieled.

17 And from aboue the doore vnto the inner house and without, and by all the wall round about within and without it was sieled according to the measure.

18 And it was made with Cherubims and palme trees, so that a palme tree was betweene a Cherub and a Cherub: and euery Cherub had two faces.

19 So that the face of a man was toward the palme tree on the one side, and the face of a lion toward the palme tree on the other side: thus was it made thorow all the house round about,

20 From the ground vnto aboue the doore were Cherubims and palme trees made as in the wall of the Temple.

21 The posts of the Temple were squared, and thus to looke vnto, was the similitude and forme of the Sanctuary.

22 The altar of wood was three cubites hie, and the length thereof two cubites, and the corners thereof, and the length thereof, and the sides thereof were of wood. And he said vnto me, This is the table that shall bee before the Lord.

23 And the Temple and the Sanctuary had two doores.

24 And the doores had to wickets, euen two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims, and palme trees, like as was made vpon the walles, and there were thicke plankes vpon the forefront of the porch without.

26 And there were narrow windowes and palme trees on the one side, and on the other side by the sides of the porch, and vpon the sides of the house, and thicke plankes.

CHAP. XLII.

Of the chambers of the Temple for the Priests, and the holy things.

THen brought hee me into the vtter court by the way toward the North, and hee brought me into the chamber that was ouer against the separate place, and which was before the building toward the North.

2 Before the length of an hundreth cubites was the North doore, and it was fiftie cubits broad.

3 Ouer against the twentie cubits which were for the inner court, and ouer against the pauement, which was for the vtter court, was chamber against chamber in three rowes.

4 And before the chambers was a gallerie of ten cubites wide, and within was a way of one cubite, and their doores toward the North.

5 Now the chambers aboue were narrower: for those chambers seemed to eate vp these, to wit, the lower, and those that were in the mids of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemost, euen from the ground.

7 And the wall that was without ouer against the chambers, toward the vtter court on the forefront of the chambers, was fiftie cubites long.

8 For the length of the chambers that were in the vtter court, was fiftie cubites: and loe, before the Temple were an hundred cubits.

9 And

9 And vnder these chambers was the entrie on the East side, as one goeth into them from the outward court.

10 The chambers were in the thicknesse of the wall of the court toward the East ouer against the separate place, and ouer against the building.

11 And the way before them was after the maner of the chambers, which were toward the North, as long as they, and as broad as they: and all their entries were like, both according to their fashions, and according to their dores.

12 And according to the doores of the chambers that were toward the South, was a doore in the corner of the way, euen the way directly before the wall toward the East, as one entreth.

13 Then said he vnto me, The North chambers, and the South chambers which are before the separate place, they be holy chambers, wherein the Priests that approch vnto the Lorde shall eate the most holy things: there shall they lay the most holy things, and the meat offering, and the sinne offering, and the trespasse offering: for the place is holy.

14 When the Priests enter therein, they shall not goe out of the holy place into the vtter court, but there they shall lay their garments wherein they minister: for they are holy, and shall put on other garments, and so shall approch to those things which are for the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the East, and measured it round about.

16 He measured the East side with the measuring rodde, fiue hundred reedes, euen with the measuring reed round about.

17 He measured also the North side, fiue hundreth reedes, euen with the measuring reede round about.

18 And he measured the South || side, fiue hundreth reeds with the measuring reede.

|| Or, winde.

19 He turned about also to the West side, and measured fiue hundreth reedes with the measuring reede.

20 He measured it by the foure sides: it had a wall round about, fiue hundreth reedes long, and fiue hundreth broad to make a separation betweene the Sanctuarie and the prophane place.

CHAP. XLIII.

2 He seeth the glory of God going into the Temple, from whence it had before departed. 7 He mentioneth the idolatry of the children of Israel, for the which they were consumed and brought to nought. 9 He is commanded to call them againe to repentance.

AFterward hee brought mee to the gate, euen the gate that turneth toward the East.

2 And behold, the glory of the God of Israel came from out of the East, whose voice was like a noyse of great waters, and the earth was made light with his glory.

Chap.9.3. a When I prophecied the destruction of the citie by the Caldeans.

3 And the vision which I saw was [a] like the vision, euen as the vision that I sawe [a] when I came to destroy the citie: and the visions were like the vision that I saw by the riuer Chebar: and I fell vpon my face.

4 And the [b] glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

b Which was departed afore, Chap.10.4. and 11.22.

5 So the Spirit tooke me vp, & brought me into the inner court, and behold, the glory of the Lord filled the house.

6 And I heard one speaking vnto me, out of the house: and there stood a man by me,

7 Which sayd vnto me, Sonne of man, this place is my throne, and the place of the soles of my feete, whereas I will dwell among the children of Israel for euer, and the house of Israel shall no more [c] defile mine holy Name, neither they, nor their kings by their fornication, nor by the carkeises of [d] their kings in their high places.

c By their idolatries.

d He alludeth to Amon and Manasseh, who were buried in their gardens neere the Temple, and there had erected vp monuments to their idoles.

8 Albeit they set their thresholds by my thresholds, and their posts by my postes (for there was but a wall between me and them) yet haue they defiled mine holy Name with their abominations, that they haue committed: wherfore I haue consumed them in my wrath.

9 Now therefore let them put away their fornication, and the carkeises of their kings farre from me, and I will dwell among them for euer.

10 ¶ Thou sonne of man, shew this house to the house of Israel, that they may be ashamed of their wickednesse, and let them measure the paterne.

11 And if they be ashamed of all that they haue done, shew them the forme of the house, and the paterne thereof, and the going out thereof, and the comming in thereof, and the whole fashion therof, and all the ordinances therof, and all the figures thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole fashion thereof, and all the ordinances thereof, and doe them.

12 This is the ‡description of the house, It shall bee vpon the toppe of the mount: all the limits thereof round about shall be most holy. Behold, this is the description of the house.

‡ Elu. law.

13 And these are the measures of the Altar, after the cubites: the cubite is a cubite and an handbreadth, euen the bottome shalbe a cubite, and the breadth a cubite, and the border thereof by the edge thereof, round about shall be a spanne: and this shall bee the height of the Altar.

14 And from the bottome which toucheth the ground to the lower piece shalbe two cubites, and the breadth one cubite, and from the little piece to the great piece shalbe foure cubites, and the breadth one cubite.

15 So the altar shalbe foure cubites, and from the altar vpward shalbe foure hornes.

16 And the altar shalbe twelue cubits long and twelue broad, and foure square in the foure corners thereof.

17 And the frame shalbe fourteene cubites long, and fourteene broad in the foure square corners thereof, and the border about it shall be halfe a cubite, and the bottome thereof shall be a cubite about, and the steps thereof shall be turned toward the East.

18 ¶ And

18 ¶ And he said vnto me, Sonne of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offering thereon, and to sprinkle blood thereon.

19 And thou shalt giue to the Priests, and to the Leuites, that be of the seede of Zadok, which approch vnto me, to minister vnto me saith the Lord God, a young bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, and put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus shalt thou cleanse it and reconcile it.

21 Thou shalt take the bullocke also of the sinne offering, & burne it in the appointed place of the house without the Sanctuarie.

22 But the second day thou shalt offer an hee goate without blemish for a sinne offering, and they shall cleanse the Altar, as they did cleanse it with the bullocke.

23 When thou hast made an end of cleansing it, thou shalt offer a yong bullocke without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, and the Priests shall cast salt vpon them, and they shall offer them for a burnt offering vnto the Lord.

25 Seuen dayes shalt thou prepare euery day an hee goate for a sinne offering: they shall also prepare a yong bullocke and a ram out of the flocke without blemish.

26 Thus shal they seuen dayes purifie the altar, and cleanse it, and ‡ consecrate it.

‡ Ebr. fill his hand.

27 And when these dayes are expired, vpon the eight day and so forth, the Priests shall make your burnt offerings vpon the altar, and your peace offerings, and I will accept you, saith the Lord God.

CHAP. XLIIII.

He reproueth the people for their offence. 7 The vncircumcised in heart and in the flesh. 9 Who are to be admitted to the seruice of the Temple, and who to be refused.

THen hee brought me toward the gate of the outward Sanctuarie, which turneth toward the East, and it was shut.

2 Then said the Lord vnto me, This gate shall be [a] shut, and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entred by it, and it shall be shut.

a Meaning, from the common people, but not from the Priests nor the prince, reade Chap. 46. 8,9.

3 It appertaineth to the prince: the prince himselfe shall sit in it to eate bread before the Lord: he shall enter by the way of the porch of that gate, and shall goe out by the way of the same.

4 ¶ Then brought hee me toward the North gate before the house: & when I looked, behold, the glory of the Lord filled the house of the Lord, and I fell vpon my face.

5 And the Lord said vnto me, Sonne of man, ‡ marke well, and behold with thine eyes, and heare with thine eares, all that I say vnto thee, concerning all the ordinances of the House of the Lord, and all the lawes thereof, and marke well the entring in of the House with euery going forth of the Sanctuarie.

‡ Ebr. set thine heart.

6 And thou shalt say to the rebellious, euen to the house of Israel, Thus saith the Lord God, O house of Israel, ye haue enough of all your abominations,

7 Seeing that yee haue brought into my Sanctuarie [b] strangers, vncircumcised in heart, and vncircumcised in flesh, to be in my Sanctuarie, to pollute mine House, when yee offer my bread, euen fat and blood: and they haue broken my couenant, because of all your abominations.

b For they had brought idolaters, which were of other countreys, to teach them their idolatrie, Chap. 23.40.

8 For ye haue not kept the [c] ordinances of mine holy things: but you your selues haue set other to take the charge of my Sanctuarie.

c Yee haue not offered vnto me according to my Law.

9 Thus saith the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuarie, of any stranger that is among the children of Israel,

10 Neither yet the [d] Leuites that are gone backe from me, when Israel went astray, which went astray from me after their Idoles, but they shall beare their iniquitie.

d The Leuites which had committed idolatry, were put from their dignity, and could not be receiued into the Priests office, although they had bin of the house of Aaron, but must serue the inferiour offices, as to watch and to keepe the doores, reade 2. King. 23. 9.

11 And they shall serue in my Sanctuarie, and keepe the gates of the House, and minister in the House: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to serue them.

12 Because they serued before their idols, and caused the house of Israel to fall into iniquitie: therefore haue I lift vp mine hand against them, sayth the Lord God, and they shall beare their iniquitie,

13 And they shall not come neere vnto me to do the office of the Priest vnto me, neither shall they come neere vnto any of mine holy things in the most holy place, but they shall beare their shame and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the house, for all the seruice thereof, and for all that shal be done therein.

15 But the Priests of the Leuites, the sonnes of Zadok, that [e] kept the charge of my Sanctuary, when the children of Israel went astray from me, they shall come neere to me to serue me, and they shall stand before me to offer mee the fat and the blood, sayth the Lord God.

e Which obserued the Law of God, and fell not to idolatrie.

16 They shall enter into my Sanctuary, and shall come neere to my table to serue me, and they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shalbe cloathed with linnen garments, and no woll shall come vpon them, while they serue in the gates of the inner court, and within.

18 They shall haue linnen bonets vpon their heads, and shall haue linnen breches vpon their loynes: they shall not gird themselues in the sweating places.

19 But when they goe forth into the vtter court, euen to the vtter court to the people, they shall put off their garments, wherein they ministred, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanctifie the people

ple with their garments.

20 They shal not also [f] shaue their heads, nor suffer their lockes to growe long, but round their heads.

f As did the infidels and heathen. *Leuit.10.9.*

21 * Neither shall any Priest drinke wine when they enter into the inner court.

Leuit.21.13.

22 Neither shal they take for their* wiues a widow, or her that is diuorced, but they shall take maidens of the seed of the house of Israel, or a widow that hath beene the widow of a Priest.

23 And they shall teach my people the difference betweene the holy and profane, and cause them to discerne betweene the vncleane and the cleane.

24 And in controuersie they shall stand to iudge, and they shall iudge it according to my iudgements: and they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

Leuit.21.1,2,11.

25 * And they shall come at no dead person to defile themselues, except at their father, or mother, or sonne, or daughter, brother or sister, that hath had yet none husband: in these may they [g] be defiled.

g They may be at their buriall, which was a defiling.

26 And when he is cleansed, they shall reckon vnto him seuen dayes.

27 And when he goeth into the Sanctuary vnto the inner court to minister in the Sanctuary, hee shall offer his sinne offering, saith the Lord God.

Deut.18.1. numb.18.20.

28 * And the Priesthood shall bee their inheritance, yea, I am their inheritance: therefore shall ye giue them no possession in Israel, for I am their possession.

29 They shal eate the meate offering, and the sinne offering, and the trespasse offering, and euery dedicate thing in Israel, shall bee theirs.

Exod.13.2. and 22.29. and 34.19. numb.3.13.

30 * And all the first of all the first borne, and euery oblation, euen all of euery sort of your oblations shall be the Priests. Yee shall also giue vnto the Priest the first of your dough, that he may cause the blessing to rest in thine house.

31 The Priests shall not eat of any thing that is * dead, or torne, whether it be foule or beast.

Exod.22.31. deut.22.8.

CHAP. XLV.

1 Out of the land of promise are there separate foure portions, of which the first is giuen to the Priests and to the Temple, the second to the Leuites, the third to the citie, the fourth to the Prince. 9 An exhortation vnto the heads of Israel. 10 Of iust weights and measures. 13 Of the first fruits, &c.

MOreouer, when yee shall diuide the land for inheritance, ye shall offer an oblation vnto the Lord, an [a] holy portion of the land, fiue and twenty thousand reedes long, and ten thousand broad: this shall be holy in all the borders thereof round about.

a Of all the land of Israel the Lord onely requireth this portion for the Temple and for the Priests, for the citie and for the Prince.

2 Of this there shall be for the Sanctuary fiue hundreth in length, with fiue hundreth in breadth, all square round about, and fifty cubites round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of fiue and twenty thousand, and the breadth of tenne thousand: and in it shall be the Sanctuary, and the most holy place.

4 The holy portion of the land shalbe the Priests, which minister in the Sanctuary, which come neere to serue the Lord: and it shall be a place for their houses, and an holy place for the Sanctuary.

5 And in the fiue and twentie thousand of length, and the ten thousand of breadth, shall the Leuites that minister in the house, haue their possession for twenty chambers.

6 Also yee shall appoint the possession of the citie fiue thousand broad, and fiue and twentie thousand long ouer against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shall be for the prince on the one side, and on that side of the oblation of the holy portion, and of the possession of the citie, euen before the oblation of the holy portion, and before the possession of the citie from the West corner Westward, and from the East corner Eastward, and the length shalbe by one of the portions from the West border vnto the East border.

8 In this land shall be his possession in Israel: and my princes shall no more oppresse my people, and the rest of the land shall they giue to the house of Israel according to their tribes.

9 Thus saith the Lord God, Let it [b] suffice you, O princes of Israel: leaue off cruelltie and oppression, and execute iudgement and iustice: take away your exactions from my people, saith the Lord God.

b The Prophet sheweth that the heads must be first reformed, afore any good order can bee established among the people.

10 Ye shall haue iust balances, and a true [c] Ephah, and a true Bath.

11 The Ephah and the Bath shall be equall: a Bath shall conteine the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equalitie thereof shalbe after the Homer.

c Ephah and Bath were both of one quantity, saue that Ephah conteined in dry things [d] which Bath did in liquor, Leuit.5.11 1.king.5.11. *Exod.30.13. leuit.27.25. num.3.47.*

12 * And the shekel shalbe twenty gerahs, and twenty shekels, and [d] fiue and twenty shekels, and fifteene shekels shalbe your Maneh.

d That is, threescore shekels make a weight called Mina: for he ioyneth these three parts to a Mina.

13 ¶ This is the oblation that ye shal offer, the sixt part of an Ephah of an Homer of wheate, and ye shal giue the sixt part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oyle, euen of the Bath of oyle, yee shall offer the tenth part of a Bath out of the Cor, (tenne Baths are an Homer, for ten Baths fill an Homer.)

15 And one lambe of two hundred sheepe out of the fat pastures of Israel for a meate offering, and for a burnt offering, & for peace offerings, to make reconciliation for them, saith the Lord God.

16 All the people of the land shal giue this oblation for the prince in Israel.

17 And it shall be the princes part to giue burnt offerings, and meate offerings, and drinke offerings in the solemne feasts, and in the new moones, and in the Sabbaths, and in all the high feasts of the house of Israel: he shall prepare the sinne offring, and the meate offering, and the burnt offering, and the peace offerings to make reconciliation for the house of Israel.

18 ¶ Thus saith the Lord God, In the first moneth, in the first day of [e] the moneth, thou shalt

e Which was Nisan, conteining part of March and of Ap

shalt take a yong bullocke without blemish, and cleanse the Sanctuary.

19 And the Priest shall take of the blood of the sinne offering, e put it vpon the posts of the house, and vpon the foure ‖ corners of the frame of the altar, and vpon the posts of the gate of the inner court.

‖ Or, court.

20 And so shalt thou doe the seuenth day of the moneth, for euery one that hath erred, and for him that is deceiued: so shall you reconcile the house.

Exod. 12.18. Leuit. 23.5.

21 * In the first moneth in the fourteeenth day of the moneth, ye shall haue the Passeouer a feast of seuen dayes, and ye shal eat vnleauened bread.

22 And vpon that day, shall the Prince prepare for himselfe, and for all the people of the land, a bullocke for a sinne offering

23 And in the seuen dayes of the feast, he shall make a burnt offering to the Lord, euen of seuen bullocks, and seuen rammes without blemish, dayly for seuen dayes, and an hee goat daily for a sinne offering.

24 And he shall prepare a meat offering of an Ephah for a bullocke, an Ephah for a ramme, and an f Hin of oyle for an Ephah.

f Reade Exod. 29.40.

25 In the seuenth moneth, in the fifteenth day of the moneth, shall he doe the like in the feast for seuen dayes, according to the sinne offering, according to the burnt offring, and according to the meat offering, and according to the oyle.

CHAP. XLVI.

1 The sacrifices of the Sabbath and of the newe Moones. 8 Thorow which doores they must goe in, or come out of the Temple, &c.

THus saith the Lord God, The gate of the inner court, that turneth toward the East, shall bee shut the sixe working dayes: but on the Sabbath it shall bee opened, and in the day of the new moone it shall bee opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the Priests shall make his burnt offering, and his peace offerings, and hee shall worship at the threshold of the gate, after hee shall goe forth, but the gate shall not bee shut till the euening.

3 Likewise the people of the land shall worship at the entry of this gate before the Lord on the Sabbaths, and in the newe Moones.

4 And the burnt offering that the prince shall offer vnto the Lord on the Sabbath day shalbe sixe lambes without blemish, and a ramme without blemish.

5 And the meat offring shalbe an Ephah for a ramme: and the meate offering for the lambes a a gift of his hand, and an Hin of oile for an Ephah.

a That is, as much as he will.

6 And in the day of the new moone it shal be a yong bullocke without blemish, and sixe lambes and a ramme: they shall be without blemish.

7 And he shall prepare a meate offering euen an Ephah for a bullocke, and an Ephah for a ramme, and for the lambes b according as his hand shall bring, and an Hin of oile to an Ephah.

b Meaning, as he shall thinke good.

8 And when the prince shal enter, he shall goe in by the way of the porch of that gate, and he shall goe forth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemne feasts, hee that entreth in by the way of the North gate to worship, shall goe out by the way of the South gate: and hee that entreth by the way of the South gate, shall goe forth by the way of the North gate: hee shall not returne by the way of the gate whereby hee came in: but they shall goe forth ouer against it.

10 And the prince shall be in the mids of them: he shall goe in when they goe in, and when they goe forth, they shall goe forth together.

11 And in the feasts, and in the solemnities, the meate offering shalbe an Ephah to a bullocke, and an Ephah to a ramme, and to the lambes, the gift of his hand, and an Hin of oyle to an Ephah.

12 Now when the prince shal make a free burnt offering or peace offerings freely vnto the Lord, one shall then open him the gate, that turneth toward the East, and he shall make his burnt offering, and his peace offerings as he did on the Sabbath day: after, he shall goe forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt dayly make a burnt offering vnto the Lord of a lambe of one yeere without blemish: thou shalt do it euery morning.

14 And thou shalt prepare a meat offering for it euery morning, the sixt part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine floure: this meate offering shalbe continually by a perpetuall ordinance vnto the Lord.

15 Thus shal they prepare the lambe, and the meate offering, and the oyle euery morning, for a continuall burnt offering.

16 ¶ Thus sayth the Lord God, If the Prince giue a gift of his inheritance vnto any of his sonnes, it shalbe his sonnes, and it shalbe their possession by inheritance.

17 But if he giue a gift of his inheritance to one of his seruants, then it shall be his to the c yeere of libertie: after, it shall returne to the prince, but his inheritance shall remaine to his sonnes for them.

c Which was at the Iubile, Leuit. 25.9.

18 Moreouer, the prince shall not d take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sonnes to inherit of his owne possession, that my people be not scattered euery man from his possession.

d But be content with that portion that God hath assigned him, as Chap. 45.8.

19 ¶ After, he brought me through the entry, which was at the side of the gate, into the holy chambers of the Priestes, which stood toward the North: and behold, there was a place at the West side of them.

20 Then sayd hee vnto me, This is the place where the Priests shall seethe the trespasse offering, and the sinne offering, where they shall bake the meate offering, that they should not beare them into the vtter court, e to sanctifie the people.

e That the people should not haue to do with those things which appertaine to the Lord, & thinke it lawfull for the to eate them.

21 Then he brought me forth into the vtter court, and caused me to goe by the foure corners

corners of the court: and behold, in every corner of the court, there was a court.

22 In the foure corners of the court there were courts joyned of forty cubites long, and thirty broad: these foure corners were of one measure.

23 And there went a wall about them, euen about these foure, and kitchins were made vnder the walles round about.

24 Then said he vnto mee, This is the kitchin where the ministers of the house shall seethe the sacrifice of the people.

CHAP. XLVII.

1 The vision of the waters, that came out of the Temple. 13 The coasts of the land of promise, and the diuision thereof by tribes.

AFterward he brought me vnto the dore of the house: and behold, [a] waters issued out from vnder the threshold of the house Eastward: for the forefront of the house stood toward the East, and the waters ran down from vnder the right side of the house, at the South side of the Altar.

2 Then brought he mee out toward the North gate, and led mee about by the way without vnto the vtter gate, by the way that turneth Eastward: and behold, there came forth waters on the right side.

3 And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubites, and he brought me through the waters: the waters were to the ancles.

4 Againe hee measured a thousand, and brought me through the waters: the waters were to the knees: againe hee measured a thousand, and brought me through: the waters were to the loynes.

5 Afterward he measured a thousand, and it was a [b] riuer that I could not passe ouer: for the waters were risen, and the waters did flow as a riuer that could not be passed ouer:

6 And he said vnto me, Son of man, hast thou seene this? Then he brought me, & caused me to returne to the brinke of the riuer.

7 Now when I returned, behold, at the brinke of the riuer were very many [c] trees on the one side, and on the other.

8 Then said he vnto me, These waters issue out toward the East country, and run downe into the plaine, and shall goe into one [d] sea: they shall runne into another sea, and the [e] waters shalbe wholesome.

9 And euery thing that liueth, which moueth wherelouer the riuers shall come, shall liue, and there shall bee a very great multitude of fish, because these waters shall come thither: for they shall bee wholesome, and euery thing shall liue, whither the riuer commeth.

10 And then the [f] fishers shall stand vpon it, and from En-gedi euen vnto [g] En-eglaim, they shall spread out their nets: for their fish shalbe according to their kinds, as the fish of [h] the maine sea, exceeding many.

11 But [i] the myre places thereof, and the marises thereof shall not be wholesome: they shalbe made saltpits.

12 And by this riuer vpon the brinke thereof on this side, and on that side shall grow all ‖ fruitfull trees, whose leafe shall not fade, neither shall the fruit thereof failе: it shall bring forth new fruit according to his moneths, because their waters runne out of the Sanctuary: and the fruit thereof shall bee meate, and the leafe thereof shall bee for ‖ medicine.

13 ¶ Thus saith the Lord God, This shal be the border, whereby yee shall inherite the land according to the twelue tribes * of Israel: Ioseph shall haue two portions.

14 And yee shall inherit it, one as well as another: * concerning the which I lift vp mine hand to giue it vnto your fathers, and this land shall fall vnto you for inheritance.

15 And this shalbe the border [k] of the land toward the North side, from the maine Sea toward Hethlon as men goe to Zedadah:

16 Hamath, Berothah, Sibraim, which is betweene the border of Damascus, and the border of Hamath, and Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the Sea shall be Hazar, Enan, and the border of Damascus, and the residue of the North, Northward, and the border of Hamath: so shall bee the North part.

18 But the East side shal ye measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Iorden, and from the border vnto the East sea: and so shall be the East part.

19 And the South side shall bee toward Teman from Tamar to the waters of ‖ Meriboth in Kadesh, and the riuer to the maine sea: so shall be the South part toward Teman.

20 The West part also shall be the great sea from the border, till a man come over against Hamath: this shall be the West part.

21 So shall ye diuide this land vnto you, according to the tribes of Israel.

22 And you shall diuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be vnto you as borne in the country among the children of Israel, [l] they shall part inheritance with you in the middes of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall yee giue him his inheritance, saith the Lord God.

CHAP. XLVIII.

1 The lots of the tribes. 9 The parts of the possession of the Priests, of the Temple, of the Leuites, of the citie, and of the Prince are rehearsed.

NOw these are the names of the [a] tribes: From the North side, to the coast toward Hethlon, as one goeth to Hamath, Hazar, Enan, and the border of Damascus Northward the coast of Hamath, euen from the East side to the West shall bee a portion for Dan.

2 And by the border of Dan from the East side vnto the West side, a portion for Asher.

3 And by the border of Asher from the East part euen vnto the West part, a portion for Naphtali.

a Whereby are meant the spirituall graces that should be giuen to the Church vnder the kingdome of Christ.

b Signifying, that the graces of God should neuer decrease, but euer abound in his Church.

c Meaning, the multitude of them that should be refreshed by the spirituall waters.

d Shewing that the abundance of these graces should be so great, that all the world should be ful thereof which is here meant by the Persian sea, or Genezareth, and the sea called Mediterraneum. Zech. 14.8.

e The waters which of nature are salt and vnholesome, shalbe made sweet and comfortable.

f Signifying, that when God bestoweth his mercies in such abundance, the ministers shal by their preaching winne many.

g Which were cities at the corners of the salt or dead sea.

h They shalbe here of all sorts, and in as great abundance as in the great Ocean where they are bred.

i That is, the wicked and reprobate.

‖ Or, tree for meate.

‖ Or, for bruises and sores.

* Gen. 48.22.

* Gen. 12.7. & 13.15. & 15.18. and 26.4. deut. 34.4.

k By the land of promise he signifieth the spirituall land, whereof this was a figure.

‖ Or, strife.

l Meaning that in this spirituall Kingdome there should be no difference betweene Iew nor Gentile, but that all should be partakers of this inheritance in their head Christ.

a The tribes, after that they entred into the land vnder Ioshua, diuided the land somewhat otherwise then is here set foorth by this vision.

4 And by the border of Naphtali from the East quarter vnto the West side, a portion for Manasseh.

5 And by the border of Manasseh from the East side vnto the West side, a portion for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter, vnto the West quarter, a portion for Iudah.

8 And by the border of Iudah, from the East part vnto the West part [b] shall bee the offering which they shall offer of fiue and twenty thousand reeds broad, and of length as one of the other parts, from the East side vnto the West side, and the Sanctuary shall be in the mids of it.

b That is, the portion of the ground, which they shall separate and appoint to the Lord, which shalbe diuided into three parts: for the Priests, for the Prince, and for the citie.

9 The oblation that ye shal offer vnto the Lord, shall bee of fiue and twentie thousand long, and of ten thousand the breadth.

10 And for them, euen for the Priestes, shalbe this holy oblation, toward the North fiue and twenty thousand long, and toward the West tenne thousand broad, and toward the East tenne thousand broad, and toward the South fiue and twentie thousand long, and the Sanctuary of the Lord shalbe in the mids thereof.

11 It shall be for the Priests, that are sanctified of the sonnes of Zadok, which haue kept my charge, which went not astray, when the children of Israel went astray, as the Leuites went astray.

Chap. 44. 15.

12 Therefore this oblation of the land that is offered, shall be theirs, as a thing most holy by the border of the Leuites.

13 And ouer against the border of the Priests, the Leuites shall haue fiue and twentie thousand long, and ten thousand broad: all the length shall bee fiue and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor abalienate the first fruits of the land: for it is holy vnto the Lord.

15 And the fiue thousand that are left in the breadth ouer against the fiue and twenty thousand, shall be a prophane place for the citie, for housing, and for suburbs, and the city shalbe in the mids thereof.

16 And these shall be the measures thereof, the North part fiue hundreth and foure thousand, and the South part [c] fiue hundreth and foure thousand, and the East part fiue hundreth and foure thousand, and the West part fiue hundreth and foure thousand.

c Meaning, that is should be square.

17 And the suburbs of the city shalbe toward the North two hundred and fiftie, and toward the South two hundred and fiftie, and toward the East two hundred and fiftie, and toward the West two hundred and fiftie.

18 And the residue in length ouer against the oblation of the holy portion shall bee ten thousand Eastward, and tenne thousand Westward, and it shall bee ouer against the oblation of the holy portion, and the increase thereof shall be for food vnto them that serue in the city.

19 And they that serue in the citie, shall bee of all the tribes of Israel that shall serue therein.

20 All the oblation shalbe fiue and twenty thousand with [d] fiue and twenty thousand: you shall offer this oblation foure square for the Sanctuary, and for the possession of the citie.

d Euery way it shall be fiue and twentie thousand.

21 And the residue shall bee for the prince on the one side and on the other of the oblation of the Sanctuarie, and of the possession of the city, ouer against the fiue and twentie thousand of the oblation toward the East border, and Westward ouer against the fiue and twenty thousand toward the West border, ouer against shalbe for the portion of the prince: this shalbe the holy oblation, and the house of the Sanctuarie shall be in the mids thereof.

22 Moreouer, from the possession of the Leuites, and from the possession of the citie, that which is in the mids shall bee the Princes: betweene the border [e] of Iudah, and betweene the border of Beniamin shall bee the Princes.

e So that Iudah was on the North side of the Princes and Leuites portions, & Beniamin on the South side.

23 And the rest of the tribes shall be thus: from the East part vnto the West part, Beniamin shalbe a portion.

24 And by the border of Beniamin, from the East side vnto the West side, Simeon a portion.

25 And by the border of Simeon from the East part vnto the West part, Issachar a portion.

26 And by the border of Issachar from the East side vnto the West, Zebulun a portion.

27 And by the border of Zebulun from the East part vnto the West part, Gad a portion.

28 And by the border of Gad at the South side, toward [f] Temath, the border shall be euen from [g] Tamar vnto the waters of Meribath in Kadesh, and to the [h] riuer that runneth into the maine Sea.

f Which is here taken for Idumea.

g Which was Iericho, the city of Palme trees.

h Meaning, Nilus, that runneth into the sea called Mediterraneum.

29 This is the land, which yee shall distribute vnto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the bounds of the citie, on the North side fiue hundreth, and foure thousand measures.

31 And the gates of the citie shall be after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Iudah, and one gate of Leui.

32 And at the East side fiue hundred and foure thousand, and three gates, and one gate of Ioseph, one gate of Beniamin, and one gate of Dan.

33 And at the South side, fiue hundreth and foure thousand measures, & three gates, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

34 At the West side fiue hundreth and foure thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 It was round about eighteene thousand measures, and the name of the citie from that day, shalbe, ✝ The Lord is there.

✝ Ebr. Iehouah-shammah.

¶ Daniel.

Daniel.

THE ARGVMENT.

THe great prouidence of God, and his singular mercy toward his Church are most liuely here set foorth, who neuer leaueth his destitute, but now in their greatest miseries and afflictions giueth them Prophets, as Ezekiel, and Daniel, whom he adorned with such graces of his holy Spirit, that Daniel aboue all other had most speciall reuelations of such things as should come to the Church, euen from the time that they were in captiuity, to the last end of the world, and to the general resurrection, as of the foure monarchies and Empires of all the word, to wit, of the Babylonians, Persians, Grecians and Romaines Also of the certaine number of the times euen vnto Christ, when all ceremonies and sacrifices should cease, becaufe he should be the accomplishment thereof: moreouer, he sheweth Christs office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring euerlasting life. And as from the beginning God euer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offered, hee will still leaue this exercise to his Church vntill the dead rise againe, and Christ gather his into his kingdome in the heauens.

CHAP. I.

1 *The captiuitie of Iehoiakim King of Iudah.* 4 *The King chuseth certaine young men of the Iewes to learne his law.* 5 *They haue the Kings ordinarie appointed,* 8 *but they abstaine from it.*

IN the [a] third yeere of the reigne of Iehoiakim King of Iudah, came Nebuchadnezzar king of Babel vnto Ierusalem, and beliegede it,

2 And the Lord gaue Iehoiakim king of Iudah into his hand, with part of the vessels of the house of God, which he caried into the land of [b] Shinar, to the house of his god, and hee brought the vessels into his gods treasurie.

3 And the king spake vnto [c] Ashpenaz the Master of his [d] Eunuches, that hee should bring certaine of the children of Israel, of the [e] Kings seede, and of the Princes:

4 Children in whom was no blemish, but well [f] fauoured, and instructed in all wisedome, and well seene in knowledge, and able to vtter knowledge, and such as weare able to stand in the kings palace, and whom they might teach the [g] learning, and the tongue of the Caldeans.

5 And the king appointed them mouti[h]on euery day of a [i] portion of the kings meat, and of the wine which he drank, to nourishing them three yeeres, that at the end thereof, they might stand [k] before the king.

6 Now among these were certaine of the children of Iudah, Daniel, Hananiah, Mishael, and Azariah.

7 Vnto whom the chiefe of the Eunuches [l] gaue other names: for hee called Daniel, Beltheshazzar, and Hananiah, Shadrach, and Mishael, Meshach, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart, that hee would not [m] defile himselfe with the portion of the kings meat, nor with the wine which hee drank: therefore he required the chiefe of the Eunuches that hee might not defile himselfe.

9 (Now God had brought Daniel into fauour and tender loue with the chiefe of the Eunuches)

10 And the chiefe of the Eunuches sayd vnto Daniel, [n] I feare my lord the king, who hath appointed your meate and your drinke: therefore if he see your faces worse liking, then the other children, which are of your sort, then shall yee make mee lose mine head vnto the king.

11 Then sayd Daniel to Melzar, whom the chiefe of the Eunuches had set ouer Daniel, Hananiah, Mishael and Azariah.

12 Proue thy seruants, I beseech thee, [o] ten dayes, and let them giue vs [p] pulse to eate, and water to drinke.

13 Then let our countenances be looked vpon before thee, and the countenances of the children that eate the portion of

a Reade. 2. King. 24. 1. and Iere. 25. 1.

b Which was a plaine by Babylon, where was the Temple of their great god, and is here taken for Babylon.

c Who was as master of the wards.

d He calleth them Eunuches whom the King nourished, and brought vp to be rulers of other countreys afterward.

e His purpose was to keepe them as hostages, and that he might shew himselfe victorious, and also by their good entertaine and learning of his religion, they might fauor rather him then the Iewes, and so to be able to serue him as gouernours in their land: moreouer by this means the Iewes might be better kept in subiection, fearing otherwise to procure hurt of these noble men,

f The king required three things, that they should be of noble birth, that they should be wittie and learned, and that they should bee of a strong and comely nature, that they might doe him better seruice: in this he did for his owne commoditie, therefore it is not to praise his liberalitie: yet in this he is worthy of praise, that he esteemed learning, and knew that it was an necessary meane to gouerne by.

g That they might forget their owne religion and countrey fashions, to serue him the better to his purpose: yet it is not to bee thought that Daniel did learne any knowledge that was not godly: in al point he refused the abuse of things & superstition in so much that he would not eat the meate which the king appointed him, but was content to learne the knowledge of natural things.

h That by their good entertainement, they might learne to forget the mediocritie of their owne people.

i To the intent that in this time they might both learne the maners of the Caldeans, and also their tongue.

k As well to serue at the table as in other offices.

l That they might altogether forget their religion: for the Iewes gaue their children names, which might euer put them in remembrance of some point of Religion: therefore this was a great tentation and a signe of seruitude which they were not able to resist.

m Not that he thought any religion to bee in the meat or drinke for afterward he did eate, but because the king should not entise him by this sweete poyson, to forget his religion and accustomed sobrietie, and that in his meat and drinke he might daily remember of what people he was: and Daniel bringeth this in to shew how God from the beginning assisted him with his Spirit, and at length called him to be a Prophet.

n He supposed they did this for their religion, which was contrary to the Babylonians: and therefore herein hee representeth them that are of no religion: for neither he would condemne theirs, nor maintaine his owne.

o Meaning, that within this space he might haue the tryall, and that no man should be able to discerne it: and thus he spake, being moued by the spirit of God

p Not that it was a thing abominable to eate dainties meates and to drinke wine, as both before and after they did, but if they should haue heiby beene woone to the King, and haue refused their owne religion, that meate and drinke had beene accursed.

the kings meat: and as thou seest, deal with thy seruants.

14 So he consented to them in this matter, and proued them ten dayes.

15 And at the ende of ten dayes, their [q] countenances appeared fairer, and better liking then all the children, which did eate the portion of the kings meat.

16 Thus Melzar tooke away the portion of their meat, and the wine that they should drinke, and gaue them pulse.

17 As for these foure children, God gaue them knowledge, and vnderstanding in all learning [r] and wisedome: also he gaue Daniel vnderstanding of all [s] visions and dreames.

18 Now when the time was [t] expired, that the king had appointed to bring them in, the chiefe of the eunuches brought them before Nebuchad-nezzar.

19 And the king communed with them, and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisedome, and vnderstanding that the king enquired of them, he found them ten times better then all the enchanters & astrologians that were in all his realme.

21 And Daniel was vnto [u] the first yeere of King Cyrus.

q This bare feeding, and that also of Moses, when he fled from the court of Egypt, declareth that we must liue in such sobrietie as God doeth call vs vnto, seeing he will make it more profitable vnto vs, then all dainties: for his blessing onely sufficeth.

r Meaning, in liberall science and naturall knowledge, and not in the Magicall artes, which are forbidden, Deut. 18. 11.

s So that he only was a Prophet and none of the other: for by dreames and visions God appeared to his Prophets. Num. 12. 6.

t Of the three yeeres aboue mentioned, verse 5.

u That is, he was esteemed in Babylon as a Prophet, so long as that common wealth stood.

CHAP. II.

1 The dreame of Nebuchad-nezzar. 13 The King commandeth all the wise men of Babylon to be slaine, because they could not interprete his dreame. 16 Daniel requireth time to solute the question. 24 Daniel is brought vnto the King, and sheweth him his dreame, and the interpretation thereof. 44 Of the euerlasting Kingdome of Christ.

AND in the second [a] yeere of the reigne of [a] Nebuchad-nezzar, Nebuchad nezzar dreamed [b] dreames wherewith his spirit was [c] troubled, and his [d] sleepe was vpon him.

2 Then the king commanded to call the inchanters, and the astrologians, [e] the sorcerers, and the [e] Caldeans, for to shew the king his dreames: so they came and stood before the king.

3 And the king said vnto them, I haue dreamed a dreame, and my spirit was troubled to know the dreame.

4 Then spake the Caldeans to the king in the [f] Aramites language, O king, liue for euer: shew thy seruants thy dreame, and we shal shew the interpretation.

5 And the king answered, and said to the Caldeans, The thing is gone from me. If ye will not make me vnderstand the dreame with the interpretation thereof, ye [g] shall bee drawne in pieces, and your houses shall bee made a takes.

6 But if ye declare the dreame, and the interpretation thereof, ye shall receiue of me gifts and rewards, and great honour: therefore shew me the dreame and the interpretation of it.

7 They answered againe, and saide, Let the king shew [h] his seruantes the dreame, and we will declare the interpretation thereof.

8 Then the king answered, and saide, I know certainely that ye [‡] would gaine the time, because yee see the thing is gone from mee.

9 But [i] yee will not declare mee the dreame, there is but one iudgement for you: for ye haue prepared lying & corrupt wordes, to speake before me till the time be changed: therefore tell me the dreame, that I may know, if ye can declare the interpretation thereof.

10 Then the Caldeans answered before the King, and said, There is no man vpon earth, that can declare the kings matter: yea, there is neither king nor prince nor lord that asked such things at an inchanter or astrologian, or Caldean.

11 For it is a rare thing that the king requireth, and there is none other that can declare it before the king, except the gods whose dwelling is not with flesh.

12 For this cause the King was angry and in great fury, and commaunded to destroy all the wise men of Babel.

13 ¶ And when sentence was giuen the wise men were slaine, and they [i] sought Daniel and his fellowes to be put to death.

14 Then Daniel answered with counsel and wisedome to Arioch the kings [‖] chiefe steward, which was gone forth to put to death the wisemen of Babel.

15 Yea, he answered and said vnto Arioch the kings captaine, Why is the sentence so hastie from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went, and desired the king that he would giue him leasure, and that hee would shewe the king the interpretation thereof.

17 ¶ Then Daniel went to his house and shewed the matter to Hananiah, Mishael, and Azariah his companions,

18 That they should beseech the God of heauen for grace in this secret, that Daniel and his fellowes should not perish with the rest of the wise men of Babel.

19 Then was the secret reuealed vnto Daniel in a vision by night: therefore Daniel praised the God of heauen.

20 And Daniel answered and said, "The Name of God bee praised for euer and euer: for wisedome and strength are his.

21 And he changeth the times and seasons: he taketh away Kings: he setteth vp Kings: he giueth wisedome vnto the wise, and

a The father and the sonne were both called by this name: so that this is meant of the sonne, when he reigned alone: for he reigned also after a sort with his father.

b Not [‡] he had many dreames: but because many matters were contained in this dreame.

c Because it was so rare and strange a dreame, that he had not had the like.

d He was so heauie with sleepe that he began to sleepe againe. Some reade, and his sleepe was broken from him.

e For all these Astrologers and sorcerers called themselues by this name of honor, as though all the wisdome & knowledge of the countrey depended vpon them, and that all other countreys were void of the same.

f That is, in the Syrian tongue, which differed not much from the Caldeans, saue it seemed to be more eloquent, and therefore the learned vsed to speake it: as the Iewish writers doe to this day.

g This is a iust reward of their arrogancie (which vanted of themselues that they had the knowledge of all things) that they should be proued fooles, and that to their perpetuall shame and confusion.

h Herein appeared their ignorance, that notwithstanding their brags, yet were they not able to tell the dreame, except he entred them into the matter, and therefore they would pretend knowledge where was but mere ignorance and so as deluders of the people, they were worthy to die.

‡ *Ebr. redeeme the time.*

i Which declareth that God would not haue his seruant ioyned in the company of these sorcerers and Astrologers whose arts were wicked, and therefore iustly ought to die, though the king did it vpon a rage, and no zeale.

‖ *Or, the captaine of the guard.*

Psal. 113. 2. and 115. 18.

and vnderstanding to those that vnderstand.

22 Hee discouereth the deepe and secret things: hee knoweth what is in the darkenesse, and the [k] light dwelleth with him.

23 I thanke thee, and praise thee, O thou God of my [l] fathers, that thou hast giuen me wisedome and [m] strength, and hast shewed mee now the thing that we desired of thee: for thou hast declared vnto vs the Kings matter.

24 ¶ Therefore Daniel went vnto Arioch, whom the King had ordeined to destroy the wise men of Babel: hee went and said thus vnto him, Destroy not [n] the wise men of Babel, but bring me before the King, and I will declare vnto the King the interpretation.

25 Then Arioch brought Daniel before the King in all haste, & said thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that wil declare vnto the King the interpretation.

26 Then answered the king, and said vnto Daniel, whose name was Beltesshazzar, Art thou able to shew mee the dreame which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the King, and said, The secret which the King hath demaunded, can neither the wise, the astrologians, the enchanters, nor the soothsayers declare vnto the King.

28 But there is a God in [o] heauen that reuealeth secrets, and sheweth the King Nebuchad-nezzar what shall bee in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this.

29 O King, when thou wast in thy bed, thoughts came into thy minde, what should come to passe hereafter, and he that reuealeth secrets, telleth thee what shall come.

30 As [p] for mee, this secret is not shewed mee for any wisedome that I haue, more then any other liuing, but onely to shew the king the interpretation, and that thou mightest know the thoughts of thine heart.

31 O king, thou sawest, and behold, there was a great image: this great image whose glory was so excellent, stood before thee, and the forme thereof was terrible.

32 This images head was of fine [q] gold, his breast and his armes of siluer, his belly and his thighes of brasse,

33 His legs of yron, and his feet were part of yron, and part of clay.

34 Thou beheldest it till a stone was cut without hands, which smote the image vpon his feet, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the brasse, the siluer and the golde broken altogether, and became like the chaffe of the Summer flowers, and the winde caried them away, that no place was found for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we will declare before the King the interpretation thereof.

37 ¶ O king, thou art a king of kings: for the God of heauen hath giuen thee a kingdome, power, and strength, and glory.

38 And in all places where the children of men dwell, the beastes of the field, and the foules of the heauen hath he giuen into thine hand, and hath made thee ruler ouer them all: thou art [r] this head of gold.

39 And after thee shall rise another kingdome, [s] inferior to thee, of siluer, and another [t] third kingdome shall bee of brasse, which shall beare rule ouer all the earth.

40 And the fourth kingdome shall bee strong as yron: for as yron breaketh in pieces, and subdueth all things, and as yron bruiseth all these things, so shall it breake in [u] pieces, and bruise all.

41 Whereas thou sawest the feete and toes, part of potters clay, and part of yron: the kingdome shall bee [x] diuided: but there shall be in it of the strength of the yron, as thou sawest the yron mixt with the clay, and earth.

42 And as the toes of the feet were part of yron, and part of clay, so shall the kingdome be partly strong, and partly broken.

43 And whereas thou sawest yron mixt with clay and earth, they shall mingle themselues with the [y] seed of men: but they shall not ioyne one with another, as yron cannot be mixt with clay.

44 And in the dayes of these kings, shall the God of heauen set vp a kingdome, which [z] shall neuer bee destroyed: and this kingdome shall not bee giuen to another people, but it shall breake and destroy all these kingdomes, and it shall stand forever.

45 Whereas thou sawest that the [a] stone was cut off the mountaine without handes, and that it brake in pieces the yron, the brasse, the clay, the siluer and the gold: so

k He sheweth that man hath neither wisdome nor knowledge, but very darke blindnes and ignorance of himselfe: for it commeth onely of God, that man vnderstandeth any thing.

l To whom thou madest thy promise, and who liued in thy feare: whereby he excludeth all other gods.

m Meaning, power to interprete it.

n Whereby appeareth that many were slaine, as verse 13 and the rest at Daniels offer were preserued on condition, not that Daniel fauoured their wicked profession, but that he had respect to equitie, because the king proceeded according to his wicked affection, & not considering if their science were lawfull or no.

o He affirmeth that man by reason & art is not able to attaine to the cause of Gods secrets, but the vnderstanding onely thereof must come of God: whereby he smiteth the king with a certaine feare and reuerence of God, that he might be the more apt to receiue the hie mysteries that should be reuealed.

p Because he had said that God onely must reueale the signification of this dreame, the king might haue asked, why Daniel did enterprise to interpret it: and therefore he sheweth that he was but Gods minister, and had no gifts, but such as God had giuen him to set foorth his glory.

q By gold, siluer, brasse, and yron, are meant, the Caldean, Persian, Macedonian and Romane kingdom, which should successiuely rule all the world, till Christ (which is here called the stone) come himselfe and destroy the last: and this was to assure the Iewes, that their afflictions should not ende with the Empire of the Caldeans, but that they should patiently abide the cōming of Messiah, which should be at the end of this fourth Monarchie.

r Daniel leaueth out the kingdom of the Assyrians, which was before the Babylonian, both because it was not a Monarchie and generall Empire, and also because he would declare the things that were to come, to the comming of Christ, for the comfort of the elect amōg these wonderfull alterations: and he calleth the Babylonian kingdome the golden head, because in respect of the other three, it was the best, and yet was of it selfe wicked & cruel.

s Meaning the Persians, which were not inferiour in dignitie, power & riches, but were worse touching ambition, cruelty, and all kinde of vice: shewing, that the world should grow worse and worse, till it was restored by Christ.

t That is, of the Macedonians, shalbe of brasse, not alluding to the hardnesse thereof, but the vilenesse in respect of siluer.

u That is, the Romane Empire shall subdue all these other aforenamed, which after Alexander were diuided into the Macedonians, Grecians, Syrians, and Egyptians.

x They shall haue ciuill warres, and continual discords among themselues.

y They shall by marriages and affinities thinke to make themselues strong, yet shall they neuer bee ioyned in hearts.

z His purpose is to shew that all the kingdomes of the world are transitory, and that the kingdome of Christ shall onely remaine for euer.

a Meaning Christ, who was sent of God, and not set vp by man, whose kingdome at the beginning should be small and without beauty to mans iudgement, but should at length grow and fill the whole earth, which hee calleth a great mountaine, as verse 35. And his kingdome which is not onely referred to the person of Christ, but also to the whole body of his Church, and to euery member thereof shalbe eternall: for the Spirit that is in them is life eternall, Rom. 8. 10.

the great God hath shewed the King what shall come to passe hereafter, and the dreame is true, and the interpretation thereof is sure.

46 ¶ Then the King Nebuchad-nezzar fell vpon his face, and [b] bowed himselfe vnto Daniel, and commanded that they should offer meat offerings, and sweet odours vnto him.

47 Also the King answered vnto Daniel, and said, I know of a trueth that your [c] God is a God of gods, and the Lord of kings, and the reuealer of secrets, seeing thou couldest open this secret.

48 So the King made Daniel a great man, and gaue him many and great [d] gifts. He made him gouernor ouer the whole prouince of Babel, and chiefe of the rulers, and aboue all the wise men of Babel.

49 Then Daniel [e] made request to the King, and he set Shadrach, Meshach, and Abednego ouer the charge of the prouince of Babel: but Daniel sate in the [f] gate of the King.

b Though this humbling of the king seemed to deserue cõmendation, yet because he ioyned Gods honour with the Prophets, it is to be reprooued, and Daniel herein erred if he suffered it: but it is credible that Daniel admonished him of his fault and did not suffer it.

c This confession was but a sudden motion, as it was also in Pharaoh, Exod. 9. 27, 28. but his heart was not touched, as appeared soone afterward. d Not that the Prophet was desirous of gifts or honour, but because by this meanes he might relieue his poore brethren which were grieuously oppressed in this their captiuitie, and also he received them, lest hee should offend this cruell king, which willingly gaue them. e He did not this for their priuate profite, but that the whole Church which was then there in affliction, might haue some releasse and ease by this benefit. f Meaning, that either he was a Iudge, or that he had the whole authoritie, so that none could bee admitted to the Kings presence but by him.

CHAP. III.

1 The king setteth vp a golden image. 8 Certaine are accused because they despised the kings commandement, and are put into a burning oven. 25 By beliefe in God they are delivered from the fire. 26 Nebuchad-nezzar confesseth the power of God after the sight of the miracle.

1 NEbuchad-nezzar the king made [a] an image of golde, whose height was threescore cubites, and the breedth thereof sixe cubites, he set it vp in the plaine of Dura, in the prouince of Babel.

2 Then Nebuchad-nezzar the king sent forth to gather together the Nobles, the Princes and the Dukes, the Iudges, the receiuers, the counsellers, the officers, and all the gouernours of the prouinces, that they should come to the [b] dedication of the image which Nebuchad nezzar the [c] king had set vp.

3 So the nobles, princes and dukes, the iudges, the receiuers, the counsellers, the officers, and all the gouernours of the prouinces were assembled vnto the dedicating of the image, that Nebuchad nezzar the king had set vp: and they stood before the image, which Nebuchad-nezzar had set vp.

4 Then an herald cryed aloud, Bee it knowen to you, O people, [d] nations, and languages,

5 That when yee heare the sound of the cornet, trumpet, harpe, sackbut, psalterie, dulcimer, and all instruments of musicke, ye fall downe and worship the golden image that Nebuchad-nezzar the king hath set vp.

6 And whosoeuer falleth not downe and worshipeth, shall the same houre be cast into the mids of an hote fierie fornace.

7 Therefore assoone as all the people heard the sound of the cornet, trumpet, harp, sackbut, psalterie, and all instruments of musicke, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the king had set vp.

8 ¶ By reason whereof at that same time came men of the Caldeans, and grieuously accused the Iewes.

9 For they spake and saide to the king Nebuchad-nezzar, O king, liue for euer.

10 Thou, O king, hast made a decree, that euery man that shall heare the sound of the cornet, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of musicke, shall fall downe and worship the golden image.

11 And whosoeuer falleth not down, and worshipeth, that hee should be cast into the mids of an hote fierie fornace.

12 There are certaine Iewes whom thou hast set ouer the charge of the Prouince of Babel, [e] Shadrach, Meshach, and Abednego: these men, O king, haue not regarded thy commandement, neither will they serue thy gods, nor worship the golden image that thou hast set vp.

13 ¶ Then Nebuchad-nezzar in his anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego: so these men were brought before the king.

14 And Nebuchad-nezzar spake and said vnto them, What disorder? will not you, Shadrach, Meshach, and Abednego serue my god, nor worship the golden image that I haue set vp?

15 [f] Now therefore are ye ready when ye heare the sound of the cornet, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of musicke, to fall down and worship the image, which I haue made? for if ye worship it not, ye shall be cast immediatly into the mids of an hote fierie fornace, for who is that God that can deliuer you out of mine hands?

16 Shadrach, Meshach, and Abednego answered, and said to the king, O Nebuchadnezzar, wee are not carefull to answere thee in this matter,

17 Behold, our God whom wee serue, is able

a Vnder pretence of religion & holines in making an image to his idole Bel, he sought his owne ambition and vaine glory: & this declareth, that he was not touched with the true feare of God before, but that he confessed him on a sudden motion, as the wicked, when they are ouercome with the greatnesse of his works. The Greeke interpreters write that this was done eighteene yeeres after the dreame, and as may appeare, the king feared lest the Iewes by their Religion should haue altered the state of his common wealth, and therefore he meant to bring all to one kinde of religion, and so rather sought his own quietnesse then Gods glory. b Shewing that the idole is not knowen for an idole so long as he is with the workman: but when the ceremonies and customes are recited and vsed, and the consent of the people is there, then of a blocke they thinke they haue made a god. c This was sufficient with the wicked at all times to approoue their religion, if the kings authoritie were alleaged for the establishment thereof, not considering in the meanesealon what Gods word did permit.

d These are the two dangerous weapons wherewith Satan vseth to fight against the children of God, the consent of the multitude, and the cruelty of the punishment: for though some feared God, yet the multitude which consented to the wickednesse, astonied them: and here the king required not an inward consent, but an outward gesture, that the Iewes might by little and little learne to forget their true Religion.

e It seemeth that they named not Daniel, because he was greatly in the kings fauour, thinking if these three had bene destroyed, they might haue had better occasion to accuse Daniel: and this declareth that this policie of erecting this image, was inuented by the malicious flatterers, which sought nothing but the destruction of the Iewes, whom they accused of rebellion and ingratitude.

f Signifying, that he would receiue them to grace, if they would now at the length obey his decree.

g For they should haue done iniurie to God, if they should haue doubted in this holy cause, and therefore they say that they are resolued to die for Gods cause.

h able to deliuer vs from the hote fierie fornace, and hee will deliuer vs out of thine hand, O King.

18 But if not, be it knowen vnto thee, O King, that wee will not serue thy gods, nor worship the golden image, which thou hast set vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his visage was changed against Shadrach, Meshach, and Abednego: therefore hee charged and commaunded that they should heate the fornace at once seuen i times more then it was wont to be heat.

20 And he charged the most valiant men of warre that were in his armie, to binde Shadrach, Meshach, and Abednego, and to cast them into the hote fierie fornace.

21 So these men were bound in their coates, their hosen, and their clokes, with their other garments, and cast into the mids of the hote fiery fornace.

22 Therefore, because the Kings commandement was straite, that the fornace should be exceeding hote, the flame of the fire slew those men that brought forth Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego fell downe bound into the mids of the hote fiery fornace.

24 ¶ Then Nebuchad-nezzar the King was astonied and rose vp in haste, and spake, and sayd vnto his counsellers, Did not wee cast three men bound into the middes of the fire? Who answered, and said vnto the king, It is true, O King.

25 And hee answered, and sayd, Loe, I see foure men loose, walking in the middes of the fire, and they haue no hurt, and the forme of the fourth is like the k Sonne of God.

26 Then the King Nebuchad-nezzar came neere to the mouth of the hote fiery fornace, and spake and sayd, Shadrach, Meshach, and Abednego, the seruants of the High God, goe forth and come hither: so Shadrach, Meshach, and Abednego l came forth of the middes of the fire.

27 Then the nobles, princes, and dukes, and the Kings counsellers came together to see these men, because the fire had no power ouer their bodies: for not an haire of their head was burnt, neither were their coates changed, nor any smell of fire came vpon them.

28 Wherfore Nebuchad-nezzar spake and sayd, m Blessed bee the God of Shadrach, Meshach, and Abednego, who hath sent his Angel, and deliuered his seruants, that put their trust in him, and haue changed the Kings commaundement, and yeelded their bodies rather then they would serue or worship any god, saue their owne God.

29 Therefore I make a decree, that euery people, nation, and language, which speake any n blasphemy against the God of Shadrach, Meshach, and Abednego, shall bee drawen in pieces, and their houses shall bee made a iakes, because there is no God that can deliuer after this sort.

30 Then the king promoted Shadrach, Meshach, and Abednego, in the prouince of Babel.

31 Nebuchad-nezzar King vnto all people, nations and languages, that dwel in all the o world, Peace be multiplied vnto you:

32 I thought it good to declare the signes & wonders, that the high God hath wrought toward me.

33 How great are his signes, and how mighty are his wonders! p his Kingdome is an euerlasting Kingdome, and his dominion is from generation to generation.

h They ground on two points, first on the power & prouidence of God ouer them, and secondly on their cause, which was Gods glory, and the testifying of his true religion with their blood, and so make open confession, that they wil not so much as outwardly consent to idolatry.

i This declareth that ỹ more that tyrants rage, and the more wittie they shew themselues in inuenting strange and cruell punishments, the more is God glorified by his seruants, to whom he giueth patience & constancie to abide the cruelty of their punishment: for either hee deliuereth them frõ death, or els for this life giueth them a better.

k For the Angels were called the sonnes of God because of their excellency: therefore the King called this Angel, whom God sent to comfort his in these great torments, the Sonne of God.

l This commendeth their obedience vnto God, that they would not for any feare depart out of this fornace, till the time appointed, as Noah remained in the Arke till the Lord called him forth.

m He was mooued by the greatnesse of the miracle to praise God, but his heart was not touched. And here wee see that miracles are not sufficient to conuert men to God, but that doctrine must chiefly be adioyned without the which there can be no faith.

n If this heathen king mooned by Gods Spirit would not see blasphemie vnpunished, but made a law, and set a punishment to such transgressours, muchmore ought all they that professe religion, to take order that such impietie reigne not, left according as their knowledge and charge is greater, so they suffer double punishment.

o Meaning, so farre as his dominion extended.

p Reade Chap. 2. 44.

CHAP. IIII.

2 Another dreame of Nebuchad-nezzar, which Daniel declareth. 29 The Prophet declareth how of a proud king he should become as a beast. 31 After he confesseth the power of God, and is restored to his former dignitie.

1 Nebuchad-nezzar being at a rest in mine house, and flourishing in my palace,

2 Saw a b dreame, which made mee afraide, and the thoughts vpon my bed, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wise men of Babel before me, that they might declare vnto me the interpretation of the dreame.

4 So came the inchanters, the astrologians, the Caldeans and the soothsayers, to whom I tolde the dreame, but c they could not shew me the interpretation thereof,

5 Till at the last Daniel came before me, (whose name was d Beltheshazzar, according to the name of my god, which hath the spirit of the holy Gods in him) and before him I told the dreame, saying,

6 O Beltheshazzar, e chiefe of the inchanthers, because I know that the spirit of the holy Gods is in thee, and no secret troubleth thee, tell me the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Thus were the visions of mine head in my bed. And behold, I saw an f tree in the mids of the earth, and the height thereof was great:

8 A great tree and strong, and the height thereof reached vnto heauen, and the sight thereof to the ends of all the earth.

9 The boughes thereof were faire, and the fruite thereof much, and in it was meate for all: it made a shadow vnder it for the beastes of the field, and the

a There was no trouble that might cause me to dreame, and therfore it came onely of God.

b This was another dreame besides that which hee saw of the foure empires: for Daniel both declared what that dreame was, and what it meant, and here he only expoundeth the dreame.

c In that that he sent and said to others whose ignorance in times past he had experimented, and left Daniel which was euer ready at hand, it declareth the nature of the vngodly, which never seeke to the seruants of God, but for very necessitie, and then they spare no flatterings.

d This no doubt was a great griefe to Daniel, not onely to haue his name changed, but to bee called by the name of a vile idole, which thing Nebuchad-nezzar did, to make him forget the true religion of God.

e Which also was a great griefe to the Prophet, to be numbered among the sorcerers, and men whose practises were wicked and contrary to Gods word.

f By the tree, is signified the dignity of a King, whom God ordeineth to be a defence for all kind of men, and whose state is profitable for mankinde.

foules of the heauen dwelt in the boughes thereof, and all flesh fed of it.

10 I saw in the visions of mine head, vpon my bed, and behold, a [g] watchman, and an holy one came downe from heauen,

11 And cryed aloud, and said thus, Hew downe the tree, and breake off his branches: shake off his leaues, and scatter his fruite, that the beastes may flee from vnder it, and the foules from his branches.

12 Neuertheless leaue the stumpe of his rootes in the earth, and with a band of yron and brasse binde it among the grasse of the field, and let it be wet with the deaw of heauen, and let his portion bee with the beasts among the grasse of the field.

13 [h] Let his heart be changed from mans nature, and let a beasts heart bee giuen vnto him, and let seuen times be passed ouer him.

14 [i] The sentence is according to the decree of the watchmen, and according to the word of the holy ones: the demaund was answered, to the intent that liuing men may know, that the most High hath power ouer the kingdom of men, and giueth it to whomsoeuer hee will, and appoynteth ouer it the most abiect among men.

15 This is the dreame, that I King Nebuchad-nezzar haue seene: therefore thou, O Beltesshazzar, declare the interpretation thereof: for all the wise men of my kingdome are not able to shew me the interpretation: but thou art able, for the spirit of the holy gods is in thee.

16 ¶ Then Daniel (whose name was Beltesshazzar) held his [k] peace by the space of one houre, and his thoughts troubled him, and the King spake and sayd, Beltesshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Beltesshazzar answered, and said, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mighty, whose height reached vnto the heauen, and the sight thereof through all the world,

18 Whose leaues were faire, and the fruit thereof much, and in it was meate for all, vnder the which [j] beasts of the field dwelt, and vpon whose branches the foules of the heauen did sit,

19 It is thou, O king, that art great and mighty: for thy greatnesse is growen, and reacheth vnto heauen, and thy dominion to the ends of the earth.

20 Whereas the king saw a watchman, and a holy one that came downe from heauen, and sayd, Hew downe the tree, and destroy it, yet leaue the stumpe of the rootes thereof in the earth, and with a band of yron and brasse binde it among the grasse of the field, and let it bee wette with the dew of heauen, and let his portion bee with the beasts of the field, [l] till seuen times passe ouer him,

21 This is the interpretation, O King, and it is the decree of the most High, which is come vpon my lord the King,

22 That they shall driue thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eate grasse as the [m] oxen, and they shall wet thee with the dew of heauen: [n] seuen times shall passe ouer thee, till thou know, that [n] the most High beareth rule ouer the kingdom of men, and giueth it to whomsoeuer he will.

23 Whereas they sayd, that one should leaue the stumpe of the tree rootes, thy kingdome shall remaine vnto thee: after that, thou shalt know that the heauens haue the rule.

24 Wherefore, O King, let my counsell be acceptable vnto thee, and [o] breake off thy sinnes by righteousnes, and thine iniquities by mercie toward the poore: loe, let there be an [p] healing of thine errour.

25 All these things shall come vpon the King Nebuchad-nezzar.

26 ¶ At the end of twelue [q] moneths, he walked in the royall palace of Babel.

27 And the King spake and sayd, Is not this great Babel, that I haue built for the house of the kingdome by the might of my power, and for the honour of my maiestie?

28 While the worde was in the Kings mouth, a voyce came downe from heauen, saying, O king Nebuchad-nezzar, to thee be it spoken, Thy kingdome is departed from thee,

29 And they shall driue thee from men, and thy dwelling shall bee with the beasts of the field: they shall make thee to eate grasse, as the oxen, and seuen times shall passe ouer thee, vntill thou knowest, that the most High beareth rule ouer the kingdome of men, and giueth it vnto whomsoeuer he will.

30 The very same houre was this thing fulfilled vpon Nebuchad-nezzar, and hee was driuen from men, and did eate grasse as the oxen, and his body was wet with the dew of heauen, till his haires were growen as Egles feathers, and his nayles like birdes clawes.

31 And at the end of these [r] dayes I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderstanding was restored vnto me, and I gaue thankes vnto the most High, and I praised and honoured him that liueth for euer, * whose power is an euerlasting power, and his kingdom is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to his [s] will he worketh in the armie of heauen, and in the inhabitants of the earth: and none can stay his hand, nor say vnto him, What doest thou?

33 At the same time was mine vnderstanding restored vnto me, and I returned to the honour of my kingdome: my glory and my beauty was restored vnto mee, and my counsellers, [t] and my princes sought vnto mee, and I was established in my kingdome, and my glory was augmented toward me.

34 Now therefore, I Nebuchad-nezzar

g Meaning, the Angel of God, which neither eateth nor sleepeth, but is euer ready to do Gods will, and is not infected with mans corruption, but is euer holy: and in that that he commandeth to cut down this tree, he knew that it should not be cut downe by man, but by God.

h Hereby hee meaneth that Nebuchad-nezzar should not only for a time lose his kingdome, but be like a beast.

i God hath decreed this iudgement, and the whole army of heauen haue as it were subscribed vnto it, like as also they desire the execution of his decree against all them that lift vp themselues against God.

k He was troubled for the great iudgment of God which he saw ordained against the King: and so the Prophets vsed on the one part to denounce Gods iudgments for the zeale they bare to his glory, and on the other part to haue compassion vpon man, and also to cōsider that they should be subiect to Gods iudgements, if hee did not regard them with pity.

l Whereby hee meaneth a long space, as seuen yeeres. Some interprete seuen moneths, and others seuen weekes: but it seemeth hee meant of yeeres.

m Not that his shape or forme was changed into a beast, but that he was either striken mad, and so auoided mans company, or was cast out for his tyranny, and so wandred among [j] beasts, and ate herbes and grasse.

n Daniel sheweth the cause why God thus punished him.

o Cease from prouoking God to anger any longer by thy sinnes, that he may mitigate his punishment, if thou shew by thine vpright life that thou hast true faith and repentance.

p Suffer the errours of thy former life to be redressed.

q After that Daniel had declared this vision: and this his pride declareth that it is not in man to conuert to God excepe his Spirit moue him, seeing that these terrible threatnings could not moue him to repent.

r When the terme of these seuen yeres was accomplished. *Chap.* 7.14. *micah.* 4.7. *luke* 1.33.

s He confesseth Gods will to be the rule of all iustice, and a most perfit law whereby he gouerneth both man and Angels and deuils, so that none ought to murmure or aske a reason of his doings, but only, to stand content there with, and giue him the glory.

t By whom it seemeth that he had beene put from his kingdome before.

u He doeth not onely praise God for his deliuerance, but also confesseth his fault, that God may onely haue the glory, and man the shame, and that he may be exalted, and man cast downe.

u praise and extoll and magnifie the King of heauen, whose workes are all trueth, and his wayes iudgement, and those that walke in pride, he is able to abase.

CHAP. V.

5 *Belshazzar King of Babylon seeth an hand writing on the wall.* 8 *The soothsayers called of the King cannot expound the writing.* 25 *Daniel readeth it, and interpreteth it also.* 30 *The King is slaine.* 31 *Darius enioyeth the kingdome.*

a Daniel reciteth this history of king Belshazzar Euilmerodachs sonne, to shew Gods iudgements against the wicked, for the deliuerance of his Church, & how the prophecie of Ieremiah was true, that they should be deliuered after seuenty yeeres.

b The kings of the East parts then vsed to sit alone cõmonly, and disdained that any should sit in their company: and now to shew his power, and how little he set by his enemy, which then besieged Babylon, he made a solemne banquet, and vsed excesse in their companie, which is meant here by drinking wine: thus the wicked are most dissolute and negligent when their destruction is at hand.

‖ *Or, ouercome with wine.*

c Meaning, his grandfather.

d In contempt of the true God they praised their idoles, not that they thought that the gold or siluer were gods, but that there was a certain vertue and power in them to doe them good, which is also ‖ opinion of all idolaters. e That it might be better beseene. f So he that before contemned God, was mooued by this sight to tremble for feare of Gods iudgements. g Thus the wicked in their troubles seeke many meanes, who draw them frõ God, because they seeke not to him who is the only comfort in all afflictions. h To wit, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feast, but came thither when she heard of these strange newes.

KIng a Belshazzar made a great feast to a thousand of his princes, and drinke wine b before the thousand.

2 And Belshazzar ‖ whiles he tasted the wine, commaunded to bring him the golden and siluer vessels, which his c father Nebuchad-nezzar had brought from the Temple in Ierusalem, that the king and his princes, his wiues, and his concubines might drinke therein.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lords house at Ierusalem, and the king and his princes, his wiues, and his concubines drinke in them.

4 They drinke wine, and praysed the d gods of gold and of siluer, of brasse, of yron, of wood and of stone.

5 At the same houre appeared fingers of a mans hand, which wrote ouer e against the candlestieke vpon the playster of the wall of the kings palace, & the king saw the palme of the hand that wrote.

6 Then the Kings countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his f knees smote one against the other.

7 Wherefore the King cryed lowde, that they should bring g the Astrologians, the Caldeans & the soothsayers. And the King spake, and sayd to the wise men of Babel, Whosoeuer can reade this writing, and declare mee the interpretation thereof, shall be clothed with purple, and shall haue a chaine of gold about his necke, and shall bee the third ruler in the kingdome.

8 Then came all the kings wise men, but they could neither reade the writing, nor shew the King the interpretation.

9 Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his princes were astonied.

10 Now the h Queene by reason of the talke of the King and his princes, came into the banket house, and the Queene spake, and said, O King, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdome, in whom is the spirit of the holy gods, and in the dayes of thy father, light and vnderstanding and wisedome like the wisedome of the gods, was found in him: whom the King Nebuchad-nezzar thy father, the King, I say, thy father, made chiefe of the i Inchanters, Astrologians, Caldeans, and Soothsayers,

12 Because a more excellent spirit, and knowledge, and vnderstanding (for hee did expound dreames, and declare hard sentences, and dissolued doubts) were found in him, euen in Daniel, whom the king named Beltesshazzar: now let Daniel be called, and he will declare the interpretation.

13 ¶ Then was Daniel brought before the king, and the king spake, and sayd vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whom my father the King brought out of Iurie?

14 Now I haue heard of thee, that k the spirit of the holy gods is in thee, and that light and vnderstanding, and excellent wisedome is found in thee.

15 Now therefore, wise men and Astrologians haue bene brought before mee, that they should reade this writing, and shew mee the interpretation thereof, but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shewe interpretations, and dissolue doubts: now if thou canst reade the writing, and shew me the interpretation thereof, thou shalt be clothed with purple, & shalt haue a chaine of golde about thy necke, and shalt be the third ruler in the kingdome.

17 Then Daniel answered, and sayd before the king, Keepe thy rewards to thy selfe, and giue thy gifts to another: yet I will reade the writing vnto the king, and shew him the interpretation.

18 O king, heare thou, The most High God gaue vnto l Nebuchad nezzar thy father a kingdome, and maiestie, and honour, and glory.

19 And for the maiestie that he gaue him, all people, nations, and languages trembled and feared before him: hee put to death whom he would: he smote whom he would: whom hee would he set vp, and whom hee would he put downe.

20 But when his heart was puft vp, and his mind hardened in pride, he was deposed from his kinglye throne, and they tooke his honour from him.

21 And he was driuen from the sonnes of men, & his heart was made like the beasts, and his dwelling was with the wilde asses: they fedde him with grasse like oxen, and his body was wet with the dew of the heauen, till hee knew that the most High God bare rule ouer the kingdome of men, and that he appointeth ouer it, whomsoeuer hee pleaseth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things,

i Reade Chap. 4. 6. and this declareth that both this name was odious vnto him, and also that he did not vse these vile practises, because he was not among them when all were called.

k For the idolaters thought, that the Angels had power as God, and therefore had them in like estimation, as they had God, thinking that the spirit of prophecie and vnderstanding came of them.

l Before he reade the writing, he declareth to the king his great ingratitude toward God, who could not bee moued to giue him the glory, considering his wonderfull worke toward his grandfather, and so sheweth that he doth not sinne of ignorance, but of malice.

23 But

23 But hast lift vp thy selfe against the Lord of heauen, & they haue brought the vessels of his house before thee, and thou & thy princes, thy wiues and thy concubines haue drunke wine in them, and thou hast prayseed the gods of siluer and golde, of brasse, yron, wood, and stone, which neither see, neither heare, nor vnderstand: and the God in whose hand thy breath is and all thy wayes, him hast thou not glorified.

24 [m] Then was the palme of the hand sent from him, & hath written this writing.

25 And this is the writing that hee hath written, [n] MENE, MENE, TEKEL VPHARSIN.

26 This is the interpretation of the thing, MENE, God hath numbred thy kingdome, and hath finished it.

27 TEKEL, thou art weighed in the ballance, and art found || too light.

28 PERES, thy kingdome is diuided, and giuen to the Medes and Persians.

29 Then at the commandement of Belshazzar, they clothed Daniel with purple, and put a chaine of golde about his necke, and made a proclamation concerning him, that he should be the third ruler in the kingdome.

30 The same night was Belshazzar the king of the Caldeans slaine.

31 And Darius [o] of the Medes toke the kingdome, being threescore & two yeere olde.

m After that God had so long time deferred his anger, and patiently waited for thine amendment.

n This word is twise written for the certaintie of the thing: shewing that God had most surely counted: signifying also that God hath appointed a terme for all kingdomes, and that a miserable end shall come on all that raise themselues against him.

|| *Or, wanting.*

o Cyrus his sonne in law gaue him this title of honour, although Cyrus in effect had the dominion.

CHAP. VI.

1 Daniel is made ruler ouer the gouernours. 5 An act against Daniel. 16 He is put into a denne of lions by the commaundement of the King. 23 He is deliuered by faith in God. 24 Daniels accusers are put vnto the lions. 25 Darius by a decree magnifieth the God of Daniel.

IT pleased Darius to set ouer the kingdome [a] an hundreth and twentie gouernours, which should be ouer the whole kingdome.

2 And ouer these, three rulers (of whom Daniel was one) that the gouernors might giue accompts vnto them, and the King should || haue no domage.

3 Now this Daniel [b] was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the King thought to set him ouer the whole Realme.

4 Wherefore the rulers and gouernours [c] sought an occasion against Daniel concerning the kingdome: but they could finde none occasion nor fault: for he was so faithfull that there was no blame nor fault found in him.

5 Then said these men, Wee shall not find an occasion against this Daniel, except we finde it against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the King, and

a Reade Ester, Chap. 1. 1.

|| *Or, not be troubled.*

b This heathen King preferred Daniel a stranger to all his nobles and familiars, because the graces of God were more excellent in him then in others.

c Thus the wicked cannot abide the graces of God in others, but seeke by all occasions to deface them: therefore against such assaults there is no better remedie then to walke vprightly in the feare of God, and to haue a good conscience.

sayd thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellers, and dukes haue consulted together to make a decree for the King, and to establish a statute, that whosoeuer shall aske a petition of any god or man for thirtie dayes saue of thee, O king, he shall be cast into the den of lions.

8 Now, O king, confirme the decree, and seale the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius [d] sealed the writing and the decree.

10 Now when Daniel vnderstood that he had sealed the writing, hee went into his house, and his [e] window being open in his chamber toward Ierusalem, he kneeled vpon his knees three times a day, and prayed, and praised his God, as he did afore time.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came, and spake vnto the king concerning the kings decree, Hast thou not sealed the decree, that euery man that shall make request to any God or man within thirtie dayes, saue to thee, O king, shall bee cast into the denne of lions? The king answered, and said, The thing is true, according to the Law of the Medes and Persians, which altereth not.

13 Then answered they, and said vnto the king, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O King, nor the decree that thou hast sealed, but maketh his petition three times a day.

14 When the king heard these words, he was sore displeased with himselfe, and set his heart on Daniel to deliuer him: and hee laboured till the Sunne went downe, to deliuer him.

15 Then these men assembled vnto the king, and said vnto the king, Understand, O King, that the Law of the Medes and Persians is, that no decree nor statute which the king confirmeth, may be [f] altered.

16 Then the king commanded, and they brought Daniel, and cast him into the denne of lions: now the king spake, and said vnto Daniel, Thy God, whom thou alway seruest, euen he will deliuer thee.

17 And a stone was brought, and layde vpon the mouth of the denne, and the king sealed it with his owne signet, and with the signet of his princes, that the purpose might not bee changed, concerning Daniel.

18 Then the king went vnto his palace, and remained fasting, neither were the instruments of musicke brought before him, and his sleepe went from him.

19 Then the King arose early in the morning, and went in all haste vnto the den of lions.

20 And when hee came to the denne, hee cried with a lamentable voyce vnto Daniel: and

d Herein is condemned the wickednesse of the king, who would be set vp as a god, and passed not what wicked lawes he approued for the maintennnce of the same.

e Because hee would not by his silence shew that he consented to this wicked decree, he set open his windowes toward Ierusalem, when hee prayed: both to stirre vp himselfe with the remembrance of Gods promises to his people whē they should pray toward that Temple, and also that other might see, that he would neither consent in heart nor deed for these few dayes to any thing that was contrary to Gods glory.

f Thus the wicked maintaine euill lawes by constancie and authority, which is ofe times either lightnesse, or stubburnnesse, when as the innocents thereby perish, & therefore gouernours neither ought to feare nor be ashamed to breake such.

and the king spake, and said to Daniel, O Daniel, the seruant of the liuing God, is not thy God (whom thou alway serueſt) g able to deliuer thee from the lions?

21 Then said Daniel vnto the King, O King, liue for euer.

22 My God hath sent his Angel, and hath shut the lyons mouths, that they haue not hurt mee, for my h iuſtice was found out before him, and vnto thee, O King, I haue done i no hurt.

23 Then was the king exceeding glad for him, and commanded that they ſhould take Daniel out of the den: ſo Daniel was brought out of the den, and no maner of hurt was found vpon him, becauſe hee k beleeued in his God.

24 And by the commaundement of the king, theſe men which had accuſed Daniel, were brought, and were l caſt into the den of lions, euen they, their children, & their wiues: and the lions had the maſterie of them, and brake all their bones a pieces, or euer they came at the ground of the den.

25 ¶ Afterward king Darius wrote, Vnto all people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

26 I make a decree, that in all the dominion of my kingdome, men tremble and feare m before the God of Daniel: for he is the n liuing God, and remaineth for euer: and his kingdome ſhall not perith, and his dominion ſhalbe euerlaſting.

27 He reſcueth & deliuereth, and he worketh ſignes and wonders in heauen and in earth: who hath deliuered Daniel from the power of the lyons.

28 So this Daniel proſpered in the reigne of Darius, and in the reigne of Cyrus of Perſia.

g This declareth that Darius was not touched with the true knowledge of God, becauſe he doubted of his power.

h My iuſt cauſe and vprightneſſe in this thing, wherein I was charged, is approued of God.

i For he did diſobey the kings wicked commandement, to obey God, and ſo did no iniury to the king, who ought to command nothing, whereby God ſhould be diſhonoured.

k Becauſe he committed himſelfe wholy vnto God, whoſe cauſe he did defend, he was aſſured that nothing but good could come vnto him: wherein we ſee the power of faith, as Heb. 11. 33.

l This is a terrible example a gainſt all the wicked, which doe againſt their conſcience make cruell lawes to deſtroy the children of God, and alſo admoniſheth Princes how to puuiſh ſuch, when their wickednes is come to light; though not in euery point, or with like circumſtances, yet to execute true iuſtice vpon them.

m This proueth not that Darius did worſhip God aright, or els was conuerted: for then hee would haue deſtroyed all ſuperſtition and idolatry, and not only giuen God the chiefe place, but alſo haue ſet him vp, and cauſed him to be honoured according to his word: but this was a certaine confeſſion of Gods power, whereunto hee was compelled by this wonderfull miracle.

n Which hath not onely life in himſelfe, but is the onely fountaine of life, and quickeneth all things, ſo that without him there is no life.

CHAP. VII.

3 A viſion of foure beaſts is ſhewed vnto Daniel. 8 The ten hornes of the fourth beaſt. 27 Of the euerlaſting kingdome of Chriſt.

IN the firſt yere of Belſhazzar king of Babel, Daniel ſaw a dreame, and there were viſions in his head, vpon his bed: a then hee wrote the dreame, and declared the ſumme of the matter.

2 Daniel ſpake and ſayd, I ſaw in my viſion by night, and beholde, the foure windes of the heauen ſtroue vpon b the great ſea:

3 And foure great beaſts came vp from the ſea, one diuers from another.

4 The firſt was as a c lion, and had egles wings: I beheld, till the wings thereof were pluckt off, & it was lifted vp from the earth, and ſet vpon his feete as a man, and a mans heart was giuen him.

5 And behold, another beaſt which was the ſecond, was like a d beare, and ſtood vpon the e one ſide: and he had three ribbes in his f mouth betweene his teeth, g and they ſaid thus vnto him, Ariſe, and deuoure much flеſh.

6 After this, I beheld, and loe, there was another like a h leopard, which had vpon his backe i foure wings of a fowle: the beaſt had alſo foure heads, and k dominion was giuen him.

7 After this, I ſawe in the viſions by night, and beholde, the l fourth beaſt, was fearefull, and terrible, and very ſtrong It had great m yron teeth: it deuoured, and brake in pieces, and ſtamped the n reſidue vnder his feete: and it was vnlike to the beaſts that were before it: for it had o tenne hornes.

8 As I conſidered the hornes, beholde, there came vp among them another little p horne, before whom there were q three of

a Whereas the people of Iſrael looked for a continuall quietneſſe after theſe ſeuenty yeeres, as Ieremiah had declared, he ſheweth that this reſt ſhall not be a deliuerance from all troubles, but a beginning, and therefore encouraged them to looke for a continuall afflicion till the Meſſiah be vttered and reuealed, by whom they ſhould haue a ſpirituall deliuerance, and all the promiſes fulfilled: whereof they ſhould haue a certaine token in the deſtruction of the Babylonicall kingdome,

b Which ſignified that there ſhould be horrible troubles and afflictions in the world, in all corners of the world, and at ſundry times.

c Meaning, the Aſſyrian & Caldean Empire which was moſt ſtrong and fierce in power and moſt ſoone come to their authoritie, as though they had had wings to flee: yet their wings were pulled by the Perſians, & they went on their feete, and were made like other men, which is here meant by mans heart.

d Meaning, the Perſians, which were barbarous and cruell.

e They were ſmal in the beginning, and were ſhut vp in their mountaines, and had no bruit.

f That is, deſtroyed many kingdomes, and was inſatiable:

g To wit, the Angels by Gods commandement, who by this means puniſhed the ingratitude of the world.

h Meaning Alexander the king of Macedonie.

i That is, his foure chiefe captaines, which had the empire among them after his death. Seleucus had Aſia the great, Antigonus the leſſe, Caſſander, and after him Antipater was king of Macedonia, & Ptolemeus had Egypt.

k It was not of himſelfe, nor of his own power that he gate all theſe countreyes: for his army conteined but thirty thouſand men, and he ouercame in one battel Darius, which had ten hundred thouſand when he was ſo heauy with ſleepe, that his eyes were ſcarce open, as the ſtories report: therefore this power was giuen him of God.

l That is, the Romane Empire, which was a monſter, and could not bee compared to any beaſt, becauſe the nature of none was able to expreſſe it.

m Signifying the tyrannie and greedineſſe of the Romanes.

n That which the Romanes could not quietly enioy in other countreys, they would giue it to other kings and rulers, that at all times when they would, they might take it againe: which liberalitie is here called the ſtamping of the reſt vnder the feete.

o That is, ſundry and diuers prouinces, which were gouerned by the Deputies and Proconſuls, wherof euery one might be compared to a King.

p Which is meant of Iulius Cæſar, Auguſtus, Tiberius, Caligula, Claudius & Nero, &c. who were as kings in effect, but becauſe they could not rule, but by the conſent of the Senate, their power is compared to a little horne. For Mahomet came not of the Romane Empire, and the Pope hath no vocation of gouernment: therefore this cannot be applyed vnto them. And alſo in this prophecie the Prophets purpoſe is chiefly to comfort the Iewes vnto the reuelation of Chriſt. Some take it for the whole body of Antichriſt.

q Meaning, a certaine portion of the tenne hornes: that is, a part from the whole eſtate was pluckt away. For Auguſtus tooke from the Senate the libertie of chuſing the Deputies to ſend into the prouinces, and tooke the gouernment of certaine countreys to himſelfe.

the first hornes pluckt away: and beholde, in this horne were [r] eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld, till the [s] thrones were set vp, and the [t] Ancient of daies did sit, whose garment was white as snow, and the haire of his head like the pure wooll: his throne was like the fiery flame, and his wheeles as burning fire.

10 A fiery streame issued, and came forth from before him: thousand thousandes ministred vnto him, and ten thousand [u] thousandes stood before him: the iudgement was set, and the [x] bookes opened.

11 Then I beheld, [y] because of the voyce of the presumptuous words, which the horne spake: I beholde, euen till the beast was slaine, and his body destroyed, and giuen to the burning fire.

12 As [z] concerning the other beasts, they had taken away their dominion, yet their liues were prolonged for a certaine time and season.

13 ¶ As I beheld in visions by night, behold, [a] one like the sonne of man came in the cloudes of heauen, and [b] approched vnto the Ancient of dayes, and they brought him before him.

14 And hee gaue him [c] dominion, and honour, and a kingdome, that all people, nations and languages should serue him: his dominion is an euerlasting dominion, which shall neuer bee taken away: and his kingdome shall neuer be destroyed.

15 ¶ I Daniel was [d] troubled in my spirit in the middes of my body, and the visions of mine heade made mee afrayd.

16 Therefore I came vnto [e] one of them that stode by, and asked him the trueth of all this: so hee tolde mee, and shewed mee the interpretation of these things.

17 These great beastes which are foure, are foure Kings, which shall arise out of the earth.

18 And they shall take the [f] kingdome of the Saints of the [g] most High, which shall possesse the kingdome for euer, euen for euer and euer.

19 ¶ After this I would know the trueth of the fourth beast, which was so [h] vnlike to all the others, very fearefull, whose teeth were of yron, and his nailes of brasse, which deuoured, brake in pices, and stamped the [i] residue vnder his feete.

20 Also to know of the tenne hornes that were in his head, & of the other which came vp, before whom three fell, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose [k] looke was more stout then his fellowes.

21 I beholde, and the same [l] horne made battell against the Saints, yea and prevailed against them,

22 Untill [m] the Ancient of dayes came, and iudgement was giuen to the Saints of the most High: and the time approched, that the Saints possessed the kingdome.

23 Then he said, The fourth beast shalbe the fourth kingdome in the earth, which shal be vnlike to all the kingdomes, and shall deuoure the whole earth, and shall treade it downe and breake it in pieces.

24 And the tenne hornes out of this kingdome are ten Kings that shall rise: & another shall rise after them, and he shall be vnlike to the first, and he shall subdue [n] three kings,

25 And shall speake words against [o] the most High, and shall consume the Saints of the most High, and thinke that hee may [p] change times and lawes, and they shall bee giuen vnto his hand, untill a [q] time, & times, and the diuiding of time.

26 But the [r] iudgement shall sit, and they shall take away his dominion, to consume and destroy it vnto the end.

27 And the [s] kingdome, and dominion,

r These Romane Emperors at the first vsed a certaine humanitie, and gentilenesse, & were content that others as the Consuls and Senate should beare the name of dignitie, so that they might haue the profite, and therefore in elections and counsels would behaue themselues according as did other Senators: yet against their enemies, and those that would resist them, they were fierce and cruell, which is here meant by the proud mouth.

s Meaning, the places where God and his Angels should come to iudge these Monarchies, which iudgement should begin at the first comming of Christ.

t That is, God which was before all times, & is here described as mans nature is able to comprehend some portion of his glory.

u That is, an infinite number of Angels, which were ready to execute his commandement. x This is meant of the first comming of Christ, when as the will of God was plainly reuealed by his Gospel. y Meaning, that he was astonied when he saw these Emperours in such dignitie and pride, and so suddenly destroyed at the comming of Christ, when this fourth Monarchy was subiect to men of other nations. z As the three former Monarchies had an end, at the time that God appointed, although, they flourished for a time, so shall this fourth haue, and they that patiently abide Gods appointment, shal enioy the promises. a Which is meant of Christ, who had not yet taken vpon him mans nature, neither was the son of Dauid according to the flesh, as he was afterward: but appeared then in a figure, and that in the cloudes: that is, being separate from the common sort of men by manifest signes of his diuinity. b To wit, when he ascended into the heauen, and his diuine Maiestie appeated, and all power was giuen vnto him in respect of that that he was our Mediatour. c This is meant of the beginning of Christs kingdome, when God the Father gaue vnto him all dominion, as to the Mediatour to the intent that hee should gouerne heere his Church in earth continually, till the time that he brought them to eternall life. d Through the strangenesse of the vison. e Meaning, of the Angels, as verse 10.

f Because Abraham was appointed heire of all the world, Rom. 4.13. and in him all the faithfull, therefore the kingdom thereof, is theirs by right, which these foure beasts or tyrants should inuade, and vsurpe vntill the world were restored by Christ: and this was to confirme them that were in troubles, that their afflictions should haue an ende at length.

g That is, of the most hie things, because God hath chosen them out of this world that they should looke vp to the heauens, whereon all their hope dependeth.

h For the other three monarchies were gouerned by a king & the Romane Empire by consuls: the Romans changed their gouernors yerely, and the other monarchies retained them for terme of life: also the Romans were the strongest of all the other, and were neuer quiet among themselues. i Reade verse.7. k This is meant of the fourth beast, which was more terrible then the other. l Meaning, the Roman Emperors, who were most cruel against the Church of God both of the Iewes and of the Gentiles. m Til God shewed his power in the person of Christ, & by the preaching of the Gospel gaue vnto his sonne rest, & so obtained a famous name in the world, & were called the Church of God, or the kingdome of God. n Reade the exposition hereof vers.8. o That shal make wicked decrees & proclamations against Gods word & send thorowout all their dominion, to destroy all that did professe it. p These Emperours shall not consider that they haue their power of God, but thinke it is in their owne power to change Gods Lawes and mans, and as it were the order of nature, as appeareth by Octauius, Tiberius, Caligula, Nero Domitianus, &c. q God shal suffer thē thus to rage against his Saints for a long time, which is meant by thē time and times, but at length he wil assuage these troubles, and shorten the times for his elects sake, Matth. 24.22. which is here meant by the diuiding of time. r God by his power shall restore things that were out of order, and so destroy this little horne that it should neuer rise vp againe. s He sheweth wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnesse, which though they do not fully enioy here, yet they haue it in hope, and by the preaching of the Gospel enioy the beginning thereof, which is meant by these words, *Vnder the heauen*: and therefore he here speaketh of the beginning of Christes kingdome in this world, which kingdome the faithfull haue by the participation that they haue with Christ their head.

and

and the greatnesse of the kingdome vnder the whole heauen shall bee giuen to the holy people of the most High, whose kingdome is an euerlasting kingdome, and all [c] powers shall serue and obey him.

28 Euen this is the end of the matter. I Daniel had many [u] cogitations which troubled mee, and my countenance changed in me: but I kept the matter in my heart.

u That is, some of euery sort that beare rule.

u Though hee had many motions in his heart which moued him to and fro to seeke out this matter curiously: yet was hee content with that which God reuealed, and kept it in memorie, and wrote it for the vse of the Church.

CHAP. VIII.

1 *A vision of a battell betweene a ramme and a goat.* 20 *The vnderstanding of the vision.*

IN the third yeere of the reigne of King Belthazzar, a vision appeared vnto mee, euen vnto mee Daniel, [a] after that which appeared vnto me at the first.

2 And I saw in a vision, and when I saw it, I was in the palace of Shushan, which is in the prouince [b] of Elam, and in a vision me thought I was by the riuer of Ulai.

3 Then I lokeed vp, and saw, and behold, there stood before the riuer a [c] ramme, which had two hornes: and these two hornes were hie: but one was [d] higher then another, and the highest came vp last.

4 I saw the ramme pushing against the West, & against the North, and against the South: so that no [e] beasts might stand before him, nor could deliuer out of his hand, but he did what he listed, and became great.

5 And as I considered, behold, [f] a goate came from the West ouer the whole earth, and touched not the ground: and this goate had an [g] horne that appeared betweene his eyes.

6 And he came vnto the ramme that had the two hornes, whom I had seene standing by the riuer, and ranne vnto him in his fierce rage.

7 And I saw him come vnto the ramme, and being moued against him, hee [h] smote the ramme, and brake his two hornes, and there was no power in the ramme to stand against him, but hee cast him downe to the ground, and stamped vpon him, and there was none that could deliuer the ramme out of his power.

8 Therefore the goate waxed exceeding great, and when he was at the strongest, his great [i] horne was broken: and for it came vp foure that [k] appeared toward [l] foure winds of the heauen.

9 And out of one of them came forth a [l] little horne, which waxed very great toward the [m] South, and toward the [n] East, and toward the [o] pleasant land.

10 Yea, it grew vp vnto the [p] hoste of heauen, and it cast downe some of the hoste, and of the starres to the ground, and trode vpon them.

11 And extolled himselfe against the [q] prince of the hoste, from whom [r] the dayly sacrifice was taken away, and the place of his sanctuary was cast downe.

12 And [s] a time shall bee giuen him ouer the dayly sacrifice for the iniquity: and it shall [t] cast downe the truth to the ground, and thus shall it doe and prosper.

13 Then I heard one of the [u] Saints speaking, & one of the Saints spake vnto a certaine one, saying, How long shall endure the vision of the dayly sacrifice, and the iniquitie of the [x] desolation to tread both the Sanctuarie and the [y] armie vnder foote?

14 And [z] hee answered mee, Vnto the [a] euening, and the morning, two thousand and three hundred, then shall the Sanctuarie be cleansed.

15 ¶ Now when I Daniel had seene the vision, and sought for the meaning, behold, there stood before me [b] like the similitude of a man.

16 And I heard a mans voyce betweene the bankes of Ulai, which called and sayd, Gabriel, [c] make this man to vnderstand the vision.

17 So he came where I stood: and when he came, I was afraid, and fel vpon my face: but he said vnto me, Vnderstand, O sonne of man: for [d] in the last time shalbe the vision.

18 Now as he was speaking vnto me, I being asleepe fell on my face to the ground: but he touched me, & set me vp in my place.

19 And he said, Behold, I will shew thee what shall be in the last [e] wrath: for in the end of the time appointed it shall come.

20 The ramme which thou sawest hauing two hornes, are the kings of the Medes and Persians.

21 And the goate is the king of Grecia, and the great horne that is betweene his eyes, is the first king.

22 And that that is broken, and foure stood vp for it, are foure kingdomes, which shall stand vp [f] of that nation, but not [g] in his strength.

23 And in the ende of their kingdome, when the rebellious shalbe consumed, a king of [h] fierce countenance, and vnderstanding

a After the generall vision he commeth to certaine particular visions, as touching the destruction of the monarchy of the Persians & Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.

b That is, of Persia.

c Which represented the kingdome of the Persians and Medes, which were ioyned together.

d Meaning, Cyrus, which after grew greater in power then Darius his vncle & father in law.

e That is, no kings or natiõs.

f Meaning Alexander that came from Grecia with great speede and expedition.

g Though hee came in the name of all Grecia, yet he bare the title and dignitie of the generall captaine, so that the strength was attributed to him, which is meant by this horne.

h Alexander ouercame Darius in two seuerall battels, and so had the two kingdomes of the Medes and Persians.

i Alexanders great power was broken: for when he had ouercome all the East, he thought to returne toward Grecia, to subdue them that there had rebelled, and so died by the way.

k That is, which were famous: for almost in the space of fifteene yeere there were fifteene diuers successors before this monarchy was diuided to these foure, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the lesse, and Ptolemeus Egypt.

l Which was Antiochus Epiphanes, who was of a scurrile and flattering nature, and also there were other betweene him and the kingdome: and therefore is here called the little horne, because neither princely conditions, nor any other thing was in him, why he should obtaine this kingdome.

m That is, toward Egypt.

n Whereby he meaneth Ptolemais.

o That is, Iudea.

p Antiochus raged against the elect of God, and trode his precious starres vnder feete, which are so called, because they are separated from the world.

q That is, God who gouerneth and maintaineth his Church.

r He laboured to abolish all religion, and therefore cast Gods seruice out of his Temple, which God had chosen, as a little corner from all the rest of the world to haue his Name there truely called vpon.

s Hee sheweth that their sinnes are the cause of these horrible afflictions: and yet comforteth them in that he appointeth this tyrant a time, whom he would not suffer vtterly to abolish his religion.

t This horne shall abolish for a time the true doctrine, and so corrupt Gods seruice.

u Meaning, that he heard one of the Angels asking this question of Christ, whom he calleth a certaine one, or a secret one, or a marueilous one.

x That is, the Iewes sinnes, which were cause of this destruction.

y That is, which suppresseth Gods religion, and his people.

z Christ answered me for the comfort of his Church.

a That is, vntil so many naturall dayes be past, which make fixe yeeres, three moneths, and a halfe: for so long vnder Antiochus was the Temple prophaned.

b Which was Christ, who in this maner declared himselfe to the old Fathers, how he would be God manifested in flesh.

c This power to command the Angel declared that he was God.

d The effect of this vision shall not yet appeare, but a long time after.

e Meaning that great rage which Antiochus should shew against the Church.

f That is, out of Grecia.

g They shall not haue like power as had Alexander.

h Noting that this Antiochus was impudent and cruell, and also crafty, that he could not be deceiued,

darke sentences shall stand vp.

24 And his power shall be mightie, but not in [i] his strength: and hee shall destroy wonderfully, and shall prosper, and practise, and shall destroy the [k] mightie, and the holy people.

25 And through his [l] policie also, he shall cause craft to prosper in his hand, and he shal extoll himselfe in his heart, and by [m] peace shall destroy many: he shall also stand vp against the [n] Prince of princes, but he shall be broken downe [o] without hand.

26 And the vision of the [p] euening, and the morning, which is declared, is true: therefore seale thou vp the vision, for it shall be after many dayes.

27 And I Daniel was stricken and sicke [q] certaine dayes: but when I rose vp, I did the kings businesse, and I was astonished at the vision, but none vnderstood it.

i That is, not like Alexanders strength.
k Both the Gentiles that dwell about him, and also the Iewes.
l Whatsoeuer he goeth about by his craft, he shall bring it to passe.
m That is, vnder pretence of peace, or as it were in sport.
n Meaning, against God.
o For God would destroy him with a notable plague, and so comfort his Church, 2. Mac. 9. 9.
p Reade verse 14.
q For feare and astonishment.

CHAP. IX.

Daniel desireth to haue that performed of God, which hee had promised concerning the returne of the people from their banishment in Babylon. 5 A true confession. 20 Daniels prayer is heard. 21 Gabriel the Angel expoundeth vnto him the vision of the seuentie weekes. 24 The anoynting of Christ. 25 The building againe of Ierusalem. 26 The death of Christ.

IN the first yeere of Darius the sonne of [a] Ahashuerosh, of the seede of the Medes, which was made King ouer the [b] realme of the Caldeans,

2 Euen in the first yeere of his reigne, I Daniel vnderstood by [c] bookes the number of the yeeres, whereof the Lord had spoken vnto Ieremiah the Prophet, that he would accomplish seuentie yeeres in the desolation of Ierusalem.

3 And I turned my face vnto the Lord God, and [d] sought by prayer and supplications, with fasting, and sackcloth and ashes.

4 And I prayed vnto the Lord my God, and made my confession, saying, Oh Lord God, which art [e] great and fearefull, and keepest couenant ‡ mercie toward them which loue ‡ thee, and toward them that keepe thy commandements,

5 We haue sinned, and haue committed iniquitie, and haue done wickedly, yea, wee haue rebelled, and haue departed from thy precepts, and from thy iudgements.

9 For wee would not obey thy seruants the Prophets, which spake in thy Name to our kings, to our princes, and to our fathers, and to all the people of the land.

7 O Lord, [f] righteousnes belongeth vnto thee, and vnto vs ‡ open shame, as appeareth this day vnto euery man of Iudah, and to the inhabitants of Ierusalem: yea, vnto all Israel, both neere and farre off, through all the countreyes, whither thou hast driuen them, because of their offences, that they haue committed against thee.

8 O Lord, vnto vs appertaineth open shame, to our [g] kings, to our princes, and to our fathers, because wee haue sinned against thee.

9 Yet compassion and forgiuenesse is in the Lord our God, albeit we haue rebelled against him.

10 For we haue not obeyed the [h] voyce of the Lord our God, to walke in his Lawes, which hee had laid before vs by the ministerie of his seruants the Prophets.

11 Yea, all Israel haue transgressed thy law, and are turned backe, & haue not heard thy voice: therefore the [i] curse is powred vpon vs, and the oth that is written in the Law of Moses the seruant of God, because wee haue sinned against him.

12 And hee hath confirmed his wordes, which he spake against vs, and against our Iudges that ‖ iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not beene the like, as hath beene brought vpon Ierusalem.

13 All this plague is come vpon vs, as it is written in the law of Moses: yet made we not our prayer before the Lord our God, that we might turne from our iniquities, and vnderstand thy trueth.

14 Therefore hath the Lord ‡ made readie the plague, and brought it vpon vs: for the Lord our God is righteous in all his workes which hee doeth: for wee would not heare his voyce.

15 And now, O Lord our God, that hast brought thy people out of the land of Egypt with a mightie hand, and hast gotten thee renowme, as appeareth this day, we haue sinned, we haue done wickedly.

16 O Lord, according to all thy [k] righteousnesse, I beseech thee, let thine anger & thy wrath be turned away from thy citie Ierusalem thine holy mountaine: for because of our sinnes, and for the iniquities of our fathers, Ierusalem and thy people are a reproch to all that are about vs.

17 Now therefore, O our God, heare the prayer of thy seruant and his supplications, and cause thy face to [l] shine vpon thy Sanctuary, that lieth waste for the [m] Lords sake.

18 O my God, incline thine eare, and heare: open thine eyes, and beholde our desolations, and the Citie whereupon thy Name is called: for wee doe not present our supplications before thee for our owne [n] righteousnesse, but for thy great tender mercies.

19 O Lord heare, O Lord forgiue, O Lord [o] consider and doe it, deferre not, for thine owne sake, O my God: for thy Name is called vpon thy citie, and vpon thy people.

20 ¶ And whiles I was speaking and praying, and confessing my sinne, and the sinne of my people Israel, & did present my supplication before the Lord my God, for the

a Who was also called Astyages.
b For Cyrus led with ambition, went about wars in other countreyes, and therefore Darius had the title of the kingdome, though Cyrus was King in effect.
c For though he was an excellent Prophet, yet he dayly increased in knowledge by reading of the Scriptures.
d He speaketh not of that ordinarie prayer, which he vsed in his house thrise a day, but of a rare and vehement prayer, lest their sins should cause God to delay the time of their deliverance prophecied by Ieremiah.
e That is, hast all power in thy selfe to execute thy terrible iudgements against obstinate sinners, as thou art rich in mercy to comfort them which obey thy word and loue thee.
‡ *Ebr. him.*
f He sheweth that whensoeuer God punisheth, he doeth it for iust cause: and thus the godly neuer accuse him of rigour as the wicked doe, but acknowledge that in themselues there is iust cause why he should so entreate them.
‡ *Ebr. confusion of face.*

g He doeth not excuse the Kings because of their authoritie, but prayeth chiefly for them as the chiefe occasions of these great plagues.
h He sheweth that they rebell against God, which serue him not according to his commandement and word.
i As Deut. 29. 15. or the curse confirmed by an oath.
‖ *Or, gouerned vs.*
‡ *Ebr. watched vpon the euill. Exod. 14. 28. Iosue. 23. 15.*
k That is according to all thy merciful promises and the performance thereof.
l Shew thy selfe fauourable.
m That is, for thy Christs sake, in whom thou wilt accept all our prayers.
n Declaring, that the godly flee onely vnto Gods mercies, and renounce their own works when they seeke for remission of their sinnes.
o Thus he could not content himselfe with any vehemencie of wordes: for he was so led with a feruent zeale, considering Gods promise made to the citie in respect of his Church and for the aduancement of Gods glory.

the holy mountaine of my God,

21 Yea, while I was speaking in prayer, euen the man [a] Gabriel whom I had seene before in the vision, came flying, and touched mee about the time of the euening oblation,

22 And he informed me, and talked with mee, and said, O Daniel, I am now come forth to giue thee knowledge and vnderstanding.

23 At the beginning of thy supplications the commandement came forth, and I am come to shew thee, for thou art greatly beloued: therefore vnderstand the matter and consider the vision.

24 Seuenty [p] weekes are determined vpon [q] thy people, and vpon thine holy citie to finish the wickednesse, and to seale vp the [r] sinnes, and to reconcile the iniquity, and to bring in euerlasting righteousnes, [t] to seale vp the vision and prophecie, and to annoynt the most Holy.

25 Know therefore and vnderstand, that from [s] the going forth of the commandement to bring againe the people, and to build Ierusalem vnto Messiah the Prince, shall be seuen [t] weekes, and [a] threescore [t] two weekes, and the streete shall be built againe, and the wall euen in a ‡ troublous time.

26 And after threescore and two [x] weeks, shall Messiah be slaine, and shall [y] haue nothing, and the people of [z] the prince that shall come, shall destroy the city and the Sanctuary, and the end thereof shall be with a flood [c] and vnto the end of the battell it shall be destroyed by desolations.

27 And he shall [a] confirme the couenant with many for one weeke: and in the mids of the weeke he shall cause the sacrifice and the oblation to [b] cease, [c] [t] for the ouerspreading of the abominations, hee shall make it desolate, euen vntill the consummation determined shall be powred vpon the desolate.

p He alludeth to Ieremiah prophecie, who prophesied that their captiuity should be seuentie yeeres: but now Gods mercy should seuen fold exceed his iudgement which should be 4. hundred and 90. yeres euen to the comming of Christ, and so then it should cõtinue for euer.

q Meaning, Daniels nation, ouer whom hee was carefull.

r To shew mercy and to put sin out of remembrance

s That is, from the time that Cyrus gaue them leaue to depart

t These weekes make 49. yeres, whereof 46. are referred to the time of the building of the Temple, and 3 to the laying of the foundation.

u Counting frõ the first yeere of Darius, who gaue the second commandement for the building of the Temple, are 62. weekes, which make 434. yeeres, which comprehend the time from the building of the Temple, vnto the baptisme of Christ.

‡ *Ebr. in streits of time.*

x In this last weeke of the seuenty shall Christ come and preach and suffer death.

y Hee shall seeme to haue no beautie, nor to be of any estimation, as Isa. 53. 2.

z Meaning Titus, Vespasians sonne, who should come and destroy both the Temple and the people without all hope of recouery.

a By the preaching of the Gospel he confirmed his promise, first to the Iewes, and after to the Gentiles.

b Christ accomplished this by his death and resurrection.

c Meaning that Ierusalem and the Sanctuary should be vtterly destroyed for their rebellion against God, and their idolatry: or as some reade, that the plagues shall be so great, that they shall all abestonied at them.

CHAP. X.

There appeareth vnto Daniel a man clothed in linnen. 12 which sheweth him wherefore he is sent.

IN the [a] third yere of Cyrus King of Persia, a thing was reuealed vnto Daniel (whose name was called Beltesshazzar) and the word was true, but the time appointed was [b] long, and he vnderstood the thing, and had vnderstanding of the vision.

a He noteth this third yeere, because at this time the building of the temple began to be hindred by Cambyses Cyrus sonne, when the father made warre in Asia minor against the Scythians, which was a discouraging to the godly, and a great feare to Daniel.

b Which is to declare that the godly should not hasten too much, but patiently to abide the issue of Gods promise.

2 At the same time I Daniel was in heauinesse for three weekes of dayes.

3 I ate no pleasant bread, neither came flesh, nor wine in my mouth, neither did I annoint my selfe at all till three weekes of dayes were fulfilled.

4 And in the foure and twentieth day of the [c] first moneth, as I [d] was by the side of that great riuer, euen Hiddekel,

5 And I lift vp mine eies, and looked, and behold, there was a man [e] clothed in linnen, whose loynes were girded with fine gold of [f] Vphaz.

6 His body also was like the Chrysolite, and his face (to looke vpon) like the lightening, and his eyes as lampes of fire, and his armes and his feete were like in colour to polished brasse, and the voyce of his words was like the voyce of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me, saw not the vision: but a great feare fel vpon them, so that they fled away and hid themselues.

8 Therefore I was left alone, [g] saw this great vision, and there remained no strength in me: for my [h] strength was turned in mee into corruption, and I retained no power.

9 Yet heard I the voyce of his words, and when I heard the voyce of his words, I slept on my face: and my face was toward the ground.

10 And behold, an hand [g] touched mee, which set mee vp vpon my knees, and vpon the palmes of my hands.

11 And he said vnto me, O Daniel, a man greatly beloued, vnderstand the words that I speake vnto thee, and stand in thy place: for vnto thee am I now sent. And when he had said this word vnto mee, I stood trembling.

12 Then said he vnto me, Feare not Daniel: for from the first day that thou diddest set thine heart to vnderstand, and to humble thy selfe before thy God, thy words were heard, and I am come for thy words.

13 But the [h] Prince of the kingdome of Persia withstood me one and twenty dayes: but lo, [i] Michael one of the chiefe Princes, came to helpe mee, and I remained there by the kings of Persia.

14 Now I am come to shew thee what shall come to thy people in the latter dayes: for yet the [k] vision is for many dayes.

15 And when he spake these wordes vnto mee, I set my face toward the ground, and held my tongue.

16 And behold, [l] one like the similitude of the sonnes of man touched my lips: then I opened my mouth, and spake, and said vnto him, that stood before mee, O my Lord, [m] by the vision my sorowes are returned vpon me, and I haue retained no strength.

17 For how can the seruant of this my Lord talke with my Lord being such a one? for as for mee, straightway there remained no strength in me, neither is there breath left in me.

c Called Abib, which cõtained part of March, & part of April.

d Being caryed by the spirit of prophecy to haue the sight of this riuer Tygris.

e This was the Angel of God, which was sent to assure Daniel in this prophecy that followeth, *Iere.* 10. 9.

f The word also signifieth comelinesse or beautie, so that for feare he was like a dead man for deformitie.

g Which declareth that when we are stricken downe with the maiestie of God, we cannot rise, except he also lift vs vp with his hand, which is his power.

h Meaning Cambyses, who reigned in his fathers absence, and did not only for this space hinder the building of the Temple, but would haue further raged, if God had not sent me to resist him, and therefore haue I stayed for the profite of the Church.

i Though God could by one Angel destroy all the world, yet to assure his children of his loue, he sendeth foorth double power, euen Michael, that is, Christ Iesus the head of Angels.

k For though the Prophet Daniel should end and cease, yet his doctrine should continue till the comming of Christ for the comfort of his Church.

l This was the same Angel that spake with him before in the similitude of a man.

m I was ouercome with feare and sorrow, when I saw the vision.

18 Then

18 Then there came againe, and touched me, one like the appearance of a man, and he strengthened me,

19 And said, O man, greatly beloued, feare not: [n] peace bee vnto thee: bee strong and of good courage. And when he had spoken vnto me, [o] I was strengthened, and said: Let my Lord speake for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I am come vnto thee? but now will I returne to fight with the Prince of Persia: and when I am gone forth, loe, the [p] Prince of Grecia shall come.

21 But I wil shew thee that which is decreed in the Scripture of trueth: [q] and there is none that holdeth with me in these things, but Michael your Prince.

n He declareth hereby, that God would be merciful vnto the people of Israel.

o Which declareth § when God smiteth down his children, he doth not immediatly lift them vp at once (for now the Angel had touched him twise) but by little and little.

p Meaning, § he would not onely himself bridle the rage of Cambyses, but also the other kings of Persia by Alexander the king of Macedonia.

q For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

CHAP. XI.

1 A prophecie of the kingdomes which should bee enemies to the Church of God, as of Persia, 3 Of Greece, 5 Of Egypt, 28 Of Syria, 36 And of the Romanes.

ALso I, in the first yeere of Darius of the Medes, euen I [a] stood to encourage and to strengthen him.

2 And now will I shew thee the trueth. Behold, there shal stand vp yet [b] three kings in Persia, and the fourth shalbe farre richer then they all: and by his strength, and by his riches he shall stir vp [c] all against the realme of Grecia.

3 But a [d] mighty king shall stand vp, that shall rule with great dominion, and doe according to his pleasure.

4 And when he shall stand vp, [e] his kingdome shalbe broken, [f] and shalbe diuided toward the [g] foure windes of heauen, & not to his [h] posterity, nor according to [i] his dominion which he ruled: for his kingdome shall be pluckt vp, euen to be for others besides [k] those.

5 And the [l] king of the South shall bee mighty, and one of [m] his princes, and shall preuaile against him, and beare rule: his dominion shalbe a great dominion.

6 And in the end of yeares they shalbe iopned together: for the kings [n] daughter of the South shall come to the king of the North, to make an agreement, but she shall not retaine the power of the [o] arme, neither shall [p] he continue, nor his [q] arme: but he shall be deliuered to death, and they that brought her and [r] he that begate her, and he that comforted her in these times.

7 But out of the budde of her [s] roots shall one stand vp in his steade, [t] which shall come with an armie, and shall enter into the fortresse of the king of the North, and doe with them as hee list, and shall preuaile,

8 And shal also cary captiues into Egypt their gods with their molten images, and with their precious vessels of siluer and of gold, and he shall continue [u] more yeeres then the king of the North.

9 So the king of the South shall come into his kingdome, and shall returne into his owne land.

10 Wherefore his [x] sonnes shalbe stirred vp, and shall assemble a mighty great army: and one [y] shall come and ouerflow, and passe thorow: then shal [z] he returne, and be stirred vp at his fortresse.

11 And the king of the South shall bee angry, and shall come forth, and fight with him, euen with the king of the North: for hee shall set forth a great [a] multitude, and the multitude shall bee giuen into his hand.

12 Then the multitude shalbe proud, and their heare shall be lifted vp: for he shall cast downe thousands: but he shall not still preuaile.

13 For the king of the North [b] shall returne, and shall set forth a greater multitude then afore, and shall come forth (after certaine yeeres) with a mighty army, and great riches.

14 And at the same time there shall [c] many stand vp against the king of the South: also the rebellious children of thy [d] people, shall exalt themselues to stablish the vision, but they shall fall.

15 So the King of the North shall come, and cast vp a mount, and take the strong citie: and the armes of the South shall [e] not resist, neither his chosen people, neither shall there bee any strength to withstand.

16 But he that shall come, shall doe vnto him as hee list, and none shall stand a-

a The Angel assureth Daniel that God hath giuen him power to performe these things, seeing he appointed him to assist Darius when he ouercame § Caldeans.

b Wherof Cambyses that now reigned, was the first, the second Smerdes, the third Darius the son of Hystaspis, & the fourth Xerxes, which all were enemies to the people of God, & stood against them.

c For he raised vp all the East countreys to fight against the Grecians: and albeit he had in his army nine hundred thousand men, yet in foure battels he was discomfited, and fled away with shame.

d That is, Alexander the great.

e For when his state was most flourishing, hee ouercame himselfe with drink, and so fell into a disease: or as some write, was poisoned by Cassander.

f For his twelue chiefe Princes first diuided his kingdome among themselues.

g After this his monarchie was diuided into foure; for Seleuchus had Syria, Antigonus Asia minor Cassander the kingdome of Macidonia, and Ptolemeus Egypt.

h Thus God reuenged Alexanders ambition & cruelty, in causing his posterity to be murthered partly of the fathers chiefe friends, & partly one of another.

i None of these foure shall be able to bee compared to the power of Alexander.

k That is, his posterity hauing no part thereof.

l To wit, Ptolemeus the king of Egypt.

m That is, Antiochus the sonne of Seleuchus, & one of Alexanders princes shalbe more mighty: for he should haue both Asia & Syria.

n That is, Berenice the daughter of Ptolemeus Philadelphus shalbe giuen in mariage to Antiochus Theos, thinking by this affinity, that Syria and Egypt should haue a continuall peace together.

o That force and strength shall not continue: for soone after, Berenice and her yong sonne after her husbands death, was slaine of her stepsonne Seleucus Calinicus the son of Laodice, the lawful wife of Antiochus, but put away for his womans sake.

p Neither Ptolemeus, not Antiochus.

q Some reade seede, meaning the childe begotten of Berenice.

r Some reade, she that begate her, and thereby vnderstand her nurse, which brought her vp: so that all they that were occasion of this mariage, were destroyed.

s Meaning, that Ptolemeus Euergetes, after the death of his father Philadelphus, should succeede in the kingdome, being of the same stock that Berenice was.

t To reuenge his sisters death against Antiochus Calinicus king of Syria.

u For this Ptolemeus reigned sixe and fourtie yeeres.

x Meaning, Seleucus and Antiochus the great, the sonnes of Calinicus, shall make warre against Ptolemeus Philopater the sonne of Philadelphus.

y For his elder brother Seleucus died, or was slaine whiles the warres were preparing.

z That is, Philopater, when hee shall see Antiochus to take great dominions from him in Syria, and also ready to inuade Egypt.

a For Antiochus had sixe thousand horsemen, and threescore thousand footmen.

b After the death of Ptolemeus Philopater, who left Ptolemeus Epiphanes his heire.

c For not onely Antiochus came against him, but also Philip king of Macedonia, and these two brought great power with them.

d For vnder Onias which falsly alledged that place of Isaiah 19. 19. certaine of the Iewes retired with him into Egypt to fulfill this prophesie: also the Angel sheweth that all these troubles which are in the Church, are by the prouidence and counsell of God.

e The Egyptians were not able to resist Stopas Antiochus captaine.

against him: and he shall stand in the [f] pleasant land, which by his hand shall bee consumed.

17 Againe hee shall [g] set his face to enter with the power of his whole kingdome, and his confederates with him: thus shal he doe, and hee shall giue him the [h] daughter of women, to destroy [i] her: but [k] she shall not stand on his side, neither be for him.

18 After this shall he turne his face vnto the [l] yles, and shall take many: but a prince [m] shall cause his shame to light vpon him, beside that hee shall cause his owne shame to turne vpon [n] himselfe.

19 For he shall turne his face toward the forts of his [o] owne land: but he shalbe ouerthrowen, and fall, and be no more [p] found.

20 [q] Then shall stand vp in his place in the glory of the kingdome, one that shall raise taxes, but after fewe dayes hee shall bee destroyed, neither in [r] wrath, nor in battell.

21 And in his place shall stand vp a [s] vile person, to whom they shall not giue the honour of the kingdome: but hee shall come in peaceably, and obtaine the kingdome by flatteries.

22 And the [t] arme shall be ouerthrowen with a flood before him, and shall be broken: and also the prince of [u] the couenant.

23 And after [x] the league made with him, he shall worke deceitfully: for he shall come vp, and ouercome with a [y] small people.

24 He shall enter into the quiet and plentifull prouince, and he shall doe that which his fathers [z] haue not done, nor his fathers fathers: he shal diuide among them the pray and the spoyle, and the substance, yea, and he shall forecast his deuices against the strong holds, euen for a [a] time.

25 Also he shall stirre vp his power & his courage against the king of the South with a great army, and the king of the South shal bee stirred vp to battell with a very great and mighty armie: but he shall not [b] stand: for they shall forecast and practise against him.

26 Yea, they that feede of the portion of [c] his meate, shall destroy him: and his armie [d] shall ouerflow: and many shall fall, and be slaine.

27 And both these kings hearts shall bee to doe [e] mischiefe, and they shall talke of deceit at one table: but it shall not auaile: for [f] yet the end shall bee at the time appointed.

28 Then shall hee returne into his land with great [g] substance: for his heart shall be against the holy couenant: so shall he do and returne to his owne land.

29 At the time appointed he shall returne, and come toward the South: but the last shall not be as the first.

30 For the ships [h] of Chittim shall come against him: therefore hee shall be sorry and returne, and fret against the holy Couenant: so shall he do, he shall euen returne [i] and haue intelligence with them that forsake the holy Couenant.

31 And armes [k] shall stand on his part, and they shall pollute the Sanctuarie [l] of strength, and shall take away the dayly sacrifice, and they shall set vp the abominable desolation.

32 And such as wickedly [m] breake the couenant, shall he cause to sinne by flatteries: but the people that doe know their God, shal preuaile and prosper.

33 And they that vnderstand among [n] the people, shall instruct many: [o] yet they shall fall by sword, and by flame, by captiuity and by spoile, many dayes.

34 Now when they shall fall, they shall be holpen with a [p] little help: but many shal cleaue vnto them [q] fainedly.

35 And some of them [r] of vnderstanding, shall fall to trie them, and to purge, and to make them white till the time bee out: for there is a time appointed.

f Hee sheweth that he shall not onely afflict the Egyptians, but also the Iewes, and shall enter into their countrey, whereof he admonisheth them before, that they may know that all these things come by Gods prouidence.

g This was the second battell that Antiochus fought against Ptolemeus Epiphanes.

h To wit, a beautifull woman, which was Cleopatra Antiochus daughter.

i For he regarded not the life of his daughter, in respect of the kingdome of Egypt.

k She shall not agree to his wicked counsel, but shall loue her husband, as her duetie requireth, and not seeke his destruction.

l That is, toward Asia, Grecia, and those yles which are in the sea called Mediterraneum: for the Iewes called all countreys yles, which were diuided from them by sea.

m For whereas Antiochus was wont to contemne the Romanes, and put their ambassadours to shame in all places, Attilius the Consul, or Lucius Scipio put him to flight, and caused his shame to turne on his owne head.

n By his wicked life, and obeying of foolish counsell.

o For feare of the Romanes hee shall flee to his holds.

p For when as vnder the pretence of pouerrie he would haue robbed the Temple of Iupiter Dodoneus, the countreymen slew him.

q That is, Seleucus shall succeed his father Antiochus.

r Not by forreine enemies, or battell, but by treason.

s Which was Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brothers death, and was of a vile, cruel, and flattering nature, and defrauded his brothers sonne of the kingdome, and vsurped the kingdome without consent of the people.

t Hee sheweth that great forreine powers shall come and helpe the young sonne of Seleucus against his vncle Antiochus, and yet shall bee ouerthrowen.

u Meaning Ptolemeus Philometor, Philopaters sonne, who was this childes cousin germane, and is here called the prince of the couenant, because he was the chiefe, and all other followed his conduct.

x For after the battell, Philometor and his vncle Antiochus made a league.

y For hee came vpon him at vnawares, and when he suspected his vncle Antiochus nothing.

z Meaning, in Egypt.

a Hee will content himselfe with the small holds for a time, but euer labour by craft to attaine to the chiefest.

b Hee shalbe ouercome with treason.

c Signifying his princes, and the chiefe about him.

d Declaring that his souldiers shal burst out & ventures their liues to slay and to be slaine for the safegard of their prince.

e The vncle and the nephew shall take truce, and banket together, yet in their hearts they shal imagine mischiefe one against another.

f Signifying that it standeth not in the counsell of men to bring things to passe, but in the prouidence of God who ruleth the kings by a secret bridle, that they cannot doe what they list themselues.

g Which hee shall take of the Iewes in spoiling Ierusalem & the Temple, and this is told them before, to moue thē to patience, knowing that all things are done by Gods prouidence.

h That is, the Romane power shall come against him: for P. Popilius the ambassadour appointed him to depart in the Romanes name: to which thing hee obeyed, although with griefe, and to reuenge his rage, hee came against the people of God the second time.

i With the Iewes which shall forsake the couenant of the Lord: for first hee was called against the Iewes by Iason the hie Priest, and this second time by Menelaus.

k A great faction of the wicked Iewes shall hold with Antiochus.

l So called because the power of God was nothing diminished, although this tyrant set vp in the Temple the image of Iupiter Olympius, and so began to corrupt the pure seruice of God.

m Meaning, such as bare the name of Iewes, but indeede were nothing lesse: for they sold their soules, and betrayed their brethren for gaine.

n They that remaine constant among the people, shal teach others by their example, and edifie many in the true religion.

o Whereby hee exhorteth the godly to constancie, although they should perish a thousand times, and though their miseries endure neuer so long.

p As God will not leaue his Church destitute, yet will he not deliuer it all at once, but so helpe, as they may still seeme to fight vnder the crosse, as he did in the time of the Maccabees, whereof hee here prophesieth.

q That is, there shall be euen of this small number many hypocrites.

r To wit, of them that feare God, and will lose their life for the defence of true Religion, signifying also, that the Church must continually be tried & purged, and ought to look for one persecution after another: for God hath appointed the time, therefore we must obey.

36 And the [c] king shall doe what him list, he shall exalt himselfe, and magnifie himselfe against all, that is God, and shall speake marueilous things against the God of gods, and shall prosper til the wrath [t] be accomplished: for the determination is made.

37 Neither shall hee regard the [u] God of his fathers, nor the desires [x] of women, nor care for any god: for he shall magnifie himselfe aboue all.

38 But in his place shall hee honour the [y] god Mauzzim, and the god whom his fathers knew not shall hee honour with [z] gold and with siluer, and with precious stones, and pleasant things.

39 Thus shall hee doe in the [a] holdes of Mauzzim with a strange god whom he shall acknowledge: he shall increase his glory, and shall cause them to rule ouer many, and shall diuide the land for gaine.

40 And at the end of time shall the King of the [b] South push at him, and the King of the North shall come against him like a whirlewinde, with charets and with horsemen, and with many shippes, and hee shall enter into the countreys, and shall ouerflow and passe thorow.

41 Hee shall enter also into the [c] pleasant land, & many countreys shalbe ouerthrowen: but these shall escape out of his hand, euen Edom and Moab, and the chiefe of the children of Ammon.

42 He shall stretch forth his hands also vpon the countreys, and the land of Egypt shall not escape.

43 But he shal haue power ouer the treasures of gold and of siluer, and ouer all the precious things of Egypt, and of the Libyans, and of the blacke Moores where he shall passe.

44 But the tidings out of the East and the North shall [d] trouble him, therefore hee shall goe forth [e] with great wrath to destroy and root out many.

45 And he shal plant the tabernacles [f] of his palace between the Seas in the glorious and holy mountaine, yet he shall come to his end, and none shall helpe him.

t Because the Angels purpose is to shew the whole course of the persecutions of the Iewes vnto the comming of Christ, he now speaketh of the Monarchy of the Romanes, which he noteth by the name of a king, who were without all religion, and contemned the true God.

t So long the tyrants shall preuaile as God hath appointed to punish his people: but he sheweth that it is but for a time.

u The Romanes shall obserue no certaine forme of religion as other nations, but shall chãge their gods at their pleasures, yea, contemne them and prefer themselues to their gods.

x Signifying, that they should be without all humanity: for the loue of women is taken for singular or great loue, as 2. Sam. 1. 26.

y That is, the god of power and riches: they shall esteeme their owne power aboue all their gods, and worship it.

z Vnder pretence of worshipping the gods, they shall enrich their citie with the most precious iewels of all the world, because that hereby all men should haue them in admiration for their power & riches.

a Although in their hearts they had no religion, yet they did acknowledge the gods, and worshipped them in their temples, lest they should haue bene despised as Atheists: but this was to increase their fame and riches: and when they gate any countrey they so made others the rulers therof, that the profit euer came to the Romanes.

b That is, both the Egyptians and Syrians shall at length fight against the Romanes, but they shall be ouercome.

c The Angel forewarneth the Iewes, that when they should see the Romans inuade them, and that the wicked should escape their hands, that then they should not thinke but that all this was done by Gods prouidence, forasmuch as hee warned them of it so long afore, and therefore he would still preserue them.

d Hearing that Crassus was slaine & Antonius discomfited.

e For Augustus ouercame the Parthians, and recouered that which Antonius had lost.

f The Romanes after this reigned quietly through all countreys, and from sea to sea, and in Iudea: but at length for their cruelty God shall destroy them.

CHAP. XII.

1 Of the deliuerance of the Church by Christ.

AND at that [a] time shal Michael stand vp, the great prince, which standeth for the children of thy people, and there shall bee a time of trouble, such as neuer was since there began to bee a nation, vnto that same time: and at that time thy people shal be deliuered, euery one that shall be found written in the booke.

2 And many [b] of them that sleepe in the dust of the earth shall awake, some to euerlasting life, & some to shame & perpetuall contempt.

3 And they that be [c] wise, shall shine as the brightnesse of the firmament: and they that [d] turne many to righteousnes, shall shine as the starres, for euer and euer.

4 But thou, O Daniel, [e] shut vp the wordes, and seale the booke [f] till the end of the time: many shall runne to and fro, and knowledge shalbe increased.

5 ¶ Then I Daniel looked, and behold, there stood other two, the one on this side of the brinke of the riuer, and the other on that side of the brinke of the riuer.

6 And one said vnto the man clothed in linen, which was vpon the waters of the riuer, When shalbe the end of these wonders?

7 And I heard the man clothed in linen, which was vpon the waters of the riuer, when he held vp his [h] right hand and his left hand vnto heauen, and sware by him that liueth for euer, that it shal tarie for a [i] time, two times and an halfe: and when hee shall haue accomplished [k] to scatter the power of the holy people, all these things shalbe finished.

8 Then I heard it, but I vnderstood it not: then said I, O my Lord, what shall bee the end of these things?

9 And he said, Goe thy way, Daniel: for the wordes are closed vp, and sealed, till the end of the time.

10 Many shall bee purified, made white and tried: but the wicked shall doe wickedlo, and none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

11 And from the time that the [l] dayly sacrifice shall be taken away, and the abominable desolation set vp, there [m] shall be a thousand two hundred and ninety dayes.

12 Blessed is hee that waiteth and commeth to the thousand three hundreth & [n] fiue and thirty dayes.

13 But goe [o] thou thy way til the end be: for thou shalt rest and stand vp in thy lot, at the end of the dayes.

a The Angel here noteth two things: first, that the Church shall be in great afflictiõ & trouble at Christs cõming, & next that God wil send his Angel to deliuer it, whõ here he calleth Michael, meaning Christ, which is published by the preaching of the Gospel.

b Meaning, all shall rise at the generall resurrectiõ, which thing here he nameth, because the faithfull should haue euer their respect to that: for in the earth there shalbe no sure comfort.

c Who haue kept the true feare of God and his religion.

d He chiefly meaneth ye ministers of Gods word, & next all ye faithful which instruct the ignorant, and bring them to the true knowledge of God.

e Though the most part despise this prophecie, yet keepe thou it sure, and esteeme as a treasure.

f Till the time that God hath appointed for the ful reuelation of these things, and then many shall run to and fro to search the knowledge of these mysteries, which things they obtaine now by the light of the Gospel.

g Which was Tygris.

h Which was as it were a double oath & did the more cõfirme the thing.

i Meaning, a long time, a lõger time, & at length a short time: signifying, that their troubles should haue an end.

k When the Church shalbe scattered and diminished in such sort, as it shall seeme to haue no power.

l From the time that Christ by his sacrifice shal take away the sacrifice and ceremonies of the Law.

m Signifying, that the time shalbe long of Christs second comming, and yet the children of God ought not to be discouraged, though it be deferred.

n In this number he added a moneth and an halfe to the former number, signifying, that it is not in man to appoint the time of Christs comming, but that they are blessed that patiently abide his appearing

o The Angel warneth the Prophet patiently to abide, till the time appointed come, signifying, that he should depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

¶ HOSEA.

Hosea.

THE ARGVMENT.

AFter that the ten tribes had fallen away from God by the wicked & subtil counsel of Ieroboam the sonne of Nebat, and in stead of his true seruice commanded by his word, worshipped him according to their owne fantasies & traditions of men, giuing themselues to most vile idolatry and superstition, the Lord from time to time sent them prophets to call them to repentance: but they grew euer worse and worse, and still abused Gods benefits. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as hee did at the same time Isaiah and Micah to them of Iudah) to condemne them of their ingratitude: and whereas they thought themselues to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God would take away their kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuenty yeres, though they remained stil in their wickednes & vices, and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threanings onely, nor yet flatter themselues by the sweetnesse of Gods promises, he setteth before them the two principall parts of the Law, which are the the promise of saluation, and the doctrine of life: for the first part he directeth the faithful to Messiah, by whom onely they should haue true deliuerance: and for the second, he vseth threatnings and menaces to bring them from their wicked maners and vices: and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to be godly, or else by threatnings of his iudgements to feare them from vice: and albeit that the whole Law containe these two points, yet the Prophets moreouer note peculiarly, both the time of Gods iudgements, and the maner.

CHAP. I.

1 The time wherein Hosea prophesied. 2 The idolatrie of the people. 10 The calling of the Gentiles. 11 Christ is the head of all people.

THE word of the Lord that came vnto Hosea the sonne of Beeri, in the dayes of [a] Vzziah, Iotham, Ahaz, and Hezekiah [b] kings of Iudah, and in the dayes of Ieroboam the sonne of Ioash king of Israel.

2 At the beginning the Lord spake by Hosea, and the Lord saide vnto Hosea, Goe, take vnto thee a wife [c] of fornications, and children of fornications: for the land hath committed great whoredom, departing from the Lord.

3 So he went and toke [d] Gomer the daughter of Diblaim, which conceiued and bare him a sonne.

4 And the Lord said vnto him, Call his name [e] Israel: for yet a little, and I will visite the blood of Izreel vpon the house [f] of Iehu, and will cause to cease the kingdome of the house of Israel.

5 And at that [g] day will I also breake the bow of Israel, in the valley of Izreel.

6 She conceiued yet againe, and bare a daughter, and God said vnto him, Call her name, [h] Lo-ruhamah: for I will no more haue pitie vpon the house of Israel: but I will vtterly [i] take them away.

7 Yet I will haue mercy vpon the house of Iudah, and will [k] saue them by the Lord their God, and will not saue them by bow, nor by sword, nor by battell, by horses, nor by horsemen.

8 Now when she had weaned Lo-ruhamah, she conceiued and bare a sonne.

9 Then said God, Call his name [l] Lo-ammi: for yee are not my people: therefore will I not be yours.

10 Yet the number of the [m] children of Israel shal be as the sand of the sea, which cannot be measured nor tolde: and in the place where it was said vnto them, Yee are not my people, it shall be said vnto them, Yee are the sonnes of the liuing God.

11 Then shal the children of Iudah, and the children of Israel be [n] gathered together, and appoint themselues one head, and they shall come vp out of the land: for great is the [o] day of Izreel.

a Called also Azariah, who being a leper was deposed from his kingdome.
b So that it may be gathered by the reigne of these foure kings that he preached aboue three-score yeere.
c That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but he saw this in a vision, or else was commanded by God to set forth vnder this parable or figure the idolatry of the Synagogue, and of the people her children.
d Gomer signifieth a consumption or corruption, and Diblaim clusters of figs, declaring that they were all corrupt like rotten figs.
e Meaning, that they should bee no more called Israelites, of the which name they boasted, because Israel did preuaile with God: but that they were as bastards, and therefore should be called Izreelites, that is, scattered people alluding to Izreel, which was the chiefe citie of the ten tribes vnder Ahab, where Iehu shed so much blood, 2. King. 10. 8, 11.
f I will be reuenged vpon Iehu for the blood that he shed in Izreel: for albeit God stirred him vp to execute his iudgements, yet he did them for his owne ambition, and not for the glory of God, as the end declared: for he builded vp that idolatry, which hee had destroyed.
g When the measure of their iniquitie is full, and I shall take vengeance and destroy all their policie and force.
h That is, not obtaining mercy whereby he signifieth that Gods fauor was departed from them.
i For the Israelites neuer returned, after that they were taken captiues by the Assyrians.
k For after their captiuitie he restored them miraculously by the meanes of Cyrus Ezra. 1. 1.
l That is, not my people.
m Because they thought that God could not haue bene true in his promise except he had preserued them, he declareth that though they were destroyed, yet the true Israelites, whice are the sonnes of the promise, should be without number, which stand both of the Iewes, and the Gentiles, Rom. 9. 26.
n To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who should be the head both of the Iewes and Gentiles.
o The calamitie and destruction of Izreel shalbe so great, that to restore them shall be as a miracle.

CHAP. II.

1 The people is called to repentance. 5 He sheweth their idolatry, and threatneth them except they repent.

SAy vnto your [a] brethren, Ammi, and to your sisters, Ruhamah,

2 Pleade with your [b] mother: pleade

a Seeing that I haue promised you deliuerance, it remaineth that you encourage one another to embrace the same, considering that ye are my people on whom I will haue mercie.
b God sheweth that the fault was not in him but in their Synagogue, & their idolatries, that he forsooke them, Isa. 50. 1.

with her: for she is not my wife, neither am I her husband: but let her take away her fornications out of her sight, & her adulteries [c] from betweene her breasts.

3 [d] Lest I strip her naked, and set her as in the day that she was borne, and make her as a wildernesse, and leaue her like a dry land, and slay her for thirst.

4 And I will haue no pitie vpon her children; for they be the [e] children of fornications.

5 For their mother hath played the harlot: shee that conceiued them, hath done shamefully: for she said, I will goe after my [g] louers that giue me my bread and my water, my wooll and my flaxe, mine oyle & my drinke.

6 Therefore behold, I will stop [h] thy way with thornes, and make an hedge, that shee shall not finde her paths.

7 Though she follow after her louers, yet shall she not come at them: though shee seeke them, yet shall she not finde them: then shall she say, [i] I will goe and returne to my first husband: for at that time was I better them now.

8 Now she did not know that I [k] gaue her corne and wine, and oyle and multiplyed her siluer and gold, which they bestowed vpon Baal.

9 Therefore I will returne, & take away [l] my corne in the time thereof, and my wine in the season thereof, and will recouer my wooll and my flaxe lent to couer her shame.

10 And now will I discouer her [m] lewdnesse in the sight of her louers, and no man shall deliuer her out of mine hand.

11 I wil also cause all her mirth to cease, her feast dayes, her newe moones, and her Sabbaths, and all her solemne feasts.

12 And I will destroy her vines, and her fig trees, whereof she hath saide, These are my rewards that my louers haue giuen mee: and I will make them as a forest, and the wilde beasts shall eate them.

13 And I wil visit vpon her the dayes [n] of Baalim, wherein she burnt incense to them: and she decked her selfe with her [o] earerings and her Iewels, and she followed her louers, and forgate me, saith the Lord.

14 Therefore behold, I will [p] allure her, and bring her into the wildernes, and speake friendly vnto her.

15 And I will giue her her vineyards from thence, and the valley of [q] Achor for the dore of hope, and she shall [r] sing there as in the dayes of her youth, and as in the day when she came vp out of the land of Egypt.

16 And at that day, saith the Lord, thou shall call me [s] Ishi, and shalt call me no more [t] Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall bee no more remembred by their [u] names.

18 And in that day will I make a couenant for them, with the [x] wilde beasts, and with the foules of the heauen, and with that that creepeth vpon the earth, & I will breake the bow and the sword, and the battell out of the earth, and will make them to sleepe safely.

19 And I will marry thee vnto mee for euer: yea, I will marry thee vnto me in righteousnes, and in iudgement, and in mercie and in compassion.

20 I will euen marry thee vnto me in [y] faithfulnes, and thou shalt know the Lord.

21 And in that day I wil heare, saith the Lord, I will euen heare [z] the heauens, and they shall heare the earth.

22 And the earth shall heare the corne, and the wine, and the oyle, and they shall heare Iezreel.

23 And I will sow her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, & I will say to them which were not my people, * Thou art my people. And they shall say, Thou art my God.

c Meaning, that their idolatry was so great, that they were not ashamed, but boasted of it, Ezek. 16. 25.

d For though this people were as an harlot for their idolatries, yet he had left them with their apparell & dowrie and certaine signes of his fauor, but if they continued stil, he would vtterly destroy them.

e When I brought her out of Egypt, Ezek. 16. 4.

f That is, bastards, & begotten in adultery.

g Meaning the idoles which they serued, and by whom they thought they had wealth and abundance

h I will punish thee, that then thou maist trie whether thine idoles can helpe thee and bring thee into such straitnesse, that thou shalt haue no lust to play the wanton.

i This he speaketh of the faithfull which are truly conuerted, and also sheweth the vse and profit of Gods rods.

k This declareth idolaters defraud God of his honour when they attribute his benefits to their idoles.

l Signifying, that God wil take away his benefits, when man by his ingratitude doeth abuse them.

m That is, all her seruice, ceremonies and inuentions, wherby she worshipped her idols.

n I will punish her for her idolatry.

o By shewing how harlots trim themselues to please others, he declareth how the superstitious idolaters set a great part of their religion in decking themselues on their holy dayes.

p By my benefits in offering her grace and mercie, euen in that place where she shall thinke her selfe destitute of al helpe and comfort.

q Which was a plentifull valley, and wherein they had great comfort when they came out of the wildernesse, as Iosh. 7. 26. and is called the dore of hope, because it was a departing from death, and an entry into life.

r Shee shall then praise God as she did when she was deliuered out of Egypt.

s That is, mine husband, knowing that I am ioyned to thee by an inuiolable couenant.

t That is, my master: which name was applyed to their idoles.

u No idolatry shall once come into their mouth but they shall serue me purely according to my word.

x Meaning, that he will so blesse them, that all creatures shall fauour them.

y With a couenant that neuer shall bee broken.

z Then shall the heauen desire rain for the earth which shal bring forth for the vse of man.

Rom. 9. 25.
1. pet. 2. 10.

CHAP. III.

1 The Iewes shall be cast off for their idolatry. 5 Afterward they shall returne to the Lord.

THen said the Lord to me, [a] Goe yet, and loue a woman (beloued of her husband, and was an harlot) according to the loue of the Lord toward the children of Israel: yet they looked to other gods, and [b] loued the wine bottels.

2 So [c] I bought her to me for fifteene pieces of siluer, and for an homer of barley, and an halfe homer of barley.

3 And I said vnto her, Thou shalt abide with [d] me many dayes: Thou shalt not play the harlot, and thou shalt be to none other man, and I will be so vnto thee.

4 For the children of Israel shal [e] remaine many dayes without a king, and without a [f] prince, and without an offering, and without an image, and without an Ephod, and without Teraphim.

5 Afterward shall the children of Israel conuert, and seeke the Lord their God, and [g] Dauid their king, and shall feare the Lord, and his goodnesse in the latter dayes.

a Herein the Prophet representeth the person of God, which loued his Church before he called her, and did not withdraw the same when she gaue her self to idoles.

b That is, gaue themselues wholely to pleasures, and could not take vp, as they that are giuen to drunkennesse.

c Yet I loued her, and paid a small portion for her, least she abused mee, and perceiuing the greatnesse of my loue should haue not beene vnder duetie: for fifteene pieces of siluer were but halfe the price of a slaue, Exod. 21. 32.

d I will try thee a long time as in thy widowhood whether thou wilt be mine or no.

e Meaning, not onely all the time of their captiuitie, but also vnto Christ.

f That is, they should neither haue policie nor Religion, and their idoles also wherin they put their confidence should bee destroyed.

g This is meant of Christs kingdome, which was promised to Dauid to be eternall, Psal. 72. 17.

CHAP. IIII.

A complaint against the people, and the Priests of Israel.

Heare

HEare the word of the Lord, yee children of Israel: for the Lord hath a controuersie with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

2 By swearing and lying, and killing, and stealing, and whoring, they breake out, and [b] blood toucheth blood.

3 Therefore shall the land mourne, and euery one that dwelleth therein, shalbe cut off, with the beasts of the field, and with the foules of the heauen and also the fishes of the sea shalbe taken away.

4 Yet [c] let none rebuke, nor reprouue another: for thy people are as they that rebuke the Priest.

5 Therefore shalt thou fall in the [d] day, and the Prophet shall fall with thee in the night, and I will destroy thy [e] mother.

6 My people are destroyed for lacke of knowledge: because [f] thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to mee: and seeing [g] thou hast forgotten the Law of thy God, I will also forget thy children.

7 As they were [h] increased, so they sinned against me: therefore wil I change their glory into shame.

8 [i] They eate vp the sinnes of my people and lift vp their minds in their iniquitie.

9 And there shall bee like people, like [k] Priest: for I will visite their wayes vpon them, and reward them their deedes.

10 For they shall eate, and not haue enough: they shall [l] commit adulterie, & shall not increase, because they haue left off to take heede to the Lord.

11 [m] Whoredome, and wine, and newe wine take away their heart.

12 My [n] people aske counsell at their stocks, and their staffe teacheth them: for the [o] spirit of fornications hath caused them to erre, and they haue gone a whoring from vnder their God.

13 They sacrifice vpon the toppes of the mountaines, and burne incense vpon the hils vnder the okes, and the poplar tree, and the elme, because the shadowe thereof is good: therefore your daughters shall be [p] harlots, and your spouses shall be whores.

14 I will not [q] visit your daughters when they are harlots, nor your spouses when they are whores: for they themselues are separated with harlots, and sacrifice with whores: therefore the people that

a Because the people would not obey the admonitions of the Prophet, he citeth them before the iudgement seate of God against whom they chiefly offended, Isa.7.13. Micah 6.1,2. Zech.12.10.

b In euery place appeareth a libertyto most heinous vices, so that one followeth in the necke of another.

c As though hee would say, that it were in vaine to rebuke them: for no man can abide it: yea, they will speake against the Prophets and Priests whose office it is chiefly to rebuke them.

d Ye shall perish all together: the one because he would not obey and the other because he would not admonish.

e That is, the Synagogue wherein thou boastest.

f That is, the Priests shalbe cast off, because that for lacke of knowledge they are not able to execute their charge, and instruct others, Deut.33.3. Mal.2.7.

g Meaning, the whole body of the people which were weary with hearing the word of God. h The more I was beneficiall vnto them. i To wit, the priests seeke to eate the peoples offerings, and flatter them in their sinnes. k Signifying, that as they haue sinned together, so shall they be punished together l Shewing that their wickednesse shalbe punished on all sorts: for though they thinke by the multitude of wiues to haue many children, yet they shal be deceined of their hope. m In giuing themselues to pleasures, they become like brutbeasts. n Thus he speaketh by derision in calling them his people, which now for their sinnes they were not: for they sought helpe of stocks and stickes. o They are caryed away with a rage p Because they take away Gods honour, and giue it to idols, therefore he will giue them vp to their lustes, that they shal dishonour their owne bodyes, Ro.1.28. q I will not correct your shame to bring you to amendment, but let you runne headlong to your owne damnation.

doth not vnderstand, shall fall.

15 Though thou, Israel, play the harlot, yet [r] let not Iudah sinne: come not yee vnto [s] Gilgal, neither goe yee vp to [t] Beth-auen, nor sweare, The Lord liueth.

16 For Israel is rebellious as an vnruly heifer. Now the Lord will feede them as a [u] lambe in a large place.

17 Ephraim is ioyned to idols: let him alone.

18 Their drunkenesse stincketh: they haue committed whoredome: their rulers loue to say with shame, [x] Bring ye.

19 The winde hath [y] bound them vp in her wings, and they shall bee ashamed of their sacrifices.

r God complaineth that Iudah is infected, and willeth them to learne by their example to returne in time.

s For albeit the Lord hadhonoured this place in times past by his presence, yet because it was abused by their idolatry, he would not that his people should resort thither. t He calleth Beth-el, that is, the house of God, Beth-auen that is, the house of iniquitie, because of their abomination set vp there, signifying that no place is holy where God is not purely worshipped. u God will so disperse them that they shal not remaine in any certaine place. x They are so impudent in receiuing bribes, that they will command men to bring them vnto them. y To carry them sudden ly away.

CHAP. V.

1 Against the Priests and rulers of Israel. 13 The helpe of man is vaine.

O YE Priests, heare this, and hearken yee, O house of Israel, and giue yee eare, O house of the King: for iudgement is toward you, because yee haue bene a [a] snare on Mizpah, and a net spread vpon Tabor.

2 Yet they were profound, to decline to [b] slaughter, though I haue bene a [c] rebuker of them all.

3 I know [d] Ephraim, and Israel is not hid from me: for now, O Ephraim, thou art become an harlot, and Israel is defiled.

4 They will not giue their mindes to turne vnto their God: for the spirit of fornication is in the middes of them, & they haue not knowen the Lord.

5 And the [e] pride of Israel doeth testifie to his face: therefore shall Israel & Ephraim fall in their iniquitie: Iudah also shall fall with them.

6 They shall goe with their sheepe, and with their bullockes to seeke the Lord: but they shall not finde him: for hee hath withdrawen himselfe from them.

7 They haue transgressed against the Lord: for they haue begotten [f] strange children: now shall [g] a moneth deuoure them with their portions.

8 Blow yee the trumpet in Gibeah, and the shaume in Ramah: crie out at Beth-auen, after thee, O [h] Beniamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel haue I caused to know the trueth.

10 The princes of Iudah were like them that [k] remoouethe bound: therefore wil I powre out my wrath vpon them like water.

11 Ephraim is oppressed, and broken in

a The Priests & princes catched the poore people in their snares, as the foulers did the birds, in these two hie mountaines.

b Notwithstanding they seemed to be giuen altogether to holinesse, and to sacrifices, which here he calleth slaughter in contempt.

c Though I had admonished them continually by my Prophets.

d They boasted themselues, not onely to be Israelites, but also Ephraimites, because their king Ieroboam came of that tribe

e Meaning, their contemning of all admonitions.

f That is, their children are degenerate, so that there is no hope in them. g Their destruction is not farre off. h That is, all Israel comprehended vnder this part, signifying, that the Lords plagues should pursue them from place to place till they were destroyed. i By the, successe they shall know that I haue surely determined this. k They haue turned vpside downe all politicall order, and all maner of Religion.

iudgement, because he willingly walked after the[l] commandement.

12 Therefore will I be vnto Ephraim as a moth, and to the house of Iudah as a rottennesse.

13 When Ephraim saw his sicknesse, and Iudah his wound, then went Ephraim vnto [m] Assiur, and sent vnto king [n] Iareb: yet could he not heale you, nor cure you of your wound.

14 For I will be vnto Ephraim as a lyon, and as a lyons whelpe to the house of Iudah: I, euen I will spoile, and goe away: I will take away, and none shall rescue it.

15 I will goe, and returne to my place, till they acknowledge their fault, and seeke me: in their affliction they will seeke me diligently.

l To wit, after king Ieroboams commandement, and did not rather follow God

m In stead of seeking for remedy at Gods hand.

n Who was king of the Assyrians.

CHAP. VI.

1 Affliction causeth a man to turne to God. 9 The wickednesse of the Priests.

COme, and let vs [a] returne to the Lord: for he hath spoyled, and hee will heale vs: he hath wounded vs, and he will binde vs vp.

2 After two dayes will [b] hee reuiue vs, and in the third day he will raise vs vp, and we shall liue in his sight.

3 Then shall we haue knowledge, and endeuour our selues to know the Lord: his going forth is prepared as the morning, and he shall come vnto vs as the raine, and as the latter raine vnto the earth.

4 O Ephraim, what shall I doe vnto thee? O Iudah, how shall I intreate thee? for [c] your goodnesse is as a morning cloude, and as the morning dew it goeth away.

5 Therefore haue I [d] cut downe by the Prophets: I haue slaine them by the words of my mouth, and [e] thy iudgements were as the light that goeth forth.

6 For I desired [f] mercie, and not sacrifice, and the knowledge of God more then burnt offerings.

7 But they like [g] men haue transgressed the conenant: there haue they trespassed against me.

8 [h] Gilead is a citie of them that worke iniquitie, and is polluted with blood.

9 And as theeues wait for a man, so the company of Priestes murder in the way by consent: for they worke mischiefe.

10 I haue seene villanie in the house of Israel: there is the whoredome of Ephraim: Israel is defiled.

11 Yea, Iudah hath set a [i] plant for thee, whiles I would returne the captiuitie of my people.

a He sheweth the people how they ought to turne to the Lord thathe might cal backhis plagues.

b Though he correct vs from time to time, yet his helpe wil not be farre off, if we returne to him.

c You seeme to haue a certaine holinesse, and repentance, but it is vpon the sudden and as a morning cloud.

d I haue stil laboured by my Prophets: and as it were framed you to bring you to amendment, but all was in vaine: for my words was not meate to feede them, but a sword to slay them.

e My doctrine which I taught thee was most euident.

f He sheweth to what scope his doctrine tended, that they should ioyne the obedience of God, and the loue of their neighbour with outward sacrifice.

g That is, like light and weake persons.

h Which was the place where the Priests dwelt, and which should haue bene best instructed in my word.

i That is, doeth imitate thine idolatrie, and hath taken grafts of thy trees.

CHAP. VII.

1 Of the vices and wantonnesse of the people 12. Of their punishment.

WHen I would haue healed Israel, then the iniquitie of Ephraim was discouered, and the wickednesse of Samaria: for they haue dealt falsely: and the [a] thiefe commeth in, and the robber spoyleth without.

2 And they consider not in their hearts, that I remember all their wickednesse: now their owne inuentions haue beset them about: they are in my sight.

3 They make the [b] king glad with their wickednesse, and the princes with their lies.

4 They are all adulterers, and as a very [c] ouen heated by the baker, which ceaseth from raising vp, & from kneading the dough vntill it be leauened.

5 This is the [d] day of our king: the princes haue made him sicke with flagons of wine: he stretcheth out his hand to corners.

6 For they haue made ready their heart like an ouen whiles they lie in wait: their baker slaeepeth all the night: in the morning it burneth as a flame of fire.

7 They are all hote as an ouen, and haue [e] deuoured their Iudges: all their kings are fallen: there is none among them that calleth vnto me.

8 Ephraim hath [f] mixt himselfe among the people. Ephraim is as a cake on the hearth not turned.

9 Strangers haue deuoured his strength, and he knoweth it not: yea, [g] gray haires are here and there vpon him, yet hee knoweth not.

10 And the pride of Israel testifieth to his face, and they doe not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a doue deceiued, without [h] heart: they call to Egypt: they go to Assiur.

12 But when they shall goe, I will spread my net vpon them, and draw them downe as the fowles of the heauen: I will chastise them as their [i] congregation hath heard.

13 Woe vnto them: for they haue fled away from me: destruction shalbe vnto them, because they haue transgressed against mee: though I haue [k] redeemed them, yet they haue spoken lies against me.

14 And they haue not cryed vnto me with their hearts, [l] when they howled vpon their beds: [m] they assemble themselues for corne and wine, and they rebell against me.

15 Though I haue bound, and strengthened their arme, yet doe they imagine mischiefe against me.

16 They returne, but not to the most high: they are like a deceitfull bowe: their princes shall fall by the sword, for the rage [n] of their tongues: this shalbe their derision in the land of Egypt.

a Meaning, that there was no one kind of vice among them, but that they were subiect to al wickednesse, both secret and open.

b They esteeme their wicked king Ieroboam aboue God, and seeke but how to flatter and please him.

c He compareth the rage of the people to a burning ouen which the baker heateth still til his dough bee leauened and raised.

d They vsed all riot and excesse in their feastes & solemnities, whereby their king was ouercome with surfet, and brought into diseases, and delighted in flatteries.

e By their occasion God hath depriued them of all good rulers.

f That is, hee counterfeiteth the religion of the Gentiles, yet is but as a cake baked on the one side, and raw on the other: that is, neither through hot nor through cold, but partly a Iew, and partly a Gentile

g Which are a token of his manifold afflictions.

h That is, without al iudgment, as they that cannot tell whether it is better to cleaue onely to God, or to seeke the helpe of man.

i According to my curses made to the whole Congregation of Israel.

k That is, diuers times redeemed them, and deliuered them from death.

l When they were in affliction, and cried out for paine, they sought not vnto mee for helpe.

m They onely seeke their owne commoditie and wealth, and passe not for me their God.

n Because they boast of their owne strength, and passe not what they speake against me and my seruant, Psal. 73. 9.

CHAP. VIII.

1 The destruction of Iudah and Israel, because of their idolatrie.

SEt the trumpet to thy [a] mouth: he shal come as an Eagle against the house of the Lord, because they haue transgressed my couenant, and trespassed against my Law.

2 Israel shalt [b] crie vnto mee, My God, we know thee.

3 Israel hath cast off the thing that is good: the enemies shall pursue him.

4 They haue set vp a [c] King, but not by me: they haue made princes, and I knew it not: of their siluer and their gold haue they made them idoles: therefore shall they be destroyed.

5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: how long will they be without [d] innocencie.

6 [e] For it came euen from Israel: the workeman made it, therefore it is not God: but the calfe of Samaria shall bee broken in pieces.

7 For they haue [f] sowen the winde, & they shal reape the whirlewinde: it hath no stalke: the bud shall bring forth no meale: if so bee it bring forth, the strangers shall deuoure it.

8 Israel is deuoured, now shal they be among the Gentiles as a vessell wherein is no pleasure.

9 For they are gone vp to Assur: they are as a [g] wild asse alone by himselfe: Ephraim hath hired louers.

10 Yet though they haue hired among the nations, now will I gather them, and they shall sorrow a little, for the [h] burthen of the king, and the princes.

11 Because Ephraim hath made many Altars to sinne, his altars shall be to sinne.

12 I haue written to them the great things of my Law: but they were counted as a [i] strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eate it: but [k] the Lord accepteth them not: now wil hee remember their iniquitie, and visite their sinnes: they shall returne to Egypt.

14 For Israel hath forgotten his maker, and buildeth Temples, and Iudah hath increased strong cities: but I will send a fire vpon his cities, and it shall deuoure the palaces thereof.

a God encourageth the Prophet to signifie the speedy comming of the enemie against Israel, which was once the people of God.

b They shal crie like hypocrites, but not from the heart, as their deedes declare.

c That is, Ieroboam by whom they sought their owne liberty, and not to obey my will.

d That is, vpright iudgement and godly life.

e Meaning, the calfe was inuented by themselues and of their Fathers in the wildernesse.

f Shewing that their religion hath but a shew, and in it selfe is but vanitie.

g They neuer cease but run to and fro to seeke helpe.

h That is, for the tribute which the king and the princes shal lay vpon thē: which meanes the Lord vseth to bring them to repentance.

i Thus the idolaters count the word of God as strange in respect of their owne inuentions. k Saying, that they offer it to the Lord, but he accepteth no seruice, which hee himselfe hath not appointed.

CHAP. IX.

Of the hunger and captiuitie of Israel.

REioyce not, O Israel for ioy, [a] as other people: for thou hast gone a whoring from thy God: thou hast loued [b] a reward vpon euery corne floore.

2 [c] The floore and the winepresse shall not feed them, and the new wine shall faile in her.

3 They wil not dwel in the Lords land, but Ephraim will returne to Egypt, and they will eate vncleane things in Assur.

4 They shall not offer [d] wine to the Lord, neither shall their sacrifices bee pleasant vnto him: but they shall bee vnto them as the bread of mourners: all that eate thereof, shall bee polluted: for their bread [e] for their soules shall not come into the house of the Lord.

5 What wil ye doe [f] then in the solemne day, and in the day of the feast of the Lord?

6 For loe, they are gone from [g] destruction: but Egypt shal gather them vp, & Memphis shall burie them: the nettle shal possesse the pleasant places of their siluer, and the thorne shall be in their tabernacles.

7 The dayes of visitation are come: the dayes of recompense are come: Israel shall know it: [h] the prophet is a fole: the spiritual man is mad, for the multitude of thine iniquitie: therefore the hatred is great.

8 The watchman of Ephraim [i] should be with my God: but the prophet is the snare of a fouler in all his wayes, and hatred in the house of his God.

9 They [k] are deeply set: they are corrupt as in the dayes of Gibeah: therefore hee will remember their iniquitie, he will visite their sinnes.

10 I found Israel like [l] grapes in the wildernesse: I saw your fathers as the first ripe in the figtree at her first time: but they went to Baal peor, and separated themselues vnto that shame, and their abhominations were according to [m] their louers.

11 Ephraim their glory shall flee away like a bird: from the birth [n] and from the wombe, and from conception.

12 Though they bring vp their children, yet I will deprive them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I sawe, is as a tree [o] in Tyrus planted in a cottage: but Ephraim shall bring forth his children to the murtherer.

14 O Lord, giue them: what wilt thou giue them? giue them a [p] barren wombe and drie breasts.

15 All their wickednes is in [q] Gilgal: for there doe I hate them: for the wickednes of their inuentions, I will cast them out of mine house: I will loue them no more: all their princes are rebels.

16 Ephraim is smitten, their roote is dried vp: they can bring no fruit: yea, though they bring forth, yet will I slay euen the dearest of their body.

17 My God will cast them away because they did not obey him: and they shall wander among the nations.

a For although all other people should escape, yet thou shalt be punished.

b Thou hast committed idolatrie in hope of reward, and to haue thy barnes filled, Ier 44.17. as an harlot that had rather liue by playing the whore, then to be entertained of her owne husband. c These outward things that thou seekest, shall be taken from thee. d All their doings both touching policie and religion, shalbe reiected as things polluted.

e The meate offering which they offered for themselues.

f When the Lord shall take away all the occasions of seruing him, which shall be the most grieuous point of your captiuitie, when you shall see your selues cut off from God.

g Though they thinke to escape by fleeing the destruction that is at hand, yet shall they be destroyed in the place whither they flee for succour.

h Then they shal know that they were deluded by them who challenged to themselues to be their Prophets and spirituall men.

i The Prophets duetie is to bring men to God, and not to be a snare to pull them from God.

k This people is so rooted in their wickednesse, that Gibeah which was like to Sodome, was neuer more corrupt, Iudg. 19.22.

l Meaning that he so esteemed them and delighted in them.

m They were as abominable vnto me, as their louers the idoles n Signifying, that God would destroy their children by these sundry meanes, and so consume them by little and little. o As they kept tender plants in their houses in Tyrus, to preserue them from the colde ayre of the Sea, so was Ephraim at the first vnto me, but now wil I giue him to the slaughter. p The Prophet seeing the great plagues of God toward Ephraim, prayeth to God to make them barren rather then that this great slaughter should come vpon their children. q The chiefe cause of their destruction is, that they commit idolatrie, and corrupt my religion in Gilgal.

CHAP. X.

1 *Against Israel and his idoles.* 14 *His destruction for the same.*

ISrael is an [a] emptie vine, yet hath it brought forth fruit vnto it selfe, and according to the multitude of the fruit thereof he hath increased the Altars: according to the [b] goodnesse of their land they haue made faire images.

2 Their heart is [c] diuided: now shal they be found faultie: he shall breake downe their Altars: he shall destroy their images.

3 For now they shall say, Wee haue no [d] King because we feared not the Lord: and what should a King doe to vs?

4 They haue spoken words, swearing falsly in making a [e] couenant: thus [f] iudgement groweth as wormewood in the furrowes of the field.

5 The inhabitants of Samaria shall [g] feare because of the calfe of Beth-auen: for the people thereof shall mourne ouer it, and the [h] Chemarims thereof, that reioyced on it for the glory thereof, because it is departed from it.

6 It shall be also brought to Asshur, for a present vnto King Iareb: Ephraim shall receiue shame, and Israel shall bee ashamed of his owne counsell.

7 Of Samaria, the King thereof is destroyed as the fome vpon the water.

8 The hie places also of [i] Auen shalbe destroyed: euen the sinne of Israel: the thorne and the thistle shall grow vpon their altars, and they shal say to the mountaines, * Couer vs, and to the hils, Fall vpon vs.

9 O Israel, thou hast [k] sinned from the dayes of Gibeah: there they [l] stood: the battell in Gibeah against the children of iniquitie did not [m] touch them.

10 It is my desire [n] that I should chastise them: and the people shall bee gathered against them, when they shall gather themselues in their two [o] furrowes.

11 And Ephraim is as an heifer vsed to delight in [p] threshing: but I wil passe by her [q] faire necke: I will make Ephraim to ride: Iudah shall plow, and Iaakob shall breake his clods.

12 Sow to your selues in righteousnes: reape after the measure of mercie: [r] breake vp your fallow ground: for it is time to seeke the Lord, till he come and raine righteousnes vpon you.

13 But you haue plowed wickednesse: yee haue reaped iniquitie: you haue eaten the fruit of lies: because thou didst trust in thine owne wayes, and in the multitude of thy strong men,

14 Therefore shall a tumult arise among thy people, and all thy munitions shall be destroyed, as [s] Shalman destroyed Beth-arbel in the day of battell: the mother with the children was dashed in pieces.

15 So shall Beth-el do vnto you, because of your malicious wickednesse: in a morning shall the King of Israel be destroyed.

a Wherof thogh the grapes were gathered, yet euer as it gathered new strength, it increased new wickednesse, so that the correction which should haue brought them to obedience, did but vtter their stubburnesse.
b As they were rich and had abundance.
c To wit, from God.
d The day shall come, that God shall take away their King, and then they shall feele the fruit of their sinnes, and how they trusted in him in vaine, 2. King. 17 6, 7.
e In promising to be faithfull toward God.
f Thus their integritie & fidelitie which they pretended was nothing but bitternes and griefe.
g When the calfe shall be caried away.
h Chemarims were certaine idolatrous priests which did weare blacke apparell in their sacrifices and cried with a lowde voyce: which superstition Elijah derided, 1. King. 18. 27. read. 2. King. 23. 5.
i This hee speaketh in contempt of Beth-el, read Chap. 4. 15. Isa. 3. 19. luke 23. 30. reu 6. 16. and 9. 6.
k In those dayes wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not be good in executing Gods iudgements, seeing thine owne deeds were as wicked as theirs.
l To wit, to fight, or the Isralites remained in that stubburnnes from that time.
m The Israelites were not moued by their example to cease from their sinnes.
n Because they are so desperate, I will delight to destroy them.
o That is, when they haue gathered all their strength together.
p Wherein is pleasure, as in plowing is labour and paine.
q I will lay my voke vpon her fat necke.
r Reade Ieremie 4. 4.
s That is, Shalmanazzar in the destruction of that citie spared neither kinde nor age.

CHAP. XI.

1 *The benefits of the Lord toward Israel.* 5 *Their ingratitude against him.*

WHen Israel [a] was a childe, then I loued him, and called my sonne out of Egypt.

2 They called them, but [b] they went thus from them: they sacrificed vnto Baalim and burnt incense to images.

3 I led Ephraim also, as one should beare them in his armes: but they knew not that I healed them.

4 I led them with cords [c] of a man, euen with bands of loue, and I was to them, as he that taketh off the yoke from their iawes, and I laid the meat vnto them.

5 He shall no more returne into the land of Egypt, but Asshur shall be his [d] King, because they refused to conuert.

6 And the sword shall fall on his cities, and shall consume his barres, and deuoure them because of their owne counsels.

7 And my people are bent to rebellion against mee: though [e] they called them to the most High, yet none at all would exalt him.

8 [f] How shall I giue thee vp Ephraim? how shall I deliuer thee, Israel? how shall I make thee, as [g] Admah? how shall I set thee as Zeboim? mine heart is turned within me: [h] my repentings are rolled together.

9 I will not execute the fiercenes of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the Holy one in the mids of thee, and I will not [i] enter into the citie.

10 They shall walke after the Lord: hee shall roare like a lyon: when hee shall roare, then the children of the West shall feare.

11 [k] They shall feare as a sparrow out of Egypt, and as a doue out of the land of Asshur, and I will place them in their houses, saith the Lord.

12 Ephraim compasseth mee about with lies and the house of Israel with deceit: but Iudah yet ruleth [l] with God, and is faithful with the Saints.

a Whiles the Israelites were in Egypt, and did not prouoke my wrath by their malice and ingratitude.
b They rebelled and went a contrary way when the Prophets called them to repentance.
c That is, friendly and not as beasts or slaues.
e Seeing they contemne al this kindnesse, they shall be led captiue into Assyria.
e To wit, the Prophets.
f God considereth with himselfe, and that with a certaine griefe, how to punish them.
g Which were two of the cities that were destroyed with Sodom, Deut. 29. 23.
h Meaning, that his loue wherewith he first loued them, made him betweene doubt and assurance what to doe: and herein appeareth his fatherly affection, that his mercy toward his shal ouercome his iudgments, as he declareth in the next verse.
i To consume thee, but will cause thee to yielde and so receiue thee to mercy: and this is meant of the smal number who shal walke after the Lord.
k The Egyptians and Assyrians shal be afraid when the Lord maintaineth his people.
l Gouerneth their state according to Gods word, and doth not degenerate.

CHAP. XII.

Hee admonisheth by Iaakobs example to trust in God and not in man.

EPhraim is fed [a] with the wind, and followeth after the East wind: hee increaseth dayly lies and destruction, and they doe make a couenant with Asshur, and [b] oile is caryed into Egypt.

2 The Lord hath also a controuersie with [c] Iudah, and will visite Iaakob, according to his wayes: according to his workes will he recompense him.

a That is, flattereth himself with vain confidence.
b Meaning, presents to get friendship.
c Which in these points was like to Ephraim, but not in idolatries.

3 He

3 He tooke his brother by the heele in the wombe, and by his strength hee had [d] power with God,

4 And had [e] power ouer the Angel, and preuailed: hee wept and prayed vnto him: [f] he found him in Beth-el, and there he spake with vs.

5 Yea, the Lord God of hostes, the Lord is himselfe his memoriall.

6 Therefore turne thou to thy God: keepe mercy and iudgement, and hope still in thy God.

7 Hee is [g] Canaan: the balances of deceit are in his hand, he loueth to oppresse.

8 And Ephraim said, Notwithstanding I am rich, I haue found me out riches in all my labours: they shall find none iniquitie in me, [h] that were wickednesse.

9 Though I am the Lord thy God from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in [i] the dayes of the solemne feast.

10 I haue also spoken by the Prophets, and I haue multiplyed visions, and vsed similitudes by the ministery of the Prophets.

11 Is there [k] iniquitie in Gilead? surely they are vanitie: they sacrifice bullockes in Gilgal, and their altars are as heapes in the furrowes of the field.

12 [l] And Iaakob fled into the countrey of Aram, and Israel serued for a wife, and for a wife he kept sheepe.

13 And by a [m] Prophet the Lord brought Israel out of Egypt, and by a Prophet was he reserued.

14 But Ephraim prouoked him with hie places, therefore shall his blood bee powred vpon him, and his reproch shall his Lord reward him.

d Seeing that God did thus preferre Iaakob their father, Iudahs ingratiude was the more to be abhorred.
e Reade Gen. 32.31.
f God found Iaakob as he lay sleeping in Bethel, Gen.28.12. & so spake with him there, that the fruite of that speach appertained to the whole body of the people, whereof we are.
g As for Ephraim, hee is more like the wicked Canaanites, then godly Abraham or Iaakob.
h Thus the wicked measure Gods fauour by outward prosperitie, and like hypocrites cannot abide that any should reproue their doings.
i Seeing thou wilt not acknowledge my benefits, I wil bring thee againe to dwell in tents as in the feast of Tabernacles, which thou doest now contemne. k The people thought that no man durst haue spoken against Gilead that holy place, and yet the Prophet saith, that all their religion was but vanitie. l If you boast of your riches and nobilitie, yee seeme to reproch your father who was a poore fugitiue and seruant. m Meaning Moses, whereby appeareth, that whatsoeuer they haue, it commeth of Gods free goodnesse.

CHAP. XIII.

1 *The abomination of Israel,* 9 *And cause of their destruction.*

VVhen Ephraim spake, there was [a] trembling: he [b] exalted himselfe in Israel, but he hath sinned in Baal, [c] and is dead.

2 And now they sinne more and more, and haue made them molten images of their siluer, and idoles according to their owne vnderstanding: they were all the worke of the craftesmen: they say one to another whiles they sacrifice [d] a man, Let them kisse the calues.

3 Therefore they shal be as the morning cloude, and as the morning dew that passeth away, as the chaffe that is driuen with a whirlewinde out of the floore, and as the smoke that goeth out of the chimney.

a He sheweth the excellency and authoritie that this tribe had aboue all the rest.
b He made a king of his tribe.
c The Ephraimites are not far from destruction, and haue lost their authority.
d The false prophets perswaded the idolaters to offer their children after the example of Abraham, and hee sheweth how they would exhort one another to the same, and to kisse and worship these calues which were their idoles.

4 Yet I am the Lord thy God [e] from the land of Egypt, and thou shalt know no God but me: for there is no Sauiour beside mee.

5 I did know thee in the wilderness, in the land of drought.

6 As in their pastures, so were they filled: they were filled, and their heart was exalted: therefore haue they forgotten mee.

7 And I will be vnto them as a very lyon, and as a leopard in the way of Asshur.

8 I will meet them as a Beare that is robbed of her whelpes, and I wil breake the kall of their heart, and there will I deuoure them like a lyon: the wilde beast shall teare them.

9 O Israel, one [f] hath destroyed thee, but in me is thine helpe.

10 [g] I am: where is thy king that should helpe thee in all thy cities? and thy Iudges of whom thou saidest, Giue me a King, and Princes?

11 I gaue thee a king in mine anger, and I tooke him away in my wrath.

12 The iniquitie of Ephraim is [h] bound vp: his sinne is hid.

13 The sorrowes of a trauailing woman shall come vpon him: he is an vnwise sonne, else would he not stand still at the time, euen at the [i] breaking forth of the children.

14 I will redeeme them from the power of the graue: I wil deliuer them from death: O [k] death, I will be thy death: O graue, I will bee thy destruction: [l] repentance is hid from mine eyes.

15 Though hee grow vp among his brethren, an East winde shall come, euen the winde of the Lord shall come vp from the wilderness, and dry vp his veine, and his fountaine shalbe dried vp: he shall spoyle the treasure of all pleasant vessels,

e Hee calleth them to repentance, and reproueth their ingratitude.
f Thy destruction is certain, and my benefits toward thee declare that it commeth not of me: therefore thine owne malice, idolatry and vaine confidence in men must needs bee the cause thereof
g I am all one, Iames 1.17.
h It is surely laid vp to bee punished, as Ier.17.1.
i But would come out of the wombe, that is out of this danger, wherein he is, and not tary to be stifled.
k Meaning, that no power shall resist God when he will deliuer his, but euen in death will hee giue them life.
l Because they will not turne to me, I will not change my purpose.

CHAP. XIIII.

1 *The destruction of Samaria.* 2 *He exhorteth Israel to turne to God, who requireth prayse and thankes.*

SAmaria shall be desolate: for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with childe shall be ript.

2 O Israel, [a] returne vnto the Lord thy God: for thou hast fallen by thine iniquitie.

3 Take vnto you wordes, and turne to the Lord, and say vnto him, [b] Take away all iniquitie, and receiue vs graciously: so wil we render the calues of our [c] lips.

4 Asshur shall [d] not saue vs: neither will wee ride vpon horses: neither will wee say any more to the worke of our hands, Yee are our gods: for in thee the fatherlesse findeth mercy.

5 [e] I will heale their rebellion: I will loue them freely: for mine anger is turned away from him.

6 I will bee as the dew vnto Israel: hee shall grow as the lillie, and fasten his

a Hee exhorteth them to repentance, to auoyd all these plagues, willing them to declare by words their obedience and repentance.
b He sheweth them, how they ought to confesse their sinnes.
c Declaring that this is the true sacrifice that the faithfull can offer, euen thanks and prayse, Hebr. 13.15. d We will leaue off all vaine confidence & pride. e He declareth how ready God is to receiue them that doe repent.

rootes,

rotes as the trees of Lebanon.

7 His branches shall spread, and his beauty shall be as the olive tree, and his smel as Lebanon.

8 They that dwell vnder his [f] shadow shall returne: they shall reuiue as the corne, and flourish as the vine: the sent thereof shal be as the wine of Lebanon.

9 Ephraim shall say, What haue I to doe any more with idoles? I [g] haue heard him, and looked vpon him: I am like a greene fire tree: vpon mee is thy fruite found.

10 Who is [h] wise, and hee shall vnderstand these things? and prudent, and he shall know them? for the wayes of the Lord are righteous, and the iust shall walke in them: but the wicked shall fall therein.

f Whosoever ioyne themselues to this people, shall be blessed,

g God sheweth how prompt hee is to heare his, whē they repent, and to offer himself as a protection and safegard vnto them, as a most sufficient fruit and profit.

h Signifying, that the true wisdom and knowledge consisteth in this, euen to rest vpon God.

Ioel.

THE ARGVMENT.

THe Prophet Ioel first rebuketh them of Iudah, that being now punished with a great plague of famine, remaine still obstinate. Secondly, he threatneth greater plagues, because they grew daily to a more hardnesse of heart, & rebellion against God, notwithstanding his punishments. Thirdly, he exhorteth them to repentance, shewing that it must be earnest, and proceed from the heart, because they had grieuously offended God. And so doing, he promiseth that God will be merciful, and not forget his couenant that he made with their fathers: but will send his Christ, who shall gather the scattered sheepe, and restore them to life and libertie, though they seemed to be dead.

CHAP. I.

1 A prophecie against the Iewes. 2 He exhorteth the people to prayer and fasting, for the miserie that was at at hand.

THE word of the Lord that came to Ioel the sonne of Pethuel.

2 Heare yee this, O [a] Elders, and hearken yee all inhabitants of the land, whether [b] such a thing hath bene in your dayes, or yet in the dayes of your fathers.

3 Tell you your children of it, and let your children shew to their children, and their children to another generation.

4 That which is left of the palmer worme, hath the grashopper eaten, and the residue of the grashopper hath the canker worme eaten, and the residue of the canker worme hath the caterpiller eaten.

5 Awake ye [c] drunkards, and weepe and howle all ye drinkers of wine, because of the new wine: for it shall bee pulled from your mouth.

6 Yea, [d] a nation commeth vpon my land, mighty, and without number, whose teeth are like the teeth of a lion, and he hath the iawes of a great lion.

7 He maketh my vine waste, and pilleth off the barke of my figge tree: hee maketh it bare, and casteth it downe, the branches thereof are made white.

8 Mourne like a virgine girded with sackcloth for the [e] husband of her youth.

9 The meate offering, and the drinke offering is [f] cut off from the house of the Lord: the Priests the Lords ministers mourne.

10 The field is wasted: the land mourneth: for the corne is destroyed: the new wine is dried vp, and the oyle is decayed.

11 Bee yee ashamed, O husbandmen: howle, O ye vine dressers, for the wheat, and for the barley, because the harueſt of the field is perished.

12 The vine is dried vp, and the fig tree is decayed: the pomegranate tree, and the palme tree, and the apple tree, euen all the trees of the field are withered: surely the ioy is withered away from the sonnes of men.

13 [h] Gird your selues and lament, yee Priests, howle yee ministers of the altar: come, and lie all night in sackcloth, ye ministers of my God: for the meate offering and the drinke offering is taken away from the house of your God.

14 Sanctifie you a fast: call a solemne assembly: gather the Elders, and all the inhabitants of the land into the House of the Lord your God, and cry vnto the Lord,

15 Alas for the day, for the [i] day of the Lord is at hand, and it commeth as a destruction from the Almighty.

16 Is not the meate cut off before our eyes? and ioy, and gladnesse from the house of our God?

17 The seed is rotten vnder their clods: the garners are destroyed: the barnes are broken downe, for the corne is withered.

18 How did the beastes mourne? the heards of cattell pine away, because they haue no pasture, and the flocks of sheepe are destroyed.

19 O Lord, to thee will I cry: for the fire hath deuoured the pastures of the wilderness, and the flame hath burnt vp all the trees of the field.

20 The beasts of the field cry also vnto thee: for the riuers of waters are dried vp, and the [k] fire hath deuoured the pastures of the wildernesse.

a Signifying, the Princes, the Priests, and the gouernours.

b He calleth the Iewes to the cōsideration of Gods iudgments who had now plagued the fruits of the ground for the space of foure yeres, which was for their sinnes, and to call them to repentance.

c Meaning, that the occasion of their excesse and drunkennesse was taken away.

d This was an other plague wherewith God had punished them, when hee stirred vp the Assyrians against them.

e Mourne grieuously as a woman which hath lost her husband to whom shee hath bene married in her youth.

f The tokens of Gods wrath did appeare in his Temple, in so much as Gods seruice was left off, and substance for nourishment is taken away.

g All comfort

h He sheweth that the onely meanes to auoid Gods wrath, and to haue al things restored, is vnfained repentance.

i We see by these great plagues that vtter destruction is at hand.

k That is, drought.

CHAP. II.

Hee prophesieth of the comming and cruelties of their enemies. 13 An exhortation to moue them to conuert. 18 The loue of God toward his people.

BLow [a] the trumpet in Zion, and shoute in mine holy mountaine: let all the inhabitants of the land tremble: for the day of the Lord is come: for it is at hand.

2 A [b] day of darknesse, and of blacknesse, a day of cloudes, and obscuritie, as the morning spread vpon the mountaines, so is there a [c] great people, and a mightie: there was none like it from the beginning, neither shall be any more after it, vnto the yeres of many generations.

a Hee sheweth the great iudgements of God which are at hand, except they repent.

b Of affliction and trouble.

c Meaning, the Assyrians.

3 A fire deuoureth before him, and behind him a flame burneth vp: the land is as the garden of [d] Eden before him, & behind him a desolate wildernesse, so that nothing shall escape him.

4 The beholding of him is like the sight of horses, & like the horsmen, so shal they run.

5 Like the noise of chariots in the toppes of the mountaines shall they leape, like the noyse of a flame of fire that deuoureth the stubble, and as a mighty people prepared to the battell.

6 Before his face shal the people tremble: all faces [e] shall gather blacknesse.

7 They shall runne like strong men, and goe vp to the wall like men of warre, and euery man shall goe forward in his wayes, and they shall not stay in their paths.

8 Neither shall one [f] thrust another, but euery one shall walke in his path: and when they fall vpon the sword, they shall not bee wounded.

9 They shall runne to and fro in the city: they shal runne vpon the wall: they shall climb vp vpon the houses, and enter in at the windowes like the theefe.

10 The earth shall tremble before him, the heauens shall shake, the [g] sunne and the moone shall bee darke, and the starres shall withdraw their shining.

11 And the Lord shal [h] vtter his voice before his hoste: for his hoste is very great: for he is strong that doeth his word: * for the day of the Lord is great and very terrible, and who can abide it?

12 Therefore also now the Lord sayeth, Turne you vnto me with all your heart, and with fasting, and with weeping, and with mourning.

13 And [i] rent your heart, and not your clothes; and turne vnto the Lord your God, for he is gracious and merciful, slow to anger, and of great kindnes, and repenteth him of the euill.

14 Who knoweth, if he wil [k] returne and repent and leaue a blessing behind him, euen a meate offering, and a drinke offering vnto the Lord your God?

15 Blow the trumpet in Zion, sanctifie a fast, call a solemne assembly.

16 Gather the people: sanctifie the Congregation, gather the Elders: assemble the [l] children, and those that sucke the breasts: let the bridegrome go forth of his chamber, and the bride out of her bride chamber.

17 Let the Priestes the ministers of the Lord weepe betweene the porch and the Altar, and let them say, Spare thy people, O Lord, and giue not thine heritage into reproch that the heathen should rule ouer them. * Wherefore should they say among the people, Where is their God?

18 Then will the Lord be [m] ielous ouer his land, and spare his people.

19 Yea, the Lord wil answere and say vnto his people, Behold, I will send you corne, and wine, and oile, and you shall be satisfied therewith: and I will no more make you a reproch among the heathen.

20 But I wil remoue farre off from you the [n] Northren armie, and I will driue him into a land, barren and desolate, with his face toward the [o] East sea, and his ende to the vtmost sea, and his stinke shall come vp, and his corruption shall ascend, because he hath exalted himselfe to doe this.

21 Feare not, O land, but be glad and reioyce: for the Lord will doe great things.

22 Bee not afrayd yee beasts of the field: for the pastures of the wildernes are greene: for the tree beareth her fruit: the figge tree and the vine doe giue their force.

23 Be glad then ye children of Zion, and reioyce in the Lord your God: for hee hath giuen you the raine of [p] righteousnesse, * and he will cause to come down for you the rain, euen the first raine, and the latter raine in the first moneth.

24 And the barnes shall be full of wheate and the presses shal abound with wine & oile.

25 And I will render you the yeeres that the grashopper hath eaten, the canker worm and the caterpiller, and the palmer worme, my great hoste which I sent among you.

26 So you shall eate and bee satisfied, and praise the Name of the Lord your God, that hath dealt marueilously with you: and my people shall neuer be ashamed.

27 Yee shall also know that I am in the mids of Israel, and that I am the Lord your God, and none other, and my people shall neuer be ashamed.

28 And afterward will I powre [q] out my Spirit vpon all flesh: and your sonnes and your daughters shal prophesie: your old men shall dreame [r] dreames, and your young men shall see visions,

29 And also vpon the seruants, and vpon the maydes in those dayes will I powre my Spirit.

30 And I wil shew [s] wonders in the heauens and in the earth: blood and fire, and pillars of smoke.

31 The [t] sunne shal be turned into darknesse, and the moone into blood, before the great and terrible day of the Lord come.

32 But whosoeuer shal call [u] on the Name of the Lord, shal be saued: for in mount Zion and in Ierusalem shalbe deliuerance, as the Lord hath said, and in the [x] remnant, whom the Lord shall call.

d The enemy destroyeth our plentifull countrey, wheresoeuer he commeth.

e They shalbe pale and blacke for feare, as Naum. 2.10.

f For none shall be able to resist them.

g Reade verses 2.31. and isa. 13.10. ezek. 32.7. chap. 3.15. mat. 24.29.

h The Lord shal stirre vp the Assyrians to execute his iudgements. *Ier. 30.7. amos. 5.18. zeph. 1.15.*

i Mortifie your affections and serue God with purenes of heart, and not with ceremonies.

k He speaketh this to stirre vp their slouthfulnes, and not that hee doubted of Gods mercies, if they did repent. How God repenteth, reade Iere. 18.8.

l That as al haue sinned, so all may shew forth signes of their repentance, that men seeing the children which are not free frō Gods wrath, might be the more liuely touched with the consideration of their owne sins. *Psal. 79.10.*

m If they repent, hee sheweth that God wil preserue and defend them with a most ardent affection.

n That is, the Assyrians your enemies.

o Called the salt sea, or Persian sea: meaning, that though his army were so great, that it filled all from this sea to the sea called Mediterraneum, yet he would scatter them.

p That is, such as should come by iust measure, and as was wont to bee sent when God was reconciled with them. *Leuit. 26.4. deut. 11.14.*

q That is, in greater abundance, and more generally then in time past: and this was fulfilled vnder Christ, when as Gods graces, and his Spirit vnder the Gospel was abūdantly giuen to the Church, Isa. 44.3 actes 2.17. iohn 7.38,39.

r As they had visions & dreames in old times, so shall they now haue clearer reuelations.

s He warneth the faithfull what terrible things should come, to the intent they should not looke for continuall quietnesse in this world, and yet in all these troubles he would preserue them

t The order of nature shall seeme to be changed for the horrible afflictions that shal be in the world, Isa. 13.10 ezek. 32.7 chap. 3.15. matth. 24.29.

u Gods iudgements are for the destruction of the infidels, and to moue the godlie to call vpon the Name of God, who will giue them saluation.

x Meaning hereby the Gentiles, Rom. 10.13.

CHAP. III.

Of the iudgement of God against the enemies of his people.

FOr behold, in [a] those dayes, and in that time, when I shall bring againe the captiuitie of Iudah and Ierusalem,

2 I will also gather all nations, and will bring them downe into the [b] valley of

a When I shall deliuer my Church, which standeth of the Iewes and of the Gentiles.

b It appeareth that hee alludeth to the great victory of Iehoshaphat, when as God without mans helpe destroyed the enemies. 2. Chro. 20.26. also he hath respect to this word Iehoshaphat, which signifieth pleading, or iudgement, because God would iudge the enemies of his Church as he did there.

Iehoshaphat, and will pleade with them there for my people, and for mine heritage Israel, whom they haue scattered among the nations, and parted my land.

3 And they haue cast lots for my people & haue giuen the child [c] for the harlot, & sold the girle for wine, that they might drinke.

4 Yea, and [d] what haue you to doe with me, O Tyrus and Zidon, and all the coasts of Palestina? will ye render me [e] a recompense? and if ye recompense me, swiftly and speedily wil I render your recompense vpon your head.

5 For ye haue taken my siluer and my gold, and haue caried into your temples my goodly and pleasant things.

6 The children also of Iudah and the children of Ierusalem haue you solde vnto the Grecians, that ye might send them farre from their border.

7 Beholde, I will raise them out of the place where ye haue sold them, and will render your reward vpon your owne head.

8 And I will sell your sonnes and your daughters into the hande of the children of Iudah, and they [f] shall sell them to the Sabeans, to a people farre off: for the Lorde hath spoken it.

9 Publish this among the Gentiles: prepare warre, wake vp the mighty men: let all the men of warre draw neere and come vp.

10 [g] Breake your plowshares into swords, and your sithes into speares: let the weake say, I am strong.

11 Assemble your selues, and come all ye heathen, and gather your selues together round about: there shal the Lord cast downe thy mightie men.

12 Let the heathen be wakened, and come vp to the valley of Iehoshaphat: for there will I sit to iudge all the heathen round about.

13 Put in your [h] sithes, for the harvest is ripe: come, get you downe, for the winepresse is full: yea, the wine-presses runne ouer, for their wickednesse is great.

14 O multitude, O multitude, come into the valley of threshing: for the day of the Lord is neere in the valley of threshing.

15 The sunne & moone shal be darkened, and the starres shall withdraw their light.

16 The Lord also shall roare out of Zion, and vtter his voyce from Ierusalem, and the heauens and the earth shall shake, but the Lord will be the hope [i] of his people, and the strength of the children of Israel.

17 So shall ye know that I am the Lord your God dwelling in Zion, mine holy mountaine: then shall Ierusalem bee holy, and there shall no strangers go [k] thorow her any more.

18 And in that day shal the mountaines [l] drop downe new wine, and the hilles shall flow with milke, and all the riuers of Iudah shall run with waters, and a fountaine shall come forth of the house of the Lord, and shall water the valley of Shittim.

19 [m] Egypt shalbe waste, & Edom shalbe a desolate wildernes, for the iniuries of the children of Iudah, because they haue shed innocent blood in their land.

20 But Iudah shall dwell for euer, and Ierusalem from generation to generation.

21 For I [n] wil cleanse their blood, that I haue not cleansed, and the Lord will dwel in Zion.

c That which the enemy gate for the sale of my people, he bestowed vpō harlots and drinke.

d He taketh the cause of his Church in hand against the enemy, as though the iniury were done to himselfe.

e Haue I done you wrong, that ye wil render me the like?

f For afterward God sould them by Nebuchadnezzar, & Alexander the great, for the loue he bare to his people, and thereby they were comforted as though the price had bene theirs.

g When I shall executemy iudgments against mine enemies, I will cause euery one to be ready and to prepare their weapons to destroy one another for my Church sake.

h Thus he shall encourage the enemies, when their wickednes is full ripe, to destroy one another, which he calleth the valley of Gods iudgement.

i God assureth his against all toubles, that when he destroyeth his enemies, his children shal be deliuered.

k The strangers shal no more destroy his church: which if they do, it is the people which by their sinnes make the breach for the enemy.

l He promiseth to his Church abundance of graces, reade Ezekiel 47.1. which should water and comfort the most barren places, Amos.9.13.

m The malicious enemies shall haue no part of this grace

n He had suffered his Church hitherto to lie in their filthinesse, but now he promiseth to cleanse them, and to make them pure vnto him.

Amos.

THE ARGVMENT.

AMong many other Prophets that God raised vp to admonish the Israelites of his plagues for their wickednesse & idolatrie, he stirred vp Amos, who was an herdman or shepherd of a poore towne, and gaue him both knowledge and constancie to reproue all estates and degrees, and to denoūce Gods horrible iudgements against them, except they did in time repent: shewing them that if God spare not the other nations about them, who had liued as it were in ignorance of God in respect of them, but for their sinnes will punish them, that they could looke for nothing, but an horrible destruction, except they turned to the Lord by vnfained repentance. And finally he comforteth the godly with hope of the comming of the Messiah, by whom they should haue perfect deliuerance and saluation.

CHAP. I.

1 The time of the prophecie of Amos. 3 The word of the Lord against Damascus, 6 the Philistims, Tyrus. Idumea and Ammon.

THE wordes of Amos, who was among the herdmen [a] at Tecoa, which he saw vpon Israel in the dayes of Vzziah King of Iudah, and in the dayes of [b] Ieroboam the sonne of Ioash King of Israel, two yeres before the [c] earthquake.

2 And he said, The Lord shal roare from Zion, & vtter his voice from Ierusalem, and the dwelling places of the shepheards shall perish, and the toppe of [d] Carmel shall wither.

3 ¶ Thus sayeth the Lord, For [e] three transgressions of Damascus, and for foure I will not turne to it, because they haue [f] threshed Gilead with threshing instruments of yron.

4 Therefore will I send a fire into the house of Hazael, and it shall denoure the [g] palaces of Ben-hadad.

a Which was a towne sixe miles from Ierusalem in Iudea, but hee prophesied in Israel.

b In his dayes the kingdome of Israel did most flourish.

c Which as Iosephus writeth, was when Vzziah would haue vsurped the Priests office, and therefore was smitten with the leprosie.

d Whatsoeuer is fruitful and pleasant in Israel shal shortly perish.

e Hee sheweth first that all the people round about should bee destroyed for their manifold sinnes: which are meant by three and foure which make seuen, because the Israelites should the more deepely consider Gods iudgements toward them.

f If the Syrians shall not be spared for committing this crueltie against one citie, it is not possible that Israel should escape punishment, which hath committed so many and grieuous sinnes against God and man.

g The antiquitie of their buildings shall not auoyd my iudgements, reade Ierem.49.27.

5 I will breake also the barres of Damascus, and cut off the inhabitant of Bikeath auen: and him that holdeth the scepter out of Beth-eden, and the people of Aram shall goe into captiuitie vnto h Kir, saith the Lord.

6 Thus saith the Lord, For three transgressions of Azzah, and for foure, I will not turne to it, because they i caried away prisoners the whole captiuitie to shut them vp in Edom.

7 Therefore will I send a fire vpon the walles of Azzah, and it shall deuoure the palaces thereof.

8 And I will cut off the inhabitant from Ashdod, & him that holdeth the scepter from Ashkelon, and turne mine hand to Ekron, and the remnant of the Philistims shall perish, saith the Lord God.

9 ¶ Thus saith the Lord, For three transgressions of Tyrus, and for foure, I will not turne to it, because they shut the whole captiuitie in Edom, and haue not remembred the k brotherly couenant.

10 Therefore will I send a fire vpon the walles of Tyrus, and it shall deuoure the palaces thereof.

11 ¶ Thus saith ỳ Lord, For three transgressions of Edom, and for foure, I will not turne to it, because he did pursue his brother with the sword, and did ‡ cast off all pitie, and his anger spoiled him euermore, and his wrath watched him l alway.

12 Therefore will I send a fire vpon Teman, and it shal deuoure the palaces of Bozrah.

13 ¶ Thus sayeth the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they m haue ript vp the women with childe of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbah, and it shall deuoure the palaces thereof, with shouting in the day of battell, and with a tempest in the day of the whirlewinde.

15 And their King shall goe into captiuitie, hee and his princes together, sayth the Lord.

h Tiglath Pileser led the Syrians captiue, and brought them to Cyrene, which he calleth here Kir.

i They ioyned themselues with the Edomites their enemies, which caried them away captiues.

k For Esau (of whom came the Edomites) and Iaakob were brethren: therefore they ought to haue admonished thē of their brotherly friendship, and not to haue prouoked them to hatred.

‡ *Ebr. corrupt his compassions.*

l He was a continuall enemie vnto him.

m He noteth the great crueltie of the Ammonites, that spared not the women, but most tyrannously tormented them, and yet the Ammonites came of Lot, who was of the houshold of Abraham.

CHAP. II.

Against Moab, Iudah, and Israel.

THus saith the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the a bones of the king of Edom into lime.

2 Therefore wil I send a fire vpon Moab, & it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, with shouting, and with the sound of a trumpet.

3 And I will cut off the Iudge out of the midst thereof, and will slay all the Princes thereof with him, saith the Lord.

4 ¶ Thus saith the Lord, For three transgressions of Iudah, and for foure, b I will not turne to it, because they haue cast away the Law of the Lord, and haue not kept his commandements, and their lies caused them to erre after the which their fathers haue walked.

5 Therefore will I send a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.

6 ¶ Thus saith the Lord, For three transgressions of c Israel, and for foure, I wil not turne to it, because they solde the righteous for siluer, and the poore for d shoes.

7 They gape ouer the head of the poore in the e dust of the earth, and peruert the wayes of the meeke: and a man and his father wil goe in to a maid, to dishonour mine holy Name.

8 And they lie downe vpon clothes layd to pledge f by euery altar: and they g drinke the wine of the condemned in the house of their God.

9 Yet destroyed I the h Amorite before them, whose height was like the height of the cedars, and he was strong as the oakes: notwithstanding I destroyed his fruit from aboue, and his roote from beneath.

10 Also I brought you vp from the land of Egypt, and led you fourtie yeeres thorow the wilderness, to possesse the land of the Amorite.

11 And I rayled vp of your sonnes for Prophets, and i of your yong men for Nazarites. Is it not euen thus, O ye children of Israel, saith the Lord?

12 But yee gaue the Nazarites wine to drinke, and commanded the Prophets, saying, Prophesie not.

13 Behold, I am k pressed vnder you, as a cart is pressed that is full of sheaues.

14 Therefore the flight shall perish from the l swift, and the strong shall not strengthen his force, neither shall the mighty saue his life.

15 Nor hee that handleth the bow, shall stand, and he that is swift of foote, shall not escape, neither shall he that rideth the horse, saue his life.

16 And he that is of a mighty courage amongst the strong men, shal flee away naked in that day, saith the Lord.

a For the Moabites were so cruell against the King of Edom, that they burnt his bones after that he was dead: which declared their barbarous rage, seeing they would reuenge themselues of the dead.

b Seeing the Gentiles that had not so farre knowledge, were thus punished, Iudah, which was so fully instructed of the Lords will, might not think to escape.

c If he spare not Iudah vnto whom his promises were made, much more he will not spare this degenerate kingdome.

d They esteemed most vile bribes more then mens liues.

e When they haue spoiled him and throwen him to the ground, they gape for his life.

f Thinking by these ceremonies, that is, by sacrificing, and being neere mine altar, they may excuse all their other wickednesse.

g They spoyle others and offer therof vnto God, thinking that he wil dispense with them, when he is made partaker of their iniquity.

h The destruction of their enemies, & his mercy toward them, should haue caused their hearts to melt for loue toward him.

i Yee contemned my benefits, and abused my graces, and craftily went about to stoppe the mouthes of my Prophets.

k You haue wearied me with your sinnes, Isa 1.14.

l None shall be deliuered by any meanes.

CHAP. III.

He reproueth the house of Israel of ingratitude, 11 for the which God will punish them.

HEare this word that the Lord pronounceth against you, O children of Israel, euen against ỳ whole family which I brought vp from the land of Egypt, saying,

2 You a only haue I knowen of all the families of the earth: therefore I wil visit you for all your iniquities.

3 Can two walke together except they be b agreed.

4 Will a c lion roare in the forest, when he hath no praye? or will a lions whelpe cry out of his den if he haue taken nothing?

a I haue onely chosen you to be mine among all other people, and yet you haue forsaken me.

b Hereby the Prophet signifieth that he speaketh not of himselfe, but as God guideth and mooueth him, which is called the agreement betweene God and his Prophets.

c Will God threaten by his Prophets, except there be some great occasion?

5 Can

5 [d] Can a bird fall in a snare vpon the earth where no fouler is? or will he take vp the [e] snare from the earth, and haue taken nothing at all?

6 Or [f] shall a trumpet be blowen in the citie, and the people bee not afraid? or shall there [g] be euill in a citie, and the Lord hath not done it?

7 Surely the Lord God wil doe nothing, but hee [h] reuealeth his secret vnto his seruants the Prophets.

8 The lion hath roared: who wil not be afraid? The Lord God hath spoken: who can but [i] prophesie?

9 Proclaime in the palaces at [k] Ashdod, and in the palaces in the land of Egypt, and say, Assemble your selues vpon the mountaines of Samaria: so behold the great tumults in the mids thereof, and the oppressed in the mids thereof.

10 For they know not to doe right, saith the Lord: they store vp violence, and robbery [l] in their palaces.

11 Therefore thus sayth the Lord God, An aduersary shall come euen round about the countrey, and shall bring downe thy strength from thee, and thy palaces shall be spoyled.

12 Thus saith the Lord, As the shepherd taketh [m] out of the mouth of the Lyon two legs, or a piece of an eare: so shal the children of Israel be taken out that dwel in Samaria in the corner of a bed, and in [n] Damascus, as in a couch.

13 Heare and testifie in the house of Iaakob, saith the Lord, the God of hosts.

14 Surely in the day that I shal visit the transgressions of Israel vpon him, I will also visit the altars of Beth-el, and the hornes of the altar shalbe broken off, and fall to the ground.

15 And I wil smite the winter house with the summer house, and the houses of yuorie shall perish, and the great houses shalbe consumed, saith the Lord.

d Can any thing come without Gods prouidence?
e Shall his threatnings be in vaine?
f Shall the Prophets threaten Gods iudgements, and the people not be afraid?
g Doeth any aduersitie come without Gods appointment? Isa. 45 7
h God dealeth not with the Israelites as hee doth with other people: for hee euer warneth them before of his plagues, by his Prophets.
i Because the people euer murmured against the Prophets, he sheweth that Gods Spirit mooued them so to speake as they did.
k He calleth the strangers, as the Philistims and Egyptians to be witnesses of Gods iudgments against the Israelites for their crueltie and oppression.
l The fruit of their cruelty and theft appeareth by their great riches which they haue in their houses. m When the Lion hath satiate his hunger, the shepheard findeth a legge, or a tip of an eare, to shew that the sheepe haue bene worried. n Whereby they thought to haue had a sure holde, and to haue beene in safetie.

CHAP. IIII.

Against the gouernours of Samaria.

HEare this word ye [a] kine of Bashan, that are in the mountain of Samaria, which oppresse the poore, and destroy the needie, and they say to their masters, [b] Bring, and let vs drinke.

2 The Lord God hath sworne by his holinesse, that lo the dayes shal come vpon you, that hee will take you away with [c] thornes, and your posterity with fishhookes.

3 And yee shall goe out at the breaches, euery kow forward: and yee shall cast your selues out of the palace, saith the Lord.

a Thus he calleth the princes and gouernours, which being ouerwhelmed with the great abundance of Gods benefits, forgat God, and therefore he calleth them by the name of beasts, and not of men.
b They encourage such as haue authority ouer the people, to powle them, so that they may haue profit by it. c He alludeth to fishers which catch fish by hookes and thornes.

4 Come to [d] Beth el, and transgresse: to Gilgal, and multiply transgression, & bring your sacrifices in the morning, & your tithes after three [e] yeeres.

5 And offer a thanksgiuing [f] of leauen, publish and proclaime the free offerings: for this [g] liketh you, O yee children of Israel, saith the Lord God.

6 And therefore haue I giuen you [h] cleannesse of teeth in all your cities, and scarcenesse of bread in all your places, yet haue yee not returned vnto me, saith the Lord.

7 And also I haue withholden the raine from you, when there were yet three [i] moneths to the harnest, and I caused it to raine vpon one city, and haue not caused it to raine vpon another city: one piece was rained vpon, and the piece whereupon it rained not, withered.

8 So two or three cities wandered vnto one city, to drinke water, but they were [k] not satisfied: yet haue ye not returned vnto me, saith the Lord.

9 I haue smitten you with blasting, and mildew: your great gardens and your vineyards, and your fig trees, & your olive trees did the palmer worme deuoure: yet haue yee not returned vnto me, saith the Lord.

10 Pestilence haue I sent among you, after the maner of [l] Egypt: your young men haue I slaine with the sword, and haue taken away your horses: and I haue made the stinke of your tents to come vp euen into your nostrels: yet haue ye not returned vnto me, saith the Lord.

11 I haue ouerthrowen you, as God ouerthrew Sodome and Gomorah: and yee were as a [m] firebrand pluckt out of the burning, yet haue ye not returned vnto me, saith the Lord.

12 Therefore thus will I doe vnto thee, O Israel: and because I will doe this vnto thee, prepare to [n] meete thy God, O Israel.

13 For loe, hee that formeth the mountains, and createth the winde, and declareth vnto man what is his thought: which maketh the morning darknesse, and walketh vpon the high places of the earth, the Lord God of hosts is his Name.

d He speaketh this in contempt of them which resorted to these places, thinking that their great deuotion and good intention had bene sufficient to haue bound God vnto them.
e Reade Deut. 14.28.
f As Leuit. 7.13.
g You onely delite in these outward ceremonies and haue none other respect.
h That is, lacke of bread and meate.
i I stayed the rain till the fruits of the earth were destroyed with drought, and yet you would not consider it to returne to me by repentance.
k They could not find water enough where they had heard say it had rained.
l As I plagued the Egyptians, Exod. 9 10.
m You were almost all consumed, and a few of you wonderfully preserued, 2. King. 14.26.
n Turne to him by repentance.

CHAP. V.

A lamentation for the captiuitie of Israel.

HEare ye this word, which I lift vp vpon you, euen a lamentation of the house of Israel.

2 The [a] virgin Israel is fallen, and shall no more rise: shee is left vpon her land, and there is none to raise her vp.

3 For thus saith the Lord God, The citie which went out by a thousand, shal leaue an [b] hundreth: and that which went forth by an hundreth, shall leaue ten to the house of Israel.

4 For thus saith the Lord vnto the house of Israel, Seeke ye me, and ye shall liue.

5 But seeke not Beth-el, nor enter into [c] Gilgal, and goe not to Beer sheba: for Gilgal shal goe into captiuity, and Beth-el shall come to nought.

6 Seeke the Lord, and ye shall liue, lest he breake

a He so calleth them, because they so boasted of themselues, or because they were giuen to wantonnesse and daintinesse.
b Meaning, that the tenth part should scarcely be saued.
c In these places they worshipped new idols, which aforetime serued for the true honour of God: therefore hee saith that these shall not saue them.

breake out like fire in the house of Ioseph, and deuoure it, and there bee none to quench it in Beth-el.

7 They turne [d] iudgement to wormewood, & leaue off righteousnesse in the earth.

8 Hee [e] maketh Pleiades, and Orion, and he turneth the shadow of death into the morning, and hee maketh the day darke as night: hee calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

9 He strengtheneth the destroyer against the mightie: and the destroyer shall come against the fortresse.

10 They haue hated him, [f] that rebuked in the gate: and they abhorred him that speaketh vprightly.

11 Forasmuch then as your treading is vpon the poore, and [g] ye take from him burdens of wheat, ye haue built houses of hewen stone, but ye shall not dwell in them: ye haue planted pleasant vineyards, but ye shall not drinke wine of them.

12 For I know your manifold transgressions, and your mighty sinnes: they afflict the iust, they take rewards, and they oppresse the poore in the gate.

13 Therefore [h] the prudent shall keepe silence in that time, for it is an euill time.

14 Seeke good and not euill, that ye may liue: and the Lord God of hosts shalbe with you, as you haue spoken.

15 Hate the euill and loue the good, and establish iudgement in the gate: it may bee that the Lord God of hostes wil be mercifull vnto the remnant of Ioseph.

16 Therefore the Lord God of hosts, the Lord sayeth thus: Mourning shall bee in all streetes: and they shall say in all the high wayes, Alas, alas: and they shall call the [i] husbandman to lamentation, and such as can mourne, to mourning.

17 And in all the vines shall be lamentation: for I will passe [k] ouerow thee, sayeth the Lord.

18 Woe vnto you, that [k] desire the day of the Lord: what haue you to doe with it? the day of the Lord is darkenes and not light.

19 As if a man did flee from a lyon, and a beare met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the Lord bee darkenesse, and not light? euen darkenesse and no light in it?

21 I hate & abhorre your feast dayes, and I will not smel in your solemne assemblies.

22 Though you offer me burnt offerings and meate offerings, [l] I will not accept them: neither will I regard the peace offerings of your fat beasts.

23 Take thou away from me the multitude of thy songs (for I will not heare the melodie of thy viols.)

24 And let iudgement runne downe as [m] waters, & righteousnes as a mighty riuer.

25 Haue ye offered vnto me sacrifices and offerings in the wilderness forty yeeres, O house of Israel?

26 But you haue borne [n] Siccuth your king, & Chiun your images, and the starre of your gods, which ye made to your selues.

27 Therefore will I cause you to go into captiuity beyond Damascus, saith the Lord, whose Name is the God of hostes.

CHAP. VI.

Against the princes of Israel liuing in pleasure.

WOe to [a] them that are at ease in Zion, and trust in the mountaine of Samaria, [b] which were famous at the beginning of the nations: and the house of Israel came to them.

2 Goe you vnto Calneh, and see: and from thence goe you to Hamath the great: then goe downe to Gath of the Philistims: bee [c] they better then these kingdomes? or the border of their land greater then your border.

3 Ye that put farre away the [d] euill day, and approch to the seate of iniquitie?

4 They lie vpon beds of yuorie, & stretch themselues vpon their beds, and eate the lambes of the flocke, and the calues out of the stall.

5 They sing to the sound of the viole: they inuent to themselues instruments of musicke like [e] Dauid.

6 They drinke wine in bowles, & anoint themselues with the chiefe ointments, but no man is [f] sorry for the affliction of Ioseph.

7 Therefore now shall they goe captiue with the first that goe captiue, and [g] the sorrow of them that stretched themselues, is at hand.

8 [k] The Lord God hath sworne by himselfe, sayeth the Lord God of hostes, I abhorre [i] the excellencie of Iaakob, and hate his palaces: therefore will I deliuer vp the city with all that is therein.

9 And if there remaine ten men in one house, they shall die.

10 And his vncle [k] shall take him vp and burne him to carry out the bones out of the house, and shall say vnto him that is by the [l] sides of the house, Is there yet any with thee? And he shall say, None. Then shall he say, [m] Hold thy tongue: for we may not remember the Name of the Lord.

11 For behold, the Lord commaundeth, and he will smite the great house with breaches, and the little house with clefts.

12 Shall horses [n] runne vpon the rocke? or will one plowe there with oxen? for yee haue turned iudgement into gall, and the

a The Prophet threatneth the wealthy, which regarded not Gods plagues nor menaces by his Prophets.

b These two cities were famous by their first inhabitants the Canaanites: and seeing before time they did nothing auaile them that were there born, why should you looke that they should saue you which were brought in to dwell in other mens possessions?

c If God haue destroyed these excellent cities in three diuers kingdomes, as in Babylon, Syria, and of the Philistims, and hath brought their wide borders into a greater straitnesse, then yours yet are, thinke you to be better, or to escape?

d Ye that continue still in your wickednesse, and thinke that Gods plagues are not at hand, but giue your selues to idlenesse, wanton nesse and ryot.

e As he caused diuers kinds of instruments to be made to serue Gods glory, so these did contend to inuent as many to serue their wanton affections and lustes.

f They pitied not their brethren, whereof now many were slaine, & caried away captiue.

g Some reade, the ioy of them that stretch themselues, shall depart.

h Reade Ierem. 51.14.

i That is, the riches and pompe.

k The destruction shalbe so great, that none almost shall be left to bury the dead: and therefore they shall burne them at home, to carie out the burnt ashes with more ease.

l That is, some neighbour that dwelleth round about.

m They shall be so astonied at this destruction, that they shall no more boast of the Name of God, and that they are his people: but they shall bee dumbe when they heare Gods Name, and abhorre it, as they that are desperate or reprobate.

n He compareth them to barren rocks, whereupon it is in vaine to bestow labour: shewing that Gods benefits can haue no place among them.

d In stead of iudgement and equity, they execute cruelty and oppression.

e He describeth the power of God, Iob 9.9.

f They hate the Prophets, which reproue them in the open assemblies.

g Ye take both his money and also his foode wherewith he should liue.

h God will so plague them, that they shall not suffer the godly once to open their mouthes to admonish them of their faults.

i So that all degrees shall haue matter of lamentation for the great plagues.

k Thus he speaketh because the wicked & hypocrites sayd they were content to abide Gods iudgements, whereas the godly tremble and feare, Iere. 30.7. Ioel 2.2, 11. Zeph. 1.15.

l Because yee haue corrupted my true seruice and remaine obstinate in your vices, Isa. 1.11. Iere. 6.10.

m Do your duty to God, and your neighbour and so ye shall feele his grace plentifully if you shew your abundant affections according to Gods word.

n That idole which you esteemed as your King, and caried about as you did Chiun, in the which images you thought that there was a certaine diuinitie.

o Reade Chap. 5.7.

fruit of righteousnesse into [o] wormewood.

13 Ye reioyce in a thing of nought: ye say, Haue not we gotten vs hornes by our owne strength?

p That is, power and glory.

14 But beholde, I will raise vp against you a nation, O house of Israel, saith the Lord God of hosts: and they shall afflict you from the entring in of [q] Hamath vnto the riuer of the wildernesse.

q From one corner of the countrey to another.

CHAP. VII.

God sheweth certaine visions, whereby he signifieth the destruction of the people of Israel. 10 The false accusation of Amaziah. 12 His crafty counsell.

THus hath the Lord God shewed vnto me, and beholde, he formed [a] grashoppers in the beginning of the shooting vp of the latter growth: and loe, it was in the latter growth [b] after the Kings mowing.

a To deuoure the land, and he alludeth to the inuading of the enemies.

b After the publike commaudement for mowing was giuen: or as some reade, when the Kings sheep were shorn.

2 And when they had made an end of eating the grasse of the land, then I saide, O Lord God, spare, I beseech thee: who shall raise vp Iaakob? for he is small.

c That is, stayed this plague at my prayer.

3 So the Lord [c] repented for this. It shall not be, saith the Lord.

4 ¶ Thus also hath the Lord God shewed vnto me, and behold, the Lord God called to iudgement by fire: [d] and it deuoured the great deepe, and did eat vp a part.

d Meaning, that Gods indignation, was inflamed against the stubburnesse of this people.

5 Then said I, O Lord God, cease, I beseech thee: who shall raise vp Iaakob? for he is small.

6 So the Lord repented for this. This also shall not be, saith the Lord God.

7 ¶ Thus againe he shewed me, and beholde, the Lord stood vpon a wall made by line [e] with a line in his hand.

e Signifying that this should be the last measuring of the people, and that he would deferre his iudgement no longer.

8 And the Lord said vnto mee, Amos, what seest thou? And I said, A line. Then said the Lord, Behold, I wil set a line in the middes of my people Israel, and will passe by them no more.

9 And the hie places of Isaak shall be desolate, and the Temples of Israel shall bee destroyed: and I will rise against the house of Ieroboam with the sword.

10 ¶ [f] Then Amaziah the Priest of Bethel sent to Ieroboam King of Israel, saying, Amos hath conspired against thee in the mids of the house of Israel: the land is not able to beare all his words.

f That is, when Amos had prophesied that the Kings should be destroyed: for this wicked priest more for hatred he bare to the Prophet, then for loue toward ye king, thought this accusation sufficient to condemne him, whereas none other could take place.

11 For thus Amos saith, Ieroboam shall die by the sword, and Israel shall be led away captiue out of their owne land.

12 Also [g] Amaziah saide vnto Amos, O thou the Seer, got, flee thou away into the land of Iudah, and there eate thy bread and prophecie there.

g When this instrumẽt of Satan was not able to compasse his purpose by the king, he assaied by another practise,

13 But prophesie no more at Beth-el: for it is the kings chappell, and it is the kings court.

14 Then answered Amos, and said to Amaziah, I was no [h] Prophet, neither was I a Prophets sonne, but I was an heardman, and a gatherer of wild figs.

that was, to feare the Prophet, that he might depart, & not reproue there idolatry there openly, and so hinder his profit.

h Thus he sheweth his extraordinary vocation, that God had giuen him a charge which he must needs execute.

15 And the Lord tooke me as I followed the flocke, and the Lord saide vnto me, Goe, prophesie vnto my people Israel.

16 Now therefore heare thou the word of the Lord. Thou saiest, prophesie not against Israel, and spake nothing against the house of Isaak.

17 Therfore thus saith the Lord, [i] Thy wife shall be an harlot in the citie, and thy sonnes and thy daughters shall fall by the sword, and thy land shall be diuided by line: and thou shalt die in a polluted land, and Israel shall surely goe into captiuitie forth of his land.

i Thus God vsed to approue the authoritie of his Propnets by his plagues & iudgements against thē which were malicious enemies, Ier. 28. 12. & 29. 21, 25. as this day he doth against them that persecute the ministers of his Gospel.

CHAP. VIII.

1 Against the rulers of Israel. 7 The Lord sweareth. 11 The famine of the word of God.

THus hath ye Lord God shewed vnto mee, and behold, a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, a basket of summer fruit. Then said the Lord vnto me, The end is come vpon my people of Israel, I will passe by them no more.

a Which signified the ripenesse of their sinnes, & the readinesse of Gods iudgments.

3 And the songs of the Temple shall be howlings in that day, saith the Lord God: many dead bodies shalbe in euery place: they shall cast them forth with [b] silence.

b There shall be none left to mourne for them.

4 Heare this, O ye that [c] swallow vp the poore, that yee may make the needie of the land to faile,

c By staying the sale of foode, and necessary things which you haue gotten into your own hands, & so cause the poore to spend quickly that little that they haue, and at length for necessitie to become your slaues.

5 Saying, When will the [d] new moneth be gone, that we may sel corne, and the Sabbath, that we may set forth wheate, & make [e] the Ephah small, and the shekel great, and falsifie the weights by deceit?

d When the dearth was once come, they were so greedie of gaine that they thought the holy day to be an hinderance vnto them.

6 That we may buy the poore for siluer, and the needie for shooes: yea, and sell the refuse of the wheate.

e That is, the measure small, and the price great.

7 The Lord hath sworne by the excellencie of Iaakob, Surely I will neuer forget any of their workes.

8 Shall not the land tremble for this? and euery one mourne, that [h] dwelleth therein? and it shall rise vp wholly as a flood, and it shall be cast out, and [f] drowned as by the flood of Egypt.

f That is, the inhabitants of the land shall bee drowned, as Nilus drowneth many when it ouerflowetb.

9 And in that day, saith the Lord God, I will euen cause the [g] Sunne to goe downe at noone: and I will darken the earth in the cleare day.

g In the mids of their prosperitie I will send great affliction.

10 And I will turne your feastes into mourning, and all your songs into lamentation: and I will bring sackecloth vpon all loynes, and baldnesse vpon euery head: and I will make it as the mourning of an onely sonne, and the end thereof as a bitter day.

11 Behold, the dayes come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

12 And they shall wander from sea to sea, and from the North euen vnto the East shal they run to and fro to seeke the [h] word of the Lord, and shall not finde it.

h Whereby he sheweth that they shall not onely perish in body, but also in soule for lacke of Gods word, which is the foode thereof.

13 In that day shal the faire virgins and

the

the yong men perish for thirst.

14 They that sweare by the sinne of [i] Samaria, and that say, Thy God, O Dan, liueth, and [k] the maner of Beer-sheba liueth, euen they shall fall, and neuer rise vp againe.

i For the idolaters did vse to sweare by their idoles, which here he calleth their sinne, as the Papists yet do by theirs. k That is, the common maner of worshipping and the seruice or religion there vsed.

CHAP. IX.

1 Threatnings against the Temple, 2 and against Israel. 11 The restoring of the Church.

I Saw the Lord standing vpon the [a] Altar, and he said, Smite the lintell of the doore, that the postes may shake: and cut them in pieces: euen the [b] heads of them all, and I will slay the last of them with the sword: he that fleeth of them, shall not flee away: & he that escapeth of them, shall not be deliuered.

2 Though they dig into the hell, thence shall mine hand take them: though they climbe vp to heauen, thence will I bring them downe.

3 And though they hide themselues in the toppe of Carmel, I will search and take them out thence: and though they be hidde from my sight in the bottome of the Sea, thence will I command the [c] serpent, and he shall bite them.

4 And though they goe into captiuity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes vpon them for euill, and not for good.

5 And the Lord God of hosts shall touch the land, and it shall melt away, and all that dwell therein shall mourne, and it shall rise vp wholly like a flood, and shall be drowned as by the flood of Egypt.

6 He buildeth his [d] spheres in the heauen, and hath layd the foundation of his globe of elements in the earth: he calleth the waters of the Sea, and powreth them out vpon the open earth: the Lord is his Name.

7 Are yee not as the Ethiopians [e] vnto mee, O children of Israel, sayeth the Lord? haue not I brought vp Israel out of the land of Egypt? and the Philistims from [f] Caphtor, and Aram from Kir?

8 Behold, the eyes of the Lord God are vpon the sinful kingdome, and I wil destroy it cleane out of the earth. Neuertheless, I wil not vtterly destroy the house of Iaakob, saith the Lord.

9 For lo, I wil command, and I wil sift the house of Israel among all nations, like as corne is sifted in a sieue: yet shall not the [h] least stone fall vpon the earth.

10 But all the sinners of my people shall die by the sword, which say, The euill shall not come, nor hasten for vs.

11 In that day wil I raise vp the [i] tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and I wil raise vp his ruines, and I will build it, as in the dayes of old,

12 That they may possesse the remnant of [k] Edom, and of all the heathen, because my Name is called vpon them, sayeth the Lord, that doeth this,

13 Behold, the dayes come, sayeth the Lord, that the plowman shall [l] touch the mower, and the treader of grapes him that soweth seede: and the mountaines shall [m] drop sweete wine, and all the hilles shall melt.

14 [n] And I wil bring againe the captiuity of my people of Israel: and they shall build the waste cities and inhabite them, and they shall plant vineyards, and drinke the wine thereof, they shall also make gardens, and eat the fruits of them.

15 And I wil plant them vpon their land, and they shall no more bee pulled vp againe out of their land, which I haue giuen them, saith the Lord thy God.

a Which was at Ierusalem: for he appeared not in the idolatrous places of Israel. b Both the chiefe of them, and also the common people.

c Hee sheweth that God wil declare himselfe enemie vnto them in all places, and that his elements and all creatures shall be enemies to destroy them. d He declareth by the wonderfull power of God by the making of the heauens, and the elements, that it is not possible for man to escape his iudgments when he punisheth. e Am I more bound to you then to the Ethiopians or blacke Mores? yet haue I bestowed vpon you greater benefits.

f Reade Ierem. 47.4.

g Though he destroy the rebellious multitude, yet he will euer reserue the remnant his Church to call vpon his Name.

h Meaning, that none of his should perish in his wrath.

i I will send the Messiah promised, and restore by him the spirituall Israel, Acts 15.16.

k Meaning, that the very enemies as were the Edomites & others, should be ioyned with the Iewes in one societie and body, whereof Christ should be the head.

l Signifying, that there shall be great plenty of all things, so that when one kind of fruit is ripe, another should follow, and euery one in course, Leu. 26.5. m Reade Ioel 3.18. n The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer bee pulled, after they are once grafted therein.

Obadiah.

THE ARGVMENT.

THe Idumeans which came of Esau, were mortall enemies alwayes to the Israelites, which came of Iaakob: and therefore did not onely vexe them continually with sundry kinds of cruelty, but also stirred vp other to fight against them. Therefore when they were now in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God raised vp his Prophet to comfort the Israelites, forasmuch as God had now determined to destroy their aduersaries, which did so sore vexe them, and to send them such as should deliuer them, and set vp the Kingdome of Messiah, which he had promised.

THe vision of Obadiah. Thus sayeth the Lord God against Edom. [a] Wee haue heard a rumor from the Lord, and an ambassadour is sent among the heathen: arise, and [b] let vs rise vp against her to battell.

2 Beholde, I haue made thee small among the heathen: thou art vtterly despised.

3 The [c] pride of thine heart hath deceiued thee: thou that dwellest in the clefts of the rockes, whose habitation is hie, that saith in his heart, Who shall bring me downe to the ground?

4 Though thou exalt thy selfe as the egle, and make thy nest among the starres, thence will I bring thee downe, saith the Lord.

5 [d] Came theeues to thee or robbers by night?

a God hath certainely reuealed to his Prophets that hee wil raise vp the heathen to destroy the Edomites, whereof the rumour is now published, Ier 49.14. b Thus the heathen encourage themselues to rise against Edom.

c Which despiest all others in respect of thy selfe, & yet are but an handfull in cõparison of others, and art shut vp among the hils as separate from the rest of the world. d God wil so destroy them that he wil leaue none, though theeues when they come, take but till they haue enough, and they that gather grapes, euer leaue some behinde them, Ierem. 49.9.

night? how wast thou brought to silence? would they not haue stollen, till they had enough? if the grape gatherers came to thee, would they not leaue some grapes?

6 How are the things of Esau sought vp, and his treasures searched?

7 All the men of thy confederacie [e] haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, and prevailed against thee: they that eate thy [f] bread, haue laid a wound vnder thee: there is none vnderstanding in him.

8 Shall not I in that day, saith the Lord, euen destroy the wise men out of Edom, and vnderstanding from the mount of Esau?

9 And thy strong men, O Teman, shall be afraid, because euery one of the mount of Esau shall be cut off by slaughter.

10 For thy crueltie against thy [g] brother Iaakob, shame shall couer thee, and thou shalt be cut off for euer.

11 When thou stoodest [h] on the other side, in the day that the strangers caried away his substance, and strangers entred into his gates, and cast lots vpon Ierusalem, euen thou wast as one of them.

12 But thou shouldest not haue beholden the day of thy brother, in the day that he was made a [i] stranger, neither shouldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldest not haue spoken proudly in the day of affliction.

13 Thou shouldest not haue entred into the gate of my people in the day of their destruction, neither shouldest thou haue once looked on their affliction in the day of their destruction, nor haue laid handes on their substance in the day of their destruction.

14 Neither shouldest thou haue stood in the crosse-way to cut off them, that should escape, neither shouldest thou haue shutt vp the remnant thereof in the day of affliction.

15 For the day [k] of the Lord is neere vpon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne vpon thine head.

16 For as ye haue [l] drunke vpon mine holy mountaine, so shall all the heathen drinke continually: yea, they shall drinke and swallow vp, and they shall bee [m] as though they had not bene.

17 But vpon mount Zion shall be deliuerance, and it shall bee holy, and the house of Iaakob shall possesse their possessions.

18 And the house of Iaakob shall bee a [n] fire, and the house of Ioseph a flame, and the house of Esau as stubble, and they shall kindle in them, and deuoure them: and there shall be no remnant of the house of Esau: for the Lord hath spoken it.

19 And they shall possesse the South side of the [o] mount of Esau, and the plaine of the Philistims: and they shall possesse the fields of Ephraim and the fields of Samaria, and Beniamin shall haue Gilead.

20 And the captiuity of this hoste of the children of Israel, which were among the [p] Canaanites, shall possesse vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shall possesse the cities of the South.

21 And they [q] that shall saue, shal come vp to mount Zion to iudge the mount of Esau, and the Kingdome shall be the Lords.

e They in whom thou didst trust, for to haue helpe and friendship of them, shall bee thine enemies and destroy thee.

f That is, thy familiar friends & ghests haue by secret practises destroyed thee.

g He sheweth the cause why the Edomites were so sharply punished, to wit, because they were enemies to his Church, whom now he comforteth by punishing their enemies.

h When Nebuchad-nezzar came against Ierusalem, thou ioynedst with him, and hadst part of the spoile, and so diddest reioyce, when my people, that is, thy brother were afflicted, whereas thou shouldest haue pitied and holpen thy brother.

i When the Lord deprived them of their former dignitie, and gaue them to be caried into captiuitie.

k When he will summon all the heathen, and send them to destroy thee.

l That is, reioyced and triumphed.

m The Edomites shall be vtterly destroyed, and yet in despite of all the enemies, I will reserue my Church, and restore it.

n God attributeth this power to consume his enemies to his Church, which power is onely proper to himselfe, as Isa. 10. 17. deut 4.24. hebr. 12.29.

o He describeth how the Church shalbe enlarged and haue great possessions, but this chiefly is accomplished vnder Christ, when as the faithfull are made heires and lords of all things by him which is their head.

p By the Canaanites the Iewes meane the Dutch men, and by Zarephath, France, and by Sepharad, Spaine.

q Meaning, that God will raise vp in his Church such as shall rule and gouerne for the defence of the same, and destruction of his enemies vnder Messiah, whom the Prophet calleth here the Lord and head of this Kingdome.

Ionah.

THE ARGVMENT.

When Ionah had long prophesied in Israel, and had little profited, God gaue him expresse charge to goe and denounce his iudgements against Nineueh the chiefe citie of the Assyrians, because hee had appointed, that they which were of the heathen, should conuert by the mightie power of his word, and that within three dayes preaching, that Israel might see how horribly they had prouoked Gods wrath, which for the space of so many yeeres, had not conuerted to the Lord for so many Prophets, and so diligent preaching. Hee prophesied vnder Ioash and Ieroboam, as 2. Kings 14.25.

CHAP. I.

3 Ionah fled when he was sent to preach. 4 A tempest ariseth, and he is cast into the sea for his disobedience.

THE word of the Lord came [a] also vnto Ionah the sonne of Amittai, saying,

2 Arise, and goe to [b] Nineueh that [c] great citie, and cry against it: for their wickednesse is come vp before me.

3 But Ionah rose vp to [d] flee into Tarshish from the presence of the Lorde, and went downe to [e] Iappho: and hee found a shippe going to Tarshish: so hee payed the fare.

a After that he had preached a long time in Israel: and so Ezekiel, after that for a time hee had prophesied in Iudah, hee had visions in Babylon. Ezek. 1. 1.

b For seeing the great obstination of the Israelites, he sent his Prophet to the Gentiles, that they might prouoke them to repentance, or at least make them inexcusable, for Nineue was the chiefe city of the Assyrians.

c For as authors write, it conteined in circuit about eight and forty mile, and had a thousand and fiue hundred towers, and at this time there were an hundreth and twenty thousand children therein, Chap. 4. 11.

d Whereby hee declareth his weakenesse, that would not promptly follow the Lords calling, but gaue place to his owne reason, which perswaded him that he should nothing at all profit there, seeing he had done so small good among his owne people, Chap. 4. 2.

e Which was the hauen and port to take shipping thither, called also Ioppe.

fare thereof, and went downe into it, that he
might goe with them vnto Tarshish, from
the [f] presence of the Lord.
4 But the Lord sent out a great winde
into the Sea, and there was a mighty tem-
pest in the Sea, so that the ship was like to
be broken.
5 Then the mariners were afraid, and
cryed euery man vnto his god, and cast the
wares that were in the ship, into the Sea, to
lighten it of them: but Ionah was gone
downe [g] into the sides of the ship, and he lay
downe, and was fast asleepe.
6 So the Shipmaster came to him, and
said vnto him, What meanest thou, O slee-
per? Arise, call vpon thy [h] God, if so bee that
God will thinke vpon vs, that we perish not.
7 And they said euery one to his fellow,
Come, and let vs cast [i] lots, that wee may
know, for whose cause this euill is vpon
vs. So they cast lots, and the lot fell vpon
Ionah.
8 Then said they vnto him, Tell vs for
whose cause this euill is vpon vs? What is
thine occupation? & whence commest thou?
which is thy countrey? and of what people
art thou?
9 And he answered them, I am an He-
brew, and I feare the Lord God of heauen,
which hath made the sea, and the dry land.
10 Then were the men exceedingly a-
fraid, and said vnto him, Why hast thou
done this? (for the men knew that he fled
from the presence of the Lord, because hee
had told them.)
11 Then said they vnto him, What shall
we doe vnto thee, that the sea may be calme
vnto vs? (for the sea wrought and was trou-
blous.)
12 And he said vnto them, Take me, and
cast me into the sea: so shal the sea be calme
vnto you: for I know, that for my sake this
great tempest is vpon you.
13 Neuertheleſſe, the men rowed to
bring it to the land, but they could not: for
the sea wrought and was troublous against
them.
14 Wherefore they cryed vnto the Lord,
and said, [k] We beseech thee, O Lord, we be-
seech thee, let vs not perish for this mans
life, and lay not vpon vs innocent blood: for
thou, O Lord, hast done as it pleased thee.
15 So they toke vp Ionah, and cast him
into the sea, & the sea ceased from her raging.
16 Then the men [l] feared the Lord exce-
dingly, and offered a sacrifice vnto the Lord,
and made vowes.
17 Now the Lord had prepared a great
fish to swallow vp Ionah: and Ionah was
in the [m] belly of the fish three dayes and three
nights.

f From that vocation whereunto God had called him, and wherein he would haue assisted him.

g As one that wo haue cast off this care and solicitude, by seeking rest and quietnesse.

h As they had called on their idoles: which declareth that idolaters haue no stay nor certaintie, but in their troubles seeke they cannot tell to whom.

i Which declareth that the matter was in great extremity & doubt, which thing was Gods motion in them for the tryall of the cause: and this may not be done but in matters of great importance.

k This declareth that very wicked in their necessities flee vnto God for succour, and also that they are touched with a certaine feare to shed mans blood, whereas they know no manifest signe of wickednesse.

l They were touched with a certaine repentance of their life past, and began to worship the true God by whom they saw themselues so wonderfully deliuered: but this was done for feare, and not of a pure heart and affection, neither according to Gods word.

m Thus the Lord would chastice his Prophet with a most terrible spectacle of death and hereby also confirmed him of his fauour and support in this his charge which was enioyned him.

CHAP. II.

1 *Ionah is in the fishes belly.* 2 *His prayer.* 10 *He is deliuered.*

THen Ionah prayed vnto the Lord his
God out of the [a] fishes belly,
2 And saide, I cryed in mine affliction
vnto the Lord: and he heard me: out of the
belly [b] of hell cryed I, and thou heardst my
voyce.
3 For thou hadst cast me into the bottom
in the midst of the sea, and the floods com-
passed me about: all thy surges, and all thy
waues passed ouer me.
4 Then I said, I am [c] cast away out of
thy sight: yet will I looke againe toward
thine holy Temple.
5 The waters compassed me about vnto
the soule: the depth closed me round about,
and the weedes were wrapt about mine
head.
6 I went downe to the bottome of the
mountaines: the earth with her barres
was about mee for euer, yet hast thou
brought vp my life from the [d] pit, O Lord my
God.
7 When my soule fainted within mee, I
remembred the Lord, and my prayer came
vnto thee, into thine holy Temple.
8 They that wait vpon lying [e] vanities,
forsake their owne [f] mercy.
9 But I will sacrifice vnto thee with the
voyce of thanksgiuing, and will pay that
that I haue vowed: saluation is of the Lord.
10 And the Lord spake vnto the fish, and
it cast out Ionah vpon the dry land.

a Being now swallowed vp of death, and being no remedie to escape, his faith brast out vnto the Lord knowing that out of the very hell hee was able to deliuer him.

b For he was now in the fishes belly, as in a graue or place of darknesse.

c This declared what his prayer was, and how he laboured betweene hope and despaire, considering the neglect of his vocation, and Gods iudgements for the same: but yet in the end faith gat the victory.

d Thou hast deliuered me from the belly of the fish, and all these dangers, as it were raising me from death to life.

e They that depend vpon any thing saue on God alone.

f They refuse their owne felicity, and that goodnesse which they should els receiue of God.

CHAP. III.

1 *Ionah is sent againe to Nineueh.* 5 *The repentance of the King of Nineueh.*

AND the word of the Lord came vnto
[a] Ionah the second time, saying,
2 Arise, goe vnto Nineueh that great ci-
tie, and preach vnto it the preaching which
I bid thee.
3 So Ionah arose, and went to Nineueh
according to the word of the Lord: Now Ni-
neueh was a [b] great and excellent citie of
three dayes iourney.
4 And Ionah began to enter into the ci-
tie a [c] dayes iourney, and he cryed and said,
Yet forty dayes, and Nineueh shalbe ouer-
throwen.
5 So the people of Nineueh [d] beleeued
God, and proclaimed a fast, and put on sack-
cloth from the greatest of them euen to the
least of them.
6 For word came vnto the king of Ni-
neueh, and he arose from his throne, and hee
layed his robe from him, and couered him
with sackcloth, and sat in ashes.
7 And he proclaimed and said through
Nineueh, (by the counsel of the king and his
nobles) saying, Let neither man nor [e] beast,
bullocke nor sheepe taste any thing, neither
feede nor drinke water.
8 But let man and beast put on sacke-

a This is a great declaration of Gods mercy, that he receueth him again, & sendeth him forth as his Prophet, which had before shewed so great infirmitie.

b Reade Chap. 1.2.

c He went forward one day in the citie, and preached, and so he continued till the citie was conuerted.

d For he declared that he was a Prophet sent to them from God to denounce his iudgements against them.

e Not that the dumbe beastes had sinned or could repent, but that by their example man might be astonished, considering that for his sin the anger of God hanged ouer all creatures.

cloth, and [f] cry mightily vnto God: yea, let
euery man turne from his euill way, and
from the wickednes that is in their hands.
9 [g] Who can tell if God will turne, and
repent & turne away from his fierce wrath,
that we perish not?
10 And God sawe their [h] workes, that
they turned from their euill wayes: and [i] God
repented of the euill that he had said, that he
would doe vnto them, and he did it not.

f Hee willed, that the men should earnestly call vnto God for mercy.
g For partly by the threatning of the Prophet, and partly by the motion of his owne conscience he doubted whether God should shew them mercy. h That is, the fruits of their repentance, which did proceed of faith, which God had planted by the ministery of his Prophet. i Reade Ier. 18.8.

CHAP. IIII.

The great goodnesse of God toward his creatures.

THerefore it displeased [a] Ionah exceedingly, and he was angry.
2 And he prayed vnto the Lord, and said,
I pray thee, O Lord, was not this my saying, when I was yet in my countrey?
therefore I preuented it to flee vnto [b] Tarshish: for I knew that thou art a gracious
God, and merciful, slow to anger, and of
great kindnesse, and repentest thee of the
euill.
3 Therefore now, O Lord, take, I beseech thee, my life [c] from me: for it is better
for me to die then to liue.
4 Then said the Lord, Doest thou well
to be [d] angry?

a Because hereby he should be taken as a false Prophet, and so the Name of God which hee preached, should be blasphemed.
b Reade Chap. 1. 3.
c Thus he prayed of griefe, fearing lest Gods Name by this forgiuenesse might be blasphemed, as though hee sent his Prophets foorth to denounce his iudgements in vaine. d Wilt thou be iudge when I doe things for my glory, and when I doe not?

5 So Ionah went out o [e] the citie, and sate
on the east side of the citie, and there made
him a boothe, and sate vnder it in the shadow
[e] till hee might see what should bee done in
the citie.
6 And the Lord God prepared a [f] gourd,
and made it to come vp ouer Ionah, that it
might bee a shadow ouer his head, and deliuer him from his griefe. So Ionah was exceeding glad of the gourd.
7 But God prepared a worme when the
morning rose the next day: and it smote the
gourd that it withered.
8 And when the Sunne did arise, God
prepared also a feruent East winde: and the
Sunne beat vpon the head of Ionah, that
hee fainted, and wished in his heart to die,
and said, It is better for me to die then to
liue.
9 And God said vnto Ionah, Doest thou
well to be angry for the gourd? And he said,
I doe well to be [g] angry vnto the death.
10 Then said the Lord, Thou hast had
pitie on the gourd for the which thou hast
not laboured, neither madest it growe,
which came vp in a night, and perished in
a night.
11 And should [h] not I spare Nineuch that
great citie, wherein are fiue score thousand
persons, that [i] cannot discerne betweene
their right hand and their left hand, and also
much cattell?

e For he doubted as yet whether God would shew them mercie or no: and therefore after fourty dayes, he departed out of the citie, looking what ihe God should send.
f Which was a further meanes to couer him from the heat of the Sunne, as he remained in his boothe.
g This declareth the great inconueniences wherein into Gods seruants doe fall when they giue place to their owne affections, and do not in all things willingly submit themselues to God.
h Thus God mercifully reproueth him which would pittie himselfe and this gourd, and yet would restraine God to shew his compassion to so many thousand people. i Meaning, that they were children and infants.

Micah

THE ARGVMENT.

Micah the Prophet of the tribe of Iudah, serued in the worke of the Lord, concerning Iudah and Israel, at the least thirtie yeeres, at what time Isaiah prophesied. He declareth the destruction, first of the one kingdome and then of the other, because of their manifold wickednes, but chiefly for their idolatry. And to this end he noteth the wickednes of the people, the crueltie of the princes and gouernours, and the permission of the false prophets, and the delighting in them. Then he setteth forth the comming of Christ, his kingdome and the felicitie therof. This Prophet was not that Micah, which resisted Ahab and all his false Prophets, as 1. King. 22. 8. but another of the same name.

CHAP. I.

1 The destruction of Iudah and Israel because of their idolatry

THE word of the Lord, that
came vnto Micah the [a] Morashite in the dayes of Io-
tham, Ahaz, and Hezekiah
Kings of Iudah, which he
sawe concerning Samaria,
and Ierusalem
2 Heare, [b] all yee people: hearken thou
O earth, and all that therein is, and let the
Lord God be witnesse against you, euen the
Lord from his holy Temple.
3 For behold, the Lord commeth out of
his place, and will come [c] downe, and tread
vpon the high places of the earth.
4 And the mountaines shall melt vnder
him (so shall the valleys cleaue) as waxe be-
fore the fire, and as the waters that are pow-
red downeward.
5 For the wickednesse of Iaakob is all
this, and for the sinnes of the house of Israel:
what is the wickednesse of Iaakob? Is not
[d] Samaria? and which are the high [e] places
of Iudah? is not Ierusalem?
6 Therefore I will make Samaria as
an heape of the fielde, and for the planting
of a vineyard, and I will cause the stones
thereof to tumble downe into the valley,
and I will discouer the foundations there-
of.
7 And al the grauen images thereof shal
be broken, and all the [f] gifts thereof shall bee

a Borne in Mareshah a citie of Iudah.
b Because of the malice and obstinacie of the people whom he had so oft exhorted to repentance, he summoneth them to Gods iudgements, taking all creatures and God himselfe to witnesse, that the preaching of his Prophets, which they haue abused, shall be reuenged. c Meaning hereby, that God will come to iudgement against the strong cities and holds.
d Samaria which should haue bene an example to Israel of true religion and iustice, was the puddle and stewes of all idolatry and corruption, and boasted themselues of their father Iaakob. e That is, the idolatry and infection. f Which they gathered by euill practises, and thought that their idoles had enriched them therewith for their seruice vnto them.

burnt

burnt with the fire, and all the idols thereof, will I destroy: for she gathered it of the hire of an harlot, and they shall returne g to the wages of an harlot:

8 Therefore will I mourne and howle: I will goe without clothes, and naked: I wil make lamentation like the dragons, and mourning as the ostriches.

9 For her plagues are grieuous: for it is come into Iudah: the enemie is come vnto the gate of my people, vnto Ierusalem.

10 Declare yee it not at h Gath, neither weepe ye: for the house of i Aphrah roule thy selfe in the dust.

11 Thou that dwellest at k Shaphir, goe together naked with shame: shee that dwelleth at Zaannan, shall not come forth in the mourning of Beth-ezel: the enemie shall l receiue of you for his standing.

12 For the inhabitant of Maroth waited for good, but euill came from the Lord vnto the m gate of Ierusalem.

13 O thou inhabitant of Lachish, binde the charet to the beastes n of price: she o is the beginning of the sinne to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou giue presents to Moresheth p Gath: the houses of Achzib shall be as a lie to the kings of Israel.

15 Yet will I bring an q heire vnto thee, O inhabitant of Mareshah, hee shall come vnto Adullam, r the glory of Israel.

16 Make thee balde: and shaue thee for thy delicate children: enlarge thy baldnesse as the eagle: for they are gone into captiuity from thee.

g The gaine that came by their idols, shalbe consumed as a thing of nought: for as the wages or riches of harlots are wickedly gotten, so are they vilely and speedily spent.

h Lest the Philistims our enemies reioyce at our destruction.

i Which was a citie neere to Ierusalem, Iosh 18. 23. there called Ophrah, & signifieth dust: therefore he willeth them to mourne, and roule themselues in the dust for their dustie citie.

k These were cities whereby the enemie should passe as he came to Iudah.

l Hee shall not depart before he hath ouercome you, and so you shall pay for his tarying.

m For Rabshakeh had shut vp Ierusalem that they could not send to succour them.

n To flee away: for Sanherib layd siege first to that citie, and remained there in when hee sent his captaines and armie against Ierusalem.

o Thou first receiuedst the idolatrie of Ieroboam, and so diddest infect Ierusalem.

p Thou shalt bribe the Philistims thy neighbours, but they shall deceiue thee, as wel as they of Ierusalem.

q He prophesieth against his owne citie, and because it signified an heritage, hee sayeth that God would send an heire to possesse it.

r For so they thought themselues for the strength of their citie.

CHAP. II.

1 Threatnings against the wanton and dainty people. 6 They would teach the Prophets to preach.

WOe vnto them that imagine iniquitie, and worke wickednes vpon their beds: a when the morning is light, they practise it, because their hand ‡ hath power.

2 And they couet fields, and take them by violence, and houses, and take them away: so they oppresse a man and his house, even man and his heritage.

3 Therefore thus saith the Lord, Behold, against this family haue I deuised a plague, whereout yee shall not plucke your neckes, and ye shall not goe so proudly, for this time is euill.

4 In that day shal they take vp a parable against you, and lament with a dolefull lamentation, and say, b We be vtterly wasted: hee hath changed the portion of my people, how hath he taken it away to restore it vnto me? he hath diuided our fields.

5 Therefore thou shalt haue none that shall cast a cord by lot, in the c congregation of the Lord.

6 d They that prophesied, Prophesie yee not. e They shall not prophesie to them, neither shall they take shame.

7 O thou that art named the house of Iaakob, is the spirit of the Lord shortened? f are these his workes? are not my words good vnto him g that walketh vprightly?

8 But hee that was h yesterday my people, is risen vpon the other side, as against an enemie: they spoile the i beautifull garment from them that passe by peaceably, as though they returned from the warre.

9 The women of my people haue ye cast out from their pleasant houses, and from their children haue ye taken away k my glory continually.

10 Arise and depart, for this is not your l rest: because it is polluted, it shall destroy you, euen with a sore destruction.

11 If a man m walke in the Spirit, and would lie falsely, saying, n I will prophesie vnto thee of wine, and of strong drinke, hee shall euen be the prophet of this people.

12 I will surely o gather thee wholly, O Iaakob: I will surely gather the remnant of Israel: I will put them together as the sheepe of Bozrah, euen as the flocke in the midst of their fold: the cities shall be full of bruit of the men.

13 The p breaker vp shall come vp before them: they shall breake out and passe by the gate, and goe out by it, and their king shall goe before them, and the Lord shall be q vpon their heads.

a Assoone as they rise, they execute their wicked deuices of the night, and according to their power hurt others.

‡ *Ebr. is in power.*

b Thus the Iewes lament, and say, that there is no hope of restitution, seeing their possessions are diuided among the enemies.

c Ye shall haue no more lands to diuide, as you had in time past, and as you vsed to measure them in the Iubile.

d Thus the people warne y Prophets that they speake to them no more: for they cannot abide their threatnings.

e God saith that they shall not prophesie, nor receiue no more of their reprokes nor taunts.

f Are these your workes according to his law?

g Doe not the godly finde my words comfortable?

h That is, aforetime.

i The poore can haue no commoditie by them, but they spoile them as though they were enemies.

k That is, their substance and liuing, which is Gods blessing, and as it were part of his glory

l Ierusalem shall not be your safegard, but the cause of your destruction.

m That is, shew himselfe to be a Prophet.

n He sheweth what Prophets they delight in: that is, in flatterers, which tell them pleasant tales, and speake of their commodities.

o To destroy thee.

p The enemie shall breake their gates and walles, and leade them into Caldea.

q To driue them forward, and to helpe their enemies.

CHAP. III.

1 Against the tyrannie of princes and false prophets.

AND I sayd, Heare, I pray you, O heads of Iaakob, and ye princes of the house of Israel: Should not ye know a iudgement?

2 But they hate the good: and loue the euill: they plucke off their skins from them, and their flesh from their bones.

3 And they eate also the b flesh of my people, and flay off their skinne from them, and they breake their bones, and choppe them in pieces as for the pot, and as flesh within the caldron.

4 Then c shall they crie vnto the Lord, but he will not heare them: he will euen hide his face from them at that time, because they haue done wickedly in their works.

a That thing which is iust and lawfull, both to gouerne my people aright, and also to discharge your owne conscience?

b The Prophet condemneth the wicked gouernours, not onely of couetousnesse, theft and murther, but compareth them to wolues, lyons, and most cruell beasts.

c That is, when I shall visite their wickednesse: for though I heare the godly before they cry, Isai. 65. 24. yet I will not heare these though they cry, Isa. 1. 15. ezek. 8. 18. iam 2. 13. 1. pet. 3. 11, 12.]

5 Thus saith the Lord, Concerning the prophets that deceiue my people, and [d] bite them with their teeth, and cry, Peace, but if a man put not into their mouthes, they prepare warre against him.

6 Therefore [e] night shall be vnto you for a vision, and darkenesse shall be vnto you for a diuination, and the sunne shall goe downe ouer the prophets, and the day shall be darke ouer them.

7 Then shall the Seers be ashamed, and the soothsayers confounded: yea, they shall all couer [f] their lippes, for they haue none answere of God.

8 Yet notwithstanding, I am full [g] of power by the Spirit of the Lord, and of iudgement, and of strength to declare vnto Iaakob his transgression, and to Israel his sinne.

9 Heare this, I pray you, yee heads of the house of Iaakob, and princes of the house of Israel: they abhorre iudgement, and peruert all equitie.

10 They build vp Zion with [h] blood, and Ierusalem with iniquitie.

11 The heads thereof iudge for rewards, and the Priests thereof teach for hire, and the Prophets thereof prophesie for money: yet will they [i] leane vnto the Lord, and say, Is not the Lord among vs? no euill can come vpon vs.

12 Therefore shall Zion for your sake bee [k] plowed as a field, and Ierusalem shalbe an heape, and the mountaine of the house, as the high places of the forrest.

d They deuoure all their substance and then flatter them, promising that all shall goe well: but if one restraine from their bellies, then they inuent all wayes to mischiefe.

e As you haue loued to walke in darknesse and to prophesie lies, so God shall reward you with grosse blindnesse and ignorance, so that when all others shall see the bright beams of Gods graces, ye shall as blinde men grope as in the night.

f When God shall discouer them to the world, they shall bee afrayde to speake: for all shall know that they were but false prophets, & did belie the word of God.

g The Prophet being assured of his vocation by the Spirit of God, setteth himselfe alone against all the wicked, shewing how God both gaue him gifts, abilitie and knowledge to discerne betweene good and euill, and also constancie to reproue the sinnes of the people, and not to flatter them.

h They build them houses by briberie, which hee calleth blood and iniquitie.

i They will say, that they are the people of God, & abuse his name, as a pretence to cloke their hypocrisie.

k Reade Iere. 26. 18.

CHAP. IIII.

1 *Of the kingdome of Christ, and felicitie of his Church.*

But in the [a] last dayes it shal come to passe, that the mountaine of of the house of the Lord shalbe prepared in the top of the mountaines, and it shalbe exalted aboue the [b] hils, and people shall flow vnto it.

2 Yea, many nations shall come and say, Come, and let vs go vp to the mountaine of the Lord, and to the house of the God of Iaakob, and hee will [c] teach vs his wayes, and wee will walke in his pathes: for the Law shall goe forth of Zion, and the word of the Lord from Ierusalem.

3 And hee shall iudge among many people, and [d] rebuke mighty nations afarre off, and they shall breake their swords into mattockes, and their speares into [e] sithes: nation shall not lift vp a sword against nation, neither shall they [f] learne to fight any more.

4 But they shall sit euery man vnder his vine, and vnder his figge tree, and none shall make them afraid: for the mouth of the Lord of hostes hath spoken it.

5 For all people will walke [g] euery one in the name of his god, and wee will walke in the Name of the Lord our God, for euer and euer.

6 At the same day, saith the Lord, will I gather her that halteth, and I will gather her that is cast out, and her that I haue afflicted.

7 And I will make her that halted, [h] a remnant, and her that was cast farre off, a mighty nation: and the Lord shall reigne ouer them in mount Zion, from henceforth, euen for euer.

8 And thou, O [i] tower of the flocke, the strong hold of the daughter Zion, vnto thee shall it come, euen [k] the first dominion, and kingdome shall come to the daughter of Ierusalem.

9 Now why doest thou cry out with lamentation? is [l] there no King in thee? is thy counseller perished? for sorrow hath taken thee as a woman in trauaile.

10 Sorrow [m] mourne, O daughter Zion, like a woman in trauaile: for now shalt thou goe forth of the citie, and dwell in the field, and shalt go into Babel, but there shalt thou bee delivered: there the Lord shall redeeme thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, saying, Zion shalbe condemned, and our eye shall loke vpon Zion.

12 But they [m] know not the thoughts of the Lord: they vnderstand not his counsell, for he shall gather them as the sheaues in the barne.

13 Arise, and thresh, [n] O daughter Zion: for I will make thine horne yron, and I will make thine houes brasse, and thou shalt breake in pieces many people: and I will consecrate their riches vnto the Lord, and their substance vnto the ruler of the whole world.

a When Christ shall come, and the Temple shall be destroyed.

b Reade Isa. 2. 2.

c He sheweth that there is no true Church but whereas the people are taught by Gods pure word.

d By his corrections & threatnings hee will bring the people into subiection, which are in the vtmost corners of the world.

e They shall abstaine from all euill doings, and exercise themselues in godlinesse, and in well doing to others.

f Reade Isa 2. 4.

g He sheweth that the people of God ought to remaine constant in their religion, albeit all the world should giue themselues to their superstition and idolatry.

h I wil cause that Israel, which is now as one lame and halting, and so almost destroyed, shall liue againe, and grow into a great people.

i Meaning Ierusalem, where the Lords flocke was gathered.

k The flourishing state of the kingdome, as it was vnder Dauid and Salomon, which thing was accomplished to the Church by the comming of Christ.

l In the meane season he sheweth that they should endure great troubles and tentations, when they saw themselues neither to haue king nor counsell.

m He sheweth that the faithfull ought not to measure Gods iudgements by the brags and threatnings of the wicked, but thereby are admonished to lift vp their hearts to God to call for deliuerance.

n God giueth his Church this victory, so oft as hee ouercommeth their enemies: but the accomplishment hereof shall bee at the last comming of Christ.

CHAP. V.

1 *The destruction of Ierusalem.* 2 *The excellence of Beth-lehem.*

Now assemble thy garisons, O daughter [a] of garisons: he hath laid siege against vs: they shall smite the iudge of Israel with a rod vpon the cheeke.

2 And thou Beth-lehem Ephrathah, art [b] little to bee among the thousands of Iudah, yet out of thee shall hee come forth vnto mee, that shall bee the ruler in Israel:

a He forewarneth them of the dangers that shal come before they enioy these comforts, shewing that forasmuch as Ierusalem was accustomed with her garisons to trouble others, the Lord would now cause other garisons to vexe her, and that her rulers should bee smitten on the face most contemptuously.

b For so the Iewes diuided their countrey, that for euery thousand there was a chiefe captaine: and because Beth-lehem was not able to make a thousand, he calleth it little, but yet God wil raise vp his captaine and gouernor therein: and thus it is not the least by reason of this benefit, as Matt. 2. 6.

Israel: whose [c] goings forth haue bene from the beginning and from euerlasting.

3 Therefore will he giue them vp, vntill the time that [d] she which shall beare, shall trauaile: then the remnant of their brethren shall returne vnto the children of Israel.

4 And he [e] shal stand and feede in the strength of the Lord, and in the maiestie of the Name of the Lord his God, and they shal dwell still: for now shall he be magnified vnto the ends of the world.

5 And he [f] shalbe our peace when Assur shal come into our land: when he shal tread in our palaces, then shall wee raise against him seuen shepeheards and eight principall men.

6 And they shall destroy [g] Assur with the sword, and the land of Nimrod with their swords: thus shall he [h] deliuer vs from Assur, when he commeth into our land, and when he shall treade within our borders.

7 And the [i] remnant of Iaakob shall bee among many people: as a dewe from the Lord, and as the showers vpon the grasse, that waiteth not for man, nor hopeth in the sonnes of Adam.

8 And the remnant of Iaakob shalbe among the Gentiles, in the middes of many people, as the lyon among the beasts of the forrest, and as the lyons whelpe among the flocks of sheepe, who when he goeth thorow, treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand shal beelift vp vpon thine aduersaries, and all thine enemies shall bee cut off.

10 And it shall come to passe in that day, saith the Lord, that I will cut off thine [k] horses out of the middes of thee, and I will destroy thy charets.

11 And I wil cut off the cities of thy land, and ouerthrow al thy strong holds.

12 And I will cut off thine inchanters out of thine hand, and thou shalt haue no more southsayers.

13 Thine idoles also will I cut off, and thine images out of the middes of thee: and thou shalt no more worship the worke of thine hands.

14 And I will plucke vp thy groues out of the mids of thee: so will I destroy thine enemies.

15 And I will execute a vengeance in my wrath and indignation vpon the heathen, [l] which they haue not heard.

c He sheweth that the comming of Christ and all his wayes were appointed of God from all eternitie.

d He compareth the Iewes to women with child, who for a time should haue great sorrowes, but at length they should haue a comfortable deliuerance, Ioh. 16.21.

e That is, Christs kingdome shalbe stable and euerlasting, and his people, aswel the Gentiles as the Iewes shall dwel in safetie.

f This Messiah shalbe a sufficient safegard for vs, and though the enemie inuade vs for a time, yet shall God stir vp many which shalbe able to deliuer vs.

g These whom God shal raise vp for the deliuerance of his Church, shal destroy all the enemies thereof, which are meane here by the Assyrians & Babylonians which were the chiefe at that time.

h By these gouernors God wil deliuer vs when the enemy commeth into our land.

i This remnant or Church which God shal deliuer, shall onely depend on Gods power and defence, as doeth the grasse of the field, and not on the hope of man.

k I will destroy all things whein thou puttest thy confidence, as thy vaine confidence and idolatry, and so will helpe thee.

l It shal be so terrible, that the like hath not beene heard of.

CHAP. VI.

An exhortation to the dumbe creatures to heare the indgement against Israel being vnkinde. 6 What maner of sacrifices doe please God.

HEarken ye now what the Lord saith, Arise thou, and contend before the [a] mountaines, and let the hils heare thy voyce.

2 Heare ye, O mountaines, the Lords quarrell, and ye mighty foundations of the earth: for the Lord hath a quarrel against his people, and he wil pleade with Israel.

3 O my people, what haue I done vnto thee? or wherein haue I grieued thee? testifie against me.

4 Surely I [b] brought thee vp out of the land of Egypt, and redeemed thee out of the house of seruants, and I haue sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab had deuised, and what Balaam the sonne of Beor answered him, from [c] Shittim vnto Gilgal, that yee may know the [d] righteousnesse of the Lord.

6 Wherewith [e] shall I come before the Lord, and bow my selfe before the hie God? shal I come before him with burnt offerings, and with calues of a yere old?

7 Wil the Lord bee pleased with thousands of rammes, or with ten thousand riuers of oyle? shal I giue my [f] first borne for my transgression, euen the fruite of my body for the sinne of my soule?

8 He hath shewed thee, O man, what is good, and what the Lord requireth of thee: [g] surely to doe iustly, and to loue mercie, and to humble thy selfe, to walke with thy God.

9 The Lords voyce cryeth vnto the [h] citie, and the man of wisedome shall see thy name: Heare the rod, and who hath appointed it.

10 Are yet the treasures of wickednesse in the house of the wicked, and the scant measure that is abhominable?

11 Shall I iustifie the wicked ballances, and the bag of deceitfull weights?

12 For the rich men [i] thereof are full of cruelty, and the inhabitants thereof haue spoken lyes, and their tongue is deceitful in their mouth.

13 Therefore also will I make thee sicke in smiting thee, and in making thee desolate, because of thy sinnes.

14 Thou shalt eate and not be satisfied, and [k] thy casting downe shall be in the mids of thee, and thou [l] shalt take hold, but shalt not deliuer: and that which thou deliuerest, wil I giue vp to the sword.

15 Thou shalt sowe, but not reape: thou shalt tread the olives, but thou shalt not anoint thee with oile: and make sweete wine, but shalt not drinke wine.

16 For the [m] statutes of Omri are kept,

a He taketh the high mountaines and hard rocks to witnesse against the obstinacie of his people.

b I haue not hurt thee, but bestowed infinite benefits vpon thee.

c That is, remember my benefits from the beginning, how I deliuered you from Balaams curse, and also spared you from Shittim, which was in the plaine of Moab, till I brought you into the land promised.

d That is, the truth of his promise, and his manifold benefits toward you.

e Thus the people by hypocrisie aske how to please God, & are content to offer sacrifices, but will not change their liues.

f There is no thing so deare to man but the hypocrites will offer it vnto God, if they thinke thereby to auoid his anger: but they will neuer be brought to mortifie their owne affections, & to giue themselues willingly to serue God as he commandeth.

g The Prophet in fewwords calleth them to the obseruation of the second table, to know if they will obey God aright or no, saying that God hath prescribed them to doe this.

h Meaning, that when God speaketh to any citie or nation, the godly will acknowledge his Maiestie, and consider not the mortall man that bringeth the threatning, but God that sendeth it.

i That is, of Ierusalem.

k Thou shalt be consumed with inward griefe and euils.

l Meaning, that the city should go about to saue her men, as they that lay hold on that which they would preserue.

m You haue receiued all the corruption and idolatry, wherewith the ten tribes were infected vnder Omri and Ahab his sonne: and to excuse your doings, you alleadge the kings authoritie by his statutes, and also wisedome and police in so doing, but you shall not escape punishment, but as I haue shewed you great fauour, and taken you for my people, so shall your plagues be accordingly, Luke, 12.47.

and all the manner of the house of Ahab, and yee walke in their counsailes, that I should make thee waste, and the inhabitants thereof an hissing: therefore ye shall beare the reproch of my people.

CHAP. VII.

1 A complaint for the small number of the righteous. 4 The wickednesse of those times. 14 The prosperitie of the Church.

a The prophet taketh vpon him the person of the earth, which complayneth that all her fruits are gone, so that none is left: that is, that there is no godly man remaining: for all are giuen to cruelty and deceit, so that none spareth his owne brother.

b He sheweth that the Prince, the iudge, and rich man are linked together all to doe euill and to cloke the doings one of another.

c That is, the rich man that is able to giue money, abstaineth from no wickednes, nor iniury.

d These men agree among themselues, and conspire with one consent to doe euil.

e They that are of most estimation, and are counted most honest among them, are but thornes and bryers to pricke.

f Meaning, of the Prophets and gouernours.

g The Prophet sheweth that the onely remedy for the godly in desperate euils is to flee vnto God for succour.

h This is spoken in the person of the Church, which calleth the malignant Church her enemy.

VVe is me, for I am as [a] the Summer-gatherings, and as the grapes of the vintage: there is no cluster to eate: my soule desired the first ripe fruits.

2 The good man is perished out of the earth, and there is none righteous among men: [b] they all lie in waite for blood: euery man hunteth his brother with a net.

3 To make good for the euill of their hands, the prince asked, and the iudge iudgeth for a reward: therefore the [c] great man he speaketh out the corruption of his soule: so [d] they wrapt it vp.

4 The best of them is as [e] a briyer, and the most righteous of them is sharper then a thorne hedge: the day of [f] thy watchmen and thy visitation commeth: then shall bee their confusion.

5 Trust ye not in a friend, neither put ye confidence in a counseller: keepe the doores of thy mouth from her that lyeth in thy bosome.

6 For the sonne reuileth the father: the daughter riseth vp against her mother: the daughter in law against her mother in law, and a mans enemies are the men of his owne house.

7 Therefore [g] I will looke vnto the Lord: I will waite for God my Sauiour: my God will heare me.

8 Reioyce not against me, [h] O mine enemie: though I fall, I shall arise: when I shalt sit in darknesse, the Lord shalbe a light vnto me.

9 I will beare the wrath of the Lorde, because I haue sinned against him, vntill he pleade my cause, and execute iudgement for me: then will he bring me foorth to the light, and I shall see his righteousnesse.

10 Then she that is mine enemie, shall looke vpon it, and shame shall couer her, which saide vnto me, Where is the Lord thy God? mine eyes shall behold her: now shall shee bee troden downe as the mire of the streetes.

11 This is [i] the day that thy walles shalbe built: this day shall driue farre away [k] the decree.

12 In this day also they shall come vnto thee from [l] Assur, and from the strong cities and from the strong holds euen vnto the riuer, and from sea to sea, and from mountaine to mountaine.

13 Notwithstanding, the land shalbe desolate because of them that dwel therein, and for the fruites of [m] their inuentions.

14 [n] Feede thy people with thy rodde, the flocke of thine heritage (which dwell solitary in the wood) as in the mids of Carmel: let them feede in Bashan and Gilead, as in olde time.

15 [o] According to the dayes of the comming out of the land of Egypt will I shew vnto him marueilous things.

16 The nations shall see, and be confounded for all their power: they shall [p] lay their hand vpon their mouth: [q] their eares shall be deafe.

17 They shall [r] licke the dust like a serpent: they shall moue out of their holes like wormes: they shall be afraid of the Lord our God, and shall feare because of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, and [s] passeth by the transgressiō of the remnant of his heritage? He retaineth not his wrath for euer, because mercy pleaseth him.

19 Hee will turne againe, and haue compassion vpon vs: he will subdue our iniquities, and cast all [t] their sinnes into the bottome of the sea.

20 Thou wilt performe thy [u] trueth to Iaakob, and mercy to Abraham, as thou hast sworne vnto our fathers in old time.

i To wit, when God shall shew himselfe a deliuerer of his Church, and a destroyer of his enemies.

k Meaning, the cruell empire of the Babylonians.

l When the Church shalbe restored, they that were enemies afore, shall come out of all the corners of the world vnto her, so that neitherholds, riuers, seas, nor mountaines shalbe able to let them.

m Afore this grace appeare, he sheweth how grieuously the hypocrites themselues shalbe punished, seeing that the earth it selfe, which cannot sinne, shalbe made wast because of their wickednesse.

n The Prophet prayeth to God to be merciful vnto his Church, when they should be scattered abroad as in solitary places in Babylon, and to be beneficiall vnto them, as in time past.

o God promiseth to be fauourable to his people, as he had bin afore time.

p They shalbe as dumbe men, and dare brag no more.

q They shalbe astonished and afraid to heare men speake, left they should heare of their destruction.

r They shall fall flat on the ground for feare.

s As though he would not see it, but winke at it.

t Meaning of his elect.

u The Church is assured, that God will declare in effect the trueth of his mercifull promise, which hee had made of olde to Abraham, and to all that should apprehend the promise by faith.

Nahum.

THE ARGVMENT.

As they of Nineueh shewed themselues prompt and ready to deceiue the word of God at Ionahs preaching, and so turned to the Lord by repentance: so after a certaine time rather giuing themselues to worldy meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherin they had begun, they cast off the care of Religion, and so returned to their vomite, and prouoked Gods iust iudgement against them in afflicting his people. Therefore their citie Nineueh was destroyed, and Merodach baladan King of Babel (or as some thinke Nebuchad-nezzar) enioyed the Empire of the Assyrians. But because God hath continuall care of his Church, he stirreth vp his Prophet to comfort the Godly, shewing that the destruction of their enemies should bee for their consolation. And as it seemeth he prophesied about the time of Hezekiah, and not in the time of Manasseth his sonne, as the Iewes write.

CHAP.

CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

a Reade Isa. 13. 1

b The vision or reuelation which God commanded Nahum to write concerning the Nineuites.

c That is, borne in a poore village in the tribe of Simeon.

d Meaning, of his glory.

e With his he is but angry for a time, but his anger neuer asswageth toward the reprobate, though for a time he deferre it.

f Thus the wicked would make Gods mercie an occasion to sinne, but the Prophet willeth them to consider his force and iustice.

g If all creatures be at Gods commaundement, and none is able to resist his wrath, shall man flatter himselfe, and thinke by any meanes to escape when he prouoketh his God to anger?

h Lest the faithfull should bee discouraged by hearing the power of God, hee sheweth them that his mercies appertaine vnto them, and that he hath care ouer them.

i Signifying, that God wil suddenly destroy Nineueh, and the Assyrians in such sort, as they shall lie in perpetuall darkenesse, and neuer recouer their strength againe.

k He sheweth that the enterprises of the Assyrians against Iudah and the Church, were against God, and therefore he would so destroy them at once, that hee should not neede to returne the second time.

l Though the Assyrians thinke themselues like thornes that pricke on all sides, yet the Lord will set fire on them, and as drunken men are not able to stand against any force, so they shall be nothing able to resist him.

m Which may be vnderstood either of Sancherib, or of the whole body of the people of Nineueh

n Though they thinke themselues in most saferie, and of greatest strength, yet when God shall passe by, he will destroy them: notwithstanding hee comforteth his Church, and promiseth to make an ende of punishing them by the Assyrians.

THe [a] burden of Nineueh. [b] The booke of the vision of Nahum the [c] Elkeshite.

2 God is [d] ielous, and the Lord reuengeth: The Lord reuengeth: euen the [e] Lord of anger, the Lord will take vengeance on his aduersaries, and he reseruetb wrath for his enemies.

3 The [f] Lord is slow to anger, but he is great in power, and will not surely cleare the wicked: the Lord hath his way in the whirlewinde, and in the storme, and the cloudes are the dust of his feete.

4 He rebuketh the sea, and drieth it, and he drieth vp all the riuers: Bashan is wasted and Carmel, and the floure of Lebanon is wasted.

5 The mountaines tremble for him, and the hilles melt, and the earth is burnt at his sight, yea, the world and all that dwell therein.

6 [g] Who can stand before his wrath? or who can abide in the fiercenesse of his wrath? his wrath is powred out like fire, and the rocks are broken by him.

7 The Lord is good, [h] and as a strong hold in the day of trouble, and hee knoweth them that trust in him.

8 But passing ouer as with a flood, hee will vtterly destroy the [i] place thereof, and darknesse shall pursue his enemies.

9 What doe yee [k] imagine against the Lord? he wil make an vtter destruction: affliction shall not rise vp the second time.

10 For he shall come as vnto [l] thornes folden one in another, and as vnto drunkards in their drunkennesse: they shall be deuoured as stubble fully dried.

11 There [m] commeth one out of thee that imagineth euill against the Lord, euen a wicked counsellour.

12 Thus sayeth the Lord, Though they be [n] quiet, and also many, yet thus shall they bee cut off when he shall passe by: though I haue afflicted thee, I will afflict thee no more.

13 For now I will breake his yoke from thee, and will burst thy bonds in sunder.

14 And the Lord hath giuen a commandement concerning thee, that no more of thy name be [o] sowen: out of the house of thy gods will I cut off the grauen and the molten image: I will make it thy graue for thee, for thou art vile.

15 [*] Behold, vpon the mountaines the feete of him that declareth and publisheth [p] peace: O Iudah, keepe thy solemne feasts, performe thy vowes: for the wicked shall no more passe through thee: he is vtterly cut off.

o Meaning, Senecherib, who should haue no more children, but be slaine in the house of his gods, 2. King. 19. 36, 37.

Isa. 52. 7. rom. 10. 15.

p Which peace the Iewes should enioy by the death of Sancherib.

CHAP. II.

Hee describeth the victories of the Caldeans against the Assyrians.

THe [a] destroyer is come before thy face: keepe the munition: looke to the way: make thy loynes strong: increase thy strength mightily.

2 For the Lord hath [b] turned away the glory of Iaakob, as the glory of Israel: for the emptiers haue emptied them out, and [c] marred their vine branches.

3 The shield of his mighty men is made red: [d] the valiant men are in scarlet: the charets shall be as in the fire and flames in the day of his preparation, and [e] the firre trees shall tremble.

4 The charets shall rage in the streetes: they shall runne to and fro in the hie wayes: they shall seeme like lampes: they shall shoote like the lightning.

5 [f] Yee shall remember his strong men, they shall stumble as they goe: they shall make haste to the walles thereof, and the defence shall be prepared.

6 The gates of the riuers shalbe opened, and the palace shall melt.

7 And Huzzab the Queene shall be led away captiue, and her maids shal leade her as with the voyce of doues smiting vpon their breasts.

8 But Nineueh is [g] of olde like a poole of water: yet they shall flee away. Stand, stand, shall they crie: but none shall looke backe.

9 [h] Spoile yee the siluer, spoile the gold: for there is none end of the store, and glory of all the pleasant vessels.

10 [i] She is emptie and voyde, and waste, and the heart melteth, and the knees smite together, and sorow is in all loynes, and the faces [k] of them all gather blacknesse.

11 Where is the [l] dwelling of the Lions, and the pasture of the Lions whelps? where the lyon and the lyonesse walked, and the lyons whelpe, and none made them afraid.

12 The lyon did teare in pieces enough for his whelpes, and worried for his lyonesse, and filled his holes with praye, and his dens with spoile.

a That is, Nebuchad-nezzar is in a readinesse to destroy the Assyrians, and the Prophet derideth the enterprises of the Assyrians, which prepared to resist him.

b Seeing God hath punished his owne people Iudah and Israel, he will now punish the enemies by whom hee scourged them: reade Isa. 10. 12.

c Signifying, that the Israelites were vtterly destroyed.

d Both to feare the enemie, and also that they themselues should not so soone espie blood one of an other to discourage them.

e Meaning, their speares should shake and crash together.

f Then the Assyrians shall seeke by all meanes to gather their power, but all things shall faile them.

g The Assyrians will flatter themselues and say, that Nineueh is so ancient that it can neuer perish, and is as a fishpoole, whose waters they that walke on the bankes cannot touch: but they shall be scattered, and shall not looke backe though men would call them.

h God commandeth the enemies to spoile Nineueh, and promiseth them infinite riches and treasures.

i That is, Nineueh and the men thereof shall be after this sort.

k Reade Ioel 2. 6.

l Meaning Nineueh, whose inhabitants were cruell like the lions, and giuen to all oppression, and spared no violence or tyrannie to prouide for their wiues and children.

13 Behold,

13 Behold, I come vnto thee, saith the Lord of hostes, and I will burne her charets in the [m] smoke, and the sword shall deuoure thy young lyons, and I will cut off thy spoile from the earth, and the voice of thy [n] messengers shall no more be heard.

m That is, as soone as my wrath beginneth to kindle.

n Signifying, the heralds which were accustomed to proclaime warre. Some reade, of thy gumme teeth, wherewith Nineueh was wont to bruise the bones of the poore.

CHAP. III.

1 *Of the fall of Nineueh,* 8 *No power can escape the hand of God.*

O Bloody city, it is all full of lies, and robberie: [a] the pray departeth not:

2 The noise of the whip, [b] and the noise of the mouing of the wheeles, and the beating of the horses, and the leaping of the charets.

3 The horsman lifteth vp both the bright sword, and the glittering speare, and a multitude is slaine, and the dead bodies are many: there is no ende of their corpses, they stumble vpon their corpses.

4 Because of the multitude of the fornications of the [c] harlot that is beautifull, and is a mistresse of witchcraft, and selleth the people through her whoredome, and the nations through her witchcrafts.

5 Behold, I come vpon thee, sayth the Lord of hostes, and will discouer thy skirts vpon thy face, and will shew the nations thy filthiuesse, and the kingdomes thy shame.

6 And I wil cast filth vpon thee, & make thee vile, and will set thee as a gazing stocke.

7 And it shal come to passe, that all they that looke vpon thee, shall flee from thee, and say, Nineueh is destroyed, who will haue pitie vpon her? where shall I seeke comforters for thee?

8 Art thou better then [d] No, which was full of people, that lay in the riuers, and had the waters round about it, whose ditch was the sea, and her wall was from the sea?

9 Ethiopia and Egypt were her strength, and there was none ende: Put and Lubim were her ‖ helpers.

10 Yet was she caried away, and went into captiuitie: her young children also were dashed in pieces at ye head of all the streetes: and they cast lots for her noble men, and all her mighty men were bound in chaines.

11 Also thou shalt be drunken: thou shalt hide thy selfe, and shalt seeke helpe, because of the enemie.

12 All thy strong cities shall be like figge trees with the first ripe figges: for if they be shaken, they fall into the mouth of the eater.

13 Behold, thy people within thee are women: the gates of thy land shalbe opened vnto thine enemies, and the fire shall deuoure thy barres.

14 Draw thee waters for the siege: fortifie thy strong holds: goe into the clay, and temper the morter: make strong bricke.

15 There shall the fire deuoure thee: the sword shall cut thee off: it shall eate thee vp like the [e] locusts, though thou be multiplied like the locusts, and multiplied like the grashopper.

16 Thou hast multiplied thy merchants aboue the starres of heauen: the locust spoyleth and flieth away.

17 Thy princes are as the grashoppers, and thy captaines as the great grashoppers which remaine in the hedges in the colde day: but when the sunne ariseth, they flee away, and their place is not knowen where they are.

18 Thy [f] shepheards doe sleepe, O king of Assur: thy strong men lie downe: thy people is scattered vpon the mountains, and no man gatherethem.

19 There is no healing of thy wound: thy plague is grieuous. all that heare the bruit of thee, shall clap the hands ouer thee: for vpon [g] whom hath not thy malice passed continually?

a It neuer ceaseth to spoile and robbe.

b He sheweth how the Caldeans shall haste, and how courageous their horses shalbe in beating the ground, when they come against the Assyrians.

c He compareth Nineueh to an harlot, which by her beautie and subtilty enticeth young men, and bringeth them to destruction.

d Meaning, Alexandria, which was in a league with so many nations, and yet was now destroyed.

‖ Or, thine.

e Signifying that Gods iudgments should suddenly destroy the Assyrians, as these vermine are with raine or change of weather.

f Thy princes and counsellers.

g Meaning, that there was no people to whom the Assyrians had not done hurt.

Habakkuk.

THE ARGVMENT.

THe Prophet complaineth vnto God, considering the great felicity of the wicked, and the miserable oppression of the godly, which endure all kind of affliction and cruelty, and yet can see none end. Therefore he had this reuelation shewed him of God, that the Caldeans should come and take them away captiues, so that they could looke for none end of their troubles as yet, because of their stubburnnesse and rebellion against the Lord. And lest the godly should despaire, seeing this horrible confusion, he comforteth them by this, that God wil punish the Caldeans their enemies, when their pride and crueltie shall be at height: wherefore he exhorteth the faithfull to patience by his owne example, and sheweth them a forme of prayer, wherewith they should comfort themselues.

CHAP. I.

1 *A complaint against the wicked that persecute the iust.*

THe burden which Habakkuk the Prophet did see.

2 O Lord, how long shall I cry, and thou wilt not heare! euen cry out vnto thee [a] for violence, and thou wilt not helpe!

3 Why doest thou shew me iniquity, and cause me to behold sorrow? for spoyling, and violence are before mee: and there are that raise vp strife and contention.

4 Therefore the Law is dissolued, and iudgement doth neuer goe forth: for the wicked doeth [b] compasse about the righteous: therefore [c] wrong iudgement proceedeth.

5 Behold among the heathen, and regard, and wonder, and marueile: for I will worke a worke in your dayes: [d] yee will not beleeue it, though it be told you.

6 For lo, I raise vp the Caldeans, that bitter and furious nation, which shall goe vpon the breadth of the land to possesse the dwelling places, that are not theirs.

a The Prophet cõplaineth vnto God, and bewaileth that among the Iewes is left none equitie nor brotherly loue: but in stead hereof reigneth crueltie, theft, contention & strife.

b To suppresse him if any should shew himselfe zealous of Gods cause.

c Because the iudges which should redresse this excesse, are as euil as the rest.

d As in times past you would not beleeue Gods word, so shall ye not now beleeue the strange plagues which are at hand.

7 They are terrible and fearefull: [e] their iudgement and their dignitie shall proceed of themselues.

8 Their horses also are swifter then the leopards, and are more fierce then the wolus in the [*] euening, and their horsemen are many: and their horsemen shal come from farre, they shall flie as the Eagle hasting to meat.

9 They come all to spoile: before their faces shall bee an [f] East wind, and they shall gather the captiuity [g] as the sand.

10 And they shall mocke the Kings, and the Princes shall be a scorne vnto them: they shall deride euery strong hold: for they shall gather [h] dust, and take it.

11 Then shall they [i] take a courage, and transgresse and doe wickedly, imputing this their power vnto their God.

12 Art not thou of old, O Lord my God, mine Holy one? we shall [k] not die: O Lord, thou hast ordeined them for iudgement, & O God, thou hast established them for correctiõ.

13 Thou art of pure eies, & canst not see euill: thou canst not behold wickednes: wherefore doest thou looke vpon the transgressors, and holdest thy tongue, when the wicked deuoureth the man that is more righteous then he?

14 And makest men as the [l] fishes of the sea, and as the creeping things that haue no ruler ouer them?

15 They take vp all with the angle: they catch it in their net, and gather it in their yarne, whereof they reioyce and are glad.

16 Therefore they sacrifice vnto their [m] net, and burne incense vnto their yarne, because by them their portion is fatte, and their meat plentiuous.

17 Shal they therfore stretch out their net & not spare continually to slay the [n] nations?

e They themselues shalbe your Iudges in this cause, and none shal haue authoritie ouer them to controll them. *Zeph.* 3. 3.

f For the Iewes most feared this wind, because it destroyed their fruites.

g They shalbe so many in number.

h They shall cast vp mounts against it.

i The Prophet comforted the faithful, that God will also destroy the Babylonians, because they shall abuse this victory & become proud and insolent, attributing the praise thereof to their idoles.

k He assureth the godly of Gods protectiõ, shewing that the enemie can doe no more then God hath appointed, & also that their sinnes required such a sharp rod.

l So that the great deuoureth the small, and the Caldeans destroy all the world.

m Meaning, that the enemies flatter themselues, and glorie in their owne force, power, and wit.

n Meaning, that they

CHAP. II.

2 A vision 5 against pride, couetousnesse, drunkennesse, and idolatry.

I Will stand vpon my [a] watch, and set mee vpon the towre, and will looke, & see what he would say vnto me, and what I shall answere to him that rebuketh me.

2 And the Lord answered mee and said, Write the vision, and make it plaine vpon tables, that he may runne [b] that readeth it.

3 For the vision is yet for an appointed time, but at the [c] last it shall speake, and not lie: though it tarie, waite: for it shall surely come, and shall not stay.

4 Behold, [d] he that lifteth vp himselfe, his minde is not vpright in him, but the iust shall liue by his faith.

5 Yea, indeede the proude man is as [e] hee that trangresseth by wine: therefore shall he not endure, because he hath enlarged his desire as the hell, and is as death, and cannot be satisfied, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shall not all these take vp a parable against him, & a taunting prouerbe against him, and say, Ho, hee that increaseth that which is not his? [f] how long? and he that ladeth himselfe with thicke clay?

7 Shall [g] they not rise vp suddenly, that shall bite thee? and awake, that shall stirre thee? and thou shalt be their pray?

8 Because thou hast spoiled many nations, al the remnant of the people shal spoile thee, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

9 Ho, he that coueteth an euill couetousnesse to his house, that he may set his nest on high, to escape from the power of euill.

10 Thou [h] hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule.

11 For the [i] stone shal cry out of the wall, and the beame out of the timber shall answere it.

12 Woe vnto him that buildeth a towne with blood, and erecteth a citie by iniquitie.

13 Behold, is it not of the [k] Lord of hosts, that the people shall labour in the very fire? the people shall euen wearie themselues for very vanitie.

14 For the earth shall be [l] filled with the knowledge of the glory of the Lord, as the waters couer the sea.

15 Woe vnto him that giueth his neighbour [m] drinke: thou poynest thine heate, and makest him drunken also, that thou mayest see their priuities.

16 Thou art filled [n] with shame [o] for glorie: drinke thou also and be made naked: the cup of the Lords right hand shall be turned vnto thee, and shamefull spuing shall be for thy glory.

17 For the [o] cruelties of Lebanon shall couer thee: so shall the spoyle of the beastes, which made them afraid, because of mens blood, and for the wrong done in the land, in the city, and vnto all that dwell therein.

18 What profiteth the [p] image? for the maker thereof hath made it an image, and a teacher of lies, though he that made it, trust therein, when he maketh dumbe idoles.

19 Woe vnto him that saith to the wood, Awake, and to the dumbe stone, Rise vp, it shall teach thee: [q] beholde, it is layde

a I wil renounce mine own iudgement, and onely depend on God to be instructed what I shall answere them that abuse my preaching, and to be armed against all tentations.

b Write it in great letters, that he that runneth, may reade it.

c Which contained the destruction of the enemie, and the comfort of the Church: which thing though God execute not according to mans hasty affections, yet the issue of both is certaine at his time appointed.

d To trust in himselfe or in any worldly thing, is neuer to be quiet: for the only rest is to stay vpon God by faith, Rom. 1. 17. gal. 3. 11. heb. 10. 38.

e He compareth the proud and couetous man to a drunkard that is without reason and sense, whom God will punish, and make him a laughing stocke to all the world: and this he speaketh for the comfort of the godly, and against the Caldeans.

f Signifying, that al the word shall wish the destruction of tyrants, and that by their oppression & couetousnesse, they heape but vpon themselues more heauie burdens: for y more they get, the more are they troubled.

g That is, the Medes and Persians that should destroy the Babylonians?

h Signifying, that the couetous man is the ruine of his own house: when as hee thinketh to enrich it by cruelty and oppression.

i The stones of the house shall cry, and say that they are built of blood, and the wood shall answere, and say the same of it selfe.

k Meaning, that God will not deferre his vengeance long, but would come and destroy all their labors, as though they were consumed with fire.

l In the destruction of the Babylonians his glory shall appeare thorow all the world.

m He reprocheth thus the king of Babylon: who as he was drunken with couetousnes and cruelte, so hee prouoked others to the same, and inflamed them by his rage, and so in the ende brought them to shame.

n Whereas thou thoughtest to haue glory of these thy doings, they shall turne to thy shame: for thou shalt drinke of the same cup with others in thy turne.

o Because the Babylonians were cruel, not only against other nations, but also against the people of God, which is meant by Lebanon; and the beasts therein, he sheweth that the like cruelty shall be executed against them.

p He sheweth that the Babylonians gods could nothing auaile them: for they were but blockes or stones, reade Ierem. 10. 8.

q If thou wilt consider what it is, and how that it hath neither breath nor life, but is a dead thing.

ouer with golde and siluer, and there is no breath in it.

20 But the Lord is in his holy Temple: let the earth keepe silence before him.

CHAP. III.

A prayer for the faithfull.

A Prayer of Habakkuk the Prophet for the [a] ignorances.

2 [b] O Lord, I haue heard thy voyce, and was afraid: O Lord, reuiue thy [c] worke in the mids of the people, in the mids of the yeeres make it knowen: in wrath remember mercy.

3 God commeth from [d] Teman, and the Holy one from mount Paran, Selah, his glory couereth the heauens, and the earth is full of his praise,

4 And his brightnesse was as the light: [e] hee had hornes comming out of his hands, and there was the hiding of his power.

5 Before him went the pestilence, and burning coales went forth before his feet.

6 He stood and measured the earth: hee beheld and dissolued the nations, and the euerlasting mountaines were broken, and the ancient hilles did bow: his [f] wayes are euerlasting.

7 [g] For his iniquitie I sawe the tents of Cushan, and the curtaines of the land of Midian did tremble.

8 Was the Lord angry against the [h] riuers? or was thine anger against the floods? or was thy wrath against the sea, that thou diddest ride [i] vpon thine horses? thy charets brought saluation.

9 Thy [k] bowe was manifestly reuealed, and the [l] othes of the tribes were a sure word, Selah, thou [m] diddest cleaue the earth with riuers.

10 The mountaines saw thee, and they trembled: the streame of the water [n] passed by: the deepe made a noyse, and lift vp his hand on high.

11 The [o] Sunne and Mooone stood still in their habitation: [p] at the light of thine arrowes they went, and at the bright shining of thy speares.

12 Thou trodest downe the land in anger, and diddest thresh the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, euen for saluation with thine [q] Anointed: thou hast wounded the head of the house of the wicked, and discouered the foundations vnto the [r] necke, Selah.

14 Thou diddest [s] strike thorow with his owne staues the heads of his villages: they came out as a whirlewind to scatter mee: their reioycing was as to deuoure the poore secretly.

15 Thou diddest walke in the Sea with thine horses vpon the heape of great waters.

16 When I [t] heard, my belly trembled: my lips shooke at the voyce: rottennesse entred into my bones, and I trembled in my selfe, that I might rest in [u] the day of trouble: for when he commeth vp [x] vnto the people, he shall destroy them.

17 For the fig tree shall not flourish, neither shall fruit bee in the vines: the labour of the Oliue shall faile, and the fields shall yeelde no meate: the sheepe shall bee cut off from the fold, and there shall be no bullocke in the stalles.

18 But I will reioyce in the Lord: I will ioy [y] in the God of my saluation.

19 The Lord God is my strength: he will make my feet like hinds feete, and hee will make mee to walke vpon mine high places. [z] To the chiefe singer on Neginothai.

a The Prophet instructeth his people to pray vnto God not onely for their great sinnes, but also for such as they had committed of ignorance.

b Thus the people were afraid when they heard Gods threatnings, & praied.

c That is, the state of thy Church which is now ready to perish before it come to halfe a perfect age, which should be vnder Christ.

d Teman & Paran were neere Sinai where the Law was giuen: whereby is signified that his deliuerance was as present now as it was then.

e Whereby is meant a power that was ioyned with his brightnes, which was hid to the rest of the world, but was reuealed in mount Sinai to his people, Psal. 31. 16.

f Signifying that God hath wonderfull meanes, and euer had a marueilous power when he would deliuer his Church.

g The iniquitie of this king of Syria in vexing thy people, was made manifest by thy iudgement, to the comfort of thy Church, Iudg. 3. 10. and also of the Midianites, which destroyed themselues, Iudg. 7. 22.

h Meaning that God was not angry with the waters, but that by this meanes hee would destroy his enemies and deliuer his Church.

i And so diddest vse all the elements as instruments for the destruction of thine enemies.

k That is, thy power.

l For he had not onely made a couenant with Abraham, but renewed it with his posteritie.

m Read Num. 20. 11.

n He alludeth to the red sea and Iorden, which gaue passage to Gods people, and shewed signes of their obedience, as it were by lifting vp of their hands.

o As appeareth, Iosh. 10. 12.

p According to thy commandement the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not goe forward.

q Signifying, that there is no saluation, but by Christ.

r From the top to the toe thou hast destroyed the enemies.

s God destroyed his enemies both great and small with their owne weapons, though they were neuer so fierce against his Church.

t He returneth to that which he spake in the second verse, and sheweth how he was afraid of Gods iudgements.

u He sheweth that the faithfull can neuer haue true rest, except they feele before the weight of Gods iudgements.

x That is, the enemie: but the godly shall be quiet, knowing that all things shall turne to good vnto them.

y He declareth wherein standeth the comfort & ioy of the faithfull, though they see neuer so great afflictions prepared.

z The chiefe singer vpon the instruments of musicke shall haue occasion to praise God for this great deliuerance of his Church.

Zephaniah.

THE ARGVMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendment, he denounceth the great iudgement of God which was at hand, shewing that their countrey should be vtterly destroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the faithfull, he prophesied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians and others, to assure them that God had a continuall care ouer them. And as the wicked should be punished for their sinnes and transgressions: so he exhorteth the godly to patience, and to trust to finde mercy by reason of the free promise of God made vnto Abraham: and therefore quietly to abide till God shew them the effect of that grace, whereby in the end they should be gathered vnto him, and counted as his people and children.

CHAP.

CHAP. I.

4 Threatnings against Iudah and Ierusalem, because of their idolatry.

THE word of the Lord which came vnto Zephaniah the son of Cushi, the sonne of Gedaliah, the sonne of Amariah, the sonne of Hizkiah, in the dayes of * Iosiah, the sonne of * Amon king of Iudah.

2 I will surely destroy all things from off the land, saith the Lord.

3 I will destroy man and beast: I will destroy the [a] foules of the heauen, and the fishes of the sea, and ruines shalbe to the wicked, & I will cut off man from off the land, saith the Lord.

4 I wil also stretch out mine hand vpon Iudah, and vpon all the inhabitants of Ierusalem, and I will cut off the remnant of Baal from this place, and the name of the [b] Chemarims with the priests,

5 And them that worship the host of heauen vpon the house tops, and them that worship and sweare by the Lord, and sweare by [c] Malcham,

6 And them that are turned backe from the Lord, and those that haue not sought the Lord, nor inquired for him.

7 Be stil at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, and hath sanctified his ghests.

8 And it shall be in the day of the Lords sacrifice, that I will visit the princes and the kings children, and all such as are clothed with [d] strange apparell.

9 In the same day also will I visit all those that [e] daunce vpon the threshold so proudly, which fill their masters houses by cruelty and deceit.

10 And in that day, saith the Lord, there shalbe a noise, and cry from the [f] fish gate, and an howling from the second gate, and a great destruction from the hilles.

11 Howle yee inhabitants of [g] the low place, for the company of the merchants is destroyed: all they that beare siluer are cut off.

12 And at that time will I search Ierusalem with [h] lights, and visit the men that are frozen [i] in their dregs, and say in their hearts, The Lord will neither doe good nor doe euill.

13 Therefore their goods shalbe spoyled, and their houses waste: * they shal also build houses, but not inhabite them, and they shall plant vineyards, but not drinke the wine thereof.

14 The great day of the Lord is neere: it is neere and hasteth greatly, euen the voice of the day of the Lord: [k] the strong man shall cry there bitterly.

15 * That day is a day of wrath, a day of trouble and heauinesse, a day of destruction and desolation, a day of obscurity and darknesse, a day of cloudes and blackenesse,

16 A day of the trumpet and alarme against the strong cities, and against the high towers.

17 And I will bring distresse vpon men, that they shall walke like blind men, because they haue sinned against the Lord, and their blood shall be powred out as dust, and their flesh as the dung.

18 * Neither their siluer nor their golde shalbe able to deliuer them in the day of the Lords wrath, but the * whole land shall bee deuoured by the fire of his ielousie: for hee shal make euen a speedy riddance of all them that dwell in the land.

CHAP. II.

Hee mooueth to returne to God, 5 prophecying destruction against the Philistims, Moabites, and others.

GAther [a] your selues, euen gather you, O nation not worthy to be beloued,

2 Before the decree come forth, and ye be as chaffe that passeth in a day, and before the fierce wrath of the Lord come vpon you, and before the day of the Lords anger come vpon you.

3 Seeke ye the Lord all the meeke of the earth, which haue [b] wrought his iudgement: seeke righteousnesse, seeke lowlinesse, if so be that yee may be hid in the day of the Lords wrath.

4 For [c] Azzah shall be forsaken, and Ashkelon desolate: they shall drive out Ashdod at the noone day, and Ekron shall be rooted vp.

5 Woe vnto the inhabitants of the sea [d] coast: the nation of the Cherethims, the word of the Lord is against you: O Canaan, the land of the Philistims, I will euen destroy thee without an inhabitant.

6 And the sea coast shalbe dwellings, and cottages for shepheards and sheepefolds.

7 And that coast shall bee for the [e] remnant of the house of Iudah to feede thereupon: in the houses of Ashkelon shall they lodge toward night: for the Lord their God shall visit them, and turne away their captiuitie.

8 I haue heard the reproch of Moab, and the rebukes of the children of Ammon, whereby they vpbrayded my people, and [f] magnified themselues against their borders.

9 Therefore as I liue, sayeth the Lord of hostes, the God of Israel, Surely Moab

2. King. 22. 1.
2. King. 21. 19.

a Not that God was angry with these dumbe creatures, but because man was so wicked, for whose cause they were created, God maketh them to take part of the punishment with him.

b Which were an order of superstitious priests appointed to minister in the seruice of Baal, and were as his peculiar chaplains, reade 2. King. 23. 5. Hosea 10. 5.

c He alludeth to their idole Molech, which was forbidden, Leuit. 20. 2. yet they called him their king and made him as a God: therefore he here noteth them that will both say they worship God, and yet will sweare by idoles, and serue them: which halting is here condemned, as Ezek. 20. 39. 1. King. 18. 21. 2. King. 17. 33.

d Meaning, the courtiers, which did imitate the strange apparel of other nations to win their fauour thereby, and to appeare glorious in the eyes of all other, reade Ezek. 23. 14.

e Hee meaneth the seruants of the rulers which inuade other mens houses, and reioyce and leape for ioy when they can get any pray to please their master withall.

f Signifying, that all the corners of the citie of Ierusalem should be full of trouble.

g This is meant of the streete of the Merchants, which was lower then the rest of the place about it.

h So that nothing shall escape mee.

i By their prosperitie they are hardened in their wickednesse. Deut. 28. 30. amos 5. 11.

k They that trusted in their owne strength, and contemned the Prophets of God. Iere. 30. 7. Ioel 2. 11. amos 5. 18.

Ezek. 7. 19.

Chap. 3. 8.

a He exhorteth them to repentance, and willeth them to descend into themselues, and gather themselues together, lest they be scattered like chaffe.

b That is, which haue liued vprightly and godly, according as he prescribeth by his word.

c He comforteth the faithfull in that that God would change his punishments from them vnto the Philistims their enemies and other nations.

d That is, Galilea: by these nations he meaneth the people that dwell neere to the Iewes, and in stead of friendship were their enemies: therefore hee calleth them Canaanites whom the Lord appointed to be slaine.

e Hee sheweth why God would destroy their enemies, because their countrey might bee a resting place for the Church.

f These nations presumed to take from the Iewes that countrey which the Lord had giuen them.

shall be as Sodom, and the children of Ammon, as Gomorah: euen the breeding of nettles and saltpits, and a perpetuall desolation: the residue of my folke shall spoile them, and the remnant of my people shall possesse them.

10 This shal they haue for their pride, because they haue reproched, and magnified themselues against the Lord of hosts people.

11 The Lord will be terrible vnto them, g for he wil consume al the gods of the earth, and euery man shall worship him from his place, euen all the yles of the heathen.

12 Ye Morians also shall be slaine by my sword with them.

13 And hee will stretch out his hand against the North, and destroy Assur, and wil make Nineueh desolate, and waste like a wilderness.

14 And flockes shall lie in the middes of her, and all the beastes of the nations, and the h Pelicane, and the ‖ Owle shall abide in the vpper postes of it: the voyce of birdes shall sing in the windowes, and desolations shall be vpon the postes: for the cedars are vncouered.

15 This is the i reioycing city that dwelt careless, that said in her heart, I am, and there is none besides mee: how is she made waste, and the lodging of the beastes! euery one that passeth by her, shal hisse and wagge his hand.

g When he shall deliuer his people and destroy their enemies & idoles, his glory shall shine thorowout all the world.

h Reade Isai. 34.11.

‖ Or, hedgehogge.

i Meaning, Nineueh, which reioycing so much of her strength and prosperitie should be thus made waste, and Gods people deliuered.

CHAP. III.

4 Against the gouernours of Ierusalem. 8 Of the calling of all the Gentiles. 13 A comfort to the residue of Israel.

WOe to her that is filthy and polluted, to the robbing a citie.

2 She heard not the voyce: she receiued not correction: she trusted not in the Lord: she drew not neere to her God.

3 Her princes within her are as roaring b lyons: her Iudges are as * wolues in the euening, which b leaue not the bones till the morrow.

4 Her prophets are light, and wicked persons: her priests haue polluted the sanctuarie, they haue wrested the law.

5 The c iust Lord is in the mids thereof: hee will doe none iniquitie: euery morning doth he bring his iudgement to light, he faileth not: but the wicked will not learne to be ashamed.

6 I haue d cut off the nations: their towers are desolate: I haue made their streetes waste, that none shal passe by: their cities are destroyed without man and without inhabitant.

7 I said, Surely thou wilt feare mee: thou wilt receiue instruction: so their dwelling should not bee destroyed, howsoeuer I visited them, but e they rose early and corrupted all their workes.

8 Therefore f wait ye vpon me, saith the Lord, vntill the day that I rise vp to ỳ pray: for I am determined to gather the nations, and that I will assemble the kingdomes, to powre vpon them mine indignation, euen all my fierce wrath: for all the earth shall be deuoured with the fire of my iealousie.

9 Surely g then wil I turne to the people a pure language, that they may all call vpon the Name of the Lord, to serue him ‡ with one consent.

10 From beyond the riuers of Ethiopia, the h daughter of my dispersed, praying vnto me, shall bring me an offring.

11 In that day shalt thou not be ashamed for i all thy workes, wherein thou hast transgressed against me: for then I wil take away out of the mids of thee them t hat reioyce of thy pride, and thou shalt no more be proud of mine holy mountaine.

12 Then will I leaue in the mids of thee an humble and poore people: and they shall trust in the Name of the Lord.

13 The remnant of Israel shall doe none iniquitie, nor speake lyes: neither shall a deceitfull tongue be found in their mouth: for they shal be fed, and lie downe, and none shal make them afraid.

14 Reioyce, O daughter Zion: be ye ioyfull, O Israel: be glad and reioyce with all thine heart, O daughter Ierusalem.

15 The Lorde hath taken away thy k iudgements: hee hath cast out thine l enemie: the King of Israel, euen the Lord is in the mids of m thee: thou shalt see no more euill.

16 In that day it shall be said to Ierusalem, Feare thou not, O Zion: let not thine hands be faint.

17 The Lord thy God in the middes of thee is mightie: he will saue, he will reioyce ouer thee with ioy, he will quiet himselfe in n his loue: hee will reioyce ouer thee with ioy.

18 After a certaine time wil I gather the afflicted that were of thee, & them that bare the reproch for o it.

19 Behold, at that time I will bruise all that afflict thee, and I will p saue her that halteth, and gather her that was cast out, and I will get them praise and fame in all the q lands of their shame.

20 At that time wil I bring you againe, and then will I gather you: for I will giue you a name and praise among all people of the earth, when I turne backe your captiuitie before your eyes, saith the Lord.

a That is, Ierusalem. *Ezek. 22.25,27. micah 3.11. Habak. 1.8.*

b They are so greedy, that they eate vp bones and all.

c The wicked thus boasted that God was euer among them, but the Prophet answereth that that cannot excuse their wickednes: for God will not beare with their sinnes: yet that he did patiently abide & sent his Prophets continually to call them to repentance, but hee profited nothing.

d By the destruction of other nations, he sheweth that the Iewes should haue learned to feare God.

e They were most earnest and ready to doe wickedly.

f Seeing ye will not repent, you shall looke for my vengeance aswell as other nations.

g Left any should thinke then that Gods glory should haue perished when Iudah was destroyed, hee sheweth that he will publish his grace through all the world.

‡ *Ebr. with one shoulder, as Hose. 6.9.*

h That is, the Iewes shall come as well as the Gentiles: which is to be vnderstood vnder the time of the Gospel.

i For they shall haue full remission of their sins: and the hypocrites, which boasted of the Temple, which was also thy pride in time past, shalbe taken from thee.

k That is, the punishment for thy sinne.

l As the Assyrians, Caldeans, Egyptians, and other nations.

m To defend thee, as by thy sinnes thou hast put him away and left thy selfe naked, as Exod. 32.25.

n Signifying, that God delighteth to shew his loue and great affection toward his Church.

o That is, them that were had in hatred, and reuiled for the Church, and because of their religion.

p I will deliuer the Church which is now afflicted, as Micah 4.6.

q As among the Assyrians and Caldeans, which did mocke them and put them to shame.

Haggai.

THE ARGVMENT.

WHen the time of the seuentie yeeres captiuity, prophesied by Ieremiah, was expired, God raised vp Haggai, Zechariah and Malachi to comfort the Iewes, & to exhort them to the building of the Temple, which was a figure of the spirituall Temple and Church of God, whose perfection and excellencie stood in Christ. And because that all were giuen to their owne pleasures and commodities, he declareth that that plague of famine, which God sent then among them, was a iust reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they will returne to the Lord, with the promise of greater felicitie, forasmuch as the Lord will finish the worke that hee hath begun, and send Christ whom hee had promised, and by whom they should attaine to perfect ioy and glory.

CHAP. I.

1 The time of the prophecie of Haggai. 8 An exhortation to build the Temple againe.

IN the second yeere of King [a] Darius, in the first moneth, the first day of the moneth, came the word of the Lord (by the Ministerie of the Prophet Haggai) vnto [b] Zerubbabel the sonne of Shealtiel, a Prince of Iudah, and to Iehoshua the sonne of Iehozadak, the hie Priest, saying,

2 Thus speaketh the Lord of hostes, saying, This people say, The time is not yet come, [c] that the Lords house should be builded.

3 Then came the word of the Lord by the ministery of the Prophet Haggai saying,

4 Is it time for your selues to dwell in your [d] sieled houses, and this house lie waste?

5 Now therefore, thus saith the Lord of hostes, Consider your owne wayes in your hearts.

6 [e] Yee haue sowen much, and bring in little: ye eate, but yee haue not enough: yee drinke, but ye are not filled: yee clothe you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bag.

7 Thus saith the Lord of hostes, Consider your owne wayes in your hearts.

8 Goe [f] vp to the mountaine, and bring wood, and build this house, and [g] I will be fauourable in it, and I will [h] bee glorifyed, saith the Lord.

9 Ye looked for much, and loe, it came to little, and when ye brought it home, I did blow [i] vpon it. And why, saith the Lord of hostes? because of mine house that is waste, and yee runne euery man vnto his owne house.

10 Therefore the heauen ouer you stayed it selfe from deaw, and the earth stayed her fruit.

11 And I called for a drought vpon the land, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oyle, vpon all that the ground bringeth forth both vpon men, and vpon cattell, and vpon all the labour of the hands.

12 Then Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehozadak the high Priest with all the remnant of the people, heard the [k] voyce of the Lord their God, and the words of the Prophet Haggai, (as [l] the Lord their God had sent him) then the people did feare before the Lord.

13 Then spake Haggai the Lords messenger in the Lords message vnto the people, saying, I am with you, saith the Lord.

14 And the Lord stirred vp the [l] spirit of Zerubbabel the sonne of Shealtiel, a prince of Iudah, and the spirit of Iehoshua the son of Iehozadak the hie Priest, and the spirit of all the remnant of the people, and they came, and did the worke in the house of the Lord of hosts their God.

a Who was the sonne of Histaspis, and the third king of the Persians as some thinke.

b Because the building of the Temple began to cease by reason that the people were discouraged by their enemies: and if these two notable men had need to be stirred vp, and admonished of their duetes, what shal we thinke of other gouernours, whose doings are either against God, or very cold in his cause?

c Not that they condemned the building therof, but they preferred policie, and priuate profite to religion, being content with small beginnings.

d Shewing that they sought not onely their necessities, but their very pleasures before Gods honour.

e Consider the plagues of God vpon you for preferring your policies to his religion, and because yee seeke not him first of all.

f Meaning, that they should leaue off their owne commodities, and goe forward in the building of Gods Temple, and in the setting forth of his religion.

g That is, I will heare your prayers according to my promise, 1. King 8. 21, 29.

h That is, my glory shall be set forth by you.

i And so bring it to nothing.

k This declared that God was the author of the doctrine, & that he was but the minister, as Exo. 14. 31. iud. 7. 20. acts. 15. 28.

l Which declareth that men are vnapt & dull to serue the Lord, neither can they obey his word or his messengers before God reforme their hearts, and giue them new spirits, Iohn 6. 44.

CHAP. II.

Hee sheweth that the glory of the second Temple shall exceede the first.

IN the foure and twentieth day of the first moneth, in the second yere of king Darius,

2 In the seuenth moneth, in the one and twentieth day of the moneth, came the word of the Lord by the ministery of the Prophet Haggai, saying,

3 Speake now to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Iehoshua the sonne of Iehozadak the hie Priest, and to the residue of the people, saying,

4 Who is left among you, that saw this [a] house in her first glory, and how doe you see it now? is it not in your eyes, in comparison of it, as nothing?

5 Yet now be of good courage, O Zerubbabel, saith the Lord, and be of good comfort, O Iehoshua, sonne of Iehozadak the high Priest: and bee strong all yee people of the land, saith the Lord, and [b] doe it: for I am with you, saith the Lord of hosts.

6 According to the word that I couenanted with you, when yee came out of Egypt: so my spirit shall remaine among you, feare ye not.

7 For thus sayeth the Lord of hostes, [c] Yet a little while, and I wil shake the heauens, and the earth, and the sea, and the dry land:

a For the people according as Isa. 32. 11. and Ezek. 41. 1. had prophesied, thought this Temple should haue bin more excellent then Salomons Temple, which was destroyed by the Babylonians, but the Prophets meant the Spirituall Temple, the church of Christ.

b That is, goe forward in building the Temple.

c He exhorteth them to patience, though they see not as yet this Temple so glorious as the Prophets had declared: for this should be accomplished in Christ, by whom all things should be renewed.

8 And

8 And I will moue all nations, and [d] the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hostes.

9 The [e] siluer is mine, & the gold is mine, saith the Lord of hosts.

10 The glory of this last house shall bee greater then the first, saith the Lord of hosts: and in this place will I giue [f] peace, saith the Lord of hosts.

11 ¶ In the foure and twentieth day of the ninth moneth, in the second yeere of Darius, came the word of the Lord vnto the Prophet Haggai, saying,

12 Thus saith the Lord of hosts, Aske now the Priests concerning the Law, and say,

13 If one beare [g] holy flesh in the skirt of his garment, and with his skirt do touch the bread, or the pottage, or the wine, or oyle, or any meat, shal it be holy? And the Priests answered, and said, No.

14 Then said Haggai, If a polluted person touch any of these, shall it bee vncleane? And the Priests answered, and said, It shall be vncleane.

15 Then answered Haggai, and said, So is this people, & so is this nation before mee, saith the Lord: and so are all the workes of their hands, and that which they offer here, is vncleane.

16 And now I pray you, consider in your minds: from this [h] day, and afore, euen afore a stone was laid vpon a stone in the Temple of the Lord:

17 [i] Before these things were, when one came to an heape of twentie measures, there were but tenne: when one came to the wine presse for to draw out fiftie vessels out of the presse, there were but twenty.

18 I smote you with blasting, and with mildew, and with haile, in all the labours of your hands: yet you turned not to mee, saith the Lord.

19 Consider I pray you, in your mindes, from [k] this day, and afore from the foure and twentieth day of the ninth moneth, euen from the day that the foundation of the Lords temple was laid: consider it in your mindes.

20 Is the [l] seede yet in the barne? as yet the vine, and the fig tree, and the pomegranate, and the Oliue tree hath not brought foorth: from this day will I blesse you.

21 And againe the word of the Lord came vnto Haggai in the foure and twentieth day of the moneth, saying,

22 Speake to Zerubbabel the prince of Iudah, and say, I [m] will shake the heauens and the earth.

23 And I will ouerthrow the throne of kingdomes, and I will destroy the strength of the [n] kingdomes of the heathen, and I will ouerthrow the charets, and those that ride in them, and the horse and the riders shall come downe, euery one by the sword of his brother.

24 In that day, saith the Lord of hostes, will I take thee, O Zerubbabel my seruant the sonne of Shealtiel, saith the Lord, and will make thee as a [o] signet: for I haue chosen thee, saith the Lord of hostes.

d Meaning Christ, whom all ought to looke for and desire, or by desire, he may signific all precious things, as riches and such like.

e Therfore when his time commeth, hee can make all the treasures of [f] world to serue his purpose: but the glory of this second Temple doth not stand in material things, neither can be built.

f Meaning, all spirituall blessings and felicity purchased by Christ, Phil 4 7

g That is, the flesh of the sacrifices: whereby he signifieth that that thing which of it selfe is good, cannot make an other thing so: and therefore they ought not to iustifie themselues by their sacrifices and ceremonies: but contrary, hee that is vncleane and not pure of heart, doeth corrupt those things, and make them detestable vnto God, which els are good and godly.

h Consider how God did plague you with famine afore you began to build the Temple.

i That is, before the building was begun.

k From the time they began to build the Temple, he promiseth that God would blesse them: and albeit as yet the fruite was not come forth, yet in the gathering they should haue plentie.

l He exhorteth them to patience and to abide till the harueft came and then they should see Gods blessings.

m I will make a change, and renew all things in Christ, of whom Zerubbabel here is a figure.

n Hereby he sheweth that there shalbe no let or hinderance when God will make this wonderfull restitution of his Church.

o Signifying, that his dignitie should be most excellent, which thing was accomplished in Christ.

Zechariah.

THE ARGVMENT.

TWo moneths after that Haggai had begun to prophesie Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore he putteth them in remembrance for what cause God had so sore punished their fathers: and yet comforteth them, if they will repent vnfainedly, and not abuse this great benefit of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull should haue from death and sinne, by Christ. But because they still remained in their wickednesse and coldnesse to set foorth Gods glory, and were not yet made better by their long banishment, hee rebuketh them most sharpely: yet for the comfort of the repentant, he euer mixeth the promise of grace, that they might by this meanes be prepared to receiue Christ, in whom all should be sanctified to the Lord.

CHAP. I.

2 He exhorteth the people to returne to the Lord, and to eschew the wickednesse of their fathers. 16 Hee signifieth the restitution of Ierusalem and the Temple.

IN the eight moneth of the second yeere of [a] Darius came the word of the Lord vnto [b] Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

2 The Lord hath beene [c] sore displeased with your fathers.

3 Therefore say thou vnto them, Thus sayeth the Lord of hostes, [d] Turne yee vnto mee, sayeth the Lord of hostes, and I will turne vnto you, sayeth the Lorde of hostes.

4 Be ye not as your fathers, vnto whom

a Who was the sonne of Hystaspis.

b This was not that Zechariah, whereof is mention, 2. Chro. 24. 20. but had the same name, and is called the sonne of Berechiah, as he was, because he came of those progenitors, as of Ioiada or Berechia and Iddo.

c He speaketh this to feare them with Gods iudgements, that they should not prouoke him, as their fathers had done, whom he so grieuously punished.

d Let your fruites declare that you are Gods people, and that he hath wrought in you by his Spirit, and mortified you: for els man hath no power to returne to God, but God must conuert him, as Ierem. 31. 18 Lamentat. 5. 21. Isaiah 21. 8. and 31. 6. and 45. 21.

the

Ierem 3.12.
ezek.18.30.
hose.14.2.
ioel 2.12.

the * former Prophets haue cryed, saying, Thus sayth the Lord of hostes, Turne you now from your euill wayes, and from your wicked workes: but they would not heare nor hearken vnto mee, saith the Lord.

5 Your fathers, where [e] are they? and do the Prophets liue for euer?

6 But did not my wordes and my statutes, which I commaunded by my seruants the Prophets, take holde of [f] your fathers? And [g] they returned, and said, As the Lord of hostes hath determined to doe vnto vs according to our own wayes, and according to our workes, so hath hee dealt with vs.

7 Vpon the foure and twentieth day of the eleuenth moneth, which is the moneth [h] Shebat, in the second yeere of Darius, came the word of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Idde the Prophet, saying,

8 I [i] saw by night, and behold, [k] a man riding vpon a red horse, and he stood among the myrrhe trees that were in a bottome, and behinde him were there [l] red horses speckled and white.

9 Then said I, O my Lord, What are these? And the Angel that talked with mee, said vnto mee, I will shew thee what these bee.

10 And the man that stood among the myrrhe trees, answered and said, These are they whom the Lord hath sent to go thorow the world.

11 And they answered the Angel of the Lord, that stood among the myrrhe trees, and said, We haue gone thorow the world: and behold, all the world sitteth still, and is at rest.

12 Then the [m] Angel of the Lord answered, and said, O Lord of hostes, how long wilt thou be vnmercifull to Ierusalem, and to the cities of Iudah, with whom thou hast bene displeased now these threescore and ten yeeres?

13 And the Lord answered the Angel that talked with me, with good words, and comfortable words.

14 So the Angel that communed with mee, said vnto mee, Cry thou, and speake, Thus sayeth the Lord of hostes, I am [n] ielous ouer Ierusalem and Zion with a great zeale.

15 And am greatly angry against the carelesse heathen: for I was angry but [o] a little, and they helped forward the affliction.

16 Therefore thus saith the Lord, I will returne vnto Ierusalem with tender mercy: mine house shall bee builded in it, sayth the Lord of hostes, and a line [p] shall be stretched vpon Ierusalem.

17 Crie yet, and speake, Thus sayth the Lord of hostes, My cities shall yet [q] be broken with plenty: the Lord shall yet comfort Zion, and shall yet chuse Ierusalem.

18 Then lift I vp mine eyes, and sawe, and behold, [r] foure hornes.

19 And I said vnto the Angel that talked with mee, What be these? And he answered me, These are the hornes which haue scattered Iudah, Israel, and Ierusalem.

20 And the Lord shewed me foure [s] carpenters.

21 Then said I, What come these to do? And hee answered and said, These are the hornes, which haue scattered Iudah so, that a man durst not lift vp his head: but these are come to fray them, and to cast out the hornes of the Gentiles, which lift vp their horne ouer the land of Iudah to scatter it.

e Though your fathers be dead, yet Gods iudgements in punishing them ought still to be before your eyes: and though the prophets be dead, yet their doctrine remaineth for euer, 2 Pet. 1.15.

f Seeing ye saw the force of my doctrine in punishing your fathers, why doe not ye feare the threatnings conteined in [y] same, and declared by my Prophets?

g As men astonished with my iudgements, and not that they were touched with true repentance.

h Which conteineth part of Ianuary and part of February.

i This vision signifieth the restauration of the Church, but as yet it should not appeare to mans eyes, which is here meant by the night, by the bottome, and by the myrrhe trees, which are blacke and giue a darke shadow: yet he compareth God to a King, who hath his postes and messengers abroad, by whom he still worketh his purpose, and bringeth his matters to passe.

k Who was the chiefe among the rest of the horsemen.

l These signified the diuers offices of Gods Angels, by whom God sometime punisheth and sometime comforteth and bringeth forth his works in diuers sorts.

m That is, Christ the Mediatour prayed for the saluation of his Church, which was now troubled, when all the countreys about them were at rest.

n Though for a time God deferre his helpe and comfort from his Church, yet this declared that hee loued them still most dearely, as a most mercifull Father his children, or an husband his wife, and when it is expedient for them, his helpe is euer ready.

o In destroying the reprobate, I shewed my selfe but a little angry toward my Church, but the enemie would haue destroyed them also, and considered not the end of my chastisements.

p To measure out the buildings.

q The abundance shalbe so great, that the places of store shall not be able to containe these blessings, that God will send, but shall euen breake for fulnesse.

r Which signifieth all the enemies of the Church, East, West, North, South.

s These carpenters or smiths, are Gods instruments, which with their mallets and hammers break these hard and strong hornes, which would ouerthrow the Church, and declare that none enemies horne is so strong, but God hath an hammer to breake it in pieces.

CHAP. II.

The restoring of Ierusalem and Iudah.

I Lift vp mine eyes againe and looked, and behold, a [a] man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said vnto mee, To measure Ierusalem, that I may see what is the breadth thereof, and what is the length therof.

3 And beholde, the Angel that talked with mee, went foorth: and another Angel went out to meet him,

4 And said vnto him, Runne, speake to this [b] yong man, and say, [c] Ierusalem shalbe inhabited without walles, for the multitude of men and cattell therein.

5 For I, saith the Lord, will be vnto her a wall of [d] fire round about, and will [e] be the glory in the mids of her.

6 Ho, ho, [f] come foorth, and flee from the land of the North, saith the Lord: for I haue scattered you into the foure [g] windes of the heauen, saith the Lord.

7 Saue [h] thy selfe, O Zion, that dwellest with the daughter of Babel.

8 For thus saith the Lord of hosts, After this [i] glory hath he sent me vnto the nations, which spoyled you: for hee that toucheth

a That is, the Angel, who was Christ: for in respect of his office he is oft times called an Angel, but in respect of his eternall essence is God, & so called.

b Meaning, himselfe Zechariah.

c Signifying, the spirituall Ierusalem and Church vnder Christ, which should be extended by the Gospel thorow all the world, & should need no material walles, nor trust in any woldly strength, but should bee safely preserued, & dwel in peace among all their enemies.

d To defend my Church, to feare the enemies, and to destroy them if they approch neere.

e In me they shall haue their full felicity and glory.

f He calleth them, which partly for feare, and partly for their owne ease remained still in captiuity, and so preferred their owne priuate commodities to the benefits of God promised in his Church.

g As it was I that scattered you, so haue I power to restore you.

h By fleeing from Babylon, and comming to the Church.

i Seeing that God hath begun to shew his grace among you by deliuering you, he continueth the same still toward you, and therefore sendeth me his Angel and his Christ to defend you from your enemies, that they shall not hurt you, neither by the way, nor at home.

you, toucheth the [k] apple of his eye.

9 For beholde, I will lift vp mine hand [l] vpon them: and they [m] shall bee a spoyle to those that serued them, and ye shall know that the Lord of hosts hath [n] sent me.

10 Reioyce, and bee glad, O daughter Zion: for loe, I come, and will dwell in the mids of thee, saith the Lord.

11 And many nations shall be ioyned to the Lord in that day, and shall be my people: and I will dwell in the mids of thee, and thou shalt know that the Lord of hosts hath sent me vnto thee.

12 And the Lord shall inherite Iudah his portion in the holy land, and shal chuse Ierusalem againe.

13 Let all flesh be stil before the Lord: for he is raised vp out of his holy place.

k Ye are so deare vnto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye, Psal.17.8.

l Vpon the heathen your enemies.

m They shall be your seruants, as you haue bene theirs.

n This must necessarily be vnderstood of Christ, who being God equall with his Father, was sent as hee was Mediatour to dwell in his Church, and to gouerne them.

CHAP. III.

A prophecie of Christ, and of his Kingdome.

AND hee shewed mee Iehoshua the high Priest, [a] standing before the Angel of the Lord, and [b] Satan stood at his right hand to resist him.

2 And the [c] Lord said vnto Satan, The Lord reprowe thee, O Satan: euen the Lord that hath chosen Ierusalem, reprooue thee. Is not this a [d] brand taken out of the fire?

3 Now Iehoshua was clothed with filthy garments, and stood before the Angel.

4 And he answered and spake vnto those that stood before him, saying, Take away the [e] filthy garments from him. And vnto him he sayd, Behold, I haue [f] caused thine iniquity to depart from thee, & I will clothe thee with change of raiment.

5 And I said, Let them [g] set a faire diademe vpon his head. So they set a faire diademe vpon his head, and clothed him with garments, and the Angel of the Lord stood by.

6 And the Angel of the Lord testified vnto Iehoshua, saying,

7 Thus saith the Lord of hosts, If thou wilt walke in my wayes, and keepe my watch, thou shalt also [h] iudge mine House, and shalt also keepe my [i] courts, and I will giue thee place among [k] these that stand by.

8 Heare now, O Iehoshua the high Priest, thou and thy fellowes that sit before thee: for they [l] are monstrous persons: but behold, I will bring forth the [m] Branch my seruant.

9 For loe, the [n] stone that I haue laid before Iehoshua: vpon one stone shall be seuen eyes: behold, I will cut out the [o] graning thereof, saith the Lord of hostes, and I will take away the [p] iniquitie of this land in one day.

10 In that day, saith the Lord of hostes, shall yee call euery man his neighbour vnder the [q] vine, and vnder the figge tree.

a He prayed to Christ the Mediator for the state of the Church.

b Which declareth that the faithfull haue not onely warre with flesh and blood, but with Satan himselfe and spirituall wickednesses, Ephes.6.12.

c That is, Christ speaketh to God as the mediator of his Church, that he would rebuke Satan: and here hee sheweth himselfe to be the continuall preseruer of his Church.

d Meaning, that Iehoshua was wonderfully preserued in the captiuity, and now Satan sought to afflict and trouble him, when he was doing his office.

e In respect of the glorious garments, and precious stones that the Priests did weare before the captiuity: and by this contemptible state the Prophet signifieth that these small beginnings should be made excellent when Christ shall make the ful restitution of his Church.

f He sheweth of what apparel he speaketh, which is, when our filthy sinnes are take away, and we are clad with Gods mercies, which is meant of the spirituall restitution.

g The Prophet prayeth that besides the raiment, the Priest might also haue tire for his head accordingly, that is, that the dignity of the Priesthood might be perfect, and this was fulfilled in Christ, who was both Priest and King: and here all such are condemned, that can content themselues with any meane reformation in religion, seeing the Prophet desireth the perfection, and obtaineth it.

h That is, haue rule and gouernment in my Church, as thy predecessors haue had.

i Whereby he meaneth, to haue the whole charge and ministery of the Church.

k That is, the Angels, who represented the whole number of the faithfull: signifying, that all the godly should willingly receiue him.

l Because they follow my word, they are contemned in the world and esteemed as monsters, Isa.8.18.

m That is, Christ, who did so humble himselfe, that not onely hee became the seruant of God, but also the seruant of men: and therefore in him they should haue comfort, although in the world they were contemned, Isa.11.1. ier.23.5. and 33.14,15.

n He sheweth that the ministers cannot build, before God lay the first stone, which is Christ, who is ful of eyes, both because he giueth light vnto all others, and that all ought to seeke light at him, Chap.4.10.

o That is, I will make it perfect in all points, as a thing wrought by the hand of God.

p Though I haue punished this land for a time, yet I will euen now be pacified, and visit their sinnes no more.

q Yee shall then liue in peace and quietnesse, that is, in the Kingdome of Christ Isa.2.2. micah 4.4. hag.2.10.

CHAP. IIII.

The vision of the golden Candlesticke, and the exposition thereof.

AND the Angel that talked with mee, came againe and waked mee, as a man that is raised out of his sleepe,

2 And said vnto mee, What seest thou? and I said, I haue looked, and beholde, a [a] candlesticke all of gold with a bowle vpon the top of it, and his seuen lampes therein, and seuen [b] pipes to the lampes which were vpon the top thereof.

3 And two olive trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.

4 So I answered and spake to the Angel that talked with mee, saying, What are these, my Lord?

5 Then the Angel that talked with me, answered and said vnto me, Knowest thou not what these bee? And I said, No, my Lord.

6 Then he answered and spake vnto me, saying. This is the word of the Lord vnto [c] Zerubbabel, saying, Neither by [d] an armie nor strength, but by my Spirit, saith the Lord of hosts.

7 Who art thou, O [e] great mountaine, before Zerubbabel? thou shalt bee a plaine, and [f] hee shall bring forth the head stone thereof,

a Which was euer in the mids of the Temple, signifying that the graces of Gods Spirit should shine there in most abundance, and in all perfection.

b Which conueyed the oyle that dropped from the trees into the lampes, so that the light neuer failed: and this vision was to confirme the faithfull that God had sufficient power in himselfe to continue his graces, and to bring his promise to passe, though he had no helpe of man.

c Who was a figure of Christ, and therefore this doctrine was directed to all the Church who are his body and members.

d Hee sheweth that Gods power only is sufficient to preserue his Church, though he vse not mans help thereunto.

e He compareth the power of the aduersaries to a great mountaine, who thought the Iewes nothing in respect of them, and would haue hindered Zerubbabel, who represented Christ, whom the enemies daily labour to let in the building of his Spirituall Temple, but all in vaine.

f Though the enemies thinke to stay this building, yet Zerubbabel shall lay the highest stone thereof, and bring it to perfection, so that all the godly shall reioyce, and pray vnto God that hee would continue his grace and fauour toward the Temple.

thereof, with shoutings, crying, Grace, grace vnto it.

8 Moreouer, the word of the Lord came vnto me, saying,

9 The hands of Zerubbabel haue layed the foundation of his house: his hands shall also finish it, and [g] thou shalt know that the Lord of hosts hath sent me vnto you.

10 For who hath despised the day of the [h] small things? but they shall reioyce, and shall see the stone of [i] tinne in the hand of Zerubbabel: [k] these seuen are the eyes of the Lorde, which goe thorow the whole world.

11 Then answered I, and said vnto him, What are these two Olive trees vpon the right and vpon the left side thereof?

12 And I spake moreouer, and said vnto him, What be these two Olive branches, which thorow the two golden pipes emptie themselues into the gold?

13 And he answered me, and said, Knowest thou not what these be? And I said, No my Lord.

14 Then said he, These are the two [l] Olive branches, that stand with the ruler of the whole earth.

g Meaning, the Prophet, that I am Christ, sent of my Father for the building and preseruation of my spirituall Temple.

h Signifying, that al were discouraged at the small and poore beginnings of the Temple.

i Whereby he signifieth the plummet & line, that is, that Zerubbabel which represented Christ, should go forward with his building to the ioy and comfort of the godly though ye world be against him, and though his for a while be discouraged, because they see not things pleasant to the eye. k That is, God hath seuen eyes: meaning, a continuall prouidence, so that neither Satan nor any power in the world can go about or bring any thing to passe to hinder his worke, Chap. 3. 9. l Which were euer greene and full of oyle, so that still they powred forth oyle into the lampes: Signifying, that God wil continually maintaine & preserue his Church, and endue it still with abundance and perfection of graces.

CHAP. V.

1 The vision of the flying booke, signifying the curse of theeues, and such as abuse the Name of God. 6 By the vision of the measure is signified the bringing of Iudah's afflictions into Babylon.

THen I turned mee, and lifted vp mine eyes, and looked, and behold, a flying booke.

2 And he said vnto me, What seest thou? And I answered, I see a flying [a] booke: the length thereof is twentie cubites, and the breadth thereof ten cubites.

3 Then said hee vnto mee, This is the curse that goeth forth ouer the whole earth: for euery one that [b] stealeth, shal be cut off: aswel on this [c] side, as on that: and euery one that [d] sweareth, shalbe cut off, aswell on this side, as on that.

4 I will bring it forth, saith the Lord of hostes, and it shall enter into the house of the thiefe, & into the house of him that falsly sweareth by my Name: and it shall remaine in the mids of his house and shal consume it, with the timber thereof, and stones thereof.

5 Then the Angel that talked with me, went forth and said vnto me, Lift vp now thine eyes, and see what is this that goeth forth.

6 And I said, What is it? And he said, This is an [e] Ephah that goeth forth. Hee said moreouer, this is the [f] sight of them, through all the earth.

7 And beholde, there was lift vp a [g] talent of leade: and this is a [h] woman that sitteth in the mids of the Ephah.

8 And he said, This is [i] wickednes, and hee cast it into the mids of the Ephah, and hee cast the weight of lead vpon the mouth thereof.

9 Then lift I vp mine eyes, and looked: and behold, there came out two [k] women, and the winde was in their wings (for they had wings like the wings of a storke) and they lift vp the Ephah between the earth and the heauen.

10 Then said I to the Angel that talked with me, Whither doe these beare the Ephah?

11 And he said vnto me, [l] To build it an house in the land of Shinar, and it shall bee established and set there vpon her owne place.

a Because the Iewes had prouoked Gods plagues by contemning his word, and casting off all iudgement and equitie, he sheweth that Gods curses written in this booke had iustly light both on them & their fathers: but now if they would repent, God would send the same among the Caldeans their former enemies.

b That is, vseth any iniury toward his neighbour,

c Meaning, wheresoeuer he bee in the world.

d He that transgresseth the first Table, and seruieth not God aright, but abuseth Gods name.

e Which was a measure in dry things, containing about ten pottels.

f That is, all the wickednesse of the vngodly is in Gods sight, which he keepeth in a measure, and can shut it, or open it at his pleasure.

g To couer the measure.

h Which representeth iniquitie, as in the next verse.

i Signifying that Satan shouldnot haue such power against the Iews to tempt them, as he had in time past, but that God would shut vp iniquitie in a measure as in a prison.

k Which declared that God would execute his iudgements by the meanes of weake and infirme meanes.

l To remoue the iniquitie and afflictions that came for the same from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure charets hee describeth the foure Monarchies,

AGaine, I turned and lift vp mine eyes, and looked: & behold, there came foure [a] charets out from betweene [b] two mountaines, and the mountaines were mountains of brasse.

2 In the first charet were [c] red horses, and in the second charet [d] blacke horses.

3 And in the third charet [e] white horses, and in the fourth charet horses of [f] diuers colours, and reddish.

4 Then I answered, and saide vnto the Angel that talked with me, What are these my Lord?

5 And the Angel answered and said vnto mee, These are the [g] foure spirits of the heauen, which goe forth from standing with the Lord of all the earth.

6 That with the blacke horse went forth into the land of the North, and the white went out after them, and they of diuers colours went forth toward the [h] South countrey,

7 And the [i] reddish went out, and required to goe and passe through the world. And he said. Goe passe thorow the world. So they went thorowout the world.

8 Then cryed he vpon me, and spake vnto me, saying, Behold, these that goe toward

a By charets here, as by horses afore, he meaneth the swift messengers of God to execute and declare his will.

b by the brasen mountaines he meaneth the eternall counsell and prouidence of God, whereby he hath from before all eternitie decreed what shall come to passe, and that which neither Satan nor all the world can altar.

c Which signified the great cruelrie and persecutions that the Church had endured vnder diuers enemies.

d Signifying, that they had endured great afflictions vnder the Babylonians.

e These represented their state vnder the Persians, which restored them to libertie.

f Which signified that God would sometime giue his Church rest, and power his plagues vpon their enemies, as he did in destroying Nineueh and Babylon, and other their enemies.

g Meaning, all the actions and motions of Gods Spirit, which according to his vnchangeable counsell he causeth to appeare through all the world.

h That is, toward Egypt, and other countreys thereabout,

i That is, they of diuers colours, which a ke leaue, to signifie that Sathan hath no power to hurt or afflict, till God giue it him, Iob. 1. 12.

the North countrey, haue pacified my [k] spirit in the North countrey.

9 And the word of the Lord came vnto me, saying,

10 Take of them of the captiuitie, euen of Heldai, and of Tobiiah, and Iedaiah, which are come from Babel, and come thou the same day, and goe vnto the house [l] of Iosiah the sonne of Zephaniah.

11 Take euen siluer and gold, and make crownes, and set them vpon the [m] head of Iehoshua, the sonne of Iehozadak the high Priest.

12 And speake vnto him, saying, Thus speaketh the Lord of hosts, and saith, Behold the man whose name is the [n] Branch, and he shall grow [o] vp out of his place, and he shall [p] build the Temple of the Lord.

13 Euen he shal build the Temple of the Lord, and he shall beare the [q] glory, and shall sit and rule vpon his throne, and he shall bee a Priest vpon his throne, and the counsell of peace shalbe betweene [r] them both.

14 And the crownes shal bee to [s] Helem, and to Tobiiah, and to Iedaiah, & to [t] Hen the sonne of Zephaniah, for a [u] memoriall in the Temple of the Lord.

15 And they that are [x] farre off, shal come and build in the Temple of the Lord, and yee shall know that the Lord of hostes hath sent me vnto you. And this shall come to passe, if ye will [y] obey the voyce of the Lord your God.

k By punishing the Caldeans, mine anger ceased, & you were deliuered.
l To receiue of him an the other three, money to make the two crownes: which were men of great authority among the Iewes, and doubted of the restitution of the Kingdome and of the Priesthood, and hurt others by their example.
m Because this could not be attributed to any one according to the Law, therefore it followeth that Iehoshua must represent the Messiah, who was both Priest and king.
n Meaning, Christ, of whom Iehoshua was the figure: for in Greeke they were both called Iesus.
o That is, of himselfe, without the helpe of man. p Which declareth that none could build this Temple, whereof Haggai speaketh, but onely Christ: and therefore it was spirituall, and not materiall, Haggai. 2. 10. q Whereof Iehoshua had but a shadow.
r The two offices of the Kingdome and Priesthood shal be so ioyned together, that they shall be no more disseuered. s Who was also called Heldai. t He was also called Iosiah. u That they may acknowledge their infirmitie, which looked that all things should haue bene restored incontinently: and of this their infidelity these two crownes shall remaine as tokens, Acts 1. 6. x That is, the Gentiles by the preaching of the Gospell shall helpe toward the building of this spirituall Temple. y If ye will beleeue and remaine in the obedience of faith.

CHAP. VII.

5 The true fasting. 11 The rebellion of the people is the cause of their affliction.

AND in the fourth yeere of king Darius, the word of the Lord came vnto Zechariah in [y] fourth day of the ninth moneth, euen in [a] Chisleu,

2 For [b] they had sent vnto the house of God, Sharezer, and Regem-melech, and their men to pray before the Lord,

3 And to speake vnto the Priests, which were in the house of the Lord of hostes, and to the Prophets, saying, Should I [c] weepe in the fift moneth, and [d] separate my selfe as I haue done these so many [e] yeeres?

4 Then came the word of the Lord of hostes vnto me, saying,

5 Speake vnto all the people of the land, and to the [f] Priests and say, When ye fasted and mourned in the fift and seuenth moneth euen these seuenty yeeres, did ye fast vnto me? [g] doe I approoue it?

6 And when ye did eate, and when ye did drinke, did ye not eate [h] for your selues, and drinke for your selues?

7 Should ye not heare the words which the Lord [i] hath cryed by the ministery of the former Prophets when Ierusalem was inhabited, and in prosperitie, and the cities thereof round about her, when the South and the plaine was inhabited?

8 And the word of the Lord came vnto Zechariah, saying,

9 Thus speaketh the Lord of hosts, saying, [k] Execute true iudgement, and shew mercy and compassion, euery man to his brother.

10 And oppresse not the widdow, nor the fatherlesse, the stranger nor the poore, and let none of you imagine euill against his brother in your heart.

11 But they refused to hearken, and [l] pulled away the shoulder, & stopped their eares that they should not heare.

12 Yea, they made their hearts as an Adamant stone, lest they should heare the law and the words which the Lord of hostes sent in his [m] Spirit by the ministery of the former Prophets: therefore came a great wrath from the Lord of hostes.

13 Therefore it is come to passe, that as he cryed, and they would not heare, so they cryed, and I would not heare, saith the Lord of hosts.

14 But I scattered them among all the nations whom they knew not: thus the land was desolate [n] after them, that no man passed thorow nor returned: for they laide the pleasant land [o] waste.

a Which conteined part of Nouember, and part of December.
b That is, the rest of the people that remained yet in Caldea, sent to [p] Church at Ierusalem, for the resolution of these questions, because these feasts were consented vpon by the agreement of the whole Church the one in the moneth that the Temple was destroyed, & the other when Gedaliah was slaine. Iere. 41. 2. c By weeping and mourning appeare what exercise they vsed in their fasting. d That is, prepare my selfe with all deuotion to this fast. e Which was now since the time the Temple was destroyed.
f For there were both of the people, and of the Priests, which doubted, as touching this controuersie, besides them which as yet remained in Caldea, and reasoned of it as of one of the chiefe points of their religion.
g For they thought they had deserued toward God, because of this fast which they inuented of themselues: & though fasting of it selfe be good, yet because they thought it a seruice toward God, and trusted therein, it is here reprooued.
h Did you not eate and drinke for your owne commoditie and necessitie? and so likewise ye did abstaine according to your own fantasies, & no after the prescript of my law.
i Hereby he condemneth their hypocrisie, which thought by their fasting to please God, & by such things as they inuented, and in the meane season would not serue him as he had commanded. k Hee sheweth that they did not fast with a sincere heart, but for hypocrisie, and that it was not done of a pure religion, because that they lacked these offices of charitie, which should haue declared [q] they were godly. Mat. 23. 23 l And would not carry the Lords burthen, which was sweet and easie: but would beare their own, which was heauy and grieuous to the flesh, thinking to merit thereby: which similitude is taken of oxen, which shrinke at the yoke, Nehem. 9. 29. m Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them. n That is, after they were caryed captiue.
o By their sinnes whereby they prouoked Gods anger.

CHAP. VIII.

2 Of the returne of the people vnto Ierusalem, and of the mercy of God toward them. 16 Of good works. 20 The calling of the Gentiles.

AGaine the word of the Lord of hostes came to me, saying,

2 Thus saith the Lord of hostes, I was [a] ielous for Zion with great ielousie, and I was ielous for her with great wrath.

3 Thus saith the Lord, I will returne vnto Zion, and will dwell in the middes of Ierusalem: and Ierusalem shall be called a [b] citie of trueth, and the mountaine of the Lord

a I loued my city with a singular loue, so that I could not abide [r] any should doe her any iniurie.
b Because she shalbe faithfull & loyall toward me her husband.

Lord of hostes, the holy mountaine.

4 Thus saith the Lord of hosts, There shall yet [c] olde men and old women dwell in the streetes of Ierusalem, and euery man with his staffe in his hand for very age.

5 And the streets of the citie shall be full of boyes and girles playing in the streetes thereof.

6 Thus saith the Lord of hosts, Though it be [b] impossible in the eyes of the remnant of this people in these dayes, should it therefore be impossible in my sight, saith the Lord of hostes?

7 Thus saith the Lord of hostes, Beholde, I will deliuer my people from the East countrey, and from the West countrey.

8 And I will bring them, and they shall [e] dwell in the mids of Ierusalem, and they shall be my people, and I will bee their God in trueth and in righteousnesse.

9 Thus saith the Lord of hostes: Let your [f] hands be strong, ye that heare in these dayes these wordes by the mouth of the Prophets, which were in the day that the foundation of the house of the Lord of hostes was layd, that the Temple might be builded.

10 For before these dayes there was no hire for man, nor any hire for beast, neither was there any peace to him that went out, or came in because of the affliction: for I set all men, euery one against his neighbour.

11 But now I will not intreate the residue of this people as aforetime, sayeth the Lord of hosts.

12 For the seede shall bee prosperous: the vine shall giue her fruite, and the ground shall giue her increase, and the heauens shall giue their deaw, and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as yee were a curse among the heathen, O house of Iudah, and house of Israel, so will I deliuer you, and ye shall be a blessing: feare not, but let your hands be strong.

14 For thus saith the Lord of hostes, As I thought to punish [h] you, when your fathers prouoked me vnto wrath, saith the Lord of hostes, and repented not,

15 So againe haue I determined in these dayes [i] to doe well vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the things that ye shal doe. Speake yee euery man the trueth vnto his neighbour: execute iudgement truely and vprightly in your gates,

17 And let none of you imagine euill in your hearts against his neighbour, and loue no false oath: for all these are the things that I hate, saith the Lord.

18 And the word of the Lorde of hostes came vnto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourth moneth, and the fast of the fift, and the fast of the seuenth, and the fast of the [k] tenth shall bee to the house of Iudah ioy and gladnesse, and prosperous hie feasts: therefore loue the trueth and peace.

20 Thus saith the Lord of hostes, That there shall yet come [l] people, and the inhabitants of great cities.

21 And they that dwell in one citie, shall goe to another, saying, * Vp, let vs goe and pray before the Lord, and seeke the Lord of hostes: I will goe also.

22 Yea, great people and mighty nations shall come to seeke the Lord of hostes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lord of hosts, in those dayes shall ten men take hold out of all languages of the nations, euen take hold of the skirt of him that is a Iew, and say, Wee will goe with you: for wee haue heard that God is with you.

c Though their enemies did greatly molest and trouble them, yet God would come and dwell among them, and so preserue them so long as nature would suffer them to liue, and increase their children in great abundance.

d Hee sheweth wherein our faith standeth, that is, to beleeue that God can performe that which he hath promised, though it seeme neuer so vnpossible to man, Gen. 18. 14. Rom. 4. 20.

e So that their returne shall not be in vaine: for God will accomplish his promise, and their prosperity shall bee sure and stable.

f Let neither respect of your priuate commodities, neither counsell of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant and obey the Prophets which incourage you thereunto.

g For God cursed your worke, so that neither man nor beast had profit of their labours.

h Reade Ezek. 18. 20.

i Which declareth that man cannot turne to God till hee change mans heart by his Spirit and so begin to do well, which is to pardon his sinnes, and to giue him his graces.

k Which fast was appointed when the citie was besieged, & was the first fast of these foure: and here the Prophet sheweth that if the Iewes will repent, and turne wholly to God, they shall haue no more occasion to fast, or to shew signes of heauinesse: for God wil send them ioy and gladnesse.

l He declareth the great zeale that God should giue the Gentiles to come to his Church, and to ioyne with the Iewes in his true religion, which should be in the kingdome of Christ. *Isa. 2. 2. micah. 4. 1.*

CHAP. IX.

1 The threatning of the Gentiles. 9 The comming of Christ.

THe burden of the word of the Lorde in the land of [a] Hadrach: and Damascus shall bee his [b] rest: when the [c] eyes of man euen of all the tribes of Israel shall be toward the Lord.

2 And Hamath also shall border [d] thereby: Tyrus also and Zidon, though they be [e] very wise.

3 For Tyrus did build her selfe a strong hold, and heaped vp siluer as the dust, and gold as the mire of the streetes.

4 Behold, the Lord will spoile her, and hee will smite her [f] power in the Sea, and she shall bee deuoured with fire.

5 Ashkelon shall see it, and feare, and Azzah also shall he very sorowfull, and Ekron: for her countenance shal be ashamed, and the king shall perish from Azzah, and Ashkelon shall not be inhabited.

6 And the [g] stranger shall dwell in Ashdod, and I will cut off the pride of the Philistims.

7 And I will take away his blood out of his mouth, and his abominations from betweene his [h] teeth: but hee that remaineth, euen he shall be for our God, and hee shall bee as a prince in Iudah, but [i] Ekron shall bee as a Iebusite.

8 And I will campe about [k] mine house against the armie, against him that passeth by, and against him that returneth,

a Weereby hee meaneth Syria.

b Gods anger shall abide vpon their chiefe city, and not spare so much as that.

c When the Iewes shall conuert and repent, then God will destroy their enemies.

d That is, by Damascus: meaning that Hamath or Antiochia should be vnder the same rod and plague.

e He secretly sheweth the cause of their destruction, because they deceiued all other by their craft and subtilitie, which they cloked with this name of Wisedome.

f Though they of Tyrus thinke themselues inuincible by reason of the Sea that compasseth them round about, yet they shall not escape Gods iudgements.

g Meaning, that all should be destroyed saue a very few, that should remaine as strangers.

h Hee promiseth to deliuer the Iewes when hee shall take vengeance on their enemies for their crueltie, and wrongs done to them.

i As the Iebusites had been destroyed, so should Ekron and all the Philistims.

k He sheweth that Gods power onely shall be sufficient to defend his Church against all aduersaries, be they neuer so cruell, or assemble their power neuer so often.

and no oppressour shall come vpon them any more: for now [l] haue I seene with mine eyes.

9 Reioyce greatly, O daughter Zion: shout for ioy, O daughter Ierusalem: behold, thy King commeth vnto thee: [m] hee is iust, and saued himselfe, poore, and riding vpon an [n] asse, and vpon a colt the foale of an asse.

10 And I will cut off the [o] charets from Ephraim, and the horse from Ierusalem, the bowe of the battell shall be broken, and hee shall speake peace vnto the heathen, and his dominion shall bee from [p] sea vnto sea, and from the [q] riuer to the ende of the land.

11 [r] Thou also shalt bee saued through the blood of thy Couenant, I haue loosed thy [s] prisoners out of the pit wherein is no water.

12 Turne you to the [t] strong holde, yee [u] prisoners of hope: euen to day doe I declare, that I will render the [x] double vnto thee.

13 For Iudah haue I [y] bent as a bow for mee: Ephraims hand haue I filled, and I haue rayled vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a gyants sword.

14 And the Lord shalbe seene ouer them, and his arrow shall goe forth as the lightning: and the Lord God shal blow the trumpet, & shal come forth with the whirlewinds of the South.

15 The Lord of hosts shall defend them, and they shall deuoure them, [z] and subdue them with sling stones, and they shal drinke, and make a noyse as through wine, and they shall be filled like bowles, and as the hornes of the altar.

16 And the Lord their God shall deliuer them in that day as the flocke of his people: for they shall bee as the [a] stones of the crowne lifted vp vpon his land.

17 For how great is his goodnesse! and how great is his beautie! corne shall make the yong men cheerefull, and new wine the maides.

l That is, God hath now seene the great iniuries and afflictions wherewith they haue been afflicted by their enemies.

m That is, hee hath righteousnesse and saluation in himselfe for the vse and commodity of his Church.

n Which declareth that they should not looke for such a king as should be glorious in the eyes of man, but should be poore, and yet in himselfe haue all power to deliuer his: and this is meant of Christ, as Mat. 21. 5.

o No power of man or creature shalbe able to let this kingdom of Christ, and he shall peceably gouerne them by his word.

p That is, from the red sea to the sea called Syriacum, and by these places which the Iewes knew he meant an infinite space and compasse ouer the whole worlde.

q That is, from Euphrates. r Meaning, Ierusalem, or the Church which is saued by the blood of Christ, whereof the blood of the sacrifices was a figure, and is here called the couenant of the Church, because God made it with his Church and left it with them, for the loue that he bare vnto them. s God sheweth that he wil deliuer his Church out of all dangers, seeme they neuer so great. t That is, into the holy land, where the city & the Temple are, where God will defend you. u Meaning, the faithful, which seemed to be in danger of their enemies on euery side, and yet liued in hope that God would restore them to libertie. x That is, double benefites and prosperity in respect of that, which your fathers enioyed from Dauids time to the captiuity. y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which he heare meaneth by the Grecians. z He promiseth, that the Iewes shall destroy their enemies and haue abundance, and excesse of all thinges, as there is abundance on the altar when the sacrifice is offered: Which things are not to moue them to intemperancie, but to sobrietie, and a thankefull remembrance of Gods great liberalitie. a The faithfull shall be reserued, and reuerenced of all, that the very enemies shall be compelled to esteeme them: for Gods glory shall shine in them, as Iosephus declareth of Alexander the great, when he met Iadi the high Priest.

CHAP. X.

2 *The vanity of idolatry.* 3 *The Lord promiseth to visite and comfort the house of Israel.*

Aske you of the [a] Lord raine in the time of the latter raine: so shal the Lord make white clouds, and giue you shoures of raine, and to euery one grasse in the field.

2 Surely the [b] idoles haue spoken vanity, and the soothsayers haue seene a lie, and the dreamers haue tolde a vaine thing, they comfort in vaine: therfore [c] they went away as sheepe: they were troubled, because there was no shepheard.

3 My wrath was kindled against the shepheards, and I did visite the [d] goats: but the Lord of hostes will visite his flocke the house of Iudah, and will make them as [e] his beautifull horse in the battell.

4 Out [f] of him shall the corner come forth: out of him the naile, out of him the bow of battel, and out of him euery [g] appounter of tribute also.

5 And they shall bee as the mighty men, which tread downe their enemies in the mire of the streetes in the battell, and they shall fight, because the Lord is with them, and the riders and horses shalbe confounded.

6 And I will strengthen the house of Iudah, and I will preserue the house [h] of Ioseph, and I wil bring them againe, for I pity them, and they shall be as though I had not cast them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim shall be as a gyant: and their heart shall reioyce as through wine: yea, their children shall see it, and bee glad: & their heart shall reioyce in the Lord.

8 I wil [i] hisse for them, and gather them: for I haue redeemed them: and they shall increase, as they haue increased.

9 And I will [k] sowe them among the people, and they shall remember me in farre countreyes: and they shall liue with their children, and [l] turne againe.

10 I will bring them againe also out of the land of Egypt, and gather them out of Assiur: and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them.

11 And he [m] shall goe into the Sea with affliction, and shall smite the waues in the sea, & all the depths of the riuer shall dry vp: and the pride of Assiur shalbe cast down, and the scepter of Egypt shall depart away.

12 And I will strengthen them in the Lord, and they shall walke in his Name, saith the Lord.

a The Prophet reproueth the Iewes, because by their owne infidelity they put backe Gods graces promised, and to famine came by Gods iust iudgement: therefore to auoide this plague, he willeth them to turne to God, and to pray in faith to him, and so he will giue them bundance.

b He calleth to remembrance Gods punishmēts in times past, because they trusted not in him, but in their idols & sorcerers, who euer deceiued them.

c That is, the Iewes went into captiuity.

d Meaning, the cruell gouernors which did oppresse the poore sheepe, Ezek. 34 16, 17.

e He wil be mercifull to his Church, & cherish them as a King or Prince doeth his best horse which shal be for his owne vse in the warre.

f Out of Iudah shall the chiefe gouernour proceede, who shall be as a corner to vphold the building and as a naile to fasten it together.

g Ouer their enemies.

h That is, the ten tribes, which should be gathered vnder Christ to the rest of the Church. i Whereby he declareth the power of God, who needeth no great preparation when he wil deliuer his: for with a becke or hisse he can call them from all places suddenly. k Though they shall yet be scattered, and seeme to be lost, yet it shall be profitable vnto them: for there they shall come to the knowledge of my Name, which was accomplished vnder the Gospel, among whom it was first preached. l Not that they should returne into their countrey, but be gathered & ioyned in one faith by the doctrine of the Gospel. m He alludeth to the deliuerance of the people out of Egypt, whereas the Angel smote the floods and riuers.

CHAP. XI.

1 *The destruction of the Temple.* 4 *The care of the faithfull is committed to Christ.* 7 *A grieuous vision against Ierusalem and Iudah.*

OPen thy doores, O [a] Lebanon, and the fire shall deuoure thy cedars.

2 Howle [b] fire trees: for the cedar is fallen, because all the mightie are destroyed: howle ye, O okes of Bashan, for the [c] defenced forrest is cut downe.

3 There is the voyce of the howling of the shepheards: for their [d] glory is destroyed: the voyce of the roaring of lions whelps: for the pride of Iorden is destroyed.

4 Thus saith the Lord my God, Feede the sheepe of the [e] slaughter.

5 They that possesse them, slay them, [f] and sinne not: and they that sell them, say, [g] Blessed bee the Lord: for I am rich, and their owne shepheards spare them not.

6 Surely, I wil no more spare those that dwell in the land, sayeth the Lord: but loe, [h] I will deliuer the men euery one into his neighbours hand, and into the hand of his [i] king: and they shall smite the land, and out of their hands I will not deliuer them.

7 For I fed the sheepe of slaughter, euen the [k] poore of the flocke, and I tooke vnto me [l] two staues: the one I called Beautie, and the other I called Bands, and I fed the sheepe.

8 [m] Three shepheards also I cut off in one moneth, and my soule loathed [n] them, and their soule abhorred me.

9 Then said I, I will not feed you: that that dieth, let it die: and that that perisheth, let it perish: and let the remnant eate, euery one of the flesh of his neighbour.

10 And I tooke my staffe, enen Beautie, and brake it, that I might disanull my couenant, which I had made with all people.

11 And it was broken in that day: and so the [o] poore of the sheepe that waited vpon me, knew that it was the word of the Lord.

12 And I said vnto them, If ye thinke it good, giue me [p] my wages: and if no, leaue off: so they weighed for my wages thirtie pieces of siluer.

13 And the Lord said vnto me, Cast it vnto the [q] potte: as goodly price that I was valued at of them. And I tooke the thirtie pieces of siluer, and cast them to the potter in the house of the Lord.

14 Then brake I mine other staffe, euen the Bands, that I might dissolue the brotherhood between Iudah and Israel.

15 And the Lord said vnto mee, Take to thee yet [r] the instruments of a foolish shepheard.

16 For loe, I will raise vp a shepheard in the land, which shall not looke for the thing that is lost, nor seeke the tender lambes, nor heale that which is hurt, nor feede that that [s] standeth vp: but he shall eat the flesh of the fat, and teare their clawes in pieces.

17 O idole shepheard that leaueth the flocke: the sword shall bee vpon his [t] arme, and vpon his right eie. His arme shall bee cleane dried vp, and his right eye shall be vtterly darkened.

a Because the Iewes thought themselues so strong by reason of this mountain, that no enemie could come to hurt them, the Prophet sheweth that when God sendeth the enemies, it shal shew it selfe ready to receiue them.

b Shewing, that if the strong men were destroyed, the weaker were not able to resist.

c Seeing that Lebanon was destroyed, which was the strongest munition, the weaker places could not thinke to hold out.

d That is, the renoume of Iudah and Israel should perish.

e Which being now destinate to be slaine, were deliuered as out of the Lions mouth.

f Their gouernours destroy them without any remorse of conscience, or yet thinking that they doe euill.

g He noteth the hypocrites which euer haue the Name of God in their mouthes, though in their life & doings they deny God, attributing their gaine to Gods blessing, which commeth of the spoile of their brethren.

h I will cause one to destroy another.

i Their gouernours shall execute cruelty ouer them.

k That is, the small remnant, whom he thought worthy to shew mercy vnto.

l God sheweth his great benefits toward his people, to conuince them of greater ingratitude, which would neither be ruled by his most beautiful order of gouernment, neither continue in the bands of brotherly vnitie, and therfore he breaketh both the one and the other. Some reade for Bands, Destroyers, but in the 14. verse the first reading is confirmed.

m Whereby hee sheweth his care and diligence, that hee would suffer them to haue no euil rulers, because they should consider his great loue.

n Meaning the people, because they would not acknowledge these great benefits of God.

o He sheweth that the least part euer profit by Gods iudgements.

p Besides their ingratitude, God accuseth them of malice and wickednesse, which did not onely forget his benefits, but esteemed them as things of nought.

q Shewing that it was too little to pay his wages, which could scarcely suffice to make a few tiles for to couer the Temple.

r Signifying, that they should haue a certaine kinde of regiment, and outward shew of gouernment: but in effect it should be nothing: for they should bewolues and deuouring beasts in stead of shepheards.

s And is in health and sound.

t By the arme he signifieth strength, as he doth wisedom and iudgement by the eye: that is, the plague of God shall take away both the strength and iudgement.

CHAP. XII.

Of the destruction and building againe of Ierusalem.

THe burden of the word of the Lord vpon [a] Israel, sayth the Lord, which spread the heauens, and laid the foundation of the earth, and formed the spirit of man within him.

2 Behold, I will make Ierusalem a [b] cup of poyson vnto all the people round about: and also with Iudah will he bee in the siege against Ierusalem.

3 And in that day will I make Ierusalem an heaue stone for all people: all that lift it vp shall be torne, though all the people of the earth be gathered together against it.

4 In that day sayeth the Lord, I will smite euery horse with astonishment, and his rider with madnesse, and I will open mine eyes vpon the house of Iudah, and wil smite euery horse of the people with blindnesse.

5 And the princes of Iudah shall say in their hearts, The [c] inhabitants of Ierusalem shall be my strength in the Lord of hosts their God.

6 In that day will I make the princes of Iudah like coles of fire among the wood, and like a firebrand in the sheafe, and they shall deuoure all the people round about on the right hand and on the left: and Ierusalem shall bee inhabited againe in her owne place, euen in Ierusalem.

7 The Lord also shall preserue the [d] tents of Iudah, as afore time: therefore the glory of the house of Dauid shal not boast, nor the glory of the inhabitants of Ierusalem against Iudah.

8 In that day shall the Lord defend the inhabitants of Ierusalem, and he that is feeble among them, in that day shall be as Dauid: and the house of Dauid shalbe as Gods house, and as the Angel of the Lord before them.

9 And in that day will I seeke to destroy al the nations that come against Ierusalem.

10 And I will powre vpon the house of

a That is, the ten tribes which neglected Gods benefit in deliuering their brethren, & had rather remaine in captiuitie, then to returne home when God called them.

b Ierusalem shal be defended against al her enemies. so shal God defend all Iudah also, and shal destroy § enemies.

c Euery captaine that had many vnder him afore, shall now thinke that the small power of Ierusalem shalbe sufficient to defend them against all enemies, because the Lord is among them.

d The people which are now as it were dispersed by the fields, and lie open to their enemies, shalbe no lesse preserued by my power, then if they were vnder their kings, (which is meant by the house of Dauid) or in their defenced cities.

David, and vpon the inhabitants of Ierusalem the Spirit of [c] grace and of compassion, and they shall loke vpon me, whom they haue [f] pierced, and they shall lament for [g] him, as one mourneth o his onely sonne, and be sorry for him as one is sorry for his first borne

11 In that day shall there bee a great mourning in Ierusalem, as the [h] mourning of [i] Hadadrimmon in the valley of Megiddon.

12 And the [k] land shall bewaile euery familie [l] apart, the family of the [m] house of Dauid apart, and their wiues apart: the family of the house of Nathan apart, and their wiues apart:

13 The family of the house of Leui apart, and their wiues apart: the family of [n] Shemei apart, and their wiues apart.

14 All the families that [o] remaine, euery familie apart, and their wiues apart.

e They shal haue the feeling of my grace by faith, and know that I haue compassion on them.

f That is, whom they haue continually vexed with their obstinacy, & grieued my spirit, Ioh 19 37. whereit is referred to Christs body, which here is referred to the Spirit of God.

g They shall turne to God by true repentance, whom before they had so grieuously offended by their ingratitude. h They shal lament and repent exceedingly for their offences against God. i Which was the name of a towne and place neere to Megiddo, where Iosiah was slaine, 2.Chron.35.22. k That is, in al places where the Iewes shall remaine. l Signifying, that this mourning or repentance should not be a vaine ceremonie: but euery one touched with his owne griefe shall lament. m Vnder these certaine families hee containeth all the tribes, and sheweth that both the Kings and the Priests had by their sins pierced Christ. n Called also Simeon. o To wit, which were elected by grace, and preserued from the common destruction.

CHAP. XIII.

1 Of the fountaine of grace. 2 Of the cleane riddance of idolatrie. 3 The zeale of the godly against false prophets.

1 IN that day there [a] shal be a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalem, for sinne and for vncleannesse.

2 And in that day, sayeth the Lord of hosts, I will cut off the [b] names of the idoles out of the land: and they shall no more be remembred: and I will cause the [c] prophets, and the vncleane spirit to depart out of the land.

3 And when any shall [d] yet prophesie, his father and his mother that begate him, shall say vnto him, Thou shalt not liue: for thou speakest lies in the Name of the Lord: and his father and his mother that begate him, [e] shall thrust him through, when hee prophesieth.

4 And in that day shall the prophets [f] be ashamed euery one of his vision, when hee hath prophesied: neither shall they weare a rough garment to deceiue.

5 But he shall say, I am no [g] Prophet: I am an husbandman: for man taught mee to be an herdman from my youth vp

6 And one shall say vnto him, What are these [h] woends in thine hands? Then hee shall answere, Thus was I wounded in the house of my friends.

7 ¶ Arise, O sword, vpon my [i] shepheard, and vpon the man that is my fellow, saith the Lord of hostes: smite the shepheard, and the sheepe shall bee scattered, and I will turne mine hand vpon the little ones.

8 And in all the land, sayeth the Lord, [k] two parts therein shall be cut off, and die: but the third shall be left therein.

9 And I will bring that third part thorow the fire, and will fine them as the siluer is fined, and will try them as gold is tryed: they shall call on my Name, and I will heare them: I will say, It is my people, and they shall say, The Lord is my God.

a He sheweth what shalbe the fruit of their repentance, to wit, remission of sinnes by the blood of Christ, which shall be a continuall running fountaine, and purge them from al vncleannesse.

b He promiseth that God wil also purge them from all superstition, and that their religion shalbe pure.

c Meaning, the false prophets and teachers, who are the corrupters of all religion, whom the Prophet here calleth vncleane spirits. d That is, when they shall prophesie lies, and make God, which is the authour of truth, a cloke thereunto. e He sheweth what zeale the godly shal haue vnder the kingdome of Christ, Deut.13.6,9. f God shall make them ashamed of their errors & lies, and bring them to repentance, and they shall no more weare Prophets apparel to make their doctrine seeme more holy. g They shal confesse their former ignorance, and be content to labour for their liuing.

h Hereby he sheweth that though their parents and friends dealt more gently with them, & put them not to death, yet they would so punish their children that became false prophets, that the markes and signes should remaine for euer.

i The Prophet warneth the Iewes, that before this great comfort shall come vnder Christ, there should bee an horrible dissipation among the people: for their gouernours and pastours should be destroyed, and the people should be as scattered sheepe: and the Euangelist applyeth this to Christ, because hee was the head of all pastors, Mat.26.31. k The greatest part shal haue no portion of these blessings, & yet they that shal enioy them, shal be tried with great afflictions, so that it shalbe knowen that onely Gods power and his mercies doe preserue them.

CHAP. XIIII.

8 Of the doctrine that shall proceede out of the Church, and of the restauration thereof

BEhold, the day of the Lord commeth, and thy spoile shall bee [a] diuided in the mids of thee.

2 For I will gather all nations against Ierusalem to battell: and the citie shal be taken, and the houses spoyled, and the women defiled, and halfe of the citie shall goe into captiuitie, and the residue of the people shal not be cut off from the citie.

3 Then shall the Lord goe forth & fight against those nations, as when hee [b] fought in the day of battel.

4 And his feete shall stand in that day vpon the [c] mount of olives, which is before Ierusalem on the East side, and the mount of olives shall cleane in the middes thereof: toward the East and toward the West there shall bee a very great [d] valley, and halfe of the mountaine shall remoue toward the North, and halfe of the mountaine toward the South.

5 And yee shall flee vnto the [e] valley of the mountaines: for the valley of the mountaines shall reach vnto Azal: yea, ye shal flee like as yee fled from the [f] earthquake in the dayes of Vzziah King of Iudah: and the Lord my [g] God shall come, and all the saints with thee.

6 And in that day shal there be no cleare light, but darke.

7 And there shalbe a day (it is knowen to

a He armeth the godly against the great tentations that should come before they enioyed this prosperous estate promised vnder Christ, that whē these dangers should come, they might know that they were warned of them before.

b As your fathers and you haue had experience both at the red sea and at all other times.

c By this maner of speach the Prophet sheweth Gods power and care ouer his Church, and how he will as it were by miracle saue it.

d So that out of all the parts of the world, they shal see Ierusalem, which was before hid with this mountaine: and this he meaneth of the spirituall Ierusalem the Church. e He speaketh of the hypocrites, which could not abide Gods presence, but should flee into all places, where they might hide them among the mountains. f Read Amos 1.1. g Because they did not credite the Prophets words, he turneth to God, and comforteth himselfe in that that hee knew that these things should come, and saith, Thou, O God, with thine Angels wilt come to performe this great thing.

the

the Lord) h neither day nor night, but about the euening time it shall be light.

8 And in that day shall there i waters of life goe out from Ierusalem, halfe of them toward the East sea, and halfe of them toward the vttermost sea, and shall bee both in summer and winter.

9 And the Lord shalbe King ouer all the earth: in that day shall there be one k Lord, and his Name shall be one.

10 All the earth shalbe turned l as a plaine from Geba to Rimmon, toward the South of Ierusalem, and it shalbe lifted vp, and inhabited in her place: from Beniamins gate vnto the place of the first gate, vnto the corner gate, and from the tower of Hananiel, vnto the kings winepresses.

11 And men shall dwell in it, and there shall be no more destruction, but Ierusalem shall be safely inhabited.

12 And this shall be the plague wherewith the Lord will smite all people that haue fought against Ierusalem: their flesh shall consume away, though they stand vpon their feete, and their eyes shall consume in their holes, and their tongue shal consume in their mouth.

13 But in that day m a great tumult of the Lord shall be among them, and euery one shall take the n hand of his neighbour, and his hand shall rise vp against the hand of his neighbour.

14 And Iudah shal fight also against Ierusalem, and the arme of all the heathen shall bee gathered round aobout, with o gold and siluer, and great abundance of apparell.

15 Yet this shalbe the plague of the horse, of the mule, of the camel, and of the asse, and of all the beasts that be in these tents as this p plague.

16 But it shal come to passe that euery one that is left of all the nations, which came against Ierusalem, shall goe vp from yeere to yeere to worship the King the Lord of hosts, and to keepe the feast of Tabernacles.

17 And who so will not come vp of all the families of the earth vnto Ierusalem to worship the King the Lord of hostes, euen vpon them shall come no raine.

18 And if the family of q Egypt goe not vp, and come not, it shal not raine vpon them. This shall be the plague wherewith the Lord will smite all the heathen that come not vp to keepe the feast of Tabernacles.

19 This shalbe the punishment of Egypt and the punishment of all the nations, that come not vp to keepe the feast of Tabernacles.

20 In that day shall there be written vpon the r bridles of the horses, The holinesse vnto the Lord, and the s pots in the Lords house shalbe like the bowles before the altar.

21 Yea, euery pot in Ierusalem and Iudah shall be holy vnto the Lord of hosts, and all they that sacrifice, shall come and take of them, and seethe therein: and in that day there shall be no more the t Canaanite in the House of the Lord of hostes.

h Signifying that there should be great troubles in the Church, & that the time hereof is in the Lords hands, yet at length (which is here meant by theeuening) God would send comfort.

i That is, the spirituall graces of God, which should euer continue in most abundance.

k All idolatry & superstition shall be abolished, and there shal be one God, one faith, and one religion.

l This new Ierusalem shall be seene through all the world, and shall excell the first in excellencie, wealth, and greatnesse.

m God will not onely raise vp war without, but sedition at home to try them.

n. To hurt and oppresse him.

o The enemies are rich, and therefore shall not come for a praye, but to destroy and shed blood.

p As the men should be destroyed, vers. 12.

q By the Egyptians which were greatest enemies to true religion, he meaneth all the Gentiles.

r Signifying, that to what seruice they were put now (whether to labour, or to serue in warre) they were now holy, because the Lord had sanctified them.

s As precious the one as the other, because they shal be sanctified.

t But all shall be pure and cleane, and there shall neither be hypocrite, nor any that shal corrupt the true seruice of God.

Malachi.

THE ARGVMENT.

THis Prophet was one of the three, which God raised vp for the comfort of his Church after the captiuity, and after him there was no more vntill Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they should with more feruent desires looke for the comming of Messiah. He confirmeth the same doctrine that the two former doe, but chiefly he reproueth the Priests for their couetousnesse, and for that they serued God after their owne fantasies, and not according to the prescript of his word. He also noteth certaine peculiar sinnes, which were then among them, as marrying of idolatrous and many wiues, murmurings against God, impatience, and such like. Notwithstanding for the comfort of the godly, he declareth that God would not forget his promise made vnto their fathers, but would send Christ his messenger, in whom the Couenant should be accomplished, whose comming should be terrible to the wicked, and bring all consolation and ioy vnto the godly.

CHAP. I.

A complaint against Israel and chiefly the Priests.

THe a burden of the word of the Lord to Israel by the ministerie of Malachi.

2 I haue loued you, sayeth the Lord: yet ye say, b Wherein hast thou loued vs? Was not Esau Iaakobs brother, sayth the Lord? yet I loued Iaakob,

3 And I c hated Esau, and made his mountaines waste, and his heritage a wildernesse for dragons.

4 Though Edom say, We are impouerished, but we will returne, and build the desolate places, yet sayeth the Lord of hostes, They shall build, but I will destroy it, and they shall call them, The border of wickednesse, and the people with whom the Lord is angry for euer.

5 And your eyes shall see it, and yee shall say, The Lord will bee magnified vpon the border of Israel.

6 A sonne honoureth his father, and a seruant his master. If then I be a father, where is mine honour? And if I be a master, where is my feare, saith the Lord of hosts vnto you, d O Priests that despise my Name? and ye say, e Wherein haue we despised thy Name?

a Reade Isai. 13.1.

b Which declareth their great ingratitude, that did not acknowledge this loue, which was so euident, in that he chose Abraham from out of all the world, and next chose Iaakob the younger brother of whom they came, and left Esau the Elder.

c For besides that the signes of mine hatred appeared euen when hee was made seruant vnto his younger brother, being yet in his mothers belly, and also afterward in that he was put from his birthright, yet euen now before your eyes the signes hereof are euident, in that that his countrey lieth waste, and he shal neuer returne to inhabite it, whereas yee my people, whom the enemy hated more then them, are by my grace and loue toward you deliuered, Reade Rom. 9.13.

d Besides the rest of the people, he condemneth the Priests chiefly, because they should haue reproued others for their hypocrisie, and obstinacy against God, and not haue hardened them by their example to greater euils.

e Hee noteth their grosse hypocrisie, which would not see their faults, but most impudently couered them, and so were blind guides.

7 Ye

7 Yee offer [f] vncleane bread vpon mine altar, and you say, Wherein haue wee polluted thee? In that ye say, The table of the Lord is not [g] to be regarded.

8 And if yee offer the blinde for sacrifice, it is [h] not euill: and if yee offer the lame and sicke, it is not euill: offer it now vnto thy Prince: will hee be content with thee, or accept thy person, saith the Lord of hostes?

9 And now, I pray you, [i] pray before God, that hee may haue mercy vpon vs: this hath beene by your meanes: will hee regard [k] your persons, sayeth the Lord of hostes?

10 Who is there euen among you, [l] that would shut the doores, and kindle not fire on mine altar in vaine? I haue no pleasure in you, sayeth the Lord of hostes, neither will I accept an offering at your hand.

11 For from the rising of the Sunne vnto the going downe of the same, my Name is [m] great among the Gentiles, and in euery place incense shall bee offered vnto my Name, and a pure offering: for my Name is great among the heathen, saith the Lord of hostes.

12 But ye haue polluted it, in that ye say, The table of the Lord is [n] polluted, and the fruit thereof, euen his meate is not to bee regarded.

13 Ye said also, Behold, it is a [o] weariness, and ye haue snuffed at it, saith the Lord of hostes, and yee offered that which was torne, and the lame, and the sicke: thus yee offered an offering: should I accept this of your hand, saith the Lord?

14 But cursed bee the deceiuer, which hath in his flocke [p] a male, and voweth, and sacrificeth vnto the Lord a corrupt thing: for I am a great King, saith the Lord of hostes, and my Name is terrible among the heathen.

f Ye receiue all maner offerings for your owne greedinesse, and doe not examine whether they be according to my Law or no.
g Not that they said this, but by their doings they declared no lesse.
h You make it no fault: whereby he condemneth them that thinke it sufficient to serue God partly as he hath commaunded, and partly after mans fantasie, and so come not to that purenes of religiō, which he requireth, and therefore in reproch beshweth them that a mortall man would not be content to be so serued.
i He derideth the Priests, who bare the people in hand, that they prayed for them, and sheweth that they were the occasion, that these euils came vpon the people.
k Will God consider your office and state, seeing ye are so couetous and wicked?
l Because the Leuites who kept the doores, did not try whether the sacrifices that came in, were according to the Law, God wisseth that they would rather shut the doores, then to receiue such as were not perfect.
m God sheweth that their ingratitude, & neglect of his true seruice, shalbe the cause of the calling of the Gentiles: and here the Prophet that was vnder the Law, framed his words to the capacity of the people, and by the office and sacrifice he meaneth the spirituall seruice of God, which should be vnder the Gospel, when an end should be made to all these legall ceremonies by Christes onely sacrifice.
n Both the Priests and the people were infected with this errour, that they passed not what was offered: for they thought that God was as well content with the leane as with the fat: but in the meane season they shewed not that obedience to God which he required, and so committed both impietie, and also shewed their contempt of God, and couetousnesse.
o The Priests and people were both weary with seruing God, and passed not what manner of sacrifice and seruice they gaue to God: for that which was least profitable, was thought good enough for the Lord.
p That is, hath abilitie to serue the Lord according to his word, and yet will serue him according to his couetous mind.

CHAP. II.

Threatnings against the Priests, being seducers of the people.

AND now, O ye [a] Priests, this commandement is for you.

2 If ye will not heare it, nor consider it in your heart, to giue glory [b] vnto my Name, sayth the Lord of hostes, I will euen send a curse vpon you, & will curse your [c] blessings: yea, I haue cursed them already, because ye doe not consider it in your heart.

3 Behold, I will corrupt [d] your seed, and cast dung vpon your faces, euen the [e] dung of your solemne feasts, and you shall bee like vnto it.

4 And ye shall know, that I haue [f] sent this commandement vnto you, that my couenant which I made with Leui, might stand, saith the Lord of hosts.

5 My [g] couenant was with him of life and peace, and I [h] gaue him feare, and hee feared mee, and was afrayde before [i] my Name.

6 The law of [k] trueth was in his mouth, and there was no iniquitie found in his lippes: hee walked with mee in peace and equity, and did turne many away from iniquitie.

7 For the Priests [l] lips should preserue knowledge, and they should seeke the Law at his mouth: for he is the [m] messenger of the Lord of hosts.

8 But yee are gone out of the way: yee haue caused many to fall by the Law: yee haue broken the Couenant of Leui, saith the Lord of hosts.

9 Therefore haue I made you also to be despised, and vile before all the people, because ye kept not my wayes, but haue beene partiall in the Law.

10 Haue not we all one [n] father? hath not one God made vs? why doe wee transgresse euery one against his brother, and breake the couenant of [o] our fathers?

11 Iudah hath transgressed, and an abomination is committed in Israel and in Ierusalem: for Iudah hath defiled the holinesse of the Lord which he loued, and hath married the [p] daughter of a strange god.

12 The Lord will cut off the man that doeth this: both the master and the seruant out of the Tabernacle of Iaakob, and him that [q] offereth an offering vnto the Lord of hostes.

13 And this haue yee done againe, and [r] couered the altar of the Lord with teares, with weeping, and with mourning: because

a He speaketh vnto them chiefly, but vnder them he conteineth the people also.
b To serue me according to my word.
c That is, the abundance of Gods benefits.
d Your seede sowen shall come to no profit.
e You boast of your holinesse, sacrifices, and feasts, but they shall turne to your shame, and be as vile as dung.
f The Priests obiected against the Prophet, that he could not reproue them, but he must speake against the Priesthood, and the office established of God by promise, but hee sheweth that the office is nothing slandered, when these villaines and dung are called by their owne names.
g He sheweth what were the two conditions of the couenant made with the tribe of Leui: on Gods part, that he would giue them long life and felicity, and on their part, that they should faithfully serue him according to his word.
h I prescribed Leui a certaine Law to serue me.
i He serued me and set foorth my glory with all humility and submission.
k He sheweth that the Priest ought to haue knowledge to instruct other in the word of the Lord.
l He is as the treasure house of Gods word, and ought to giue to euery one according to their necessity, and not to reserue it for himselfe.
m Shewing, that whosoeuer doeth not declare Gods will, is not his messenger and Priest.
n The Prophet accuseth the ingratitude of the Iewes toward God and man: for seeing they were all borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God, nor their brethren.
o Whereby they had bound themselues to God to be an holy people.
p They haue ioyned themselues in marriage with them that are of another religion.
q That is, the Priests.
r Ye cause the people to lament, because that God doth not regard their sacrifices, so that they seeme to sacrifice in vaine.

the offering is no more regarded, neither receiued acceptably at your hands.

14 Yet yee say, [f] Wherein? Because the Lord hath bene witnesse betweene thee and the wife of thy youth, against whom thou hast transgressed, yet she is thy [t] companion, and the wife of thy [u] couenant.

15 And did not [x] hee make one? yet had he [y] abundance of spirit: and wherefore one? because he sought a godly [z] seede: therefore keep your selues in your [a] spirit, and let none trespasse against the wife of his youth.

16 If thou hatest her, [b] put her away, saith the Lord God of Israel, yet he couereth [c] the iniurie vnder his garment, saith the Lord of hostes: therefore keepe your selues in your spirit, and transgresse not.

17 Ye haue [d] wearied the Lord with your words: yet ye say, Wherein haue we wearied him? When ye say, Euery one that [e] doth euill is good in the sight of the Lord, and hee delighteth in them. Or where is the God of [f] iudgement?

f This is another fault, whereof he accuseth them, that is, that they brake the lawes of marriage.
t As the one halfe of thy selfe
u She that was ioined to thee by a solemne couenant, and by the inuocation of Gods Name.
x Did not God make man & woman as one flesh and not many?
y By his power and vertue hee could haue made many women for one man.
z Such as should be borne in lawfull & moderate mariage wherein is no excesse of lusts.
a Conteine your selues within your bounds, & be sober in mind, & bridle your affections.
b Not that he doth allow diuorcement, but of the two faults, he sheweth which is ye lesse.
c He thinketh it sufficient to keepe his wife still, albeit hee take others, and so as it were couereth his fault.
d Ye murmured against God, because he heard not you assoone as ye called.
e In thinking that God fauoured the wicked, & hath no respect to them that serue him.
f Thus they blasphemed God in cõdemning his power and iustice, because he iudged not according to their fantasies.

CHAP. III.

1 Of the messenger of the Lord Iohn Baptist, and of Christs office.

BEhold, I will send my [a] messenger, and he shall prepare the way before mee: and the [b] Lord whom yee seeke, shal speedily come to his Temple: euen the [c] messenger of the couenant whom yee desire: behold, hee shall come, saith the Lord of hostes.

2 But who may [d] abide the day of his comming? and who shall endure, when hee appeareth? for hee is like a purging fire, and like fullers sope.

3 And hee shall sit downe to trie and fine the siluer: hee shall euen fine the sonnes of [e] Leui, and purifie them as golde and siluer, that they may bring offerings vnto the Lord in righteousnesse.

4 Then shall the offerings of Iudah and Ierusalem be acceptable vnto the Lord, as in olde time, and in the yeeres afore.

5 And I wil come neere to you to iudgement, and I will be a swift witnesse against the soothsayers, and against the adulterers, and against false swearers, & against those that wrongfully keepe backe the hirelings wages, and vexe the widowe and the fatherlesse, and oppresse the stranger, and feare not me, saith the Lord of hosts.

6 For I am the Lord: I change not, and ye sonnes of Iaakob [f] are not consumed.

a This is meant of Iohn Baptist, as Christ expoũdeth it, Luk.7.27
b Meaning Messiah, as Psa.40.1, 7. dan.9.17.25.
c That is, Christ by whom the couenant was made & ratified, who is called the Angel or messenger of the couenant, because he reconcileth vs to his father: and is Lord or king, because he hath the gouernment of his Church.
d He sheweth that the hypocrites which wish so much for the Lords comming, will not abide when he draweth neere: for he will consume them, and purge his, & make them cleane.
e He beginneth at the Priests, that they might be lights and shine vnto others.
f They murmured against God, because they saw not his help euer present to defend them: and therefore he accuseth them of ingratitude, and sheweth that in that they are not dayly consumed, it is a token that hee doth stil defend them, & so his mercy toward them neuer changeth.

7 From the dayes of your fathers, yee are gone away from mine ordinances, and haue not kept them: [g] returne vnto me, and I will returne vnto you, sayeth the Lord of hostes: but yee said, Wherein shall wee returne?

8 Will a [h] man spoyle his gods? yet haue ye spoiled me: but ye say, Wherein haue we spoyled thee? In [i] tithes and offerings.

9 Ye are cursed with a curse: for ye haue spoyled me, euen this whole nation.

10 Bring yee all the tithes into the storehouse, that there may be meat in mine house, and prooue me now herewith, saith the Lord of hostes, if I will not open the windowes of heauen vnto you, & powre you out a blessing [k] without measure.

11 And I will rebuke the [l] deuourer for your sakes, and he shall not destroy the fruit of your ground, neither shall your vine bee barren in the field, saith the Lord of hosts.

12 And all nations shall call you blessed: for ye shall be a pleasant land, saith the Lord of hosts.

13 Your words haue bene stout [m] against mee, saith the Lord: yet ye say, What haue we spoken against thee?

14 Yee haue said, It is in vaine to serue God: and what profit is it that we haue kept his commaundement, and that we walked humbly before the Lord of hosts?

15 Therefore we count the proud blessed: euen they that worke wickednesse are set vp, and they that tempt God, yea, they are [n] deliuered.

16 [o] Then spake they that feared the Lord, euery one to his neighbour, and the Lord hearkened and heard it, and a [p] booke of remembrance was written before him for them that feared the Lord, and that thought vpon his Name.

17 And they shal be to me, saith the Lord of hosts, in that day [q] that I shal doe this, for a flocke, and I will [r] spare them as a man spareth his owne sonne that serueth him.

18 Then shall you returne, and discerne betweene the righteous and wicked: betweene him that serueth God, and him that serueth him not.

g Read Zech. 1.3.
h There are none of the heathen so barbarous, that wil defraud their gods of their honour, or deale deceitfully with them.
i Whereby the seruice of God should haue bin maintained, and the Priests, and the poore releued.
k Not hauing respect how much ye need, but I will giue you in all abundance, so that ye shall lacke place to put my blessings in.
l Meaning the caterpiller, and whatsoeuer destroyeth corne and fruit.
m The Prophet condemneth them of double blasphemie against God: first in that they said that God had no respect to them that serued him, and next that the wicked were more in his fauour then the godly.
n They are not onely preferred to honour, but also deliuered from dangers.
o After these admonitions of the Prophet some were liuely touched, and encouraged others to feare God.
p Both because the thing was strange in that some turned to God in that great and vniuersall corruption, and also that this might be an example of Gods mercies to all penitent sinners.
q When I shal restore my Church according to my promise, they shall be as mine owne proper goods.
r That is, forgiue their sinnes, and gouerne them with my Spirit.

CHAP. IIII.

The day of the Lord, before the which Elijah should come.

FOr behold, the day commeth, that shall [a] burne as an ouen, and all the proud, yea, and all that do wickedly, shalbe stubble, and the day that commeth, shall burne them vp, saith the Lord of hosts, and shall leaue them neither root nor branch.

2 But vnto you that feare my Name, shal

a He prophesieth of Gods iudgements against the wicked, who would not receiue Christ, when as God should send him for the restauration of his Church.

the [b] sunne of righteousnes arise, and health shall bee vnder his wings, and yee shall [c] goe forth, and grow vp as fat calues.

3 And ye shall tread downe the wicked: for they shall be dust vnder the soles of your feete in the day that I shall doe this, saith the Lord of hosts.

4 [d] Remember the Lawe of Moses my seruant, which I commaunded vnto him in Horeb for all Israel with the Statutes and iudgements.

5 Beholde, I will send you [e] Eliiah the Prophet before the comming of the great and [f] fearefull day of the Lord.

6 And hee shall [g] turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come [h] and smite the earth with cursing.

b Meaning Christ, who with his wings or beames of his geace should lighten and comfort his Church, Ephes. 5.14 and he is called the Sunne of righteousnesse, because in himselfe hee hath all perfection, and also the iustice of the Father dwelleth in him: wherby he regenerateth vs into righteousnesse, clenseth vs from the filth of this world, and reformeth vs to the image of God. c Ye shalbe set at libertie and increase in the ioy of the Spirit, 2. Corinth. 3.17. d Because the time was come that the Iewes should be destitute of Prophets vntill the time of Christ, because they should with more feruent minds desire his comming, the Prophet exhorteth them to exercise themselues diligently in studying the Lawe of Moses in the meane season, whereby they might continue in the true religion, and also be armed against all tentations.

e This Christ expoundeth of Iohn Baptist, Matt. 11.13,14. who both for his zeale, and restoring of religion is aptly compared to Elijah. f Which as it is true for the wicked, so doth it waken the godly, and call them to repentance g He sheweth wherein Iohns office should stand, in the turning of men to God, and ioyning the father and children in one vnity of faith: so that the father shal turne to the religion of his sonne which is conuerted to Christ, and the sonne shall imbrace the faith of the true fathers Abraham, Izhak and Iaakob. h The second point of his office, was to denounce Gods iudgments against them that would not receiue Christ.

The end of the Prophets.

APOCRYPHA.

THE ARGVMENT.

THese bookes that follow in order after the Prophets vnto the New Testament, are called APOCRYPHA, that is, bookes which were not receiued by a common consent to bee read and expounded publikely in the Church, neither yet serued to proue any point of Christian religion, saue in as much as they had the consent of the other Scriptures called Canonicall to confirme the same, or rather whereupon they were grounded: but as bookes proceeding from godly men, were receiued to be read for the aduancement and furtherance of the knowledge of the history, & for the instruction of godly maners: which bookes declare, that at all times God had an especiall care of his Church, and left them not vtterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witnesse that those calamities that God sent to his Church, were according to his prouidence, who had both so threatned by his Prophets, and so brought it to passe for the destruction of their enemies, and for the triall of his children.

I. ESDRAS.

CHAP. I.

2 Iosias appointeth Priests, and keepeth the Passeouer. 7 Offerings for the Priestes and the people. 11 The order of the Leuites. 23 The vpright life of Iosias. 25 His death and the occasion thereof, and the lamentation for him. 34 Ioachaz appointed king. 53 The destruction of Ierusalem.

2.King.23.21. 2.chron.35.1. AND Iosias kept the * Passeouer to his Lord in Ierusalem, and offered the Passeouer, in the fourteenth day of the first moneth,

2 And appointed ye Priests according to their dayly courses, being clothed with long garments in the Temple of the Lord.

3 And hee spake to the Leuites the holy ministers of Israel, that they should sanctifie themselues to the Lord, to set the holy Arke of the Lord in the house, which Salomon the sonne of king Dauid had built,

4 And sayd, Ye shall no more beare the Arke vpon your shoulders: now therefore serue the Lord your God, & take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of Dauid king of Israel, and according to the Maiestie of Salomon his sonne, and stand in the Temple (according to the order of the dignitie of your fathers the Leuites) which were appointed before your brethren the children of Israel.

6 Offer in order the Passeouer, and make ready the sacrifices for your brethren, & keepe the Passeouer after the Lords commaundement giuen to Moses.

7 And Iosias gaue to the people that was present, thirtie thousand lambes and kids, with three thousand calues.

8 These were giuen of the kings possessions according to the promise, to the people, and to the Priests, and to the Leuites. Then gaue Helkias and Zacharias, and ‖ Syelus the gouernors of the Temple, to the Priests for the Passeouer, two thousand five hundred sheepe, and three hundred calues.

‖Or, Iehiel.

9 Furthermore, Iechonias, & Samaias, and Nathanael his brethren, and ‖ Sabias, and ‖ Chielus, and ‖ Iozam captaines gaue to the Leuites for the Passeouer five thousand sheepe, and seuen hundred calues.

‖Or, Hasabias. ‖Or, Iehiel. ‖Or, Chorabai.

10 And when these things were done, the Priests & the Leuites stood in order, hauing vnleauened bread according to the tribes,

11 And after the order of the dignitie of their fathers before the people to offer to the Lord, as it is written in the bookes of Moses: and thus they did in the morning.

12 And they rosted the Passeouer with fire, as * appertained, and they sod their offerings with perfumes in caldrons and pots, Exod.12.8.

13 And set it before all them that were of the people, and afterward they prepared for themselues, and for the Priestes their brethren the sonnes of Aaron.

14 For the Priests offered the fat vnto the euening, and the Leuites did make ready for themselues, and for the Priests their brethren the sonnes of Aaron.

15 And the holy singers the sonnes of Asaph were in their orders, according to the appointed ordinances of Dauid, to wit, Asaph, & Azarias, and ‖ Eddinus, which was of the kings appointment. ‖Or, Iedithun.

16 And the porters were at euery gate, so that it was not lawfull that any should passe his ordinarie watch: for their brethren the Leuites made ready for them.

17 And in that day those things which appertained to the sacrifice of the Lord, were accomplished, that they might offer the Passeouer,

18 And offer sacrifices vpon the Altar of the Lord, according to the commandement of king Iosias.

19 So the children of Israel, which were present at that time, kept the Passeouer, and the feast of vnleauened bread, seuen dayes.

20 And there was not such a Passeouer kept in Israel since the time of Samuel the Prophet.

21 And all ye kings of Israel did not offer such a Passeouer, as did Iosias, & the Priests and the Leuites, and the Iewes, & all Israel, which were found to remaine in Ierusalem.

22 In the eighteenth yeere of the reigne of Iosias was this passeouer kept.

23 The workes of Iosias were vpright before

before his Lord with a heart ful of godlines.
24 And concerning the things which came to passe in his time, they are written before, to wit, of those that sinned and did wickedly against the Lord, aboue euery nation and kingdome, and grieued him with ‖ sensible things, so that the wordes of the Lord stood vp against Israel.
25 ¶ * Now after all these acts of Iosias, it came to passe that when Pharaoh king of Egypt came to moue war at Carchemis vpon Euphrates, Iosias went out against him.
26 But the King of Egypt sent to him, saying, What haue I to doe with thee, O king of Iudea?
27 I am not sent of the Lord God against thee: but my warre is vpon Euphrates, and now the Lord is with mee, and the Lord hasteneth me forward: depart from me, and be not against the Lord.
28 But Iosias would not turne backe his chariot from him, but prepared himselfe to fight with him, not regarding the wordes of Ieremias the Prophet, by the mouth of the Lord.
29 But hee set himselfe in battell aray against him in the field of Megeddo, and the princes came downe to king Iosias.
30 And the king said to his seruants, Conuey mee out of the battell, for I am very weake. And by and by his seruants brought him out of the battell.
31 So he gate vp on his second chariot, & being come againe to Ierusalem he changed his life, & was buried in his fathers graue.
32 And in all Iudea was Iosias bewailed, yea, Ieremias the Prophet did lament for Iosias, and the gouernours, and their wiues did lament him vnto this day: and this was ordeined in all the kinred of Israel, to be done continually.
33 But these things are written in the booke of the story of the kings of Iudea, & euery one of the acts that Iosias did, and his glory, and his knowledge in the Law of the Lord, & the things which he did before, and the things now rehearsed, are registred in the booke of the kings of Israel and Iudea.
34 Then they of the nation tooke * Ioachaz the sonne of Iosias, and made him king in stead of his father Iosias, when he was three and twentie yeere old.
35 And he reigned in Iudea, and in Ierusalem three moneths: for the king of Egypt deposed him from reigning in Ierusalem.
36 He tared also the people of an hundred talents of siluer, and one talent of gold.
37 And the king of Egypt made Ioacim his brother king of Iudea, and Ierusalem.
38 And he bound Ioachaz and his gouernours: but when he had taken Zaraces his brother, he led him away into Egypt.
39 Twentie and fiue yeere old was Ioacim, when he reigned in Iudea and Ierusalem, and he did euill in the sight of the Lord.
40 Wherefore against him came vp Nabuchodonosor king of Babylon, who when he had bound him with a chaine of brasse, led him away into Babylon.
41 Then Nabuchodonosor tooke of the holy vessels of the Lord, and carried them away, and set them in his temple at Babylon.
42 But all his acts, and his prophanation, and his reproach are written in the booke of the Chronicles of the kings.
43 And Ioacim his sonne reigned for him: and when he was made King, he was eighteene yeere old.
44 And he reigned three moneths and ten dayes in Ierusalem, and he did euill in the sight of the Lord.
45 ¶ So a yeere after, Nabuchodonosor sent and brought him to Babylon with the holy vessels of the Lord.
46 And he made Sedecias king of Iudea and Ierusalem, when he was one and twentie yeere old, and he reigned eleuen yeeres.
47 And hee did euill in the sight of the Lord, neither did he feare the wordes spoken * by Ieremias the Prophet from the mouth of the Lord.
48 For after that he was sworne to king Nabuchodonosor, hee forsware himselfe by the name of the Lord, and fel away, and hardened his necke and his heart, and transgressed the Lawes of the Lord God of Israel.
49 Also the gouernours of the people, and the Priests committed many things against the Lawes, and passed all the pollutions of all nations, and polluted the Temple of the Lord, which was sanctified in Ierusalem.
50 Neuertheless the God of their fathers sent his messenger to call them back, because he spared them, and his owne Tabernacle.
51 But they derided his messengers, and in the day that the Lord spake vnto them, they mocked his Prophets.
52 So that he being mooued to anger against his people for their great wickednes, commanded the kings of the Chaldeans to inuade them.
53 These killed their yong men with the sword round about their holy Temple, neither did they spare young man nor mayden, neither old man nor child among them.
54 But he deliuered them all into their hands, and all the holy vessels of the Lord, both great and small, with the vessels of the Arke of God: and they tooke and caried away the kings treasures into Babylon.
55 And they set fire in the house of the Lord, and brake downe the walles of Ierusalem, and burnt their towres with fire.
56 They consumed also all the precious things thereof, & brought them to nought, and those that were left by the sword, he caried away into Babylon.
57 And they were seruants to him, and to his children till the Persians reigned, to fulfill the word of the Lord by the mouth of * Ieremias,
58 And that the land might enioy her Sabbaths all the time that it was desolate till seuenty yeeres were accomplished.

‖ Or, by worshipping sensible creatures.
2.Chron.35.20.
2.King.23.30. 2.chron.36.1.
Iere 38.28.
Iere 25.11. and 29.10.

CHAP. II.

1 Cyrus gaue leaue to the Iewes to returne 10 He sent the holy vessels. 13 The names of them that returned. 16 Their aduersaries did let their building, and the kings letters for the same.

IN * the first yeere of the reigne of Cyrus king of the Persians, to fulfill the word of the Lord by the mouth of Ieremias,

2.Chron.36.22. Ezra 1.1.

2 The Lord raised vp the spirit of Cyrus King of the Persians, and he made proclamation throughout all his kingdom, euen by expresse letters,

3 Saying, Thus sayth Cyrus king of the Persians, The Lord of Israel, euen the most high Lord hath made me King ouer the whole world,

4 And he hath comanded me to build him an house in Ierusalem which is in Iudea.

5 If there be any therefore of you of his people, let the Lord, euen his Lord be with him, and let him goe vp to Ierusalem, which is in Iudea, and build the house of the Lord of Israel: he is the Lord which dwelleth in Ierusalem.

6 All they then that dwell in the places round about, those, I say, that are in his place, let them helpe him with gold and siluer,

7 With gifts, with horses and cattell, and other things, which shalbe brought, according to the vowes, into the temple of the Lord, which is in Ierusalem.

8 ¶ Then arose the chiefe of the familles of Iudea, and of the tribe of Beniamin, and the Priests and Leuites, and all whose mind the Lord had mouued to goe vp, and build an house to the Lord in Ierusalem.

9 And those that were about them, helped them in all things with siluer and gold, horses, and cattel, and with diuers vowes of many whose minds were stirred vp.

10 Also king Cyrus brought out the holy vessels of the Lord which Nabuchodonosor had carted out of Ierusalem, and had consecrated them in the temple of his idoles.

11 Now when Cyrus King of the Persians had brought them out, hee deliuered them to Mithridates his treasurer,

12 By whom they were giuen to ‖ Abassar the gouernour of Iudea.

13 Whereof this was the number: a thousand golden cups, and a thousand siluer cups, basins of siluer for the sacrifices, nine and twenty, violes, of gold thirty, and of siluer two thousand, foure hundred and ten, and a thousand other vessels.

14 So all the vessels of golde and siluer, which they caryed away, were fiue thousand foure hundreth threescore and nine.

15 They were brought by Sanabassar with them of the captiuitie of Babylon to Ierusalem.

16 ¶ But in the time of Artaxerxes king of the Persians, ‖ Belemus, & Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and ‖ Semelius the secretary, and others which were ioyned to these, dwelling in Samaria and in other places, wrote vnto him this Epistle here folowing against them that dwelt in Iudea, and Ierusalem,

TO THE KING ARTAXERXES OVR LORD.

17 Thy seruants, Rathumus the writer of things that come to passe, and Semellius the secretary, and the rest of their counsell, and the Iudges which are in Coelosyria and Phenice.

18 Be it now therefore knowen to our lord the king, that the Iewes which came vp from you, are come to vs into Ierusalem, that rebellious and wicked citie, and build the market places, and make vp the walles thereof, and lay the foundations of the Temple.

19 Therefore if this citie be built, and the walles be finished, they will not onely not endure to pay tribute, but wil also resist kings.

20 And because the things pertaining to the Temple goe forward, we thought it not meet to passe ouer such a thing,

21 But to declare it to our lord the king, that if it be thy pleasure, it may be sought out in the books of thy fathers,

22 And thou shalt find in the Chronicles the writings concerning these things, and shalt know that this citie did alwayes rebel, and did trouble both kings and cities.

23 And that the Iewes are rebellious, raising alwayes warres therein: for the which cause also this citie was made desolate.

24 Now therefore, O lord the King, we declare it, that if this citie be built, and the wals thereof repaired, you shal haue no more passage into Coelosyria nor Phenice.

25 ¶ Then the king wrote againe to Rathumus, that wrote the things that came to passe, and to Beeltethmus, and to Semellius the secretary, and to the rest of those that were ioyned with them, and to the dwellers of Samaria, Syria & Phenice, these things that follow.

26 I haue read the Epistle, which ye sent to me: therefore I commanded, that it should be sought out, and it was found, that this citie hath alwayes practised against kings,

27 And that the men thereof were giuen to rebellion & warres, and how that mightie kings and fierce haue reigned in Ierusalem, which tooke tribute of Coelosyria and Phenice.

28 Now therefore I haue commaunded to forbid these men to build vp the citie, and that it be taken heede that no more be done,

29 And that those wicked things which should molest the king, goe not forward.

30 Then when Rathumus, and Semellius the secretary, and the rest which were ioyned with them, had read ỳ things which King Artaxerxes had written, they mouued their tents with speede to Ierusalem with horses and men in aray,

31 And began to let them which built, so that the building of the Temple in Ierusalem ceased vnto the second yere of the reigne of Darius king of the Persians.

‖ Or, Shash-bazar, or Sanabassar.

Ezra. 4. 6.

‖ Or, Bischlemus.

‖ Or, Shimshai.

CHAP. III.

1 The feast of Darius. 16 The three wise sentences.

NOw when Darius reigned, hee made a great feast to all his subiects, and to all those of his owne house, and to all the princes of Media and Persia,

2 And to all the gouernours & captaines and lieutenants that were with him, from India vnto Ethiopia of an hundreth and seuen and twentie prouinces.

3 And when they had eaten and drunke, and were satisfied, they departed, and king Darius went into his chamber, and slept til he wakened againe.

4 ¶ In the meane time three yong men of the

the guard, keepers of the kings body, said one to another,

5 Let euery one of vs speake a sentence, and hee that shall ouercome, and whose sentence shal appeare wiser then the others, Darius the king shall giue him great gifts, and great things in token of victory,

6 As to weare purple, and to drinke in gold, and to sleep in gold, and a chariot with bridles of gold, an head tire of fine linen, and a chaine about his necke,

7 And hee shall sit next to Darius for his wiledome, and shalbe called Darius cousin.

8 Then euery man wrote his sentence, and sealed it, and put it vnder the pillow of king Darius,

9 And sayd, When the King rose, they would giue him the writing, and whose sentence the King, and the three princes of Persia should iudge to be wisest, to him should the victory be giuen, as it was appointed.

10 One wrote, The wine is strongest.

11 The other wrote, The king is strōgest.

12 The other wrote, Women are strongest, but trueth ouercommeth all things.

13 ¶ And when the king rose, they tooke the writings and gaue them to him, and hee read them,

14 And sent and called all the noble men of Persia and of Media, and the gouernors and the captaines, and lieutenants, and the Consuls,

15 And sate him downe in the Councill, and the writing was read before them.

16 Then he said, Call the yong men that they may declare their owne sentences. So they called them, and they came in.

17 Then he said vnto them, Declare vnto vs the writings. So the first began, which had spoken of the strength of wine,

18 And sayd on this maner, O yee men, how strong is wine! it deceiueth all men that drinke it.

19 It maketh the minde of the King and of the fatherlesse both one, of the bondman and of the free man, of the poore man and of the rich man.

20 It turneth also euery thought into ioy and gladnesse, so that one remembreth no manner of sorrow nor debt.

21 It maketh euery heart rich, so that one remembreth neither king nor gouernor, and causeth to speake all things by ‖ talents.

‖ Or, pounds.

22 When men haue drunke, they haue no minde to loue either friends or brethren, and a little after they draw out swords.

23 But when they are from the wine, they doe not remember what they haue done.

24 O ye men, Is not wine strongest, which compelleth to doe such things? and he held his peace when he had thus spoken.

CHAP. IIII.

Of the strength of a king. 13 Of the strength of women. 34 Of the strength of trueth, which sentence is approued, 47 and his petition granted.

THen the second which had spoken of the strength of the king, began to say,

2 O ye men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them?

3 But the king is yet greater: for he ruleth all things, and is lord of them, so that they doe all things which he commandeth them.

4 If he bid them make warre one against another, they doe it: if he send them out against the enemies, they go and break down mountaines, and walles, and towres.

5 They kill & are killed, and doe not passe the commandement of the king: if they ouercome, they bring all to the king, as well the spoiles as all other things.

6 And those also which goe not to warre and battell, but til the earth: for when they haue sowen it againe, they reape it, and bring it to the king, and compel one another to pay tribute to the king.

7 Yet he is but one man: if hee bid, Kill, they kill: if he say, Spare, they spare.

8 If he bid, Smite, they smite: if he bid them, Make desolate, they make desolate: if he bid, Build, they build.

9 If he bid, Cut off, they cut o ff: if he bid, Plant, they plant.

10 So all his people, and all his armies obey one man: in the meane while he sitteth downe, he eateth, and drinketh, and sleepeth.

11 For these keepe him round about: neither can any one goe and doe his owne business, neither are they disobedient vnto him.

12 O ye men, how should not the King be strongest, seeing he is thus obeyed? So hee held his tongue.

13 ¶ Then the third which had spoken of women and of the trueth (this was Zorobabel) began to speake.

14 O yee men, neither the mightie King, nor many men, nor wine is strongest: who then ruleth them or hath dominion ouer them? are they not women?

15 Women haue borne the King, & all the people which beare rule by sea and by land.

16 Euen of them were they borne, & they nourished them which planted the vines of which the wine is made.

17 They also make mens garments, and make men honourable, neither can men bee without women.

18 And if they haue gathered together gold and siluer, or any goodly thing, doe they not loue a faire and beautifull woman?

19 Do they not leaue all those things and giue themselues wholly vnto her, and gape, and gaze vpon her, & all men desire her more then gold or siluer, or any precious thing?

20 A man leaueth his owne father which hath nourished him, and his owne countrey, and is ioyned with his wife.

21 And for the woman he leopardeth his life, and neither remembreth father, nor mother, nor countrey.

22 Therefore by this ye may know that the women beare rule ouer you: doe yee not labour and trauell, and giue and bring all to the women?

23 Yea, a man taketh his sword, and goeth forth to kill and to steale, and to saile vpon the sea, and vpon riuers,

24 And he seeth a Lion, & goeth in darknesse, and when he hath stollen, rauished and spoyled, he bringeth it to his loue.

25 Wherefore a man loueth his owne wife more then father or mother.

26 Yea,

26 Yea, many haue run mad for women, and haue beene seruants for them.

27 Many also haue perished and haue erred and sinned for women.

28 Now therefore doe you not beleeue mee? is not the King great in his power? do not all regions feare to touch him?

29 Yet I saw him and Apame, the Kings concubine, the daughter of the famous Bartacus, sitting on the right hand of the King.

30 And shee tooke the crowne off the Kings head, and put it vpon her owne, and strooke the King with her left hand.

31 Yet in the meane season the King gaped and gazed on her: and if shee laughed at him, hee laughed: and if shee were angry with him, hee did flatter her, that hee might be reconciled with her.

32 How then, O ye men, are not women more strong, seeing they doe thus?

33 ¶ Then the King and the Princes looked one vpon another, and he began to speake of the trueth.

34 O ye men, are not women stronger? great is the earth, and the heauen is high, and the sun is swift in his course: for he turneth round about heauen in one day, and runneth againe into his owne place.

35 Is not he great that maketh these things? therefore the trueth is greater and stronger then all.

36 All the earth calleth for trueth, and the heauen blesseth it: and all things are shaken and tremble, neither is there any vniust thing with it.

37 The wine is wicked, the King is wicked, women are wicked, and all the children of men are wicked, and all their wicked workes are such, and there is no trueth in them, and they perish in their iniquitie.

38 But trueth doeth abide, and is strong for euer, and liueth and reigneth for euer and euer.

39 With her there is no receiuing of persons nor difference: but shee doeth the things which are iust, and abstaineth from vniust and wicked things, and all men fauour her workes.

40 Neither is there any vniust thing in her iudgement, and she is the strength and the kingdome, and the power, and Maiestie of all ages. Blessed be the God of trueth.

41 So hee ceased to speake, and then all the people cried and said, Trueth is great and strongest.

42 Then the King said vnto him, Aske what thou wilt, besides that which is appointed, and we will giue it thee, because thou art found the wisest, and thou shalt haue libertie to sit by me, and shalt be called my cousin.

43 ¶ Then he said to the King, Remember the vow that thou hast vowed to build Ierusalem, in the day that thou tookest the Kingdome,

44 And to send againe al the vessels that were taken out of Ierusalem, which Cyrus set apart when he made a vow to cut off Babylon, and vowed to send them thither.

45 Thou also hast vowed to build the temple, which the Idumeans burnt when Iudea was destroyed by the Caldeans.

56 And now, O Lord the King, this is that which I desire and require of thee, and this is the magnificence, which I require of thee: I require therefore that thou wouldest accomplish the vow which thou hast vowed with thine owne mouth to doe to the King of heauen.

47 Then king Darius rising vp, kissed him, and wrote him letters to all the stewards, and lieutenants, and captaines, and gouernors, that they should bring on the way both him, and all that were with him, which went vp to build Ierusalem.

48 And he wrote letters to all the lieutenants in Coelosyria, and Phenice, & to them that were in Libanus, that they should bring cedar wood from Libanus to Ierusalem, and build the city with him.

49 And hee wrote for all the Iewes, which went vp out of his kingdome vnto Iudea, concerning their libertie, that no Prince, nor Lieutenant, nor gouernor nor steward should enter into their doores,

50 And that all the region which they kept, should pay no tribute, and that the Idumeans should let goe the villages of the Iewes which they held,

51 And that euery yeere there should be giuen for the building of the Temple twentie talents, vntill it were built.

52 And to maintaine the burnt offerings vpon the altar euery day (as they had a commandement to offer seuenteene) other ten talents euery yeere.

53 And that all they which went from Babylon to build the citie, should haue libertie, as well they as their posterite, and all the Priestes that went away.

54 He wrote also touching the charges, and the Priests garment, wherein they should minister.

55 And he wrote that they should giue the Leuites their charges, vntil the house were finished and Ierusalem built.

56 Also he wrote ẏ they should giue pensions and wages to them that kept the citie.

57 And hee sent away all the vessels which Cyrus had set apart out of Babylon, and whatsoeuer Cyrus had commaunded to doe, hee also commanded to doe it, and to send to Ierusalem.

58 And when the ‖ young man was gone foorth, hee lift vp his face to heauen towards Ierusalem, and gaue thankes to the King of heauen, ‖ Or, Zorobabel.

59 Saying, Of thee is the victory, and of thee is wisedome, and of thee is glory, and I am thy seruant.

60 Blessed bee thou which hast giuen me wisdome: for vnto thee I acknowledge it, O Lord of our Fathers.

61 ¶ So hee tooke the letters, and went out, and came to Babylon, and told all his brethren.

62 And they blessed the God of their Fathers because he had giuen them freedome and libertie.

63 To go vp and to build Ierusalem, and the Temple, where his name is renowned, and they reioyced with instruments of Musicke and ioy seuen dayes.

CHAP. V.

1 The number of them that returne from the captiuitie. 42 Their vowes and sacrifices. 54 The Temple is begun to be built. 66 Their enemies would craftily ioyne with them.

Ezra.2.1. AFter* these things, the chiefe of the houses of their Fathers, were chosen after their tribes, and their wiues, & their sonnes, and their daughters, and their seruants, and their maides, and their cattell.

2 And Darius sent with them a thousand horsemen, till they were restored to Ierusalem in safetie, and with musicall instruments, with tabrets and flutes.

3 And all their brethren played: thus he caused them to goe vp together with them.

4 ¶ And these are the names of the men that went vp after their families by their tribes, and after the order of their dignitie.

5 The Priests. The sonnes of Phinees the sonne of Aaron, Iesus sonne of Iosedec, sonne of Saraias, & Joacim, the sonne of Zorobabel, the sonne of Salathiel of the house of Dauid, of the kinred of Pharez, of the tribe of Iuda.

6 ‖ Who spake wise wordes to Darius the King of the Persians in the second yeere of his raigne, in the moneth Nisan, which is the first moneth.

‖ Or, Zorobabel.

7 ¶ And these are they of Iudea, which came out of the captiuitie, where they dwelt, whom Nabuchodonosor King of Babylon had carried away into Babylon,

8 And returned vnto Ierusalem, and to the rest of Iudea, euery one into his one citie: which came with Zorobabel, and Iesus, Neemias, ‖ Zacharias, Reelaias, Enenius, Mardocheus, Beelsarus, Aspharasus, Reelius, Roimus, and Baana their guides.

‖ Or, Saraia.

9 The number of them of the nation and their gouernours: The sonnes of Phares, two thousand, an hundreth, seuentie and two, the sonnes of Saphat, foure hundred seuentie and two.

10 The sonnes of ‖ Ares, seuen hundred fiftie and sixe.

‖ Or, Areh.

11 The sonnes of Phaath Moab, two thousand eight hundred and twelue.

12 The sonnes of Elam, a thousand two hundred fiftie and foure: the sonnes of Zathui, nine hundred fortie & fiue: the sonnes of Corbe, seuen hundred and fiue: the sonnes of Bani, sixe hundred fortie and eight.

13 The sonnes of ‖ Bibe, sixe hundred twentie and three: the sonnes of ‖ Sadas, three thousand two hundreth twentie and two.

‖ Or, Bibai.
‖ Or, Azgad.

14 The sonnes of Adonikan, sixe hundred sixty and seuen: the sonnes of Bagoi, two thousand sixtie and sixe: the sonnes of Adinu, foure hundred fiftie and foure.

15 The sonnes of ‖ Aterisias, ninety & two: the sonnes of Ceilan and Azotus, sixtie & seuen: the sonnes of Azucan, foure hundreth thirtie and two.

‖ Or, Aterhezecia.
‖ Or, the sons of Anania an hundred, the sons of Arom one, the sonnes of Bassai three hundred twentie and three.

16 ‖ The sonnes of Ananias, an hundred and one: the sonnes of Arom, & the sonnes of Bassa, three hundred twentie and three: the sonnes of Arsiphurith, an hundred and two

17 The sonnes of Meterus, three thousand and fiue: the sonnes of ‖ Bethlomon, an hundred twentie and three.

‖ Or, Bethlehem.

18 They of ‖ Netophas, fiftie and fiue: they of ‖ Anaboth, an hundred fiftie and eight: they of Bethsamos fortie and two.

‖ Or, Netophah.
‖ Or, Anathoth

19 They of ‖ Cariathiarius, twentie & fiue: they of Caphiras and Beroth, seuen hundred fortie and three: they of ‖ Pitras seuen hundred.

‖ Or, Kariathiarim.
‖ Or, Pirah.

20 They of Chadias, and Ammidioi, fiue hundred twentie and two, they of ‖ Cirama, and Gabdes, sixe hundred twentie and one.

‖ Or, Aramah.

21 They of ‖ Macalon, an hundred twentie and two: they of ‖ Betolius, fiftie and two: the sonnes of ‖ Nephis, an hundred fiftie and sixe.

‖ Or, Macamos.
‖ Or, Bethel.
‖ Or, Nebus.

22 The sonnes of Calamolalus and Onus, seuen hundred twentie and fiue: the sonnes of Jerechus three hundred fortie and fiue.

23 The sonnes of ‖ Anaas, three thousand, three hundred and thirtie.

‖ Or, Sanaah.

24 The Priestes the sonnes of Jeddu, the sonne of Iesus, which are counted among the sonnes of Sanassib, nine hundred seuentie and two: the sonnes of Meruth, a thousand fiftie and two.

25 The sonnes of ‖ Phassaron, a thousand fortie and seuen: the sonnes of ‖ Carme, a thousand and seuenteene.

‖ Or, Phashur.
‖ Or, Charim.

26 ¶ The Leuites. The sons of Jessue, Cadmiel, Bannu, and Suin, seuentie and foure.

27 ¶ The sonnes which were holy singers. The sonnes of Asaph, an hundred fortie and eight.

28 ¶ The porters. The sonnes of Salum, the sonnes of Jatal, the sonnes of ‖ Tolman, the sonnes of Dacobi, the sonne of Teta, the sonnes of Samai; all were an hundred thirtie and nine.

‖ Or, Talmon.

29 The Ministers of the Temple. The sons of Esau, the sonnes of Aspha, the sonnes of Tabaoth, the sonnes of ‖ Ceras, the sonnes of ‖ Sud, the sonnes of Phaleu, the sonnes of Lebana, the sonnes of ‖ Agraba,

‖ Or, Ceros.
‖ Or, Suia.
‖ Or, Hagaba.

30 The sonnes of ‖ Acrua, the sonnes of ‖ Duta, the sonnes of Cetab, the sonnes of ‖ Agaba, the sonnes of ‖ Subai, the sonnes of Anan, the sonnes of Cathua, the sonnes of ‖ Geddur,

‖ Or, Acub.
‖ Or, Uta.
‖ Or, Agab.
‖ Or, Sibe.
‖ Or, Cedur.

31 The sonnes of ‖ Airus, the sonnes of Daisan the sonnes of ‖ Noeba, the sonnes of Chaseba, the sonnes of ‖ Gazera, the sonnes of Azias, the sonnes of ‖ Phinees, the sonnes of Asara, the sonnes of ‖ Bathai, the sonnes of Asana, the sonnes of ‖ Meam, the sonnes of ‖ Naphisi, the sonnes of ‖ Acub, the sonnes of ‖ Aspha, the sonnes of ‖ Asur, the sonnes of Pharacim, the sonnes of ‖ Basaloth.

‖ Or, Raia.
‖ Or, Neroda.
‖ Or, Gazema
‖ Or, Baste.
‖ Or, Meunim.
‖ Or, Raphison
‖ Or, Bacubub.
‖ Or, Acupha.
‖ Or, Assur.
‖ Or, Baraloth
‖ Or, Mehida.

32 The sonnes of ‖ Weeda, the sonnes of Contha, the sonnes of ‖ Cozea, the sonnes of ‖ Charcus, the sonnes of Aserar, the sonnes of ‖ Thomoi, the sonnes of ‖ Nasith, the sonnes of Atipha.

‖ Or, Charescha.
‖ Or, Barcus.
‖ Or, Thomoth
‖ Or, Nasib.

33 The sonnes of the seruants of Salomon, The sonnes of ‖ Asaphion, the sonnes of ‖ Pharira, the sonnes of ‖ Ieeli, the sonnes of Lozon, the sonnes of Isdael, the sonnes of ‖ Sapheth,

‖ Or, Hazophoreth.
‖ Or, Pharuda.
‖ Or, Ieelah.
‖ Or, Staphelia.

34 The sonnes of Agia, the sons of ‖ Phachthreth, the sonnes of ‖ Sabie, the sonnes of Sarothie, the sonnes of Masias, the sonnes of Gar, the sonnes of ‖ Addus, the sonnes of ‖ Subas, the sonnes of Apherra, the sonnes of Barodis, the sonnes of Sabat, the sonnes of Allom.

‖ Or, Pharacreth.
‖ Or, Sabin.
‖ Or, Spartia.
‖ Or, Addis.
‖ Or, Subah.

35 All the Ministers of the Temple, and the sonnes of the seruants of Salomon, were three hundred seuenty and two.

36 These came vp from ‖ Thermeleth, and Thelersas: Caraathalat and Aalar leading them.

‖ Or, Telmelah, & Thelharsa, Carathalar, and Alar.

37 Neither

37 Neither could they shewe their families nor their stocke how they were of Israel, the sonnes of ‖ Ladan, the sonne of ‖ Ban, the sonnes of ‖ Necodan, sixe hundreth fiftie and two.

‖ Or, Dalaias. ‖ Or, Tubia. ‖ Or, Necoda.

38 And of the Priests, those which exercised the office of Priestes, and were not found, the sonnes of ‖ Obdia, the sons of ‖ Accos, the sons of Addus, * which had taken for wife Augia, one of the daughters of ‖ Berzelaius,

‖ Or, Hobia. ‖ Or, Hacoz. Ezra 2.61. ‖ Or, Barzelens.

39 And was called after his name: and when the description of the kinred of these men had beene sought in the register, and could not bee found, they were set apart from the office of Priests.

40 For ‖ Neemias and Attharias sayd to them, that they should not bee partakers of the holy things, till there arose an hie Priest clothed with doctrine and trueth.

‖ Or, Nehemias and Atharias.

41 So all they of Israel, from them of twelue yeere old, and little children, were ‖ fortie thousand, besides men seruants and women seruants, two thousand three hundreth and sixtie.

‖ Or, fourtie and two thousand, three hundreth and sixtie.

42 Their seruants and handmaids were seuen thousand, three hundreth fortie and seuen: the singing men and women, two hundreth, fortie and fiue:

43 Camels, foure hundreth thirtie and fiue: and horses, seuen hundreth thirtie & sixe: mules, two hundreth fourtie and fiue: ‖ beasts that bare the yoke, fiue thousand, fiue hundreth, twentie and fiue.

‖ Or, asses.

44 And there were of the gouernours after their families, which when they were come to the Temple in Jerusalem, vowed to build the house in his owne place according to their power,

45 And to giue to the treasure of the workes, a ‖ thousand pound in gold, and fiue thousand pound in siluer, and an hundreth Priestly garments.

‖ Or, of gold 12. thousand pound, and of siluer, fiue, &c.

46 And the Priests and the Leuites and the people dwelt in Jerusalem, and in the countrey, and the holy singers and the porters, and all Israel in their ‖ villages.

‖ Or, quarters.

47 ¶ But * when the seuenth moneth was neere, and when the children of Israel were euery one at home, they were all gathered together with one accord into the open place of the first gate, which is toward the East.

Ezra. 3.1.

48 Then Jesus the sonne of Josedec and his brethren the Priests, with Zorobabel the sonne of Salathiel and his brethren, rising vp, made ready the Altar of the God of Israel,

49 To offer burnt offerings vpon it according as it is written in the booke of Moses the man of God.

50 Whither also there were gathered against them of all nations of the land: but they dressed the Altar in his owne place, although all the nations of the land were their enemies and vexed them, and they offered sacrifices according to the season, and burnt offerings to the Lord, morning and euening.

51 They kept also the feast of tabernacles, as it is * ordeined in the Law, and offered sacrifices euery day, as was requisite,

Leuit. 23.34

52 And afterward, the continuall oblations and offerings of the Sabbaths, and of the new moneths and of all holy feasts.

53 ¶ And all * they which had made any vow to God, began to offer sacrifice vnto God in the first day of the seuenth moneth, although the temple of God was not yet built.

Ezra. 3.6.

54 They gaue also money to the masons and to the workemen, and meate and drinke with gladnesse,

55 And charets to the Sidonians, & to those of Tyrus to bring Cedar wood out of Libanus, which should bee brought by flotes to the hauen of Joppe, according to the commandement giuen vnto them by Cyrus king of Persia.

56 And in the second yere and second moneth came into the Temple of God in Jerusalem, Zorobabel the sonne of Salathiel, & Jesus the sonne of Josedec, and their brethren, and the Priestes and Leuites, and all they that came out of captiuitie into Jerusalem.

57 And * layd the foundation of the house of God in the first day of the second moneth of the second yeere, after their returne into Judea, and Jerusalem.

Ecclus. 49. 12.

58 And they appointed the Leuites from twentie yeere old, ouer the workes of the Lord, and Jesus and his sonne and his brethren, and his brother Cadmiel, and the sonnes of Madiabon, with the sonnes of Joda, the sonne of Heliadun, with their sonnes and brethren, euen all the Leuites with one accord did follow after the worke, calling vpon the workes in the house of God: thus the workemen built the Temple of the Lord.

59 And the Priests stood clothed with their long garments with musicall instruments, and trumpets, and the Leuites the sonnes of Asaph with Cymbales,

60 Singing and blessing the Lord, according to the ordinance of Dauid King of Israel.

61 And they sung with loude voyce songs to the praise of the Lord, because his mercie and glory is for euer in all Israel

62 Then all the people blew trumpets, and cryed with loude voyce, praising the Lord for the raising vp of the house of the Lord.

63 Also some of the Priests and Leuites, and chiefe men, to wit, the Ancientes which had seene the former house,

64 Came to see the building of this with weeping and great crying, and many with trumpets and ioy cryed with loude voyce.

65 So that the people could not heare the trumpets, because of the weeping of the people: yet there was a great multitude that blewe trumpets, so that they were heard farre off.

66 ¶ Wherefore when the enemies of the tribes of Judah and Beniamin heard it, they came to know what noise of trumpets it was.

67 And they knew that they of the captiuitie built the Temple to the Lord God of Israel.

68 Wherefore they comming to Zorobabel, and Jesus, and the chiefe of the families, sayd vnto them, Let vs build also with you.

69 For wee obey your Lord as you doe, and sacrifice vnto him since the dayes of ‖ Asbasareth King of the Assyrians, which brought vs hither.

‖ Or, Ascazaret, or Asichaden.

70 Then Zorobabel and Jesus and the chiefe of the families of Israel said to them, It doth not appertaine to vs, and to you to build an house to the Lord our God.

71 For we alone will build it to the Lord God

Ezra. 4.3,4. of Israel, as it becommeth vs, and as *Cyrus the King of the Persians bade vs.

72 Howbeit the people of the land made them sluggish that were in Judea, and letted them to build the worke, and by their ambushments and seditions and conspiracies hindered the finishing of the building,

73 All the time of King Cyrus life: so that they were let from the building two yeere, vntill the reigne of Darius.

CHAP. VI.

1 *Of Aggeus and Zacharias.* 2 *The building of the Temple.* 3 *Sisinnes would let them.* 7 *His Epistle to Darius.* 23 *The Kings answere to the contrary.*

Ezra. 5.1. nehe. 1.1. BUt * in the second yeere of the reigne of Darius, Aggeus and Zacharias the sonne of Addo the Prophets prophecied to the Iewes, euen vnto them that were in Judea and Ierusalem, in the Name of the Lord God of Israel, which they called ‡ vpon.

‡ Greeke, vpon them.

2 Then Zorobabel sonne of Salathiel, and Iesus the sonne of Iosedec stood vp and beganne to build the house of the Lord, which is in Ierusalem, the Prophets of the Lord, being with them, and helping them.

3 ¶ In that time Sisinnes the gouernour of Syria and Phenice, and Sathrabouzanes with his companions came vnto them,

4 And said vnto them, By whose commandement build you this house and this building, and enterprise all these other things? and who are the builders that enterprise such things?

5 But the ancients of the Iewes had grace of the Lord, after that hee had visited the captiuitie,

6 That they were not letted to build, vntill it was signified vnto Darius of these matters, and an answere was receiued.

7 ¶ The copie of the Epistle, which hee did write and send to Darius: SISINNES gouernour of Syria and of Phenice, and Sathrabouzanes and their companions, presidents in Syria and Phenice, salute King Darius.

8 It may please the King our master plainly to vnderstand that when wee came to the countrey of Judea, and entred into the citie of Ierusalem, we found in the citie of Ierusalem the ancients of the Iewes that were of the captiuitie,

9 Building an house to the Lord great and new, of hewen stones, and of great price, and the timber already laid vpon the walles.

10 And these workes are done with great speede, yea, and the worke hath good successe in their hands, so that it will bee finished with all glory and diligence.

11 Then we asked their ancients, saying, By whose commandement build you this house, and lay the foundation of these workes?

12 We asked them these things to the intent to notifie them to thee, and to write to thee the men that gouerned it: therefore we demaunded the names of the gouernours in writing.

13 But they answered, saying, Wee are the seruants of the Lord, which hath created the heauen and the earth.

1. King. 6.2. 14 And * this house was built vp many yeres agoe, by a King of Israel great and strong, and was finished.

15 But when our fathers, prouoking GOD to wrath, sinned against the Lord of Israel, which is in heauen, * hee deliuered them into the hands of Nabuchodonosor King of Babylon of the Caldeans, 2. King. 24.1

16 Who brake downe the house, and burnt it, and carried the people captiue to Babylon.

17 But in the first yeere of the reigne of Cyrus ouer the countrey of Babylon. King Cyrus wrote that this house should be built vp.

18 And the holy vessels of gold and of siluer, which Nabuchodonosor had caried out of the house of Ierusalem, and had dedicated them in his owne Temple, Cyrus the King tooke out of the Temple at Babylon, and they were giuen to Zorobabel, and to || Sanabassarus ruler. || Or, Shashbazar.

19 And a commandement was giuen vnto him, that he should carry away those vessels, and put them in the Temple at Ierusalem, and that this Temple of the Lord should be built in this place.

20 Then the same Sanabassarus, being come hither, layde the foundations of the house of the Lord at Ierusalem, and since that time till nowe, it is in building, and is not finished.

21 Nowe therefore if it please the king, let it be sought vp in the kings Libraries concerning Cyrus.

22 And if it be found that the building of the house of the Lord at Ierusalem hath beene done by the consent of King Cyrus, and if it seeme good to the Lord our King, let him make vs answere concerning these things.

23 Then King Darius commaunded to search in the Kings Libraries that were in Babylon, and there was found in Ecbatane, which is a tower in the region of Media, a place where such things were layd vp for memorie.

24 In the first yeere of the reigne of Cyrus, King Cyrus commaunded the house of the Lord at Ierusalem to be builded, where they did sacrifice with the continuall fire.

25 Of the which the height should be of threescore cubites, the breadth of threescore cubites, with three rowes of hewen stones, and one row of new wood of that countrey, and that the costes should bee payed out of the house of King Cyrus,

26 And that the holy vessels of the house of the Lord, as well those of gold as of siluer, which Nabuchodonosor had caried out of the house in Ierusalem, and brought into Babylon, should bee restored to the house which is in Ierusalem, and set in the place where they were afore.

27 Also hee commaunded that Sisinnes gouernour of Syria and Phenice, and Sathrabouzanes, and their companions, & those which were constitute captaines in Syria & Phenice, should take heede to refraine from that place, and to suffer Zorobabel the seruant of the Lord, and gouernour of Judea, and the Elders of the Iewes to builde that house of the Lord in that place.

28 And I also haue commaunded to build it cleane vp againe, and that they bee diligent to helpe them of the captiuitie of the Iewes, till the house of the Lord be finished.

29 And that some part of the tribute of Coelosyria

losyria and Phenice should be diligently giuen to
these men for sacrifice vnto the Lord, and to Zo-
robabel the gouernour, for bulles, rammes, and
lambes:
30 Also corne, and salt, and wine, and oyle con-
tinually euery yeere without faile, as the Priests
which are in Ierusalem shall testifie to be spent
euery day.
31 That offrings may be made to the hie God
for the king and his children, and that they may
pray for their liues,
32 Furthermore he commanded that whoso-
euer should transgresse any thing afore spoken or
written, or derogate any thing therof, that a tree
should be taken out of his possession, and hee bee
hanged thereon, and that his goods should bee
the kings.
33 And therefore let the Lord whose name is
there called vpon, destroy euery king and nati-
on, which stretcheth out his hand to hinder or
doe euil to that house of the Lord which is in Ie-
rusalem.
Ezra 6.12. 44 *I Darius the King haue ordeined that it
should be diligently executed according to these
things.

CHAP. VII.

1 Sisinnes and his companions follow the Kings commandement, and helpe the Iewes to build the Temple. 5 The time that it was built. 10 They keepe the Passouer.

Ezra 6.13. THen Sisinnes the *gouernour of Coelosyria
and Phenice, and Sathrabouzanes, and their
companions obeying King Darius commande-
ments,
2 Assisted diligently the holy workes, work-
ing with the ancients and gouernours of the
Sanctuary.
3 And the holy works prospered by Aggeus
and Zacharias the Prophets which prophesied.
4 So they finished all things by the comman-
dement of the Lord God of Israel, and with
the consent of Cyrus and Darius, and Artax-
erxes, kings of the Persians.
5 Thus the holy house was finished in the
three and twentieth day of the moneth Adar in
the sixt yeere of Darius king of the Persians.
6 ¶ And the children of Israel, and the
Priests and the Leuites, and the rest, which
were of the captiuitie, and had any charge, did
according to the things written in the booke of
Moyses.
7 And they offered for the dedication of the
Temple of the Lord, an hundreth bulles, two
hundreth rammes, foure hundreth lambes,
8 And twelue goates for the sinne of all Is-
rael, according to the number of the chiefe of the
tribes of Israel.
9 And the Priests and the Leuites stood ac-
cording to their kinreds clothed with long robes
in the workes of the Lord God of Israel, accor-
ding to the booke of Moyses, and also the porters
in euery gate.
10 And the children of Israel offered the
Passeouer together with them of the captiuitie,
in the fourteenth day of the first moneth, after
that the Priests and Leuites were sanctified.
11 But all the children of the captiuity were
not sanctified together, but all the Leuites were
sanctified together.
12 And they offered the Passeouer for all the
children of the captiuitie, and for their brethren
the Priests, and for themselues.
13 Then all the children of Israel which were
of the captiuity did eate, euen all they that had
separated themselues from the abominations of
the people of the land, and sought the Lord.
14 And they kept the feast of vnleauened
bread seuen dayes, reioycing before the Lord,
15 Because he had turned the counsell of the
King of the Assyrians towards them to streng-
then their hands in the workes of the Lord God
of Israel.

CHAP. VIII.

1 Esdras commeth from Babylon to Ierusalem. 10 The copie of the commission giuen by Artaxerxes. 29 Esdras giueth thankes to the Lord. 32 The number of the heads of the people that came with him. 76 His prayer and confession.

AND after these things, when Artaxerxes
King of the Persians reigned, Esdras the
sonne of ‖Saraias, the sonne of Ezerias, the sonne ‖Or, Azarias
of Helcias, the sonne of Salum,
2 The sonne of Sadoc, the sonne of Achitob,
the sonne of Amarias, the sonne of ‖Ezias, the ‖Or, Azarias
sonne of ‖Memeroth, the sonne of ‖Zaraiahs, ‖Or, Meraioth.
the sonne of ‖Saulas, the sonne of Boccas, ‖Or, Sama.
the sonne of Abisum, the sonne of Phinees, the ‖Or, Azi.
sonne of Eleazar, the sonne of Aaron was the
high Priest.
3 This Esdras went out of Babylon, and
was a scribe well taught in the Law of Moyses,
giuen by the Lord God of Israel.
4 Also the King gaue him great honour,
and hee found grace in his sight in all his re-
quests.
5 With him also there departed some of the
children of Israel, and of the Priests and Le-
uites, and of the holy singers, and of the porters,
and of the ministers of the Temple vnto Ieru-
salem,
6 In the seuenth yeere of the reigne of
Artaxerxes, and in the sixt moneth: this was
the seuenth yeere of the King (for they went
out of Babylon in the first day of the first mo-
neth,
7 And came to Ierusalem according as the
Lord gaue them speed in their iourney.)
8 For Esdras had gotten great knowledge,
so that hee would let nothing passe that was in
the Law of the Lord, and in the commaundee-
ments, and he taught all Israel all the ordinan-
ces and iudgements.
9 So the Commission written by King Ar-
taxerxes was giuen Esdras the Priest, and rea-
der of the Law of the Lord: the copie thereof
followeth.
10 King Artaxerxes to Esdras the Priest,
and reader of the Law of the Lord. Salutation.
11 Forasmuch as I consider things with pi-
tie, I haue commanded that they that will and
desire of the nation of the Iewes, & of the Priests
and Leuites, which are in our kingdome, should
goe with thee vnto Israel.
12 Therefore as many as be willing, let them
depart together, as it hath seemed good to mee
and my seuen friends the counsellers.
13 That they may visite the things that are

in Iudea and Ierusalem diligently, as it is conteined in the Law of the Lord.

14 And carie the gifts to the Lord God of Israel in Ierusalem, which I and my friends haue vowed: also all the gold and siluer, which shalbe found in the countrey of Babylon appertaining to the Lord in Ierusalem,

15 With that which is giuen of the people to the Temple of the Lord their God, that it might be brought to Ierusalem, as well siluer as gold, for bulles and rammes, and lambes, and things thereunto pertaining,

16 That they may offer sacrifices to the Lord vpon the altar of the Lord their God, which is in Ierusalem.

17 And whatsoeuer thou and thy brethren will doe with the gold or siluer, accomplish it according to the will of thy God.

18 And the holy vessels of the Lord which are giuen thee for the vse of the Temple of thy God, which is in Ierusalem, thou shalt set before thy God in Ierusalem.

19 And what other things soeuer thou shalt remember for the vse of the Temple of thy God, thou shalt giue it out of the kings treasure.

20 And I also king Artaxerxes haue commanded the treasurers of Syria and Phenice, that whatsoeuer Esdras the Priest and reader of the Lawe of the highest God, shall send for, they should giue it him with all speede, euen to the summe of an hundreth talents of siluer,

21 And likewise vnto an hundreth cores of corne, and an hundreth pieces of wine, and other things in abundance.

22 Let all things be done to the highest God, according to the Lawe of God with diligence, that wrath come not vpon the kingdome of the king, and of his sonnes.

23 Also to you it is commanded, that of none of the Priests or Leuites, or holy singers, or porters, or ministers of the Temple, or of the workmen of this Temple, no tribute nor tare bee taken, nor that any haue power to tare them in any thing.

24 Thou also, Esdras, according to the wisedome of God, ordaine iudges and gouernours, that they may iudge in all Syria and Phenice all those which are well instructed in the Lawe of thy God, and teach those, which are not instructed.

25 And let all those which shall transgresse the Law of God and the King, bee diligently punished, either with death, or other punishment, either with penaltie of money, or banishment.

26 ¶ Then Esdras the Scribe said, Blessed be the onely Lord God of my fathers, which hath put this in the heart of the king to glorifie his house which is in Ierusalem,

27 And hath honoured mee before the king, and the counsellers, and all his friends and gouernours.

Ezra 8.1. 28 ¶ * Therefore I was encouraged by the helpe of the Lord my God, and gathered men of Israel to goe vp with me.

29 These are the guides after their families and order of dignities, which came vp with me out of Babylon in the reigne of Artaxerxes the king.

30 Of the sonnes of Phinees, Gersom, of the sonnes of Ithamar, Gamael, of the sonnes of Dauid, || Lettus. [Or, Hattus.

31 Of the sonnes of Sechenias, of the sonnes of Phares, Zacharias, and with him were counted an hundred and fiftie men. [Or, Pahath,

32 Of the sonnes of || Salomon, Abeliaenias the sonne of Zacharias, and with him two hundreth men. Moab, Elioenai.

33 Of the sonnes of Zathoe, Sechenias the sonne of || Iezolus, and with him three hundreth men: of the sonnes of Adin, || Obeth sonne of Ionathas, and with him two hundreth and fiftie men. [Or, Iezziel. [Or, Obed.

34 Of the sonnes of Elam, || Iesias sonne of Gotholias, and with him seuentie men. [Or, Iesaias.

35 Of the sonnes of Saphatias, Zarias, sonne of || Mathael, and with him seuentie men. [Or, Michael.

36 Of the sonnes of Ioab, || Badias sonne of Iezelus, and with him two hundreth and twelue men. [Or, Obadiah, sonne of Iechiel.

37 Of the sonnes of || Banid, Assalimoth sonne of Iosaphias, and with him an hundreth and threescore men. [Or, Baniah, Esolomith.

38 Of the sonnes of Babi, Zacharias sonne of Bebai, and with him twentie and eight men.

39 Of the sonnes of || Astath, Iohannes sonne of Acatan, and with him an hundreth and ten. [Or, Asgad, Iohanan, sonne of Eecethan.

40 Of the sonnes of Adonicam the last: and these are the names of them, Eliphalat, || Ieonel and || Maias, and with them seuentie men, of the sonnes of || Bagouthi sonne of Iscacourus, and with him seuentie men. [Or, Iehel. [Or, Semaias. [Or, Bagoi, Vti, sonne of Istacuri.

41 ¶ And I gathered them together to the flood called * Theras, and pitched our tents there three dayes, and numbred them. Ezra 8.15.

42 But when I had found there none of the Priests nor Leuites,

43 I sent to Eleazar, and behold, there came || Maasman, and Alnathan, and Samaian, and || Ioribon, and Nathan, Ennatan, Zachariah, and Mosollamon the chiefe, and best learned. [Or, Masma, Aluathan. [Or, Ierib, Elnathan. Zacharie, and Mosollam.

44 And I bade them goe to Daddeus the captaine, which was in the place of the treasurie,

45 With charge to bid Daddeus and his brethren, and the treasurers that were there, to send to vs them, which should offer sacrifice in the house of our Lord.

46 And they brought vnto vs by the mighty hand of our Lord learned men of the sonnes of Moli, the sonne of Leui, the sonne of Israel, to wit, || Sisebebran and his sonnes, and his brethren being eighteene. [Or, Serebia.

47 And Asebia, and || Annon, and Osaian his brethren of the sonnes of || Canaineus, with their sonnes twentie persons. [Or, Anem, Iesaas. [Or, Canaanen.

48 And of the ministers of the Temple, which Dauid gaue, and those which were rulers ouer the worke of the Leuites, to wit, ministers of the Temple two hundreth and twentie, of whom all the names were registred.

49 ¶ And * there I proclaimed a fast for the young men before the Lord, to aske of him a good iourney both for vs, and for them that were with vs, for our children, and for our cattell. Ezra 8.21.

50 For I was ashamed to aske the King footemen or horsemen, or conduct for safegard

gard against our enemies,

51 Because we had said to the king, that the power of our Lord should bee with them that sought him, to direct them in all things.

52 Wherefore we prayed our Lord against according to these things, whom we found fauourable.

53 Then I chose from among the chiefe of the tribes and of the Priests, twelue men, to wit, ‖ Eleazias and Assanias, and with them ten of their brethren.

‖ Or, Serebia.

54 And I weighed them the siluer and the golde, and the holy vessels of the House of our Lord, which the King and his counsellers, and his princes, and all Israel had giuen.

55 And I weighed them fiue hundred and fiftie talents of siluer, and siluer vessels of an hundreth talents, and an hundreth talents of gold.

56 And twentie golden basins, and twelue vessels of brasse, of fine brasse shining like gold.

57 And I said to them, you are also holy to the Lord, and the vessels are holy, and the gold, and the siluer is a vow to the Lord of our fathers.

58 Watch, and keepe them, till that you giue them to the heads of the families of the Priests, and Leuites, and captaines of the families of Israel in Ierusalem in the chambers of the house of our God.

59 So the Priests and Leuites tooke the siluer, and the golde, and the vessels, and carried them to Ierusalem to the Temple of the Lord.

60 And we departed from the flood Thera, in the twelfth day of the first moneth, and came to Ierusalem, according to the mightie power of our Lorde with vs: and the Lord deliuered vs from the beginning of our iourney from all enemies. So we came to Ierusalem.

61 And three dayes being past there, in the fourth day the siluer that was weighed, and the golde was deliuered in the House of our Lord to ‖ Marmoth the Priest, the sonne of Iouri.

‖ Or, Marimoth the son of Iori of Vrie.

62 And with him to Eleazar the sonne of Phinees; and there were with them, Iosabad the sonne of Iesus, and ‖ Moeh sonne of Sabbanus, Leuites: all was deliuered them by number and weight.

‖ Or, Noedia, sonne of Bannus.

63 And all the weight of them was written that same houre.

64 Afterwards those that were come out of the captiuitie, offered sacrifices to the Lord God of Israel, euen twelue buls for al Israel, rammes fourescore and fifteene.

65 Lambes threescore and twelue, twelue goates for saluation, all in sacrifice to the Lord.

66 And they presented the commaundements of the King to the Kings stewards, and to the gouernour of Coelosyria and Phenice, who honoured the people, and the Temple of God.

67 ¶ * When these things were done, the gouernours came to me, saying, The people of Israel, the Princes and the Priests, and the Leuites haue not separated from them, the strange people of the land.

Ezra 9.1.

68 For the pollutions of the Gentiles, to wit, of the Canaanites, and Chetites, and Pherezites, and Iebusites, and Moabites, and Egyptians, and Idumeans.

69 For they haue dwelt with their daughters, both they and their sonnes, and the holy seede is mixed with the strange people of the land, and the gouernours and rulers haue bene partakers of this wickednesse from the beginning of the thing.

70 And assoone as I had heard these things, I rent my clothes, and the holy garment, and I pulled the haire off mine head, and off my beard, and sate me downe sorrowfull, and very sad.

71 Then also all they that were moued with the word of the Lord God of Israel, came to me whiles I wept for the iniquitie, but I sate very sad till the euening sacrifice.

72 Then I rose from the fast with my clothes torne, and the holy garment, and bowed my knees, and stretched forth mine hands to the Lord.

73 And saide, * O Lord, I am ashamed, and confounded before thy face. Ezra 9.6.

74 For our sinnes are increased aboue our heads, and our ignorances are lifted vp to heauen.

75 Yea, euen from the time of our fathers we are in great sinne vnto this day.

76 For our sinnes therefore, and our fathers, we with our brethren, with our Kings & Priests haue bene giuen vp to the kings of the earth, to the sword, and to captiuitie, and for a pray with all shame vnto this day.

77 And now how great hath thy mercy bene, O Lord, that there should be left vs a rote and name in the place of thy holinesse!

78 And that thou shouldest reueale to vs a light in the house of the Lord our God, and giue vs meat in the time of our seruitude!

79 For when we were in bondage, we were not left of our God, but he gaue vs fauour before the kings of the Persians, that they should giue vs meate.

80 And that they should honour the Temple of our Lord, and raise vp Sion that is desolate, and giue vs assurance in Iudea and Ierusalem,

81 And now, O Lord, what shall wee say, hauing these things? for we haue transgressed thy Commaundements, which thou hast giuen by the hands of thy seruants the Prophets saying,

82 * Because the land which yee goe to inherite, is a land polluted by the pollutions of the strangers of the land, which haue filled it with their filthynesse, Deut. 7.1.

83 Therefore now yee shall not ioyne their daughters with your sonnes, neither giue your daughters to their sonnes,

84 Neither shall you desire to haue peace with them for euer, that ye may be made strong, and eate the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore all that is come to passe, was done for our wicked workes, and for our great sinnes: yet, Lord, thou hast forborne our sinnes,

86 And hast giuen vs such a rote: but we againe haue turned backe to transgresse thy Law, and to mixe vs with the vncleanesse of the people of the land.

87 Wiltest thou not bee angrie with vs to destroy vs, so that thou shouldest neither

leaue vs root, nor seede, nor name?

88 But O Lord of Israel, thou art true: for there is a rote left, even vnto this day.

89 Behold we are now before thee with our iniquities, neither can we endure before thee for these things.

90 ¶ And * as Esdras prayed and confessed and wept, and lay vpon the ground before the Temple, a very great multitude was gathered vnto him out of Ierusalem, of men and women, and young children: for there was great lamentation among the multitude. Ezra. 10. 1.

91 Then Iechonias the sonne of ‖ Iael of the sonnes of Israel, cryed out, said, O Esdras, we haue sinned against the Lord God: we haue taken in mariage strange women of the nations of the land. ‖ Or, Iejel.

92 And now all Israel is doubtfull: therefore let vs make an othe concerning this to the Lord to put away all our wiues which are strangers, with their children.

93 If it seeme good to thee, and to all them that obey the Law of the Lord, rise vp and put it in execution.

94 For to thee doth it appertaine, and we are with thee to make thee strong.

95 Then Esdras arose, & made all the chiefe of the families of the Priests and Leuites of all Israel to sweare, that they would doe thus: and they sware.

CHAP. IX.

7 After Esdras had read the Law for the strange wiues, 10 they promise to put them away.

Then * Esdras rose from the court of the temple, and went to the chamber of Ioannan the sonne of Eliasib, Ezra. 10. 6.

2 And being lodged there, he did eate no bread, nor drinke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Iudea and Ierusalem, to all them that were of the captiuitie, that they should be gathered to Ierusalem.

4 And that all they which should not meete there within two or three dayes, according to the ordinance of the Elders, which bare rule, should haue their cattell confiscate to the Temple, and be cast out from among them of the captiuitie.

5 Then all they which were of the tribe of Iuda and Beniamin, came together within three dayes into Ierusalem: this was the ninth moneth, and twentieth day of the moneth.

6 And all the multitude sate in the broade place of the Temple shaking, because of the extreme winter.

7 Then Esdras arose and said to them, Yee haue sinned: for ye haue married strange wiues, so that ye haue augmented the sinnes of Israel.

8 Now therefore confesse and glorifie the Lord God of our fathers,

9 And doe his will, and separate your selues from the people of the Land, & from the strange wiues.

10 Then all the multitude cryed out and said with a loud voyce, We will doe so as thou hast said.

11 But because the multitude is great, and the time is winter, so that we cannot stand without, and the worke is not of one day nor of two, seeing that many of vs haue sinned in this matter,

12 Let the chiefe men of the multitude, and all they which haue strange wiues of our families, tary:

13 And let the Priests and Iudges come out of all places at the day appointed, till they haue appeased the wrath of the Lord against vs for this matter.

14 Then Ionathas Asels sonne, and ‖ Ezecias sonne of ‖ Thecan were appointed concerning these things, and Mosollani and Sabbateus did helpe them, ‖ Or, Iahazius. ‖ Or, Thecua.

15 And they which were of the captiuitie, did after all these things.

16 Esdras the Priest also chose him certaine men, chiefe of their families, all by name: and they sate together in the first day of the tenth moneth to examine this matter.

17 And they made an ende of the things pertaining to them that had maried strange wiues, in the first day of the first moneth.

18 And there were found of the Priests which had maried strange wiues,

19 Of the sonnes of Iesus, the sonne of Iosedec, and of his brethren, ‖ Mathelas, and Eleazar, and Iozibus, and ‖ Ionadan. ‖ Or, Maasias. ‖ Or, Iedaiah.

20 Who also gaue their hands to cast out their wiues, and offered a ramme for their reconciliation in their purgation. ‖ Or, Anani. and Zabiah.

21 And of the sonnes of Emmer, ‖ Ananias, and Zabdeus, and Canes, and Samcius, and Hierael, and Azarias. ‖ Or, Phashur, Elioenai, Maasias, Iesmael.

22 And of the sonnes of ‖ Phaisu, Ellionas, Massias, Esmaelus, and Nathanael, and ‖ Ocidelus, and Tallas. ‖ Or, Olridel, and Alasa.

23 And of the Leuites, Iozabadus, and Semis, and Collius, who was called ‖ Calitas, and Patheas, and Oondas, and Ionas. ‖ Or, Iosabad, Semei.

24 Of the holy singers, ‖ Eliazurus, Bacchurus. ‖ Or, Galias. Pathias, Iehudas.

25 Of the porters, ‖ Sallumus, & Tolbanes. ‖ Or, Eliasib, and Bacur.

26 Of them of Israel, of the sonnes of Phorus, ‖ Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, & Asabias, and ‖ Banaias. ‖ Or, Salum. ‖ Or, Remias. ‖ Or, Banadias

27 Of the sonnes of ‖ Ela, Matthanias, Zacharias, and ‖ Hierielas, and ‖ Hiermoth, and Aedias. ‖ Or, Elam. ‖ Or, Iehiel. ‖ Or, Ieremoth and Helias.

28 And of the sonnes of ‖ Zamoth, Eliadas, Elisimus, Othonias, Iarimoth, and ‖ Sabatus, and Sardeus. ‖ Or, Zathoes, Eliadas, Elisib. ‖ Or, Sabad, and Sardas.

29 Of the sonnes of ‖ Bebai, Ioannes, and Ananias, and ‖ Iosabad, and Ematheas. ‖ Or, Bebe. ‖ Or, Iosabat. and Emah.

30 Of the sonnes of Mani, Olamus, Mamuchus, Iedaias, Iasubus, Iasael, and Ieremoth. ‖ Or, Bani. Olam, Malluch, Iedaia. Iasub.

31 And of the sonnes of ‖ Addi, Naathus, Nowias, Laceunus and Naidus, & Mathanias, and ‖ Seschel, and Balnuus, and Manasseas. ‖ Or, Addin, Naatus, Laceum, Banaias.

32 And of the sonnes of Annas, Elionas, and Aleas, and Melchias, and Sabbeus, and Simon a Cholamite. ‖ Or, Bezelel, Balnus, Manasses.

33 And of the sonnes of ‖ Asom, Altaneus, and ‖ Matthias, and Bannaias, Eliphalat, and Manasses, and Semei. ‖ Or, Hasam. ‖ Or, Mathmas, Mataithias.

34 And of the sonnes of ‖ Maani, Ieremias, Momdis, Omairus, Iuel, Mamai, and Nacias, and Amos, Carabasion, and Enasibus, and Mannuinatanaius, Elistasis, Ananus, Eliali, Samis, Selemias, Nathanias, and of the sonnes of Ozoras, Sesis, Esril, Azaelus, Samaras, ‖ Or, Ban, Ieremias, Moadi, Epiram.

maras, Sambis, Josiphus.
35 And of the sonnes of Ethna, Mazitias, Zabadias, Ethes, Juel, Banaias.
36 All these married strange wives, and put them away with their children.
37 And the Priests and the Leuites dwelt in Jerusalem, and in the countrey, the first day of the seuenth moneth, and the children of Israel in their owne houses.
Nehe. 8. 1. 38 ¶ * Then all the multitude assembled together with one consent into the broad place before the gate of the Temple toward the East,
39 And spake to Esdras the Priest, and reader, that hee should bring the Law of Moyses, which had bin giuen by the Lord God of Israel.
40 Then brought Esdras the chiefe Priest the Law to all the multitude, both man and woman, & to all the Priests, that they might heare the Law the first day of the seuenth moneth.
41 And he read in the first broad place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkened to the Law.
42 So Esdras the Priest and reader of the Law, stood vpon a pulpit of wood that was prepared.
43 And there stood by him ‖ Matgathias, Sammus, Ananias, Azarias, Durias, Ezecias, Balasamus at his right hand,
‖ Or, Mattithias.
44 And at his left hand ‖ Phaldaius, and Sail, Melchias, Aothalaphus, Nabarias.
‖ Or, Pedaias.
45 Then Esdras tooke the booke of the Law before the multitude (for he sate honourably before them all.)
46 And they all stood vpright, when hee expounded the Law, and Esdras blessed the Lord the most high God, the most mightie God of hostes.
47 And the whole multitude cryed, Amen.
48 Then Jesus, and ‖ Anus, and Sarabias, and Adimus, and Jacobus, Sabataias, Autanias, Maianias, and Calitas, Azarias, and Joazabdus, and Ananias, and Biatas the Leuites lift vp their hands, and fel downe on the ground and worshipped the Lord,
‖ Or, Bani.
49 And taught the Law of the Lord, and stood also earnestly vpon the reading.
50 Then sayd ‖ Achtharates to Esdras the chiefe Priest and Reader, and to the Leuites, that taught the multitude in all things, This day is holy vnto the Lord, and all haue wept in hearing of the Law.
‖ Or, Nehemias.
51 Goe therefore and eate the fat meates and drinke the sweete drinkes, and send presents to them that haue not.
52 For this day is holy to the Lord, and be not sory: for the Lord God will glorifie you.
53 So the Leuites commaunded all these things to the people, saying, This day is holy to the Lord: be not sad.
54 Then they departed all to eat and drinke, and to reioyce, and to giue presents to them that had not, and to make good cheere.
55 For they were yet filled with the words wherwith they were instructed, when they were assembled together.

II. Esdras.

CHAP. I.

8 The people is reproued for their vnfaithfulnesse. 30 God will haue another people, if these will not bee reformed.

Ezra 7. 1. THe second booke of the Prophet * Esdras, the sonne of Saraias, the sonne of Azarias, the sonne of Helcias, the sonne of Sadanias, the sonne of Sadoc, the sonne of Achitob,
2 The sonne of Achias, the sonne of Phinees, the sonne of Heli, the sonne of Amerias, the sonne of Asie, the sonne of Maumoth, the sonne of Arna, the sonne of Ozias, the sonne of Bozith, the sonne of Abisei, the sonne of Phinees, the son of Eleazar,
3 The sonne of Aaron, (of the tribe of Leui) which Esdras was prisoner in the land of Medes, in the reigne of Artaxerxes king of Persia.
Esa. 58. 1. 4 * And the word of the Lord came vnto me, saying,
5 Goe, and shew my people their sinnes, and their children their wickednesse, which they haue committed against mee, that they may tell their childrens children.
6 For the sinnes of their fathers are increased in them, because they haue forgotten me, and haue offered vnto strange gods.
7 Haue not I brought them out of the land of Egypt from the house of bondage? but they haue prouoked me vnto wrath, and despised my counsels.
8 Pull thou off then the haire of thine head, and cast all euill vpon them: for they haue not beene obedient vnto my Law, but they are a rebellious people.
9 How long shall I forbeare them, vnto whom I haue done so much good?
10 * Many kings haue I destroyed for their sakes: Pharao with his seruants and all his armie haue I smitten downe.
Exod. 14. 28.
11 All the nations haue I destroyed before them: * I haue destroyed the East, the people of the two countreys Tyrus and Sidon, and haue slaine all their enemies.
Num. 21. 24. Iosh. 8. 12.
12 Speake thou therefore vnto them, saying, Thus saith the Lord,
13 * I haue led you thorow the sea, & haue given you a sure ‖ way since the beginning: * I gaue you Moyses for a guide, and Aaron for a Priest.
Exod. 14. 29. ‖ Or, streete. Exod. 3. 10. and 4. 14.
14 * I gaue you light in a pillar of fire, and great wonders haue I done among you: yet haue ye forgotten me, saith the Lord.
Exod. 13. 21.
15 Thus sayeth the Almighty Lord, The quailes * were a token vnto you: I gaue you tents for safegard, wherein ye murmured:
Exod. 16. 13. psal. 104. 40.
16 And yee triumphed not in my Name for the destruction of your enemies, but ye yet murmured still.
17 Where are the benefits that I haue done for you? when yee were hungry in the wilderness, * did ye not cry vnto me,
Num. 14. 3.
18 Saying, Why hast thou brought vs into this wilderness, to kill vs? It had beene better for vs to haue serued the Egyptians, then to die in this wilderness.
19 I had pitie vpon your mournings, and gaue you Manna to eate: * so yee did eate
Wisd. 16. 20.

Angels

Angels foode.

Num.20.11. 20 *When yee were thirsty, did not I cleaue
wisd.11.4. the stone, and waters did flow out to satisfie
you? from the heate I couered you with the
leaues of the trees,

21 And I gaue you fat countreys: I cast out
the Canaanites, the Pherezites, and Philistims
Isa.5.4. before you: *what shall I doe more for you, saith
the Lord?

Exod.15.23. 22 Thus sayth the Almighty Lord, *When
ye were in the wildernesse at the bitter waters,
being athirst, and blaspheming my Name,

23 I gaue you not fire for the blasphemies,
but cast a tree into the water, and made the riuer
sweete.

24 What shall I doe vnto thee, O Iacob?
Exod.32.8. thou *Iuda wouldest not obey: I will turne me
to other nations, and vnto those will I giue my
Name, that they may keepe my Lawes.

25 Seeing you haue forsaken me, I will also
forsake you: when you aske mercy of mee, I will
not haue pity vpon you.

Isa.1.15. 26 *When yee call vpon mee, I will not
heare you: for yee haue defiled your hands with
blood, and your feete are swift to commit mur-
ther,

27 Although yee haue not forsaken mee, but
your owne selues, saith the Lord.

28 Thus sayth the Almighty Lord, Haue I
not prayed you, as a father his sonnes, and as a
mother her daughters, and as a nurse her young
babes,

29 That yee would bee my people, as I am
your God, and that ye would be my children, as
I am your father?

Matt.23.37. 30 *I gathered you together as an henne ga-
thereth her chickens vnder her wings: but now
what shall I doe vnto you? I will cast you out
from my sight.

Isa.1.13. 31 *When you bring gifts vnto mee, I will
turne my face from you: for your solemne feast
dayes, your new moones, and your circumcisi-
ons haue I forsaken.

32 I sent vnto you my seruants the Pro-
phets, whom ye haue taken and slaine, and torne
their bodies in pieces, whose blood I will re-
uenge, saith the Lord.

33 Thus sayeth the Almighty Lord, Your
house shall be desolate: I will cast you out, as the
winde doeth the stubble.

34 Your children shall not haue generation:
for they haue despised my commandement, and
done the thing that I hate, before me.

35 Your houses will I giue vnto a people to
come, who shall beleeue mee though they heare
mee not, and they vnto whom I neuer shewed
miracle, shall doe the things that I commaund
them.

36 Though they see no Prophets, yet shall
they hate their iniquities.

37 ¶ I will declare the grace that I will doe
for the people to come, whose children reioyce in
gladnesse, and though they haue not seene mee
with bodily eyes, yet in heart they beleeue the
things that I say.

38 Now therefore brother, behold what great
glory, & see the people that come from the East.

39 Vnto whom I will giue for leaders, A-
braham, Isaac, Iacob, Oseas, Amos, Michaeas,
Ioel, Abdias, Ionas,

40 Naum, Abacuc, Sophonias, Aggeus,
Zacharias, and Malachias (which is called also
the *messenger of the Lord.) *Malac.3.1.

CHAP. II.

1 *The Synagogue findeth fault with her owne children.*
18 *The Gentiles are called.*

THus sayth the Lord, I brought this people
out of bondage: I gaue them also my com-
maundements by my seruants the Prophets,
whom they would not heare, but despised my
counsels.

2 The mother that bare them, sayth vnto
them, Goe you away, O children: for I am a
widow and forsaken.

3 I brought you vp with gladnesse, but with
sorow and heauinesse haue I lost you: for ye haue
sinned against the Lord your God, and done the
thing that displeaseth him.

4 But what shall I now doe vnto you? I
am a widow and forsaken: goe yee, O my chil-
dren, and aske mercy of the Lord.

5 And thee, O Father, I call for a witnesse
for the mother of these children, which would
not keepe my couenant,

6 That thou bring them to confusion, and
their mother to a spoyle, that their kinred be not
continued.

7 Let their names bee scattered among the
heathen, let them be put out of the earth, for they
haue despised my couenant.

8 Woe vnto thee, Assur: for thou hidest the
vnrighteous in thee: O wicked people, remem-
ber *what I did vnto Sodom and Gomorrha, Gene.19.24.

9 Whose land is mixed with clouds of pitch,
and heapes of ashes: so will I doe vnto them,
that heare me not, saith the Almighty Lord.

10 ¶ Thus saith the Lord vnto Esdras, Tel
my people, that I will giue them the kingdome
of Ierusalem, which I would haue giuen vnto
Israel.

11 And I will get me glory by them, and giue
them the euerlasting Tabernacles, which I had
prepared for those.

12 They shall haue at will the tree of life smel-
ling of ointment: they shall neither labour nor
be weary.

13 Goe ye, and ye shal receiue it: pray that the
time which is long, may be shortened: the king-
dome is already prepared for you: watch.

14 Take heauen and earth to witnesse: for I
haue abolished the euill, and created the good:
for I liue, saith the Lord.

15 Mother, embrace thy children, and bring
them vp with gladnesse: make their feete as fast
as a pillar: for I haue chosen thee, sayth the
Lord.

16 And those that be dead will I raise vp from
their places, and bring them out of the graues:
for I haue knowen my Name in Israel.

17 Feare not thou mother of the children: for
I haue chosen thee, saith the Lord.

18 I will send thee my seruants Esai and Ie-
remie to help thee, by whose counsel I haue sanc-
tified and prepared for thee twelue trees laden
with diuers fruits,

19 And as many fountaines, flowing with
milke and hony, and seuen mighty mountaines,
whereuyon there grow roses and lilies, whereby
I will fill thy children with ioy.

20 Execute iustice for the widow: iudge the
cause of the fatherlesse: giue to the poore: defend
the fatherlesse: clothe the naked.

21 Heale

21 Heale the wounded and sicke: laugh not a lame man to scorne, defend the creeple, and let the blind come into the light of my clearenesse.

22 Keepe the old and the yong that are within thy walles.

Tobit 1.17. 23 * Wheresoeuer thou findest the dead, take them, and burie them, and I will giue thee the first place in my resurrection.

24 Abide still, O my people, and rest: for thy quietnesse shall come.

25 Nourish thy children, O thou good nurse: stablish their feet.

26 None of the seruants that I haue giuen thee, shall perish: for I will seeke them from among thy number.

27 Be not weary: for when the day of trouble and heaumesse commeth, other shall weepe and be sorrowfull, but thou shalt be merrie, and haue abundance.

28 The heathen shall enuie thee, and shall doe nothing against thee, saith the Lord.

29 Mine hands shall couer thee, so that thy children shall not see hell.

30 Be ioyfull, O thou mother, with thy children, for I will deliuer thee, saith the Lord.

31 Remember thy children that sleepe: for I will bring them out of the sides of the earth, and will shew mercy vnto them: for I am merciful, saith the Lord Almighty.

32 Embrace thy children, vntill I come and shew mercy vnto them: for my fountaines runne ouer, and my grace shall not faile.

33 I Esdras received a charge of the Lord vpon the mount Horeb, that I should goe vnto them of Israel, but when I came to them, they cast mee off, and despised the commandement of the Lord.

34 And therefore I say vnto you, O yee heathen, that heare and vnderstand. Watte for your shepheard, who shal giue you euerlasting rest: for he is neere at hand, that shall come in the end of the world.

35 Be ready to the reward of the kingdome: for the euerlasting light shall shine vpon you for euermore.

36 Flee the shadowe of this world: receiue the ioy of your glory: I testifie my Saniour openly.

37 Receiue the gift that is giuen you, and bee glad, giuing thanks vnto him that hath called you to the heauenly kingdome.

38 Arise and stand vp, and behold the number of those that are sealed for the feast of the Lord,

39 Which are departed from the shadow of the world, and haue receiued glorious garments of the Lord.

40 Take thy number, O Sion, and shut vp them that are clothed in white, which haue fulfilled the Law of the Lord.

41 The number of thy children whom thou longest for, is fulfilled: beseech the power of the Lord, that thy people which haue beene called from the beginning, may be sanctified.

Reuel.7.9. 42 * I Esdras saw vpon mount Sion a great people whom I could not number, and they all prayses the Lord with songs.

43 And in the mids of them there was a yong man higher in stature then them all, and vpon euery one of their heads hee set crownes, and was higher then the others, which I much marueiled at.

44 So I asked the Angel, and said, Who are these my Lord?

45 Who answered and said vnto me, These be they that haue put off the mortall clothing, and haue put on the immortall, and haue confessed the Name of God: now are they crowned, and receiue the palmes.

46 Then said I vnto the Angel, What yong man is it that setteth crownes on them, and giueth them the palmes in their hands?

47 And he answered, and said vnto me, It is the sonne of God, whom they haue confessed in the world. Then began I greatly to commend them, that had stood so strongly for the Name of the Lord.

48 Then the Angel said vnto me, Goe thy way, and tell my people, what, and how great wonders of the Lord God thou hast seene.

CHAP. III.

4 The wonderous works, which God did for the people, are recited. 31 Esdras marueileth that God suffereth the Babylonians to haue rule ouer his people, which yet are sinners also.

IN the thirtieth yeere after the fall of the city, as I was at Babylon, I lay troubled vpon my bed, and my thoughts came vp to mine heart,

2 Because I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 So my spirit was sore moued, so that I began to speake fearefull words to the most High, and said,

4 O Lord, Lord, thou spakest at the beginning, when thou alone plantedst the earth, and gauest commandement vnto the people,

5 * And a body vnto Adam without soule, who was also the workemanship of thine hands, and hast breathed in him ye breath of life, so that he liued before thee, Gen.2.7.

6 And ledst him into Paradise, which thy right hand had planted, or euer the earth ‖ brought forth. ‖ Or, went forward.

7 Euen then thou gauest him commaundement to loue thy way: but he transgressed it, and immediatly thou appointedst death to him, and his generation, of whom came nations, tribes, people, and kinreds out of number.

8 * And euery people walked after their owne will, and did wonderfull things before thee, and despised thy commandements. Gen.6.12.

9 * But at the time appointed thou broughtest the flood vpon those that dwelt in the world and destroyedst them, Gen.7.10.

10 So that by the flood, that came to euery one of them, which came by death vnto Adam,

11 Yet thou leftest one, euen * Noe, with his houshold, of whom came all righteous men. 1.Pet.3.20.

12 And when they that dwelt vpon the earth, began to multiply, and the number of the children, people, and many nations were increased, they began to be more vngodly then the first.

13 Now when they liued wickedly before thee, * thou didst chuse thee a man from among them, whose name was * Abraham. Gen.12.1. Gen.17.5.

14 Whom thou loued st, and vnto whom onely thou shewedst thy will.

15 And madest an euerlasting couenant with him, promising him that thou wouldest neuer forsake his seede. Gen.21.2,3. Gen.25.25, 26.

16 * And vnto him thou gauest Isaac, * vnto Isaac also thou gauest Iacob and Esau, * and Mal.1.2,3. rom 9.13.

didst

didst chuse Iacob, and cast off Esau, and so Iacob became a great multitude.

17 And when thou leddest his seed out of Egypt, * thou broughtest them vp to mount Sina,

Exod 19.1. deut.4.10.

18 And enclinedst the heauens, and bowedst downe the earth, and didst moue the ground, and cause the depths to shake, and didst astonish the world.

19 And thy glory went thorow foure gates of fire, with earthquakes, wind and cold, that thou mightest giue the Law vnto the seed of Iaakob, and that which the generation of Israel should diligently obserue.

20 Yet tookest thou not away from them the wicked heart, that thy Law might bring forth fruit in them.

21 For * Adam first hauing a wicked heart, was ouercome and vanquished, and all they that are borne of him.

Gen.3 6.

22 Thus remained weakenesse ioyned with the Law in the hearts of the people, with the wickednesse of the roote: so that the good departed away, and the euill abode still.

23 So the times passed away, and the yeeres were brought to an end, * til thou didst raise thee vp a seruant called Dauid,

1.Sam.16. 13. 2.Sam.5.1. and7.5,13.

24 * Whom thou commandedst to build a city vnto thy Name, to call vpon thee therein with incense and sacrifice.

25 When this was done many yeeres, the inhabitants forsoke thee,

26 Following the wayes of Adam and all his generation: for they also had a wicked heart.

27 Therefore thou gauest thy citie ouer into the hands of thine enemies.

28 But doe they that dwell at Babylon, any better, that they should haue the dominion of Sion?

29 For when I came thither, and sawe their wicked deedes without number (for this is the thirtieth yeere that I see many trespassing) I was discouraged.

30 For I saw, how thou suffered st them that sinne, and sparedst the wicked doers, whereas thou hast destroyed thine owne people, and preserued thine enemies, and thou hast not shewed it.

31 I cannot perceiue how this commeth to passe. Are the deeds of Babylon better then they of Sion.

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so believed thy testimonies as Iacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I haue gone here and there thorowout the heathen, and I see them flourish, and thinke not vpon thy commaundements.

34 Weigh thou therefore our wickednesse now in the balance, and theirs also that dwel in the world, and no mention of thee shall be found but in Israel.

35 Or when is it that they that dwell on the earth haue not sinned in thy sight? or what people hath so kept thy commandements?

36 Thou shalt surely find that Israel by name hath kept thy precepts, but not the heathen.

CHAP. IIII.

2 The Angel reproueth Esdras, because he seemed to enter into the profound iudgements of God.

AND the Angel that was sent vnto me, whose name was Uriel, answered,

2 And said, thine heart hath taken too much vpon it in this world, and thou thinkest to comprehend the wayes of the Highest.

3 Then said I, Yea, my Lord. And he answered me, and said, I am sent to shew thee three wayes, and to set forth three similitudes before thee.

4 Whereof if thou canst declare mee one, I will shew thee also the way that thou desirest to see, and I will shew thee from whence the wicked heart commeth.

5 And I said, Tell on, my Lord. Then said he vnto me, Goe thy way, weigh me the weght of the fire, or measure me the blast of the winde, or call me againe the day that is past.

6 Then answered I, and said, What man is borne, that can doe that which thou requirest me, concerning these things?

7 And he said vnto me, If I should aske thee how deepe dwellings are in the mids of the sea, or how great springs are in the beginning of the depth, or how great springs are in the stretching out of the heauen, or which are the borders of Paradise,

8 Peradueuture thou wouldest say vnto me, I neuer went downe to the deepe, nor yet to the hell, neither did I euer climbe vp to heauen.

9 But now haue I asked thee but of fire and winde, and of the day, whereby thou hast passed, and from the which things thou canst not be separated, and yet canst thou giue mee none answere of them.

10 Hee said moreouer vnto me, Thine owne things, and such as are growen vp with thee, canst thou not know:

11 How should thy vessell then bee able to comprehend the wayes of the Highest, and now outwardly in the corrupt world, to vnderstand the corruption, that is euident in my sight?

12 Then sayd I vnto him, It were better that we were not at all, then that we should liue in wickednesse, and to suffer, and not to know wherefore.

13 And he answered me, and sayd, * I came to a forrest in the plaine where the trees held a counsell,

Iudg.9.8. 2.chron.25. 18.

14 And said, Come, let vs goe fight against the sea, that it may giue place to vs, and that we may make vs more woods.

15 Likewise the floods of the sea toke counsell, and said, Come, let vs goe vp and fight against the trees of the wood, that we may get an other countrey for vs.

16 But the purpose of the wood was vaine, for the fire came and consumed it.

17 Likewise also the purpose of the floods of the sea: for the sand stood vp and stopped them.

18 If thou were iudge betweene these two whom wouldest thou iustifie? or whom wouldest thou condemne?

19 I answered and said, Verily it is a foolish purpose that they both haue deuised: for the ground is appointed for the wood, and the Sea hath his place to beare his floods.

20 Then answered he mee, and said, Thou hast giuen a right iudgement: but why iudgest thou not thy selfe also?

21 For like as the ground is appointed for the

Isa.55.8,9. iohn 3.31. 1.cor.2.13, 14.

the wood, and the sea for his floods, so * they that dwell vpon earth can vnderstand nothing, but that which is vpon earth: and they that are in the heauens, the things that are aboue the height of the heauens.

22 Then answered I, and sayde, I beseech thee, O Lord, let vnderstanding be giuen me.

23 For I did not purpose to enquire of thine high things, but of such as wee daily meddle withall, namely, wherefore Israel is made a reproch to the heathen, and for what cause the people whom thou hast loued, is giuen ouer to wicked nations, and why the Law of our Fathers is abolished, and the written ceremonies are come to none effect,

24 Why we are tossed to and fro through the world as the grashoppers, and our life is a very feare, and wee are not thought worthy to obtaine mercie.

25 But what will he doe to his Name, which is called vpon ouer vs? Of these things haue I asked the question.

26 Then answered hee mee, and sayde, The more thou searchest, the more thou shalt marualle: for the world hasteth fast to passe away,

27 And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of vnrighteousnesse and weakenesse.

28 But to declare thee the things whereof thou asketh, the euill is sowen, but the destruction thereof is not yet come.

29 If the euill now that is sowen be not turned vpside downe, and if the place where the euill is sowen, passe not away, then cannot the thing come that is sowen with good.

30 For the corne of euill seede hath bene sowen in the heart of Adam from the beginning, and how much vngodlinesse hath he brought vp vnto this time? And how much shall hee bring foorth vntill the harvest come?

31 Ponder with thy selfe, how much fruite of wickednesse the corne of euill seede bringeth foorth,

32 And when the stalkes shall bee cut downe which are without number, how great an harvest must be prepared.

33 Then I answered, and sayd, How, and when shall these things come to passe? wherefore are our yeeres few and euill?

34 And he answered me, saying, Haste not to bee aboue the most High: for thou labourest in vaine to bee aboue him, though thou endeauour neuer so much.

35 Did not the soules also of the righteous aske question of these things in their chambers, saying, How long shall I thus hope? and when commeth the fruite of my barne and our wages?

36 And vpon this Jeremiel the Archangel answered, and sayd, When the number of the seedes is filled in you: for hee hath weighed the world in the balance.

37 The measure of the times is measured: the ages are counted by number, and they shall not bee moued or shaken, till the measure thereof be fulfilled.

38 Then answered I, and said, O Lord, Lord, we are all euen full of sinne.

39 And for our sake peradventure the harvest of the righteous is not fulfilled, because of the sinne of them that dwell vpon earth.

40 So hee answered mee, and sayd, Goe and aske a woman with childe, when shee hath fulfilled her nine moneths, if here wombe may keepe the birth any longer within her?

41 Then said I, No, Lord, she cannot. And he said vnto me, In the graue the places of soules are like the wombe.

42 For as shee that is with childe, hasteth to escape the necessitie of the travell, so doe these places haste to deliuer those things that are committed vnto them.

43 That which thou desirest to see, shall bee shewed thee from the beginning.

44 Then answered I, and sayd, If I haue found grace in thy sight, and if it be possible, and if I be meet therefore,

45 Shew me whether there be more to come then is past, or more things past, then are to come.

46 What is past, I know, but what is to come, I know, not.

47 And he sayd vnto me, Stand on the right side, and I will expound thee this by example.

48 So, I stood, and beholde, a hote burning oven passed before me: and when the flame was gone by, I looked, and behold, the smoke had the vpper hand.

49 After this there passed before mee a watry cloude, & sent downe much raine with a storme: and when the stormie raine was past, the drops came after.

50 Then said he vnto me, Consider with thy selfe, as the raine is more then the drops, and as fire exceedeth the smoke, so the portion that is past, hath the vpper hand, and the drops and the smoke were much.

51 Then I prayed, and sayd, May I liue, thinkest thou, vntill that time? Or what shall come to passe in those dayes?

52 He answered mee, and said, Of the tokens whereof thou asketh mee, I can tell thee a part: but I am not sent to shew thee of thy life: for I doe not know it.

CHAP. V.

1 In the latter times trueth shall be hid. 10 Vnrighteousnesse and all wickednesse shall reigne in the world, 23 Israel is reiected, and God deliuereth them. 35 God doeth all things in season.

NEuertheleſſe concerning the tokens, behold, the times shall come, that they which dwell vpon earth shall be taken in a great number, and the way of the trueth shall bee hid, and the land shall be barren from faith,

2 And * iniquitie shall be increased more then thou hast seene now, or hast heard in time past: *Mat.24.12.*

3 And it shall come to passe that one shall set in foote, and thou shalt see the lande desolate, which now reigneth.

4 Yea, if God grant thee to liue, thou shalt see after the third trumpet that the sunne shall suddenly shine againe in the night, & the moone three times a day.

5 Blood shall drop out of the wood, and the stone shall giue his voyce, and the people shall be mooued.

6 And hee shall rule, of whom they hope not that dwel vpon earth, and the foules shall change place.

7 And

7 And the sea of Sodom shall cast out fish, and make a noyse in the night, which many shall not know, but they shall all heare the voyce thereof.

8 There shall bee a confusion in many places, and the fire shall oft breake foorth, and the wilde beastes shall change their places, and menstruous women shall beare monsters.

9 And salt waters shall be found in the sweet, and all friends shall fight one against another: then shall wit hide it selfe, and vnderstanding depart into his secret chamber.

10 It shall be sought of many, and yet not bee found: then shall vnrighteousnesse and voluptuousnesse haue the vpper hand vpon earth.

11 One land also shall aske another, and say Is righteous iustice gone thorow thee? And it shall say, No.

12 At the same time shall men hope, but not obtaine: they shall labour, but their enterprises shall not prosper.

13 To shew thee such tokens I haue leaue, & if thou wilt pray againe, and weepe, as now, and fast seuen dayes, thou shalt heare yet greater things then these.

14 ¶ Then I awaked, and a fearefulnesse went thorow all my body, and my minde was feeble and fainted.

15 But the Angel that was come to talke with me, held mee, comforted mee, and set me vp vpon my feet.

16 And in the second night, Salathiel the captaine of the people came vnto mee, saying, Where hast thou beene? and why is thy countenance so heauie?

17 Knowest thou not that Israel is committed vnto thee in the land of their captiuitie?

18 Up then and eate, and forsake vs not, as the shepheard that leaueth his flock in the hands of the cruell wolues.

19 Then sayd I vnto him, Goe thy wayes from me, and come not neere mee, and when hee heard it, he went from mee.

20 And I fasted seuen dayes, mourning, and weeping, as Uriel the Angel had commanded mee.

21 And after seuen dayes the thoughts of mine heart were very grieuous vnto mee againe.

22 And I had a desire to reason againe, and I beganne to talke with the most High againe,

23 And sayd, O Lord, Lord: of euery forrest of the earth, and of all the trees thereof thou hast chosen thee one onely vineyard.

24 And of all lands of the world thou hast chosen thee one pit, and of all the flowers of the ground thou hast chosen thee one lillie,

25 And of all the depthes of the sea thou hast filled thee one riuer, and of all builded cities thou hast sanctified Sion vnto thy selfe.

26 And of all the foules that are created, thou hast named thee one doue, and of all the cattell that are made thou hast appointed thee one sheepe.

27 And among all the multitude of people, thou hast gotten thee one people, and vnto this people whom thou louedst, thou gauest a lawe, that is proued of all.

28 And now, O Lord, why hast thou giuen this one people ouer vnto many? and vpon one roote thou hast set others, and hast scattered thine onely people among many.

29 They treade them downe, which haue withstood thy promises, and beleeue not thy testimonies.

30 And if thou didst so much hate thy people, they should haue beene punished with thine owne hands.

31 ¶ Now when I had spoken these words, the Angel that came to mee the night before, was sent vnto me,

32 And sayd vnto mee, Heare mee, and I will teach thee, and hearken that I may instruct thee further.

33 And I sayd, Speake on, my Lord. Then sayd he vnto mee, Thou art sore vexed and troubled for Israels sake. Louest thou them better then he doeth that made them?

34 And I sayd, No, Lord: but of very sorow haue I spoken: for my reines paine mee euery houre, while I labour to comprehend the way of the most High, and to seeke out part of his iudgement.

35 And hee sayd vnto mee, Thou canst not. And I sayd, Wherefore Lord, wherefore was I borne? or why was not my mothers wombe then my graue? so had I not seene the trouble of Iaakob, and the griefe of the stocke of Israel.

36 And hee sayd vnto mee, Number vnto mee the things that are not yet come, or gather mee the drops that are scattered, or make mee the withered flowers greene againe.

37 Open mee the places that are closed, and bring mee foorth the windes that are shut vp therein: shew me the image of a voyce, and then will I declare thee the thing, that thou aksest and labourest to know.

38 And I sayd, O Lord, Lord, who can know these things, but hee that hath not his dwelling with men?

39 But I that am ignorant, how can I speake of these things, wherefore thou aksest mee?

40 Then sayd he vnto me, Like as thou canst doe none of these things, that I haue spoken of, so canst thou not finde out my iudgement, nor the least benefite, that I haue promised vnto my people.

41 Then I sayd, Behold, O Lord, the last things are present vnto thee, and what shall they doe that haue beene before mee, or wee that be now, or they that shall come after vs.

42 And hee sayd vnto mee, I will compare my iudgement vnto a ring: as there is no slacknesse of the last, so is there no swiftnesse of the first.

43 Then I answered, and sayde, Couldest thou not make at once, those that haue beene, those that are now, and those that shall come, that thou mightest shew thy iudgement the sooner?

44 Then answered hee mee, The creature, sayd hee, cannot preuent the Creator, neither can the world hold them at once, that shall be created therein.

45 And I sayde, As thou hast taught thy seruant, that thou which giuest strength to all, hast giuen life at once to all the worke created by thee, and hast sustained it, so might it now

now also conteyne all men at once.

46 And he said vnto me, Aske the wombe of a woman, and say vnto her, Why must thou haue time before thou bringest forth? require her to bring forth ten at once.

47 And I said, Surely she cannot, but by distance of time.

48 Then said he vnto me, So haue I diuided the number of the earth by times when seede is sowen vpon it.

49 For as a young childe begetteth not that that belongeth to the aged, so haue I ordeined the time which I haue created.

50 ¶ I asked againe, and said, Seeing thou hast not shewed mee the way, I will proceede to speake before thee: for our mother, whom thou hast tolde mee is young, draweth she neere vnto age?

51 He answered me, and said, Aske a woman that trauaileth, and she will tell thee.

52 Say vnto her, Wherefore are not they whom thou hast now brought forth, like those that were before thee, but lesse of stature?

53 And shee shall answere thee, Some were borne in the flowre of youth, others were borne in the time of age, when the wombe failed.

54 Consider nowe thy selfe, howe that yee are lesse of stature then those that were before you.

55 And so are they that come after you, lesse then yee, as the creatures which now begin to bee olde, and haue passed ouer the strength of youth.

56 Then sayd I, Lord, I beseech thee, if I haue found fauour in thy sight, shew thy seruant, by whome doest thou gouerne thy workemanship?

CHAP. VI.

God hath foreseene all things in his secret counsell, and is author thereof, and hath created them for his children. 25 The felicitie of the age to come.

AND hee said vnto mee, In the beginning when the rounde world was made, and before the borders of the worlde were set, and before the windes blewe one against another:

2 Before the noyse of thunders sounded, before the bright lightning did shine forth, before the foundations of paradise were laid:

3 Before the faire flowers did appeare, before the moueable powers were established, before the innumerable armies of Angels were gathered:

4 Before the heights of the ayre were lifted vp, before the measures of the heauens were named, before the chimneyes in Sion were hote:

5 Before the present yeeres were sought out, and before the affections of them that now sinne, were turned away, and they that haue laide vp the treasure of faith, were sealed,

6 Then did I purpose these things, and they were made by mee alone, and by none other: by mee also they shall bee ended, and by none other.

7 Then answered I, and said, What shall bee the diuision of times? or when shall bee the end of the first, and the beginning of it that followeth?

8 And hee sayd vnto mee, From Abraham vnto Isaac, when Iacob and Esau were borne of him, * Iacobs hand held first the heele of Esau. *Gen.25.26.*

9 For Esau is the end of this world, and Iacob is the beginning of it that followeth.

10 The hand of man is betwixt the heele and the hand. Other thing, Esdras, aske thou not.

11 ¶ I answered then, & said, O Lord, Lord, if I haue found fauour in thy sight,

12 I beseech thee, make an end to shew thy seruaunt thy tokens, whereof thou shewedst mee part the last night.

13 So he answered mee, and said, Stand vp vpon thy feete, and heare a mighty sounding voyce.

14 There shall come as an earthquake, but the place where thou standest shall not bee mooued.

15 And therefore when hee speaketh, bee not afraid: for of the ende shall bee the word, and of the foundation of the earth shall it bee vnderstood.

16 Therefore while one speaketh of them, it trembleth, and is mooued: for it knoweth that it must bee changed at the end.

17 And when I had heard it, I stood vp vpon my feet, and hearkened, and behold, there was a voyce that spake, and the sound of it was like the sound of many waters:

18 And it said, Behold, the dayes come, that I will come and enquire of them that dwell vpon the earth.

19 And when I beginne to enquire of them, who by their vnrighteousnesse haue hurt others, and when the affliction of Sion shall bee fulfilled,

20 And the world that shall vanish away, shall bee sealed, then will I shew these signes: the bookes shal be opened before the heauen, and they shall see all it together.

21 And the children of a yeere old shal speake with their voyces: the women with childe shall bring forth vntimely children of three or foure moneths olde, and they shall liue that are raised vp.

22 Then suddenly shall the sowen places appeare as the vnsowen, and the full store houses shall suddenly be found empty.

23 And the trumpet shall sound, and all they that heare it, shall be suddenly afrayd.

24 And at that time shall friends fight with friends, as with enemies: and the earth shall feare with them: the springs of the welles shall stand still, and in three houres they shall not runne.

25 Whosoeuer remaineth frō all these things that I haue tolde thee, shall be saued and see my saluation, and the end of your world.

26 And the men that are receiued, shall see it: they that haue not tasted death from their birth, and the heart of the inhabitants shall bee changed, and turned to another meaning.

27 For euill shall be put out, and deceit shalbe quenched.

28 But faith shall flourish: corruption shalbe ouercome, and the trueth which hath bin so long without fruit, shall come forth.

29 ¶ And

29 ¶ And when hee talked with mee, behold, I looked a little vpon him before whom I stood.

30 And these words sayd hee vnto mee, I am come to shew thee the time of the night to come.

31 If thou wilt pray againe & fast seuen daies more, I will tell thee more things, and greater then these, which I haue heard in the day.

32 For thy voyce is heard before the highest: surely the Mighty hath seene thy righteous dealing: hee hath seene also thy chastitie which thou hast kept since thy youth.

33 Therefore hath he sent me to shew thee all these things, and to say vnto thee, Bee of good comfort, and feare not,

34 And haste not in the vaine consideration of the first times, nor make haste to the latter times.

35 And after this I wept againe, and fasted seuen dayes in like maner, that I might fulfil the three weekes which he had appointed me.

36 And in the eight night was mine heart vexed within mee againe, and I began to speake before the most High.

37 For my spirit was greatly set on fire, and my soule was in distresse.

38 And I sayd, O Lord, thou speakest expressly in the first creation (euen the first day) and commandedst* that the heauen and the earth should be made, and the worke followed thy word.

Gen.1.1.

39 And then was there the spirit, and the darknes was on euery side with silence: there was no mans voyce as yet created of thee.

40 Then commaundedst thou a bright light to come forth out of thy treasures, that it might giue light to thy worke.

41 Vpon the second day thou createdst the heauenly ayre, and commaundest it, that going betweene, it should make a diuision betweene the waters, that the one part might remaine aboue, and the other beneath.

42 Vpon the third day thou commandedst, that the waters should bee gathered together in the seuenth part of the earth: sixe parts diddest thou drie, & kept them, to the intent that of these there should bee that should serue thee, being sowen of God and tilled.

43 Assoone as thy word went forth, the worke was incontinently made.

44 For immediatly great and innumerable fruit did spring vp, and many diuers pleasures for the taste, and floures of vnchangeable colour, and odours of a most wonderfull smell, and these things were created the third day.

45 * Vpon the fourth day thou createdst the light of the Sunne, and of the Moone, and the order of the starres.

Gen.1.14.

46 And gauest them a charge, to doe * seruice euen vnto man that was for to be made.

Gen.1.14, 15.deut.4. 29.

47 And vpon the fift day thou saydest vnto the seuenth part* where the waters were gathered, that it should bring forth beasts, as foules and fishes: and it was so.

Gen 1.20.

48 For the dumbe waters, and without life, brought forth liuing things at the commandement of God, that the nations might praise thy wonderous workes.

49 Then diddest thou prepare two liuing things: the one thou calledst ‖ Behemoth, and the other thou calledst Leuiathan,

‖ *Or, Enoch.*

50 And didst separate the one from the other: for the seuenth part where the water was gathered could not hold them.

51 Vnto Behemoth thou gauest one part, which was dryed vp the third day, that he should dwell in the same part, wherein are a thousand hils.

52 But vnto Leuiathan thou gauest the seuenth part that is wet, and hast prepared him to deuoure what thou wilt, and when thou wilt.

53 Vpon the sixth day thou gauest commandement vnto the earth, that before thee it should bring forth beasts, cattell, and creeping things.

55 And besides this Adam, whom thou madest lord ouer all the works which thou hast created, of him come we all, & the people also, whom thou hast chosen.

55 All this haue I spoken before thee. O Lord, because thou hast created the world for our sakes.

56 As for the other people, which also come of Adam, thou hast declared them that they are nothing before thee, but be like vnto spittle, and hast compared their riches vnto a drop that falleth from a vessel.

57 And now, O Lord, behold, these heathen which haue bene reputed as nothing, haue begun to be lords ouer vs, and to deuoure vs.

58 And we thy people (whom thou hast called the first borne, the onely begotten, and thy feruent louer) are giuen into their hands.

59 If the world then bee created for our sakes, why haue wee not the inheritance thereof in possession? or how long shall we suffer these things?

CHAP. VII.

5 Without tribulation none can come to felicitie. 12 God aduertiseth all in time. 28 The comming and death of Christ. 32 The resurrection and last iudgement. 45 After the which all corruption shall cease. 48 All fell in Adam. 59 The true life. 62 The mercies and goodnesse of God.

AND when I had made an ende of these wordes, there was sent vnto mee an Angel which had beene sent downe to mee the nights afore.

2 And he saide vnto mee, Vp, Esdras, and heare the words that I am come to tell thee.

3 And I saide, Speake on, my God. Then said he vnto me, The sea is set in a wide place, that it might be deepe and great.

4 But presuppose that the entrance thereof were narrow, and like the riuers,

5 Who could goe into the sea to looke vpon it, and to rule it? if he went not thorow the narrow, how could he come into the broad?

6 There is also another thing: a city is builded and set vpon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and in a dangerous place to fall, that there is fire at the right hand, and a deepe water at the left,

8 And there is but one path betweene them, euen betwixt the fire and the water, so that there could but one man goe there.

9 If this citie were giuen vnto a man for an inheritance, if hee neuer went thorow the perill before it, how could hee receiue his inheritance?

10 And

10 And I said, Is it so, Lord. Then said he, So is the portion of Israel.

11 Surely for their sakes haue I made the world: and when Adam transgressed my Statutes, then came this thing to passe.

12 Then were the entrances of the world made narrow, full of sorrow and trauaile: they are but few and euill, and full of perils, and very painefull.

13 For the entrances of the fore world were wide and sure, and brought immortall fruit.

14 If then they that are liuing, labour not to enter by these strait and brittle things, they cannot attaine to those things that are hid.

15 Why then disquietest thou thy selfe, seeing thou art corruptible? and why art thou mouued, seeing thou art mortall?

16 And why hast thou not considered in thy minde the things to come, rather then them that are present?

Deut.8.1. 17 Then said I, O Lord, Lord, * seeing thou hast ordeined in thy Lawe, that the righteous should inherit these things, and that the vngodly should perish,

18 Should the righteous suffer straitnesse in hoping for large things? yet they that haue liued vngodly and suffered straitnesse, shall not see the large things.

19 Then he said vnto mee, There is no Judge more iust then God, and there is none more wise then the most High.

20 For many perish in this life, because they despise the Law of God that is appointed.

21 For God hath diligently admonished such as came so oft as they came, what they should doe to haue life, and what they should obserue to auoyd punishment.

22 Neuertheless, they were not obedient vnto him, but spake against him, and imagined vaine things,

23 And deceiued themselues by their wicked deedes, and denied the power of the most High, and regarded not his wayes.

24 But they despised his Law, and refused his promises: they haue vnfaithfully broken his ordinances, and haue not performed his works.

25 And therefore, Esdras, vnto the emptie are emptie things, and to the full, full things.

26 Beholde, the time shall come, that these tokens which I haue tolde thee, shall come to passe, and the bride shall appeare, and she shall come foorth, and be seene that now is vnder the earth.

27 And whosoeuer shall escape these euils, hee shall see my wonders.

28 For my Sonne Iesus shall appeare with those that bee with him, and they that remaine, shall reioyce with him foure hundred yeeres.

29 After these same yeeres shall my Sonne Christ die, and all men that haue life.

30 And the world shall be turned into the old silence for seuen daies, as in the fore iudgements, so that no man shall remaine.

31 But after seuen dayes, the world that is yet asleepe, shall be raised vp: and that shall die, that is corrupt.

32 Then the earth shall restore those, that haue slept in her, and so shall the dust those that dwell therein in silence, and the secret places shall deliuer the soules that were committed vnto them.

33 And the most High shall appeare vpon the seate of Iudgement, and miseries shall vanish away, and long suffering shall haue an end,

34 Iustice onely shall continue: the trueth shall remaine, and faith shall be strong.

35 The worke shall follow, and the reward shall be shewed: the good deedes shall be of force, and vnrighteousnesse shall beare no more rule.

36 Then said I, * Abraham prayed first for the Sodomites, and * Moses for the Fathers that sinned in the wildernesse: Gen.18 23. Exod.32.3, 11.

37 And they that came after him, for Israel in the time of Achaz and Samuel,

38 And * Dauid for the destruction, and * Salomon for them that came into the Sanctuarie. 2.Sam.24. 17. 2.Chr.6.14.

39 * And Elias for those that receiued raine, and for the dead that he might liue, 1.King.17. 21, and 18.

40 And * Ezechias for the people in the time of Sennacherib, and diuers others for many. 42.45. 2 King.19. 15.

41 Euen so now, seeing vice is increased, and wickednesse aboundeth, and the righteous haue prayed for the vngodly, wherefore shall not the same effect follow also now?

42 Then hee answered mee, and said, This present life is not the ende, oft times honour is reteined in it: therefore haue they prayed for the weake.

43 But the day of Iudgement shall be the end of this world, and the beginning of the immortalitie to come, wherein all corruption shall cease.

44 Intemperancie shall passe away: infidelitie shall be cut off: righteousnesse shall grow vp, and the veritie shall spring vp.

45 Then shall no man bee able to saue him that is destroyed, nor oppresse him that hath gotten the victory.

46 I answered then, and said, This is my first and last saying, that it had beene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that hee should not haue sinned.

47 For what profit is it for men in this present life to bee in heauinesse, and after death to feare punishment?

48 O Adam, what hast thou done? * for in that that thou hast sinned, thou art not fallen alone, but the fall also redoundeth vnto vs that come of thee. Rom.5.18.

49 For what profit is it vnto vs, if there bee promised an immortall life, when wee doe the works that bring death?

50 And that an euerlasting hope should bee promised vs, seeing that wee betide our selues to deadly vanity?

51 And that there should bee appointed vs dwellings of health and safetie, if we haue liued wickedly?

52 And that the glory of the most High should be kept to defend them which haue led a patient life, if wee haue walked in the wicked wayes?

53 And that an eternall Paradise should bee shewed, whose fruite remaineth incorruptible, wherein is safetie and health, if we wil not enter into it?

54 (For wee haue bene conuersant in vnpleasant places.)

55 And that the faces of them, which haue

abstained, should shine more then starres, if our faces be blacker then darknesse?

56 For while we liued, we did not remember when we did vnrighteously, that we should suffer after death.

57 Then answered he me, and said, This is the maner of the battel, which man that is borne in the earth, shall fight,

58 That if he be ouercome, he should suffer as thou hast said, but if he get the victory, he should receiue the thing that I said.

59 For this is the life whereof Moses spake
Deut. 30. 19. vnto the people, while he liued, saying, * Chuse thee life that thou mayest liue.

60 Neuertheleſſe they beleeued him not, neither the Prophets after him, nor me also which haue said vnto them,

61 That heauinesse should not so bee to their destruction, as ioy should come vnto them, to whom saluation is perswaded.

62 I answered then, and said, I know, Lord, that the most High is called mercifull, in that he hath mercy vpon them, which are not yet come to that world,

63 And that he hath pitie on those that walke in his Law.

Rom. 2. 4. 64 And that * he is patient: for he long suffereth those that haue sinned as his creatures,

65 And that he is liberall: for he will giue as much as needeth,

66 And that he is of great mercy: for hee ouercommeth in mercy those that are present, and that are past, and them which are to come.

67 For if he were not abundant in his mercies, the world could not continue, nor they that haue the possession thereof.

68 He pardoneth also: for if he gaue not of his goodnesse, that they which haue done euill, might be relieued from their wickednesse, the ten thousand part of men should not remaine aliue,

69 And if he, being Judge, forgaue not those that bee healed with his word, and toke away the multitude of sinnes,

70 There should peradventure bee very few left in an innumerable multitude.

CHAP. VIII.

1 *The number of the godly is small.* 6 *The workes of God are excellent.* 20 *Esdras prayer for him and for his people.* 39 *The promise of saluation to the iust.* 55 *The destruction of the vnrust.*

AND he answered me, saying, The most High made this world for many, but the world to come for few.

2 I will tell thee a similitude, O Esdras. As when thou askest the earth, it will say vnto thee, that it giueth much earthly matter to make pots, but little dust that gold commeth of, so is it with the worke of this world.

Mat. 20. 16. 3 * There be many created, but few shall be saued.

4 Then answered I, and said, Then swallow vp the wit, O my soule, and deuoure vnderstanding.

5 For thou hast promised to heare, and thou wilt prophesie: for thou hast no longer space, but the life giuen thee.

6 O Lord, if thou suffer not thy seruant, that we may intreat thee, that thou mayest giue seede vnto our heart, and prepare our vnderstanding, that there may come fruit of it, whereby euery one which is corrupt, may liue, who can set himselfe for man?

7 For thou art alone, and wee all are one workmanship of thy hands, as thou hast said.

8 For when the body is fashioned now in the wombe, & thou hast giuen it members, thy creature is preserued by fire and water, and the work created by thee, doeth suffer nine moneths the creature which is fashioned in it.

9 But the thing that conteineth, and that which is conteined, shall both bee preserued, and when time is come, the wombe being preserued, deliuereth the things that grew in it.

10 For thou hast commanded the members, euen the breasts to giue milke vnto the fruit appointed to the breasts,

11 That the thing which is created, may be nourished for a time, till thou disposest it to thy mercy.

12 Thou bringest it vp with thy righteousnesse, nourturest it in thy Law, and reformest it with thy iudgement.

13 Thou slayest it as thy creature, and giuest it life as thy worke.

14 Seeing then that thou destroyest him, which with so great labours is fashioned, it is an easie thing to appoint by thy Commandement, that the thing also which is made, might be preserued.

15 Now therefore, O Lord, I will speake (as touching men in generall, thou shalt rather prouide) but concerning thy people, for whose sake I am sorry,

16 And for thine inheritance, for whose cause I mourne: for Israel, for whom I am wofull, and for Jacob, for whose sake I am grieued.

17 For them will I pray before thee, aswell for my selfe as for them: for I see our faults that dwell in the land.

18 ¶ But I haue heard the sudden comming of the Judge which is to come

19 Therfore heare my voyce, and vnderstand my words which I will speake before thee. The beginning of the words of Esdras, before hee was taken vp:

20 O Lord, that liuest for euer, which beholdest from aboue that which is aboue, and in the ayre,

21 Whose throne is inestimable, and his glory incomprehensible, before whom the hoste of the Angels stand with trembling.

22 Whose keeping is turned in winde & fire, whose word is true, and sayings stedfast, whose Commaundiment is strong, and gouernment terrible,

23 Whose looke drieth vp the depths, and wrath maketh the mountaines to melt away as the thing beareth witnesse.

24 Heare the prayer of thy seruant, and receiue into thine eares the petition of thy creature.

25 For while I liue, I will speake, and so long as I haue vnderstanding, I will answere.

26 Looke not vpon the sinnes of thy people, rather then thy faithfull seruants.

27 Haue not respect vnto the wicked deedes of men, rather then to them that haue thy testimonies in afflictions.

28 Thinke not vpon those that haue walked fainedly before thee, but remember them that reuerence thy will.

29 Let it not bee thy will to destroy them, which haue liued like beastes, but looke vpon them that haue clearely taught thy Law.

30 Take no displeasure with them, which appeare worse then beastes, but loue them, that alway put their trust in thy righteousnesse, and glory.

31 For we and our Fathers haue all the same sicknesse, but because of vs that are sinners, thou shalt be called mercifull.

32 If therefore thou wilt haue mercy vpon vs, thou shalt bee called mercifull towards vs which haue no works of righteousnesse.

33 For the righteous which haue layd vp many good workes, let them receiue the reward of their owne deeds.

34 But what is man, that thou shouldest take displeasure at him? or what is this mortall generation, that thou shouldest be so grieued towards it?

1.King.8. 46.2.chron. 6.36. 35 *For verily there is no man among them that be borne, but hee hath done wickedly, nor any that doth confesse thee, which hath not done amisse.

36 For in this, O Lord, thy righteousnesse and thy goodnesse shalbe praised, if thou be mercifull vnto them, which haue not the substance of good workes.

37 ¶ Then answered he me, and said, Some things hast thou spoken aright, and according to thy words it shall be.

38 For I will not verily consider the works of them before the death, before the iudgement, before destruction:

Gen.4.4 39 But *I will reioyce in the wayes of the righteous, and I will remember the pilgrimage, the saluation, & the reward that they shall haue.

40 Like as I haue spoken now, so shal it come to passe.

41 For as the husbandman soweth much seed vpon the ground, and planteth many trees, and yet alway the thing that is sowen, commeth not vp in time, neither yet doth all that is planted, take roote: so neither shall they all that are brought into the world, be saued.

42 I answered then and said, If I haue found grace, let me speake.

43 Like as the husbandmans seed perisheth, if it come not vp, and receiue not raine in due season, or if it be destroyed with too much raine:

44 So perisheth man which is created with thine hands, and thou art called his paterne, because hee is created to thine image, for whose sake thou hast made all things, and likened him vnto the husbandmans seede.

45 Bee not wroth with vs, O Lord, but spare thy people, and haue mercy vpon thine inheritance: for thou wilt be mercifull vnto thy creature.

46 Then answered hee mee, and sayd, The things present are for the present, and the things to come for such as bee to come.

47 For thou art farre off, that thou shouldest loue my creature aboue me: but I haue oft times drawen neere vnto thee, and vnto it, but neuer to the vnrighteous.

48 In this also art thou marueilous before the Highest,

49 In that thou hast humbled thy selfe, as it becommeth thee, and hast not iudged thy selfe worthy to boast thy selfe greatly among the righteous.

50 For many miseries & calamities remaine for them, that shal liue in the latter time, because they shall walke in great pride.

51 But learne thou for thy selfe, and seeke out the glory for such as be like thee.

52 For vnto you is paradise opened: the tree of life is planted: the time to come is prepared, plenteousnesse made ready: the citie is builded: and rest is prepared, perfect goodnesse and absolute wisedome.

53 The root of euil is sealed vp from you: the weakenesse and moth is destroyed from you, and into hell fleeth corruption to be forgotten.

54 Sorrowes are vanished away, and in the end is shewed the treasure of immortalitie,

55 Therefore aske thou no more questions concerning the multitude of them that perish:

56 For when they had liberty, they despised the most High, they contemned his Law, and forsoke his wayes.

57 Moreouer, they haue troden downe his righteous,

58 *Saying in their heart, that there was no God, though they knew that they should die. Psal.14.1. and 53.1.

59 For as the thing that I haue spoken of, is made ready for you: so is thirst and paine prepared for them: for God would not that man should perish.

60 But they, after that they were created, haue defiled the name of him that made them, and are vnthankefull vnto him, which prepared life for them.

61 Therfore my iudgement is now at hand.

62 These things haue I not shewed vnto all men, but vnto thee, and to a few like thee: then I answered, and said,

63 Behold now, O Lord: thou hast shewed me the many wonders, which thou art determined to doe in the last time, but in what time, thou hast not shewed me.

CHAP. IX.

5 All things in this world haue a beginning and an end. 10 Torments for the wicked after this life. 15 The number of the wicked is more then of the good. 29 The Iewes ingratitude: 36 Therefore they perish. 38 The vision of a woman lamenting.

HE answered me then, and said, Measure the time with it selfe, and when thou seest that one part of the tokens come to passe, which I haue told thee before,

2 Then shalt thou vnderstand: that it is the time wherein the most High will begin to visite the world which he made.

3 Therefore when there shall bee seene an *earthquake in the world, and an vproare of the people, Matth.24.7

4 Then shalt thou vnderstand that the most High spake of those things, from the dayes that were before thee, euen from the beginning.

5 For as al that is made in the world, hath a beginning and an end, and the end is manifest:

6 So the times also of the most High haue plaine beginnings in wonders and signes, and end in effect and miracles.

7 And euery one that shall escape safe, and shall be deliuered by his works, and by the faith wherein ye haue beleeued,

8 Shalbe preserued from the said perils, and shall see my saluation in my land, and within my borders: for I haue kept mee holy from the world.

9 Then shall they haue pitie of themselues, which now haue abused my wayes: and they that haue cast them out despitefully, shall dwell in paines.

10 For such as in their life haue receiued benefits, and haue not knowen me,

11 But haue abhorred my Law, while they were yet in libertie, and when they had yet leasure of amendment, and would not vnderstand but despised it,

12 They must bee taught it after death by paine.

13 And therefore be thou no more carefull to know how the vngodly shal be punished, but enquire how the righteous shal be saued, & whose the world is, and for whom it is, and when.

14 Then answered I, and sayd,

15 I haue afore sayd that which I say now, and will speake it hereafter, that there be many more of them which perish then of them that shal be* saued,

Chap. 8. 3. math. 20. 16

16 As the flood is greater then a drop.

17 And he answered me, saying, As the field is, so is also the seed: as the flowers bee, so are the colours also: such as the workeman is, such is the worke: and as the husbandman is, so is his husbandry: for it was the time of the world.

18 Surely when I prepared the world, which was not yet made for them to dwell in that now liue, no man spake against mee.

19 For then euery one obeyed, but now the maners of them that are created in this world, that is made, are corrupted by a perpetuall seed, and by a law, whereout they cannot rid themselues.

20 So I considered the world, and behold, there was perill, because of the deuises, that were spring vp into it.

21 Yet when I saw it, I spared it greatly, and haue kept me one grape of the cluster, & a plant out of a great people.

22 Let therefore the multitude perish, which are borne in vaine: and let my grape bee kept, and my plant, which I haue dressed with great labour.

23 ¶ Neuertheleſſe, if thou wilt cease seuen dayes more, (but thou shalt not fast in them,

24 But shalt goe into a faire field, where no house is builded, and shalt eat onely of the flowers of the field, and eat no flesh, nor drinke wine but the flowers onely,

25 And pray vnto the most High continually) then will I come and talke with thee.

26 So I went my way, as he had commanded mee, into the field, which is called Ardath, and there I sate among the flowers, and did eat of the herbes of the field, and the meat of the same satisfied me.

27 And after seuen dayes, as I sate vpon the grasse, and mine heart was vexed within me, as afore,

28 I opened my mouth, and began to talke before the most High, and to say,

29 O Lord, when thou wouldest shewe thy selfe vnto vs, *thou declaredst thy selfe vnto our Fathers in the wildernesse, in a place where no man dwelleth, in a barren place, when they came out of Egypt,

Exod. 19. 9. and 24. 3. deut. 4. 12.

30 And expressly spakest vnto them, saying, Heare me, O Israel, and marke my words, thou seed of Iacob.

31 For behold, I sow my Law in you, that it may bring forth fruit in you, and that ye may be honoured by it for euer.

32 But our fathers which receiued the Law, kept it not, neither obserued thine ordinances, neither did the fruit of the Law appeare, neither could it, for it was thine.

33 *For they that receiued it, perished because they kept not the thing that was sowen in them. Exod. 32. 28.

34 And loe, it is a custome when the ground receiueth seed, or the sea a ship, or a vessell meate and drinke, if that perish wherin a thing is sowen, or wherein any thing is put,

35 Likewise the thing that is sowen, or is put therein, and the things that are receiued, must perish, so the things that are receiued, doe not remaine with vs: but in vs it commeth not to passe.

36 For we that haue receiued the Law, perish in sinne, and our heart also which receiued it:

37 But the Law perisheth not, but remaineth in his force.

38 ¶ And when I spake these things in mine heart, I looked about mee, and vpon the right side* I saw a woman, which mourned sore, and lamented with a loude voyce, and was grieued in heart, and rent her clothes, and she had ashes vpon her head. Chap. 10. 44.

39 Then I left my thoughts, wherin I was occupied, and turned me vnto her,

40 And sayd vnto her, Wherefore weepest thou? why art thou so sory in minde?

41 And she sayd vnto me, Sir, let me alone, that I may bewaile my self, and increase sorow: for I am sore vexed in my mind, and brought very low.

42 Then I sayd vnto her, What aileth thee? tell me.

43 And she said vnto mee, I thy seruant haue bene barren: and haue had no child, hauing an husband thirtie yeeres.

44 And euery houre, & euery day these thirty yeeres, I praie to the most High day and night.

45 And after thirtie yeeres God heard mee thine handmaid, and looked vpon my miserie, considered my trouble, and gaue me a sonne, and I was glad of him: so was mine husband also, and all they of my countrey, and we gaue great honour vnto the Almightie.

46 And I nourished him with great trauell,

47 So when he grew vp, and came to take a wife, I made a feast.

CHAP. X.

1 *Esdras and the woman that appeareth vnto him, communne together.*

BUt when my sonne went into his chamber, he fell downe and died.

2 Then we all ouerthrew the lights, and al my neighbors rose vp to comfort me: so I rested vntill the second day at night.

3 And when they had all left off to comfort mee that I should be quiet, then I rose vp by night, and fledde, and am come into this field

field as thou seest,

4 And am not purposed to returne into the citie, but to remaine here, and neither to eat nor drinke, but continually to mourne and fast vntil I die.

5 Then left I my purpose wherein I was, and spake to her angerly, and said,

6 Thou foolish woman aboue all other, seest thou not our heauinesse, and what commeth vnto vs?

7 For Sion our mother is all wofull, and is sore afflicted, and mourneth extremely.

8 Seeing wee be all now in heauinesse, and make our mone (for we be all sorrowful) art thou sorie for our sonne?

9 Demaund the earth, and she shall tell thee that it is she which ought to mourne for the fall of so many that grow vpon her.

10 For from the beginning all men are born of her, and other shall come, and behold, they walke almost all into destruction, and the multitude of them shall be destroyed.

11 Who should then rather mourne, she that hath lost so great a multitude, or thou which art sorie but for one?

12 But if thou wouldest say vnto me, My mourning is not like the mourning of the earth (for I haue lost the fruit of my wombe, which I brought forth with heauinesse, and bare with sorowes,

13 But the earth is according to the manner of the earth, and the present multitude returneth into her as it came)

14 Then say I vnto thee, As thou hast borne with trauel, so the earth also from the beginning giueth her fruit vnto man, euen to him that laboured her.

15 Now therefore withhold thy sorrow in thy selfe, and beare constantly that which commeth vnto thee.

16 For if thou allowest Gods purpose, and receiuest his counsell in time, thou shal be commended therein.

17 Goe thy way then into the citie to thine husband.

18 ¶ Then shee said vnto mee, I will not, I will not goe into the citie, but here will I die.

19 So I continued to speake more with her, and said,

20 Do not so, but be counselled: for how many falles hath Sion? Bee of good comfort, because of the sorrow of Ierusalem.

21 For thou seest that our Sanctuary is laid waste: our altar is broken downe: our Temple is destroyed.

22 Our Psalterion fainteth, and the song ceaseth, and our mirth is banished away, and the light of our candlesticke is quenched, and the Arke of our Couenant is taken away, & our holy things are defiled, and the Name that is called vpon ouer vs, is almost dishonoured, and our children are put to shame, and our Priests are burnt, and our Leuites are caried into captiuitie, and our virgins are defiled, and our wiues rauished, and our righteous men spoiled, and our children destroyed, and our yong men are brought in bondage, and our strong men are become weake.

23 And which is the greatest of all, Sion the seale hath lost her worship: for she is deliuered into the hands of them that hate vs.

24 And therefore shake off thy great heauinesse, and put away the multitude of sorrowes, that the Almighty may be mercifull vnto thee, and that the most High may giue thee rest and ease from thy labour.

25 And when I was talking with her, her face and beautie shined suddenly, and her countenance was bright, so that I was afraid of her, and mused what it might be.

26 And behold, immediatly shee cast out a great voice, very fearefull, so that the earth shoke at the noise of the woman.

27 And I looked, and behold, the woman appeared vnto mee no more: but there was a citie builded, & a place was shewed from the ground and foundation. Then was I afraid, and cried with a lowd voice, and said,

28 Where is Uriel the Angel * which came to me at the first? for he hath caused me to come into many and deepe considerations, and mine end is turned into corruption, and my prayer to rebuke. *Chap. 4. 1.*

29 And as I was speaking these words, behold, he came vnto me, and looked vpon me.

30 And loe, I lay as one dead, and mine vnderstanding was altered, and he tooke mee by the right hand and comforted me, and set me vpon my feet, and said vnto me,

31 What aileth thee? and why is thine vnderstanding vexed? and the vnderstanding of thine heart? and wherefore art thou sorry?

32 And I sayd, Because thou hast forsaken mee, and I haue done * according vnto thy words: I went into the field, and there haue I seene things, and see that I am not able to expresse. *Chap. 5. 20.*

33 Then said he vnto me, Stand vp manly, and I will giue thee exhortation.

34 Then said I, Speake vnto me, my Lord, and forsake me not, lest I die through rashnesse,

35 For I haue seene that I knew not, and heare that I doe not know.

36 Or is mine vnderstanding deceiued, or doeth my mind being hautie, erre?

37 Now therefore, I beseech thee, that thou wilt shew thy seruant of this wonder.

38 Then he answered mee, and said, Heare me, and I will enforme thee, and tell thee wherefore thou art afraid: for the most High hath reuealed many secret things vnto thee.

39 He hath seene thy good purpose, that thou art sorie continually for thy people, and makest great lamentation for Sion.

40 This therefore is the vnderstanding of the vision, which appeared vnto thee a little while agoe.

41 Thou sawest a woman mourning, and thou begannest to comfort her.

42 But now seest thou the likenes of the woman no more, but there appeared vnto thee a citie builded.

43 And whereas she told thee of the death of her sonne, this is the solution,

44 This woman, which thou sawest, shee is Sion: and whereas she told thee (euen she which thou seest now as a citie builded)

45 And as touching that shee said vnto thee, that she was barren thirtie yeeres, this was concerning that there was euen thirty yeres wherein there was no offering offered in her.

46 But after thirtie yeeres, Salomon builte

the citie, and offered offerings: then bare the barren a sonne.

47 And whereas she told thee, that she nourished him with labour, that was the inhabiting of Ierusalem.

48 But whereas she told thee that her sonne, as his chance was, died when she came into her chamber, that is the fall that is come to Ierusalem.

49 And when thou sawest her like one that mourned for her sonne, thou begannest to comfort her: of these things which haue chanced, these are to be opened vnto thee.

50 For now the most High seeth, that thou art sory in thy mind, and because thou suffrest with all thine heart for her, he shewed thee the clearenesse of her glory, and the fairenesse of her beauty.

51 And therefore I bade thee remaine in the field where no house was built.

52 For I knew that the most High would shew these things vnto thee.

53 Therefore I commanded thee to goe into the field where no foundation nor building is.

54 For the worke of mans building cannot stand in that place where the Citie of the most High should be shewed.

55 And therefore feare not, neither let thine heart be afraid, but go in, and see the beautie and greatnesse of the building as much as thou art able to see with thine eyes.

56 And after this shalt thou heare as much as thine eares may comprehend.

57 For thou art blessed aboue many, and art called with the most High among the few,

58 But to morrowe at night thou shalt remaine here,

59 And the most High shall shew thee visions of high things, which the most High wil doe vnto them that dwell vpon earth, in the last dayes. So I slept the same night and another, as hee had comanded mee.

CHAP. XI.

1 *The vision of an Eagle comming forth of the Sea, and of her feathers.* 37 *Of a Lyon comming out of the forrest.*

THen saw I a dreame, and behold, there came vp from the sea an Eagle, which had twelue feathered wings, and three heads.

2 And I saw, and behold, she spread her wings ouer all the earth, and all the winds of the ayre blew on her, and gathered themselues.

3 And I beheld, and out of her feathers grew out other contrary feathers, and they became little feathers and small.

4 But her heads remained stil, and the head in the mids was greater then the other heads, yet rested it with them.

5 Moreouer, I saw that the Eagle flew with his feathers, and reigned vpon earth, and ouer them that dwell therein.

6 And I saw that all things vnder heauen were subiect vnto her, and no man spake against her, no not one creature vpon earth.

7 I sawe also that the Eagle stood vp vpon her clawes, and spake to her feathers, saying,

8 Watch not all together: sleepe euery one in his owne place, and watch by course.

9 But let the heads be preserued for the last.

10 Neuertheles, I saw that ye voice went not out of her heads but from the mids of her body.

11 Then I numbred her contrary feathers, and behold, there were eight of them.

12 And I loked, and behold, vpon the right side there arose one feather, and reigned ouer all the earth.

13 And when it had reigned, the end of it came, and the place thereof appeared no more. So the next stood vp, and reigned: it continued a long time.

14 And when it had reigned, the end of it came also, and as the first, so it appeared no more.

15 Then there came a voice vnto it, and said,

16 Heare thou that hast kept the earth so long, this I say vnto thee, before thou beginnest to appeare no more.

17 There shall none after thee attaine vnto thy time, neither to the halfe thereof.

18 Then arose the third, and reigned as the other afore, and it appeared no more also.

19 So came it to all the others one after another, so that euery one reigned, and then appeared no more.

20 Then I loked, and behold, in processe of time the feathers that followed, stood vp on the right side, that they might rule also, and some of them ruled, but within a while they appeared no more.

21 For some of them were set vp, but ruled not.

22 After this I looked, & behold, the twelue feathers appeared no more, nor the two wings.

23 And there was no more vpon the Eagles body, but two heads that rested, and fire wings.

24 Then saw I also, that two wings diuided themselues from the six, and remained vnder the head that was vpon the right side: for the foure continued in their place.

25 So I looked, and behold, the vnderwings thought to set vp themselues, and to haue the rule.

26 Then was there one set vp, but shortly it appeared no more.

27 And the second were sooner gone then the first.

28 Then I beheld, and lo, the two that remained, thought also in themselues to reigne.

29 And when they so thought, behold, there awaked one of the heads that were at rest, which was in the mids: for that was greater then the two.

30 And then I saw that the two heads were ioyned therewith.

31 And behold, the head was turned with them, that were with it, and did eat vp the two vnderwings that would haue reigned.

32 But this head put the whole earth in feare, and bare rule in it, ouer all those that dwelt vpon earth, with much labour, and it had the gouernance of the world, more then all the wings that had beene.

32 After this I looked, and behold, the head that was in the middes, suddenly appeared no more, as did the wings.

34 But the two heads remained, which also ruled likewise vpon earth, and ouer those that dwelt therein.

35 And I beheld, and loe, the head vpon the right

right side deuoured it that was vpon the left side.

36 ¶ Then I heard a voyce which sayd vnto mee, Looke before thee, and consider the thing that thou seest.

37 So I saw, and behold, as it were a lyon that roareth, running hastily out of the wood: and I saw that hee sent out a mans voyce vnto the Eagle, and spake, and sayd,

38 Heare thou, I will talke with thee, and the most High shall say vnto thee,

39 Art not thou that, that of the foure beasts remaineſt, whom I made to reigne in my world, that by them the end of times might come,

40 And the fourth is come, and hath ouercome all the beastes that were past, and hath power ouer the world with great fearefulnesse, and ouer the whole compasse of the earth with most wicked oppression, and that dwelleth so long time in all the world with deceit?

41 For thou hast not iudged the world with trueth.

42 Seeing thou hast troubled the meeke, thou hast hurt the peaceable, and thou hast loued lyers, and destroyed the dwellings of them that brought forth fruite, and hast cast downe the walles of such as did thee no harme,

43 Therefore is thy wrongfull dealing come vp vnto the most High, and thy pride vnto the Mightie.

44 The most High also hath looked vpon the proud times, and behold, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou Eagle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked clawes, nor all thy vaine body,

46 That all the earth may be refreshed, and come againe, as one deliuered from thy violence, and that shee may hope for the iudgement and mercy of him that made her.

CHAP. XII.

The declaration of the former visions.

AND when the lyon spake these words to the Eagle, I saw,

2 And behold, the head that had the vpper hand appeared no more, neither did the foure wings appeare any more, that came to it, and set vp themselues to reigne, whose kingdome was small and full of vproares.

3 And I saw, and behold, they appeared no more, and the whole body of the Eagle was burnt, so that ye earth was in great feare. Then I awaked out of the trouble and trance of my minde, and from the great feare, and sayd vnto my spirit,

4 Loe, this hast thou done vnto mee in that thou searchest out the wayes of the most High.

5 Loe, yet am I weary in my mind, and very weake in my spirit, and little strength is there in me, for the great feare that I received this night

6 Therefore now, will I beseech the most High, that he will comfort me vnto the end.

7 And I said, O Lord, Lord, if I haue found grace before thy sight, and if I am iustified with thee before many other, and if my praier in deed be come vp before thy face,

8 Comfort me, and shew me thy seruant the interpretation and difference of this horrible sight, that thou mayest perfectly comfort my soule,

9 Seeing thou hast iudged mee worthy to shew me the last times.

10 ¶ Then he said vnto me, This is the interpretation of this vision,

11 The Eagle whom thou sawest come vp from the sea, is the * kingdome which was seene in the vision of thy brother Daniel. Dan. 7. 7.

12 But it was not expounded vnto him: therefore now I declare it vnto thee.

13 Behold, the dayes come, that there shall rise vp a kingdome vpon the earth, and it shalbe feared aboue all kingdomes that were before it.

14 In it shall twelue kings reigne one after another,

15 Whereof the second shall begin to reigne, and shall haue more time then the twelue.

16 And this doe the twelue wings signifie, which thou sawest.

17 As for the voice that thou heardest speake, and that thou sawest not go out from the heads, but from the mids of the body thereof, this is the interpretation,

18 That after the time of that kingdome, there shall arise great strife, and it shalbe in danger to fall, but it shall not then fall, but shall be restored againe to his beginning.

19 Concerning the eight vnderwings, which thou sawest hang vnto her wings, this is the interpretation,

20 In him shal arise eight kings, whose time shalbe but small, and their yeeres swift, and two of them shall perish.

21 But when the mid time commeth, there shall be foure kept a time, whiles his time beginneth to come, that it may be ended, but two shall be kept vnto the end.

22 And whereas thou sawest three heads resting, this is the interpretation,

23 In his last dayes shall the most High raise vp three kingdomes, and shall call againe many things into them, and they shall haue the dominion of the earth,

24 And of those that dwell therein, with much griefe aboue all those that were before them: therefore are they called the heads of the Eagle:

25 For they shall accomplish his wickednesse, and shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die vpon his bed, and yet with paine.

27 For the two that remaine, the sword shall deuoure them.

28 For the sword of the one shal deuoure the other: but at the last shall hee fall by the sword himselfe.

29 And whereas thou sawest two vnderwings, that went off toward the head, which was on the right side, this is the interpretation,

30 These are they whom the most High hath preserued for their end, whose kingdome is little, and full of trouble as thou sawest.

31 And the Lion whom thou sawest rising vp out of the wood and roaring, and speaking vnto the Eagle, and rebuking her for her vnrighteousnesse with all the words that thou hast heard,

32 This is the winde which the most High

hath kept for them, and for their wickednes vnto the end, and hee shall reprouue them, and cast before them their spoyles.

33 For hee shall set them aliue in the iudgement, and shall rebuke them and correct them.

34 For he will deliuer the residue of my people by affliction, which are preserued vpon my borders, and hee shall make them ioyfull, vntil the comming of the day of iudgement, whereof I haue spoken vnto thee from the beginning.

35 This is the dreame that thou sawest, and these are the interpretations.

36 Thou onely hast bene meete to know this secret of the most High.

37 Therefore write all these things that thou hast seene, in a booke, and hide them,

38 And teach them the wise of the people, whose hearts thou knowest may comprehend and keepe these secrets.

39 But waite thou here yet seuen dayes moe, that it may bee shewed thee whatsoeuer it pleaseth the most High to declare vnto thee: & with that he went his way.

40 And when all the people perceiued, that that the seuen dayes were past, and I not come againe into the citie, they gathered them all together, from the least vnto the most, and came vnto me, and spake vnto me, saying,

41 What haue wee offended thee? or what euill haue wee done against thee, that thou forsakest vs, and sittest in this place?

42 For of all the people thou onely art left vs as a grape of the vine, & as a candle in a darke place, and as an hauen ship preserued from the tempest.

43 Are not the euils which are come vnto vs, sufficient?

44 If thou then forsake vs, how much better had it beene for vs, that we had beene burnt also as Sion was burnt?

45 For we are no better then they that dyed there: and they wept with a loude voyce. Then answered I them, and sayd,

46 Be of good comfort, O Israel, and be not heauie thou house of Iacob.

47 For the most High hath you in remembrance, and the Almightie hath not forgotten you in temptation.

48 As for me I haue not forsaken you, neither am I departed from you, but am come into this place to pray for the desolation of Sion, that I might seeke mercie for the low estate of your sanctuary.

49 And now goe your way home euery man, and after these dayes will I come vnto you.

50 So the people went their way into the citie as I commanded them:

51 But I remained still in the fielde seuen dayes, as he had commaunded me, and did eate onely of the flowers of the fielde, and had my meate of the herbes in those dayes.

CHAP. XIII.

1 The vision of a winde comming foorth of the sea, 3 Which became a man. 5 His propertie and power against his enemies. 21 The declaration of this vision.

AND after the seuen dayes I dreamed a dreame by night.

2 And behold, there arose a winde from the sea, and it moued all the waues thereof.

3 And I looked, and behold, there was a mightie man with the thousands of heauen: and when he turned his countenance to looke, all the things trembled that were seene vnder him.

4 And when the voice went out of his mouth, all they burned that heard his voice, as the earth faileth when it feeleth the fire.

5 After these things I saw, and behold, there was gathered together a multitude of men out of number, from the foure winds of ỳ heauen, to fight against the man that came out frõ the sea.

6 And I looked, and behold, he graued himselfe a great mountaine, and flew vp vpon it.

7 But I would haue seene the countrey or place whereout the hil was grauen, and I could not.

8 I saw after these things, and behold, all they which came to fight against him were sore afrayd, and yet they durst fight.

9 Neuertheleſſe, when he saw the fiercenesse of the multitude that came, he lifted not vp his hand: for he held no sword nor any instrument of warre.

10 But onely, as I saw, hee sent out of his mouth, as it had beene a blast of fire, and out of his lips the winde of the flame, and out of his tongue he cast out sparkes and stormes.

11 And they were all mixt together, euen this blast of fire, the wind of the flame, and the great storme, & fell with violence vpon the multitude which was prepared to fight, and burnt them vp all, so that of the innumerable multitude there was nothing seene, but onely dust and smell of smoke. When I saw this, I was afrayd.

12 ¶ Afterward sawe I the same man come downe from the mountaine, and calling vnto him another peaceable multitude.

13 And there came many vnto him, some with ioyfull countenance, and some with sad: some of them were bound, and some brought of them that were offred: and I was sicke through great feare, and awaked, and said,

14 Thou hast shewed thy seruant these wonders from the beginning, and hast counted me worthy to receiue my prayer.

15 Shew me now therefore the interpretation of this dreame.

16 For thus I consider in mine vnderstanding, Woe vnto them that shall bee left in those dayes, and much more woe vnto them that are not left behind.

17 For they that were not left, were in heauinesse.

18 Now vnderstand I the things that are laid vp in the latter dayes, which shal come both vnto them, and to those that are left behind.

19 Therefore are they come into great perils, and many necessities, as these dreames declare.

20 Yet is it easier, that hee that is in danger should fall into these, and foresee the things to come hereafter, then to passe away as a cloude out of the world.

21 ¶ Then answered he me, and sayd, The interpretation of the vision will I shewe thee, and I will open to thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behinde, this is the interpretation.

23 He that shal heare the danger in that time, hee shall keepe himselfe. They that bee fallen into danger, are such as haue workes and

faith

faith toward the most mighty.
24 Know therefore, that they which bee left behind, are more blessed then they that be dead.
25 These are the meanings of the vision, Whereas thou sawest a man comming vp from the mids of the sea,
26 The same is he whom the most High hath kept a great season, who by his owne selfe shall deliuer his creature, and he shall order them that are left behind.
27 ¶ And whereas thou sawest, that out of his mouth there came as a blast with fire and storme,
28 And that he neither held sword nor weapon, but that by his fierceneſſe hee destroyed the whole multitude that came to fight against him, this is the interpretation,
29 Behold, the dayes come that the most High will begin to deliuer them that are vpon the earth:
30 And hee shall astonish the hearts of them that dwell vpon the earth:
31 And one shall prepare to fight against another, citie against citie, and place against place,
Mat.24.7. * and nation against nation, and realme against realme.
32 When this commeth to passe, then shall the tokens come, that I shewed thee before, and then shal my sonne be reuealed, whom thou sawest goe vp as a man.
33 And when all the people heare his voyce, euery man shal in their owne land leaue the battell that they haue one against another.
34 And an innumerable multitude shall bee gathered as one, as they that be willing to come, and to fight against him.
35 But he shall stand vpon the top of mount Sion.
36 And Sion shal come, and shalbe shewed to all, being prepared and builded, as thou sawest the hill grauen forth without any hands.
37 And this my sonne shall rebuke the wicked inuentions of those nations, which for their wicked life are fallen into the tempest,
38 And into torments like to flame, whereby they shal be tormented: and without any labour will he destroy them euen by the Law, which is compared vnto the fire.
39 And whereas thou sawest that he gathered another peaceable people vnto him,
40 Those are the ten tribes, which were ca-
2.King.17.3 ried away captiues out of their owne land * in the time of Oseas the king, whom Salmanasar the king of the Assyrians toke captiue, and carried them beyond the riuer: so were they brought into another land.
41 But they toke this counsel to themselues, that they would leaue the multitude of the heathen, and goe forth into a further countrey, where neuer mankind dwelt.
42 That they might there keepe their statutes, which they neuer kept in their owne land.
43 And they entred in at the narrow passages of the riuer Euphrates.
44 For the most High then shewed them
Exod.14.21. signes, * and stayed the springs of the flood till
Iosh.3.15,16 they were passed ouer.
45 For thorow the countrey there was a great
‖ Or, Ararath. fourney, euen of a yeere and a halfe, and the same region is called ‖ Arsareth.
46 Then dwelt they there vntill the latter time: and when they come forth againe,
47 The most High shall hold still the springs of the riuer againe, that they may goe thorow: therefore sawest thou the multitude peaceable.
48 But they that be left behind of thy people, are those that be found within my borders.
49 Now when he destroyeth the multitude of the nations that are gathered together, he shall defend the people that remaine.
50 And then shal he shew great wonders vnto them.
51 Then said I, O Lord, Lord, shew me this, wherefore haue I seene the man comming vp from the mids of the sea?
52 And hee said vnto me, As thou canst neither seeke out, nor know these things that are in the deepe of the sea, so can no man vpon earth see my sonne, or those that bee with him, but in the time of that day.
53 This is the interpretation of the dreame which thou sawest, and whereby thou onely art lightned.
54 For thou hast forsaken thine owne law, and applied thy diligence vnto mine, and sought it.
55 Thy life hast thou ordered in wisedome, and hast called vnderstanding thy mother.
56 Therefore haue I shewed thee the rewards with the most High: and after three other dayes I will speake other things vnto thee, and will declare vnto thee great and wonderous things.
57 Then went I forth vnto the field, glorifying and praising the most High for the wonders which he did in time,
58 Which he gouerneth, and such things as come in their seasons: and there I sate three dayes.

CHAP. XIIII.

3 How God appeared to Moses in the bush. 10 All things decline to age. 15 The latter times worse then the former. 29 The ingratitude of Israel. 35 The resurrection and iudgement.

VPon the third day I sate vnder an oke, and behold, there came forth a voyce vnto mee out of the bush, and said, Esdras, Esdras.
2 And I said, Here am I, Lord, and stood vp vpon my feete.
3 Then said he vnto me, * In the bush I re- Exod.3.2,8.
uealed my selfe, and spake vnto Moyses, when my people serued in Egypt:
4 And I sent him, and led my people out of Egypt, and brought him vpon the mount Sinai, and I held him with me a long season,
5 And I told him many wonders, & shewed him the secrets of the times and the end, and commanded him, saying,
6 These words shalt thou declare, and these shalt thou hide.
7 And now I say vnto thee, that thou lay vp in thine heart the signes that I haue shewed, and the dreames that thou hast seene, and the interpretations, which thou hast heard.
8 For thou shalt be taken away from all, and thou shalt remaine henceforth with my counsell, and with such as be like thee, vntill the times be ended.
9 For the world hath lost his youth, and the times

times begin to waxe olde.

10 For ye world is diuided into twelue parts, and ten parts of it are gone already, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore set thine house in order, and reforme thy people, and comfort such of them as be in trouble, and now renounce the corruption.

13 Let goe from thee mortall thoughts: cast away from thee the burdens of men, and put off now the weake nature,

14 And set aside thy most grieuous thoughts, and haste thee to depart from these times.

15 For greater euils then those, which thou hast seene now, shall they commit.

16 For the weaker that the world is by reason of age, the more shall the euils bee increased vpon them that dwell therein.

17 For the trueth is fled farre away, and lies are at hand: for now hasteth the vision to come, that thou hast seene.

18 ¶ Then answered I, and said before thee,

19 Behold, O Lord, I will goe as thou hast commanded me, and reforme the people, which are present: but they that shall bee borne afterward, who shall admonish them?

20 Thus the world is set in darkenesse, and they that dwell therein, are without light.

21 For thy Law is burnt, therefore no man knoweth the things that are done of thee, or the workes that shall be done.

22 But if I haue found grace before thee, send the holy Ghost into me, and I wil write all that hath bin done in the world since the beginning, which was written in thy Law, that men may finde the path, and that they which will liue in the latter dayes, may liue.

23 And he answered me, saying, Goe and gather the people, and say vnto them, that they seeke thee not for fortie dayes,

24 But prepare thee many bore tables, and take with thee these fiue, Sarea, Dabria, Selemia, Ecanus, & Asiel, which are ready to write swiftly,

25 And come hither, and I will light a candle of vnderstanding in thine heart, which shall not be put out, til the things be performed which thou shalt begin to write.

26 And then shalt thou declare some things openly vnto the perfect men, and some things shalt thou shew secretly vnto the wise: to morow this houre shalt thou begin to write.

27 Then went I forth, as he commanded mee, and gathered all the people together, and said,

28 Heare these words, O Israel.

Gen. 47. 4. 29 * Our fathers at the beginning were strangers in Egypt, from whence they were deliuered,

Acts 7. 53. 30 And received the Law of life, * which they kept not, which yee also haue transgressed after them.

31 Then was the land, euen the land of Sion parted among you by lot: but your fathers and yee also haue done vnrighteously, and haue not kept the ways, which the most High commanded you.

32 And for so much as hee is a righteous iudge, he tooke from you in time the thing that he had giuen you.

33 And now are yee here, and your brethren among you.

34 Therefore if so be that ye wil subdue your owne vnderstanding, and reforme your heart, ye shalbe kept aliue, and after death shall ye obtaine mercy.

35 For after death shal the iudgement come, when wee shall liue againe: and then shall the names of the righteous bee manifest, and the workes of the vngodly shalbe declared.

36 Let no man therefore come now vnto me, nor seeke me these fortie dayes.

37 So I tooke the fiue men, as he commanded me, and wee went into the field, and remained there.

38 The next day, behold, a voyce called mee, saying, Esdras, * open thy mouth, and drinke that I giue thee to drinke. Ezek. 3. 2.

39 Then opened I my mouth, and behold, he reached me a full cup, which was full as it were with water: but the colour of it was like fire.

40 And I tooke it, and dranke, and when I had drunke it, mine heart had vnderstanding, and wisedome grew in my breast: for my spirit was strengthened in memory.

41 And my mouth was opened, and shut no more.

42 The most High gaue vnderstanding vnto the fiue men, that they wrote the high things of the night, which they vnderstood not.

43 But in the night they did eat bread, but I spake by day, and held not my tongue by night.

44 In fortie dayes, they wrote two hundred and foure bookes.

45 And when the fortie dayes were fulfilled, the most High spake, saying, The first that thou hast written, publish openly, that the worthy and vnworthy may reade it.

46 But keepe the seuentie last, that thou mayest giue them to the wise among thy people.

47 For in them is the veine of vnderstanding, and the fountaine of wisedome, and the riuer of knowledge: and I did so.

CHAP. XV.

1 The prophecie of Esdras is certaine. 5 The euils that shall come on the world. 9 The Lorde will auenge the innocent blood. 12 Egypt shall lament. 16 Sedition 20 and punishment vpon the kings of the earth. 24 Cursed are they that sinne. 29 Troubles and warres vpon the whole earth. 53 God is the reuenger of his elect.

BEhold, speake thou in the eares of my people the words of prophecie, which I will put in thy mouth, saith the Lord:

2 And cause them to bee written in a letter: for they are faithfull and true.

3 Feare not the imaginations against thee: let not the vnfaithfulnesse of the speakers trouble thee, that speake against thee.

4 For euery vnfaithfull shall die in his vnfaithfulnesse.

5 Behold, saith the Lord, I wil bring plagues vpon all the world, the sword, famine, death, and destruction:

6 Because that iniquity hath fully polluted all the earth, & their wicked works are fulfilled.

7 Therefore, saith the Lord, I will hold my tongue no more for their wickednesse, (they doe vngodly) neither wil I suffer them in the things that they doe wickedly.

8 Behold,

Reuel.6.10. and 19.2.

8 Behold, the innocent and righteous blood crieth vnto me, and the soules of the iust cry continually.

9 I will surely auenge them, saith the Lord, and receiue vnto me all the innocent blood from among them.

10 Behold, my people is led as a flocke to the slaughter: I will not suffer them now to dwell in the land of Egypt.

11 But I will bring them out with a mightie hand, and a stretched out arme, and smite it with plagues as afore, and will destroy all the land thereof.

12 Egypt shall mourne, and the foundations thereof shall be smitten with the plague and punishment, that God shall bring vpon it.

13 The plowmen that till the ground, shall mourne: for their seedes shall faile through the blasting and haile, and by an horrible starre.

14 Woe to the world, and to them that dwel therein.

15 For the sword, and their destruction draweth neere, and one people shall stand vp to fight against another with swords in their hands.

16 For there shalbe sedition among men, and one shall inuade another: they shall not regard their King, and the princes shall measure their doings by their power.

17 A man shall desire to goe into a citie, and shall not be able.

18 Because of their pride the cities shall bee troubled, the houses shall bee afrayd, men shal feare.

19 A man shall haue no pitie vpon his neighbour, but shall destroy their houses with the sword, and their goods shalbe spoiled for lacke of bread, and because of great trouble.

20 Behold, saith God, I call together all the Kings of the earth to reuerence mee, which are from the ‖ East, and from the South, from the East, and from Libanus, to turne vpon them and to repay the things that they haue done to them.

‖ Or, West.

21 As they doe yet this day vnto my chosen, so will I doe also, and recompense them in their bosome: thus saith the Lord God.

22 My right hand shal not spare the sinners, neither shal the sword cease from them, that sheds innocent blood vpon earth.

23 The fire is gone out from his wrath, and hath consumed the foundations of the earth, and the sinners like the straw that is kindled.

24 Woe to them that sinne, and keepe not my commandements, saith the Lord.

25 I will not spare them: depart, O children from the power: defile not my Sanctuary.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereth hee them vnto death and destrution.

27 For now are the plagues come vpon the world, and ye shall remaine in them: for God will not deliuer you, because yee haue sinned against him.

28 Behold, an horrible vision commeth from the East.

29 Where generations of dragons of Arabia shall come out with many charets, and the multitude of them shall be carted as the wind vpon the earth, that all they which heare them, may feare and tremble.

30 Euen the Carmanians raging in wrath, shall goe forth as the boares of the forrest, and shall come with great power, and stand against them in battel, and shall destroy a portion of the land of the Assyrians.

31 But after this shall the dragons haue the vpper hand, & remember their nature, and shall turne about: and conspire to consume them with a great power.

32 Then these shall bee troubled, and keepe silence by their power, and shall flee.

33 From the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their hoste shall be feare and dread, and strife among their kings.

34 Behold cloudes from the East, and from the North vnto the South, and they are very horrible to looke vpon, full of wrath and storme.

35 They shall smite one vpon another: and they shall smite downe a great multitude of starres vpon the earth: euen their owne starre, and the blood shall bee from the sword vnto the belly,

36 And the dung of man vnto the Camels litter.

37 And there shall be great fearefulnesse and trembling vpon earth, and they that see the wrath, shalbe afraid, and a trembling shall come vpon them.

38 And then there shall come great stormes from the South, and from the North, and part from the West.

39 And from the East shal windes arise, and shall open it with the cloud, which hee raised vp in wrath, and the starre, raised to feare the East and West winde, shalbe destroyed.

40 And the great and mighty clouds shall be lift vp full of wrath, and the starre, that they may make all the earth afraide, and them that dwell therein, and that they may powre out ouer euery high place, and lifted vp, an horrible constellation,

41 As fire and haile, and flying swords, and many waters, that all fields may bee full, and all riuers with the aboundance of great waters.

42 And they shal breake downe the cities, and walles and mountaines, and hils, and the trees of the wood, and the grasse of the medowes, and their corne.

43 And they shall goe with a straight course vnto Babylon, and make it afraid.

44 They shall come to her and besiege her, and shall powre forth the constellation, and all the wrath against her: then shall the dust and smoke goe vp vnto the heauen, and all they that be about her, shall bewaile her.

45 And they that remaine vnder her, shal doe seruice vnto them that haue put her in feare.

46 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glory of her person,

47 Woe vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast decke thy daughters in whoredome, that they might please and glory in thy louers, which haue alway desired to commit whoredome with thee.

48 Thou hast followed her that is hated in all her workes and in her inuentions: therefore saith God,

49 I will

49 I will send plagues vpon thee, widowhood, pouertie, and famine, and the sword, and pestilence, to waste thine houses with destruction and death.

50 And the glory of thy power shall be dried vp, as a flowre when the heat riseth, that is sent vpon thee.

51 Thou shalt be sicke as a poore wife that is plagued and beaten of women, so that the mightie, and the louers shal not be able to receiue thee.

52 Would I thus hate thee, saith the Lord,

53 If thou hadst not alwayes slaine my chosen, exalting the stroke of thine hands, and said ouer their death, when thou wast drunken,

54 Set forth the beautie of thy countenance:

55 The reward of thy whoredome shall be in thy bosome: therefore shalt thou receiue a reward.

56 As thou hast done vnto my chosen, saith the Lord, so will God doe vnto thee, and will deliuer thee vnto the plague.

57 And thy children shall die of hunger, and thou shalt fall by the sword, and thy cities shall be broken downe, and all thy men shal fall by the sword in the field.

58 And they that be in the mountaines, shall die of hunger, and eat their owne flesh, and drink their owne blood for want of bread and thirst of water.

59 And thou, as vnhappy, shalt come thorow the Sea, and receiue plagues againe.

60 In the passage they shall cast downe the slaine citie, and shall roote out one part of thy land, and consume the portion of thy glory, and shall returne to her that was destroyed.

61 When thou shalt be cast downe, thou shalt be to them as stubble, and they shall bee to thee as fire.

62 And they shall destroy thee, and thy cities, thy land, and thy mountains: all thy woods and all thy fruitfull trees shall they burne with fire.

63 Thy children shall they cary away captiue, and shall spoile thy substance, and marre the beautie of thy face.

CHAP. XVI.

1 *Against Babylon, Asia, Egypt and Syria.* 18. 38 *Of the euill that shall come vpon the world, with admonition how to gouerne themselues in afflictions.* 54 *To acknowledge their sinnes, and to commit themselues to the Lord.* 55 *whose mighty prouidence & iustice is to be reuerenced.*

WOe to thee, Babylon, and Asia: woe to thee, Egypt, and Syria.

2 Gird yourselues with sack and haircloth, and mourne your children, and be sorie: for your destruction is at hand.

3 A sword is sent vnto you, and who will turne it backe? a fire is sent among you, and who will quench it?

4 Plagues are sent vnto you, and who can driue them away?

5 May any man driue away an hungry Lion in the wood? or quench the fire in stubble when it hath once begun to burne? may one turne againe the arrow, that is shot of a strong archer?

6 The mightie Lord sendeth the plagues, and who can driue them away? the fire is gone forth in his wrath, and who can quench it?

7 He shall cast lightnings, and who shal not feare? he shall thunder, and who shall not bee afrayd?

8 The Lord shall threaten, and who shall not vtterly be broken in pieces at his presence? the earth quaketh, and the foundation thereof: the sea ariseth vp with waues from the deepe: and the waues thereof are troubled, and the fishes thereof, before the Lord and the glory of his power.

9 For strong is his right hand, that bendeth the bow: his arrowes that hee shooteth, are sharpe, and shall not misse, when they begin to be shot into the ends of the world.

10 Behold, the plagues are sent, and shal not turne againe till they come vpon earth.

11 The fire is kindled, and shall not bee put out till it consume the foundations of the earth.

12 As an arrow which is shotte of a mightie archer, returneth not backward, so the plagues that shall be sent vpon earth, shall not turne againe.

13 Woe is me, woe is me: who will deliuer me in those dayes?

14 The beginning of sorowes and great mourning: the beginning of famine, and great death: the beginning of warres, and the powers shall feare: the beginning of euils, and all shall tremble. What shall I doe in these things, when the plagues come?

15 Behold, famine, and plague, and trouble, and anguish are sent as scourges for amendement.

16 But for all these things they wil not turne from their wickednesse, nor be alway mindfull of the scourges.

17 Behold, victuals shall bee so good cheape vpon earth, that they shall thinke themselues to bee in good case: but then shall the euils budde forth vpon earth, euen the sword, the famine, and great confusion.

18 For many of them that dwel vpon earth, shall perish with famine, and the other that escape the famine, shall the sword destroy.

19 And the dead shalbe cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast downe.

20 There shal be no man left to till the earth, and to sowe it: the trees shal giue fruit, but who shall gather them?

21 The grapes shall bee ripe but who shall tread them? for all places shall be desolate, so that one man shall desire to see another, or to heare his voyce.

22 For of one citie there shall be ten left, and two of the field which shall hide themselues in the thicke woods, and in the clefts of rocks.

23 As when there remaine three or foure olives in the place where olives grow, or among other trees,

24 Or as when a vineyard is gathered, there are left some grapes of them that diligently sought thorow the vineyard:

25 So in those dayes there shall bee three or foure left by them that search their houses with the sword,

26 And the earth shall be left waste, and the fields thereof shall ware old, and her wayes and all her paths shall grow full of thornes, because no man shall trauaile thereth rough.

27 The

27 The virgines shall mourne, hauing no bridegromes: the women shall make lamentation, hauing no husbands: their daughters shall mourne, hauing no helpers.

28 In the warres shall their bridegromes be destroyed, and their husbands shall perish with famine.

29 But, ye seruants of the Lord, heare these things, and marke them.

30 Behold the word of the Lord, receiue it: beleeue not the gods, of whom the Lord speaketh, behold, the plagues draw neere, and are not slacke.

31 As a trauailing woman which in the ninth moneth bringeth forth her sonne, when the houre of birth is come, two or three houres afore the paines come vpon her body, and when the childe commeth to the birth, they tarry not a whit:

32 So shal not the plagues be slacke to come vpon the earth, and the world shall mourne, and sorowes shall come vpon it on euery side.

33 O my people, heare my word: make you ready to the battell, and in the troubles be euen as strangers vpon earth.

34 He that selleth, let him be as he that fleeth his way, and he that buyeth, as one that will lose.

35 Who so occupieth merchandise, as he that winneth not: and hee that buildeth, as he that shall not dwell therein.

36 He that soweth, as one that shal not reape: he that cutteth the vine, as hee that shall not gather the grapes.

37 They that marry, as they that shal get no children, and they that marry not, so as the widowes.

38 Therefore they that labour, labour in vaine.

39 For strangers shall reape their fruites, and spoyle their goods, and ouerthrow their houses, and take their children captiue: for in captiuitie and famine shall they get their children.

40 And they that occupie their merchandise with couetousnesse, the more they decke their cities, their houses, their possessions, & their owne persons,

41 So much more will I bee angry against them, for their sinnes, saith the Lord.

42 As a whore enuieth an honest and vertuous woman,

43 So shal righteousnes hate iniquity, when she decketh her selfe, and shall accuse her openly, when he shall come that shall bridle the authour of all sinne vpon earth.

44 And therefore be yee not like thereunto, nor to the workes thereof: for or euer it be long, iniquity shal be taken away out of the earth, and righteousnesse shall reigne among you.

45 Let not the sinner say, that he hath not sinned: for coales of fire shall burne vpon his head, which saith, I haue not sinned before the Lord God and his glory.

Luke 16.16. 46 Behold, the Lord *knoweth all the works of men, their imaginations, their thoughts and their hearts.

Gene. 1.1. 47 * For assoone as he said, Let the earth be made, it was made: let the heauen be made, and it was created.

48 By his word were the starres established, and he *knoweth the number of them. Psal. 147.4.

49 He searcheth the depth, and the treasures thereof: hee hath measured the sea, and what it conteineth.

50 Hee hath shut the sea in the middes of the waters, and with his word hath hee hanged the earth vpon the waters.

51 He spreadeth out the heauen like a vault: vpon the waters hath he founded it.

52 In the desert hath he made springs of water, and poles vpon the top of the mountaines, to powre out floods from the high rockes to water the earth.

53 Hee made man, and put his heart in the middes of the body, and gaue him breath, life, and vnderstanding.

54 And the Spirit of the Almightie God, which made all things, and hath searched all the hid things in the secrets of the earth,

55 Hee knoweth your inuentions, and what ye imagine in your heart when ye sinne & would hide your sinnes.

56 Therefore hath the Lord searched and sought out all your workes, and will put you all to shame.

57 And when your sinnes are brought forth before men, yee shall bee confounded, and your owne sinnes shall stand as your accusers in that day.

58 What will yee doe, or how will you hide your sinnes before God and his Angels?

59 Behold, God himselfe is the Iudge: feare him: cease from your sinnes, and forget your iniquities, and meddle no more from henceforth with them: so shall God leade you forth, and deliuer you from all trouble.

60 For behold, the heate of a great multitude is kindled against you, and they shall take away certaine of you, and shall slay you for meate to the idoles.

61 And they that consent vnto them, shall be had in derision, and in reproch, and troden vnder foote.

62 For in euery place & cities that are neere, there shall be great insurrection against those that feare the Lord.

63 They shall be like mad men: they shall spare none: they shall spoyle, and waste such as yet feare the Lord.

64 For they then shall waste and spoile their goods, and cast them out of their houses.

65 Then shal the trial of my chosen appeare, as the gold is tried by the fire.

66 Heare, O yee my beloued, saith the Lord, Behold, the dayes of trouble are at hand, but I will deliuer you from them: bee not ye afraid: doubt not, for God is your captaine.

67 Who so keepeth my commandements and precepts, saith the Lord God, let not your sinnes weigh you downe, and let not your iniquities lift themselues vp.

68 Woe vnto them that are bound with their sinnes, and couered with their iniquities as a field is hedged in with bushes, & the path thereof couered with thornes, whereby no man may trauell: it is shut vp, and is appointed to be deuoured with fire.

¶ Tobit,

Tobit.

CHAP. I.

1 Tobits parentage. 3 His godlinesse. 6 His equitie. 8 His charitie and prosperitie. 19 Hee fleeth, and his goods are confiscate, 22 And after restored.

Tobias being captiue among the Assyrians, did not leaue the way of trueth.

THe booke of the wordes of Tobit, sonne of Tobiel, the sonne of Ananeel, the sonne of Aduel, the sonne of Gabael, of the seede of Asael, and of the tribe of Nephthalim,

2 Who in the time of ‖ Enemessar King of the Assyrians was *ledde away captiue out of Thisbe, which is at the right hand of that citie, which is called properly Nephthalim, in Galile aboue Aser.

‖Or, Salmanasar. 2.King.17.3

Tobias was mercifull.

3 I Tobit haue walked all my life long in the way of trueth and iustice, and I did many things liberally to the brethren, which were of my nation, and came with me to Ninive into the land of the Assyrians.

4 And when I was in mine owne countrey in the land of Israel, being but young, all the tribe of Nephthalim my father fell from ỳ house of Ierusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the Temple of the Tabernacle of the most High was consecrated, and built vp for all ages.

1.King.12. 30.

5 *Now all the tribes which fell from God, yea, and my father Nephthalims house offered to the heifer called Baal.

He fled from idoles.

6 But I (as it was ordeined to all Israel by an euerlasting decree) went alone often to Ierusalem, at the feasts, *bringing the first fruites and the tenths of beasts, with that which was first shorne, and offered them at the altar to the Priests the children of Aaron.

Exod.22.29. deut12.6.

7 The first tenth part I gaue to the Priests the sonnes of Aaron, which ministred in Ierusalem: the other tenth part I sold, and came and bestowed it euery yeere at Ierusalem.

8 The third tenth part I gaue vnto them to whom it was meete, as Debora my fathers mother had commanded me, for my father left mee as a pupil.

He marieth to wife, Anna, which beareth to him Tobiah.

9 ¶ Furthermore, when I was come to the age of a man, I married Anna of *mine owne kinred, and of her I begate Tobias.

Numb.36.7.

10 ¶ But when I was led captiue to Nineue, all my brethren and those which were of my kinred, did eate of the *bread of the Gentiles.

Gene.43.32.

11 But I kept my selfe from eating,

12 Because I remembred God with all mine heart.

Hee found grace in the sight of Salmanasar.

13 Therefore the most High gaue me grace and fauour before Enemessar, so that I was his purueyour.

‖O, sonne.

14 ¶ And I went into Media, and I deliuered ten talents of siluer to Gabael, the ‖ brother of Gabrias ‖ in the land of Media.

‖Or, in Rages a citie of Media.

15 But when Enemessar was dead, Sennacherib his sonne reigned in his stead: whose state because it was troubled, I could not goe into Media.

‖Or, Salmanasar.

16 ¶ But in the time of ‖ Enemessar, I gaue many almes to my brethren, and gaue my bread to them which were hungry.

The charity of Tobias.

17 And my clothes to the naked: and if I saw any of my kinred dead, or cast about the walles of Nineue, I buried him.

18 And if the king Sennacherib had slaine any, when he *was come and fled from Iudea, I buried them priuily, (for in his wrath he killed many) but the bodies were not found when they were sought for of the king.

2.King.19. 35,36.Isai. 37 36,37. ecclus.48.18, 22. 1.mac.7. 41. 2.mac. 8.19.

19 Therefore when a certaine Nincuite had accused me to the king, because I did bury them, I hidde my selfe: and because I knew that I was sought to be slaine, I withdrew my selfe for feare.

Tobit fleeth from the face of Sennacherib.

20 Then all my goods were spoyled, neither was there any thing left me besides my wife Anna, and my sonne Tobias.

21 Neuertheleſſe *within fiue and fifty dayes two of his sonnes killed him, and they fled into the mountaines of Ararath, and Sarchedonus his sonne reigned in his stead, who appointed ouer his fathers accounts, and ouer all his domestical affaires, Achiacharus my brother Anaels sonne.

2.King.19. 37.2.chron. 32.21.

22 And when Achiacharus had made a request for mee, I came againe to Nineue: now Achiacharus was cupbearer and keeper of the signet, and steward, and ouersaw the accounts: so Sarchedonus appointed him next vnto him, and he was my brothers sonne.

Tobit returneth.

CHAP. II.

2 Tobit calleth the faithfull to his table. 3 He leaueth the feast to bury the dead. 10 How he became blind. 11 His wife laboureth for her liuing. 14 Shee reprocheth him bitterly.

NOw when I was come home againe, and my wife Anna was restored vnto mee with my sonne Tobias, in the feast of Pentecost, which is the holy feast of the seuen weekes, there was a great dinner prepared me, in the which I sate downe to eate.

2 And when I saw abundance of meate, I sayd to my sonne, Goe, and bring what poore man soeuer thou shalt find of our brethrẽ, which doeth remember God, and loe, I will tarrie for thee.

Tobit doeth bid to dinner those which feare God.

3 But he came againe, and said, Father, one of our nation is strangled, and is cast out in the market place.

4 Then before I had tasted any meate, I start vp, and brought him into my house vntill the going downe of the Sunne.

Tobit leauing his ghests, taketh vp the dead body into his house to burie it.

5 Then I returned and washed, and ate my meate in heauinesse,

6 Remembring that prophecie of *Amos, which had said, Your solemne feastes shall bee turned into mourning, and your ioyes into wailing.

Amos 8. 10. 1.mac.1.41.

7 Therefore I wept, and after the going downe of the Sunne, I went and made a graue and buried him.

8 But my neighbors mocked me, and sayd, Doeth hee not feare to die for this cause, who *fled away, and yet loe, hee buryeth the dead againe?

Tobit is rebuked of his neighbours. Chap.1.19.

9 The same night also when I returned from the burtall, and slept at the wall of mine house, because I was polluted, and hauing my face vncouered,

10 And

He is made blind for an example of patience to his posterity.

10 And I knew not that sparrowes were in the wall, and as mine eyes were open, the sparrowes cast downe warme dung into mine eyes, and a whitenesse came in mine eyes, and I went to the Physicians, but they helped me not. Moreouer, Achiacharus did nourish me, vntill I went into Helimais.

The wife of Tobit laboreth for her liuing.

11 And my wife Anna did take womens works to doe.

12 And when she had sent them home to the owners, they payed the wages and gaue a kid.

The innocencie of Tobit.

13 Which when it was at mine house, and began to bleate, I said vnto her, From whence is this kid? is it not stollen? render it to the owners: *for it is not lawfull to eat any thing that is stollen.

Deut. 22. 1.

14 But she said, It was giuen for a gift more then the wages, but I did not beleeue, and bade her to render it to the owners, and I did blush because of her. Furthermore shee said, *Where are thine almes, and thy righteousnesse? behold, they all now appeare in thee.

Iob. 2. 9.

CHAP. III.

3 The prayer of Tobit. 7 Sarra Raguels daughter, and the things that came vnto her. 12 Her prayer heard, 17 The Angel Raphael sent.

THen I being sorowfull, did weepe, and in my sorow prayed, saying,

2 O Lord, thou art iust, and all thy workes and all thy wayes are mercy and trueth, and thou iudgest truely and iustly for euer.

3 Remember mee, and looke on mee, neither punish mee according to my sinnes or mine ignorances, or my fathers, which haue sinned before thee.

Deut. 28. 15, 37.

4 For they haue not obeyed thy commaundements: wherefore thou hast deliuered vs *for a spoyle, and vnto captiuitie, and to death, and for a prouerbe of a reproch to all them among whom we are dispersed, and now thou hast || many and iust causes,

[Or, thy iudgements are many and true.

5 To doe with mee according to my sinnes, and my fathers, because wee haue not kept thy Commaundements, neither haue walked in trueth before thee.

6 Now therefore deale with mee as seemeth best vnto thee, and commaund my spirit to be taken from mee, that I may be dissolued, and become earth: for it is better for me to die then to liue, because I haue heard false reproches, and am very sorowfull: command therefore that I may be dissolued out of this distresse, and goe into the euerlasting place: turne not thy face away from me.

Sarra is checked of her Fathers maids.

7 ¶ It came to passe the same day that in Ecbatane a city of Media, Sarra the daughter of Raguel was also reproched by her fathers mayds,

8 Because shee had beene married to seuen husbands, whom Asmodeus the euill spirit had killed before that they had lien with her. Doest thou not know, sayd they, that thou hast strangled thine husbands? thou hast had now seuen husbands, neither wast thou named after any of them.

[Or, when shee beat them for their faults they sayd.

9 Wherefore doest thou ||beate vs for them? if they bee dead, goe thy wayes hence to them, that wee may neuer see of thee either sonne or daughter.

10 When shee heard these things, shee was very sorowful, so that she thought to haue strangled her self. And she said, I am the onely daughter of my father, and if I doe this, I shal slander him, and shall bring his age to the graue with sorow.

Sarra prayeth and fasteth, that she may be deliuered from shame.

11 Then she prayed toward the window, and sayd, Blessed art thou, O Lord my God, and thine holy and glorious Name is blessed, and honourable for euer: let all thy workes praise thee for euer.

12 And now, O Lord, I set mine eyes and my face toward thee,

13 And say, Take me out of the earth, that I may heare no more any reproch.

The innocencie of Sarra. Her chastitie.

14 Thou knowest, O Lord, that I am pure from all sinne with man,

15 And that I haue neuer polluted my name, nor the name of my father in the land of my captiuitie: I am the onely daughter of my father, neither hath he any man childe to bee his heire, neither any ‡ neere kinseman or childe borne of him, to whom I may keepe my selfe for a wife: my seuen husbands are now dead, & why should I liue? But if it please not thee that I should die, commaund to looke on me, and to pitie mee, that I doe no more heare reproch.

‡ Greeke, neere brother.

The prayers of Tobit and Sarra are heard both at a time.

16 So the prayers of them both were heard before the maiestie of the great God.

17 And Raphael was sent to heale them both, that is, to take away the whitenesse of Tobits eyes, and to giue Sarra the daughter of Raguel for a wife to Tobias the sonne of Tobit, and to bind Asmodeus the euill spirit, because she belonged to Tobias by right. The selfe same time came Tobit home, and entred into his house, and Sarra the daughter of Raguel came down from her chamber.

CHAP. IIII.

Precepts and exhortations of Tobit to his sonne.

IN that day Tobit remembred * the siluer which hee had deliuered to Gabael in Rages a citie of Media,

Chap. 1. 14.

2 And said with himselfe, I haue wished for death: wherefore doe I not call for my sonne Tobias, that I may admonish him before I die?

Tobits exhortation to his sonne, when hee thought he should die.

3 And when he had called him, he said, My sonne, after that I am dead, bury me, and despise not thy mother, but *honour her all the dayes of thy life, and doe that which shall please her, and anger her not.

The mother is to be reuerenced.

4 Remember my sonne, how many dangers she sustained when thou wast in her wombe,

5 And when she dieth, bury her by me in the same graue.

Exod. 20. 12. ecclus 7. 27.

6 My sonne, set our Lord God alwayes before thine eyes, and let not thy will bee set to sinne, or to transgresse the commandements of God. Doe vprightly all thy life long, and follow not the wayes of vnrighteousnesse: for if thou deale truely, thy doings shall prosperously succeede to thee, and to all them which liue iustly.

God must be in our hearts

7 Giue *almes of thy substance: and when thou giuest almes, let not thine eye bee enuious, neither turne thy face from any poore, lest that God turne his face from thee.

Almes. Prou. 3. 9. ecclus. 4. 1. and 14. 13. luke 14. 13.

8 *Giue almes according to thy substance: if thou haue but a little, bee not afraid to giue a little almes.

Ecclus. 35. 10

9 For

9 For thou layest vp a good store for thy selfe against the day of necessity,

Eccl. 29. 15. 10 *Because that almes doeth deliuer from death, and suffereth not to come into darknesse.

Adultery. 1. Thes. 4. 3. 11 For almes is a good gift before the most High to all them which vse it.

12 Beware of all *whoredome, my sonne, and chiefly take a wife of the seede of thy fathers, and take not a strange woman to wife, which is not of thy fathers stocke: for we are the children of the Prophets: Noe, Abraham, Isaac and Iacob are our fathers from the beginning. Remember, my sonne, that they married wiues of their owne kinred, and were blessed in their children, and their seede shall inherits the land.

Pride. 13 Now therefore my sonne, loue thy brethren, and despise not in thine heart thy brethren, the sonnes and daughters of thy people, in not taking a wife of them: for in pride is destruction, and much trouble, and in fierceneſſe is scarcitie, and great pouerty: for || fierceneſſe is the mother of famine.

|| Or, vnprofitableneſſe.

Wages of an hired seruant. Leuit. 19. 13. deut. 24. 14, 15. 14 Let not the *wages of any man, which hath wrought for thee, tary with thee, but giue him it out of hand: for if thou serue God, he will also pay thee: bee circumspect, my sonne, in all things that thou doest, and be well instructed in all thy conuersation.

Matt. 7. 12. luke 6. 31. 15 *Doe that to no man which thou hatest: drinke not wine to make thee drunken, neither let drunkenneſſe goe with thee in thy iourney.

Luke 14. 13. The hungry. Matth. 6. 1. 16 *Giue of thy bread to the hungry, and of thy garments to them that are naked, and* of all thine abundance giue almes, and let not thine eye be enuious, when thou giuest almes.

|| Or, be liberal to the iust, euen to their death. 17 || Powre out thy bread on the buriall of the iust, but giue nothing to the wicked.

Counsell. 18 Alke counsel alway of the wise, and despise not any counsell that is profitable.

God is to be blessed. 19 Blesse thy Lord God alway, and desire of him that thy waies may be made straight, & that all thy purposes and counsels may prosper: for euery nation hath not counsell: but the Lord giueth all good things, and he humbleth whom he wil, as he will: now therefore, my sonne, remember my commaundements: neither let them at any time be put out of thy mind.

Chap. 1. 14. 20 *Furthermore, I signifie this to thee, that I deliuered ten talents to Gabael the sonne of Gabrias at Rages in Media:

Poueritie with the feare of God. 21 And feare not my sonne, forasmuch as we are made poore: for thou hast many things, if thou feare God, & flee from all sinne, and do that thing which is acceptable vnto him.

CHAP. V.

1 Tobias sent to Rages. 4 He meeteth with the Angel Raphael which did conduct him.

Tobias sent by his father to Rages seeketh a companion, and meeteth with Raphael, whom hee bringeth to his father.

TObias then answered, and said, Father, I will do all things which thou hast commanded me.

2 But how can I receiue the siluer, seeing I know him not?

3 Then he gaue him the hand writing, and said vnto him, Seeke thee a man, which may goe with thee, whiles I yet liue, and I will giue him wages, and goe and receiue the money.

4 Therefore when hee was gone to seeke a man, he found Raphael the Angel.

5 But he knew not, and sayd vnto him, May I goe with thee into the land of Media? and knowest thou those places well?

6 To whom the Angel said, I will goe with thee: for I haue remained with our brother Gabael.

7 Then Tobias sayd to him, Tary for me, till I tell my father.

8 Then he said vnto him, Goe and tary not: so he went in, and said to his father, Behold, I haue found one, which will goe with me. Then he said, Call him vnto me, that I may know of what tribe he is, and whether he be faithfull to goe with thee.

9 So he called him, and he came in, and they saluted one another.

10 Then Tobit said vnto him, Brother, shew me of what tribe and family thou art.

11 To whom he said, Doest thou seeke a stock or family, or an hired man to go with thy sonne? Then Tobit said vnto him, I would know brother, thy kinred and thy name.

12 Then he said, I am of the kinred of Azarias and Ananias the great, and of thy brethren.

13 Then Tobit said, || Thou art welcome, brother: bee not now angry with mee, because I haue enquired to know thy kinred and thy family: for thou art my brother of an honest and good stocke: for I know Anantas and Ionathas, sonnes of that great Samaias: for we went together to Ierusalem to worship, and offered the first borne, and the tenths of the fruits, and they were not deceiued with the errour of our brethren: my brother, thou art of a great stocke.

|| Or, thou commest happily.

14 But tel me, what wages shal I giue thee? wilt thou a groat a day, and things necessary, as to mine owne sonne?

15 Yea, moreouer, if ye returne safe, I will adde some thing to the wages.

16 So they agreed. Then said he to Tobias, Prepare thy selfe for the iourney, and goe you on Gods name. And when his sonne had prepared all things for the iourney, his father sayd, Goe thou with this man, and God which dwelleth in heauen, prosper your iourney, and the Angel of God keepe you company. So they went foorth both, and departed, and the dogge of the young man with them.

Tobias goeth foorth, the Angel keeping him company. Chap. 10. 4. His mother weepeth.

17 But* Anna his mother wept, and said to Tobit, Why hast thou sent away our sonne? is he not the staffe of our hand to minister vnto vs?

18 Would to God wee had not laid money vpon money, but that it had beene cast away in respect of our sonne.

19 For that which God hath giuen vs to liue with, doth suffice vs.

20 Then said Tobit, Bee not carefull, my sister: he shall returne in safety, and thine eyes shall see him.

21 For the good Angel doth keepe him company, and his iourney shall be prosperous, and he shall returne safe.

22 Then she made an end of weeping.

CHAP. VI.

2 Tobias deliuered from the fish. 7 Raphael sheweth him certaine medicines. 10 He conducteth him toward Sarra.

And

AND as they went on their iourney, they came at night to the flood Tigris, and there abode.

2 And when the young man went to wash himselfe, a fish leaped out of the riuer and would haue deuoured him.

Tobias inuaded of a fish is deliuered by the Angel.

3 Then the Angel said vnto him, Take the fish. And the yong man tooke the fish, and drewe it to land.

4 To whome the Angel said, Cut the fish, and take the heart, and the liuer, and the gall, and put them vp surely.

5 So the young man did as the Angel commanded him: and when they had rosted the fish, they ate it: then they both went on their way till they came to Ecbatane.

6 ¶ Then the young man said to the Angel, Brother Azarias, what auaileth the heart, and the liuer and the gall of the fish?

7 And he said vnto him, Touching the heart and the liuer, if a deuill or an euill spirit trouble any, wee must make a perfume of this before the man or the woman, and hee shall bee no more vexed.

8 As for the gall, anoint a man that hath whitenesse in his eyes, and he shalbe healed.

9 ¶ And when they were come neere to Rages,

10 The Angel said to the young man, Brother, to day we shall lodge with Raguel, who is thy cousin; hee also hath one onely daughter named Sarra: I will speake for her that thee may be giuen thee for a wife.

Num. 27. 8. and 36. 8.

11 For to thee doth the *right of her pertaine, seeing thou alone art the remnant of her kinred,

12 And the maide is faire and wise: nowe therefore heare me, and I will speake to her Father, that we may make the mariage when wee are returned from Rages: for I know that Raguel cannot marry her to another, according to the Law of Moses: else he should deserue death, because the right doth rather appertaine to thee then to any other man.

13 Then the yong man answered the Angel, I haue heard, brother Azarias, that this mayde hath beene giuen to seuen men, who all died in the mariage chamber:

14 And I am the onely begotten sonne of my Father, and I am afraid lest I goe into her, and die as the other before: for a wicked spirit loueth her, which hurteth no body, but those which come in to her: wherefore I also feare lest I die, and bring my Fathers and my mothers life because of mee to the graue with sorrow: for they haue no other sonne to bury them.

15 Then the Angel said vnto him, Doest thou not remember the precepts which thy Father gaue thee, that thou shouldest marry a wife of thine owne kinred: wherefore heare me, O my brother: for she shall be thy wife, neither be thou careful of the euill spirit: for this same night shall she be giuen thee in marriage.

16 And when thou shalt go into the mariage chamber, thou shalt take of the hote coales for perfumes, and make a perfume of the heart, and of the liuer of the fish.

17 Which if the spirit doe smell, he will flee away, and neuer come againe any more: but when thou shalt come to her, rise vp both of you, and pray to God which is mercifull, who will haue pitie on you, and saue you: feare not, for she is appointed vnto thee from the beginning, and thou shalt keepe her, and she shall goe with thee: moreouer I suppose that she shall beare thee children: now when Tobias had heard these things, he loued her, and his heart was effectually toyned to her.

CHAP. VII.

Tobias marieth Sarra Raguels daughter.

AND when they were come to Ecbatane, they came to the house of Raguel, and Sarra met them, and after they had saluted one another, she brought them into the house.

Raphael and Tobias come to Raguel.

2 Then said Raguel to Edna his wife, How like is this yong man to Tobit my cousin?

3 And Raguel asked, Whence are you, my brethren? to whom they sayd, that they were of the tribe of Nephthalim, & of the captiues that dwelt at Nineue.

4 Then he said to them, Do ye know Tobit our kinsman? And they said, We knowe him. Then saith he, Is he in good health?

5 And they said, He is both aliue, and in good health: and Tobias said, He is my Father.

6 Then Raguel leaped, and kissed him, and wept,

7 And blessed him, and said vnto him, Thou art the sonne of an honest and good man: but when hee had heard that Tobit was blinde, he was sorowfull, and wept.

8 And likewise Edna his wife, and Sarra his daughter wept. Moreouer, they receiued them with a ready mind, and after that they had killed a rammie of the flocke, they set much meat on the table. Then sayd Tobias to Raphael, Brother Azarias, put forth those things whereof thou spakest in the way, that this business may be dispatched.

Tobias asketh Raguels daughter to wife.

9 So he communicated the matter with Raguel, & Raguel said to Tobias, Eat, and drinke, and make merry.

10 For it is meete that thou shouldest marry my daughter: neuertheless, I will declare vnto thee the truth.

11 I haue giuen my daughter in marriage to seuen men, who died that night which they came in vnto her, neuertheless, be thou of a good courage and merry. But Tobias said, I will eat nothing here, vntill yee bring her hither, & betroth her to me.

12 Raguel said then, Marry her then according to the custome: for thou art her cousin, and she is thine. God which is mercifull, make this prosperous to you in all good things.

13 Then he called his daughter Sarra, and she came to her Father, and he tooke her by the hand, and gaue her for wife to Tobias, saying, Behold, take her after the *Lawe of Moses, and lead her away to thy Father: and he blessed them,

Raguel giueth his daughter Sarra to Tobias. Num. 36. 6.

14 And called his wife Edna, and he tooke a booke, and wrote a contract, and sealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and said vnto her, Sister, prepare another chamber, and bringe her in thither.

17 Which when she had done, as hee had bid her, she brought her thither: then Sarra wept, and her mother wiped away her daughters teares,

18 And said vnto her, Be of good comfort, my daughter: the Lord of heauen and earth

gine thee ioy for this thy sorow: be of good comfort my daughter.

CHAP. VIII.

Tobias driueth away the euill spirit. 4 Hee prayeth to God with his wife. 11 Raguel prepareth a graue for his sonne in law. 16 Raguel blesseth the Lord.

Tobias followeth Raphaels counsell, as Chap. 6.7.

AND when they had supped, they brought Tobias in vnto her.

2 And as he went, hee remembred the words of Raphael, and tooke coales for perfumes, and put the heart and liuer of the fish thereupon, and made a perfume.

3 The which smell when the euill spirit had smelled, he fled into the || vtmost parts of Egypt, whom the Angel bound.

|| Or, vpmost.

4 And after that they were both shut in, Tobias arose out of the bed & said, Sister, arise and let vs pray, that God would haue pitie on vs.

Tobias prayer.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine holy and glorious Name for euer: let the heauens blesse thee and all thy creatures.

Gen. 2.7, 18, 22

6 Thou madest Adam, and gauest him Eua his wife for an helpe, and stay: of them came mankinde: thou hast said, It is not good, that a man should be alone; let vs make vnto him an aide like vnto himselfe.

7 And now, O Lord, I take not this my sister for fornication, but vprightly: therefore grant me mercy, that we may become aged together.

8 And she said with him, Amen.

Raguel thinking Tobias was dead, made a graue for him.

9 So they slept both that night, and Raguel arose, and went and made a graue,

10 Saying, Is not he dead also?

11 But when Raguel was come into his house,

12 He sayd to his wife Edna, Send one of the maides, and let them see whether hee be aliue: if not, that I may bury him, and none know it.

13 So the maide opened the doore, and went in and found them both asleepe.

14 And came foorth, and tolde them that hee was aliue.

Raguel praiseth God for Tobias.

15 Then Raguel praised God, and sayd, O God, thou art worthy to be praised with all pure and holy praise: therefore let thy Saints praise thee with all thy creatures, and let all thine Angels and thine elect praise thee for euer.

16 Thou art to be praised, O Lord; for thou hast made mee ioyfull, and that is not come to me which I suspected: but thou hast dealt with vs according to great mercy.

17 Thou art to be praised, because thou hast had mercy of two that were the onely begotten children of their Fathers: grant them mercy, O Lord, and finish their life in health with ioy and mercie.

18 Then Raguel bade his seruants to fill the graue.

19 And hee kept the wedding feast fourteene dayes.

Raguel giueth halfe of his goods towards the marriage of his daughter to Tobias.

20 For Raguel had said vnto him by aoath, that hee should not depart before that the fourteene dayes of the mariage were expired.

21 And then he should take the halfe of his goods, and returne in safetie to his Father, and should haue the rest, when he and his wife were dead.

CHAP. IX.

Raphael leadeth Gabael to Tobias mariage.

THen Tobias called Raphael, and sayd vnto him,

2 Brother Azarias, take with thee a seruant and two camels, and go to Rages of the Medes to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworne that I shall not depart,

4 But my father counteth the dayes: and if I tary long, he will be very sory.

Tobits care for his son. The Angel goeth on Tobias message.

5 So Raphael went out, and came to Gabael, and gaue him the hand writing, who brought forth bags which were sealed by, and gaue them to him.

6 And in the morning they went forth both together, and came to the wedding, and Tobias begate his wife with childe.

CHAP. X.

Tobit and his wife thinke long for their sonne. 10 Raguel sendeth away Tobias and Sarra.

NOw Tobit his Father counted euery day, and when the dayes of the iourney were expired, and they came not,

2 Tobit said, Are they not mocked? or is not Gabael dead, and there is no man to giue him the money?

The father and mother are in heaninesse for Tobias tarying. Chap. 5.17.

3 Therefore he was very sory.

4 Then his wife said to him, My sonne is dead, seeing he tarieth: and she beganne to bewake him, and said,

5 Now I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

6 To whome Tobit said, Holde thy peace: be not carefull, for he is safe.

7 But she said, Hold thy peace, and deceiue me not, my sonne is dead: and she went out euery day, by the way which they went, neither did she eate meate on the day time, and did consume whole nights in bewailing her sonne Tobias, vntill the fourteene dayes of the wedding were expired, which Raguel had sworne, that hee should tary there. Then Tobias said to Raguel, Let me goe: for my father and my mother looke no more to see me.

8 But his father in law said vnto him, Tary with me, and I will send to thy father, & they shall declare him thine affaires.

9 But Tobias said, No, but let mee goe to my father.

10 Then Raguel arose, and gaue him Sarra his wife, and halfe his goods, as seruants, and cattell, and money.

Raguel giueth Tobias and his wife leaue to depart.

11 And he blessed them, and sent them away, saying, The God of heauen make you, my children, to prosper before I die.

12 And he said to his daughter, Honour thy Father and thy mother in law, which are now thy parents, that I may heare good report of thee: and he kissed them. Edna also said to Tobias, The Lord of heauen restore thee my deere brother, and graunt that I may see thy children of my daughter Sarra, that I may reioyce before the Lord: Behold now, I commit to thee my daughter, as a pledge: doe not intreate her euill.

Sarra is instructed by her parents.

CHAP. XI.

1 The returne of Tobias to his Father. 9 How he was received. 10 His father hath his sight restored, and praiseth the Lord.

After

AFter these things Tobias went his way, praising God that he had giuen him a prosperous iourney, and blessed Raguel and Edna his wife, and went on his way till he drew neere to Nineue.

2 Then Raphael sayde to Tobias, Thou knowest brother, how thou didst leaue thy Father.

3 Let vs haste before thy wife, and prepare the house,

The Angels counsell to Tobias.

4 And take in thine hand the gall of the fish. So they went their way, and the dog followed them.

5 Now Anna sate in the way looking for her sonne.

6 Whom when she saw comming, she said to his Father, Behold, thy sonne commeth, and the man that went with him.

7 Then said Raphael, I know, Tobias, that thy Father shall receiue his sight.

8 Therefore annoynt his eyes with the gall, and being pricked therewith, he shall rubbe and make the whiteneſſe to fall away, and shall see thee.

9 ¶ Then Anna ranne forth, and fell on the necke of her sonne, and saide vnto him, Seeing I haue seene thee, my sonne, from henceforth I am content to die, and they wept both.

10 Tobit also went forth toward the doore, and stumbled, but his sonne ranne vnto him,

11 And tooke hold of his father, and sprinckled of the gall on his Fathers eyes, saying, Be of good hope, my Father.

12 And when his eyes began to pricke, hee rubbed them.

13 And the whiteneſſe pilled away from the corners of his eyes, and when hee saw his sonne, he fell vpon his necke,

14 And he wept and saide, Blessed art thou O Lord, and blessed be thy Name for euer, and blessed be all thine holy Angels.

15 For thou hast scourged mee, and hast had pittie on me: for behold, I see my sonne Tobias: and his sonne, being glad, went in, and told his Father the great things that had come to passe in Media.

16 Then Tobit went out to meet his daughter in law, reioyeing and praising God to the gate of Nineue: and they which saw him goe, marueiled, because he had receiued his sight.

17 But Tobit testified before them all, that God had had pittie on him. And when he came neere to Sarra his daughter in law, hee blessed her: saying, Thou art welcome daughter: God be blessed which hath brought thee vnto vs, and blessed be thy Father: and there was great ioy among all his brethren, which were at Nineue.

18 And Achiacharus and Nabas his brethers sonne came.

19 And Tobias marriage was kept seuen dayes with great ioy.

CHAP. XII.

2 Tobias declareth to his father the pleasures that Raphael had done him, 5 The which he would recompense. 11. 15. Raphael declareth that he is an Angel sent of God.

THen Tobit called his sonne Tobias, and sayde vnto him, Prouide, my sonne, wages for the man, which went with thee, and thou must giue him more.

2 And hee sayd vnto him, O Father, it shall not grieue mee to giue him halfe of those things which I haue brought.

3 For hee hath brought me againe to thee in safetie, and hath made whole my wife, and hath brought me the money, and hath likewise healed thee.

4 Then the olde man sayde, It is due vnto him.

5 So he called the Angel, and said vnto him. Take halfe of all that ye haue brought, and goe away in safetie.

6 But hee toke them both apart, and sayde vnto them, Praise God, and confesse him, and giue him the glory, and praise him for the things which he hath done vnto you before al them that liue. It is good to praise God, and to exalt his Name, and to shew forth his euident workes with honour: therefore be not weary to confesse him.

7 It is good to keepe close the secrets of a King, but it is honourable to reuealе the workes of God: do that which is good, and no euill shall touch you.

8 Prayer is good with fasting, and almes and righteousnesse. A little with righteousnesse is better then much with vnrighteousnesse: it is better to giue almes, then to lay vp gold.

9 For almes doeth deliuer from death, and doth purge all sin. Those which exercise almes and righteousnesse, shall be filled with life.

10 But they that sinne, are enemies to their owne life.

11 Surely I will keepe close nothing from you: neuertheleſſe, I sayd it was good to keepe close the secret of a king, but that it was honourable to reuеile the works of God.

12 Now therefore when thou didst pray, and Sarra thy daughter in law, I did bring to memorie your prayer before the holy One: And when thou diddest bury the dead, I was with thee likewise.

13 And when thou wast not grieued to rise vp, and leaue thy dinner to burie the dead, thy good deed was not hid from mee: but I was with thee.

He that will bee acceptable to God, must be proued with tentation,

14 And now God hath sent me to heale thee, and Sarra thy daughter in law.

15 I am Raphael, one of the seuen holy Angels, which present the prayers of the Saints, and which goe forth before his holy Maiestie.

16 Then they were both troubled, and fell vpon their face: for they feared.

17 But hee said vnto them, Feare not, for it shall goe well with you: praise God therefore.

18 For I came not of mine owne pleasure, but by the good will of your God: wherefore praise him in all ages.

19 * All these dayes I did appeare vnto you, but I did neither eate nor drinke, but you saw it in vision.

Gen. 18. 8. and 19. 3. iudg. 13. 16.

20 Now therefore giue God thankes: for I go vp to him that sent me: but write all things which are done, in a booke.

21 And when they rose, they saw him no more.

22 Then they confessed the great and wonderfull works of God, and how the Angel of the Lord had appeared to them.

CHAP. XIII.

A thanksgiuing of Tobit, who exhorteth all to praise the Lord.

THen Tobit wrote a prayer of reioycing, and said, Blessed be God that liueth for euer, and blessed be his Kingdome.

2 *For he doeth scourge and hath pittie: he leadeth to hell, and bringeth vp, neither is there any that can auoid his hand.

Deut. 32.39. 1. sam. 2. 6. wisd. 16.13.

3 Confesse him before the Gentiles, yee children of Israel: for he hath scattered you among them.

4 There declare his greatnesse, and extoll him before all the liuing: for he is our Lord and our God, and our Father for euer.

5 Hee hath scourged vs for our iniquities, and will haue mercie againe, and will gather vs out of all nations, among whom wee are scattered.

6 If you turne to him with your whole heart, and with your whole mind, and deale vprightly before him, then will hee turne vnto you, and will not hide his face from you, but ye shall see what hee will doe with you: therefore confesse him with your whole mouth, and praise the Lord of righteousnesse, and extoll the euerlasting King. I will confesse him in the land of my captiuitie, and will declare his power and greatnesse to a sinnefull nation. O ye sinners, turne and doe iustice before him: who can tell if hee wil receiue you to mercy, and haue pittie on you?

7 I will extoll my God, and my soule shall praise the King of heauen, and shall reioyce in his greatnesse.

8 Let all men speake, and let all praise him for his righteousnesse.

9 O Ierusalem the holy citie, he will scourge thee for thy childrens workes, but hee will haue pittie againe on the sonnes of righteous men.

10 Giue praise to the Lord duely, and praise the euerlasting King, that his Tabernacle may be build ed in thee againe with ioy: and let him make ioyfull there in thee those that are captiues, and loue in thee for euer those that bee miserable.

11 Many nations shall come from farre to the Name of the Lord God, with giftes in their hands, euen gifts to the King of heauen: all generations shall praise thee, and giue signes of ioy.

12 Cursed are all they which hate thee, but blessed are they for euer which loue thee.

13 Reioyce, and bee glad for the children of the iust: for they shalbe gathered, and shall blesse the Lord of the iust.

14 Blessed are they which loue thee: for they shall reioyce in thy peace. Blessed are they which haue been sorowfull for all thy scourges: for they shall reioyce for thee, when they shall see all thy glory and shall reioyce for euer.

15 Let my soule blesse God the great King.

16 For Ierusalem shall be built vp with Saphires, and Emerandes, and thy walles with precious stones, and thy towres, and thy bulwarkes with pure gold,

17 And the streets of Ierusalem shall be paued with Berall, and Carbuncle, and stones of ‖ Dphir.

‖ *Or, Souphir.*

18 And all her streets shall say ‖ Hallelujah, and they shall praise him, saying, Blessed be God which hath extolled ‖ it for euer.

‖ *Or, praise ye the Lord.*

‖ *That is, Ierusalem.*

CHAP. XIIII.

1 Lessons of Tobit to his sonne. 4 He prophecieth the destruction of Ninive, 7 And the restoring of Ierusalem and the Temple. 13 The death of Tobit, and his wife. 14 Tobias age and death.

SO Tobit made an end of praysing God.

2 And hee was eight and fifty yeere olde, when hee lost his sight, which was restored to him after eight yeere, and he gaue almes, and he continued to feare the Lord God, and to praise him.

3 And when he was very aged, he called his sonne, and fiue of his sonnes sonnes, and sayd to him, My sonne, take thy children (for beholde, I am aged, and am ready to depart out of this life.)

4 Goe into Media my sonne: for I surely beleeue those things which Ionas the Prophet spake of Ninieue, that it shall be destroyed, and for a time peace shall rather bee in Media, and that our brethren shall bee scattered in the earth from that good land, and Ierusalem shall be desolate, and the house of God in it shall be burned and shall be desolate for a time.

5 Yet againe God * will haue pitty on them and bring them againe into the land where they shall build a Temple, but not like to the first, vntill the times of that age bee fulfilled, which being finished, they shall returne from euery place out of captiuitie, & build vp Ierusalem gloriously, and the house of God shalbe built in it for euer with a glorious building, as the Prophets haue spoken thereof.

Ezra. 3. 8. and 6. 14.

6 And all nations shall turne, and feare the Lord God truely, and shall bury their idoles.

7 So shall all nations praise the Lord, and his people shall confesse God, and the Lord shall exalt his people, & all those which loue the Lord in truth and iustice, shall reioyce, and those also which shew mercy to our brethren.

8 And now my sonne, depart out of Ninieue, because that those things which the Prophet Ionas spake, shall surely come to passe.

9 But keepe thou the Lawe, and the Commandements, and shew thy selfe mercifull and iust, that it may goe well with thee.

10 And bury mee honestly, and thy mother with mee: but tarry no longer at Ninieue. Remember, my sonne, how Aman handled Achiacharus that brought him vp, how out of sight hee brought him into darknesse, and how hee rewarded him againe: yet Achiacharus was saued, but the other had his reward: for hee went downe into darknesse. Manasses gaue almes, and escaped the snare of death, which they had set for him, but Aman fell into the snare and perished.

11 Wherefore now, my sonne, consider what almes doeth, and how righteousnesse doeth deliuer. When he had said these things, ‖ he gaue vp the ghost in the bed, being an hundreth and eight and fiftie yeere old, and hee buried him honourably.

‖ *Or, his soule failed him in the bed.*

12 And when Anna was dead, hee buryed her with his father: but Tobias went with his wife and children to Ecbatane to Raguel

guel his father in law.

13 Where he became old with honour, and he buried his father and mother in law honorably, and he inherited their substance and Tobits his father.

14 And he died at Ecbatane in Media, being an hundreth and seuen and twentie yeere old.

15 But before he died, he heard of the destruction of Nineue, which was taken by Nabuchodonosor and Assuerus, and before his death hee reioyced for Nineue.

¶ Iudeth.

CHAP. I.

1 The building of Ecbatane. 5 Nabuchodonosor made warre against Arphaxad, and ouercame him. 12 Hee threatneth them that would not helpe him.

IN the twelfth yeere of the reigne of Nabuchodonosor, who reigned in Nineue the great citie (in the dayes of Arpharad, which reigned ouer the Medes in Ecbatane,

2 And built in Ecbatane, the walles round about of hewen stone, three cubites broad, and fiue cubits long, and made the height of the wall seuenty cubits, and the breadth thereof fiftie cubits.

3 And made the towres thereof in the gates of it an hundreth cubits, and the breadth thereof in the foundation threescore cubits,

4 And made the gates thereof euen gates that were lifted vp on high, seuentie cubits, and the breadth of them fourtie cubits, for the going forth of his mighty armies, and for the setting in aray of his footmen)

5 Euen in those dayes, King Nabuchodonosor made warre with King Arpharad in the great field, which is the field in the coastes of Ragau.

9 Then came vnto him all they that dwelt in the mountaines, and all that dwelt by Euphrates, and Tygris, and Hypalpes, and the countrey of Arioch the King of the Elymeans, and very many nations assembled themselues to the battell of the sonnes of Chelod.

7 And Nabuchodonosor King of the Assyrians sent vnto all that dwelt in Persia, and to all that dwelt in the West, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt vpon the sea coast,

8 And to the people that are in Carmel, and Galaad, and the higher Galile, and the great field of Esdrelam,

9 And to all that were in Samaria, and the cities thereof, and beyond Jorden vnto Ierusalem, and to Betane, and Chellus, and Cades, and the riuer of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

10 Until one come to Tanis, and Memphis, and to all the inhabitants of Egypt, and til one come to the mountaines of Ethiopia.

11 But all the inhabitants of this countrey did not passe for the commaudement of Nabuchodonosor king of the Assyrians, neither would they come with him to the battell: for they did not feare him: yea, he was before them as one man: therefore they sent away his ambassadours from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angry with all this countrey, and sware by his throne and kingdome, that he would surely be auenged vpon all those coasts of Cilicia and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till one come to the borders of the two seas.

13 Then he marched in battel aray with his power against king Arpharad in the seuentteenth yeere, and he prevailed in his battel: for he ouerthrew all the power of Arpharad, and all his horsemen, and all his charets.

14 And hee wanne his cities, and came vnto Ecbatane, and tooke the towers, and spoiled the streetes thereof, and turned the beauty thereof into shame.

15 He tooke also Arpharad in the mountains of Ragau, and smote him thorow with his darts, and destroyed him vtterly that day.

16 So hee returned afterward to Nineue, both hee, and all his company with a very great multitude of men of warre, and there hee passed the time, and banquetted, both he and his army, an hundred and twenty dayes.

CHAP. II.

5 Nabuchodonosor commaunded presumptuously that all people should bee brought into subiection, 6 and to destroy those that disobeyed him. 15 The preparation of Olofernes armie. 23 The conquest of his enemies.

AND in the eighteenth yeere, the two and twentieth day of the first moneth, there was talke in the house of Nabuchodonosor king of the Assyrians, that he should auenge himselfe on all the earth, as he had spoken.

2 So he called vnto him all his officers and all his nobles, and communicated with them his secret counsell, and set before them with his own mouth all the malice of the earth.

3 Then they decreed to destroy all flesh, that had not obeyed the commaundement of his mouth.

4 And when he had ended his counsell, Nabuchodonosor king of the Assyrians called Olofernes his chiefe captaine, and which was next vnto him, and said vnto him,

5 Thus saith the great King, the lord of the whole earth, Behold, thou shalt goe forth from my presence, and take with thee men that trust in their owne strength, of footmen, an hundreth and twenty thousand, and the number of horses with their riders, twelue thousand,

6 And thou shalt goe against all the West countrey, because they disobeyed my commandement.

7 And thou shalt declare vnto them, that they prepare for me the land and the water: for I wil goe forth in my wrath against them: and wil couer the whole face of the earth with the feete of mine army, and I will giue them as a spoile vnto them,

8 So that their wounded shall fill their valleyes, and their riuers, and the flood shall ouerflow, being filled with their dead.

9 And I will bring their captiuity to the vtmost parts of all the earth.

10 Thou therefore shalt depart hence, and take vp for me al their countries: and if they yeeld vnto thee, thou shalt reserue them for me vntill the day that I rebuke them.

11 But concerning them that rebell, let not thine eye spare them, but put them to death, and spoile them wheresoeuer thou goest.

12 For as I liue, and the power of my kingdome, whatsoeuer I haue spoken, that wil I doe by mine hand,

13 And take thou heed that thou transgresse not any of the commandements of thy lord, but accomplish them fully, as I haue commanded thee, and deferre not to doe them.

14 ¶ Then Holofernes went forth from the presence of his lord, and called all the gouernors, and captaines, and officers of the army of Assur,

15 And hee mustered the chosen men for the battel, as his lord had commanded him, vnto an hundreth and twenty thousand, & twelue thousand archers on horseback.

16 And hee set them in aray according to the maner of setting a great army in aray.

17 And hee tooke camels and asses for their burdens, a very great number, and sheepe, and oxen, and goates without number for their prouision,

18 And vitaile for euery man of the army, and very much gold & siluer out of the kings house.

19 Then he went forth and all his power, to goe before in the voyage of king Nabuchodonosor, and to couer all the face of the earth Westward, with their charets and horsemen, and chosen footmen.

20 A great multitude also of sundry sorts came with them like grashoppers, and like the grauel of the earth: for the multitude was without number.

21 And they went forth of Nineue three daies iourney toward the countrey of Bectileth, and pitched from Bectileth neere the mountaine which is on the left hand of the vpper Cilicia.

22 Then hee tooke all his armie, his footmen and horsmen, and charets, and went from thence into the mountaines.

23 And hee destroyed Phud and Lud, and spoiled all the children of Rasses, and the children of Ismael, which were toward the wildernesse at the South of the Chelians.

24 Then he went ouer Euphrates, and went thorow Mesopotamia, and destroied all the high cities that were vpon the riuer of Arbonai, vntil one come to the sea.

25 And he tooke the borders of Cilicia, and destroyed all that resisted him, and came to the borders of Japheth, which were toward the South, and ouer against Arabia.

26 He compassed also all the children of Madian, and burnt vp their tabernacles, and spoiled their lodges.

27 Then he went downe into the countrey of Damascus, in the time of wheate harueſt, and burnt vp all their fields, & destroyed their flocks and the heards: he robbed their cities, and spoiled their countrey, and smote all their yong men with the edge of the sword.

28 Therefore feare and trembling fell vpon all the inhabitants of the Sea coast which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Iamnaan: and they that dwelt in Azotus and Ascalon, feared him greatly.

CHAP. III.

The people subiect to Holofernes. 8 Hee destroyed their gods, that Nabuchodonosor might onely bee worshipped.

SO they sent ambassadours to him with messages of peace, saying,

2 Behold, we are the seruants of Nabuchodonosor the great King: wee lie downe before thee: vse vs as shall be good in thy sight.

3 Behold, our houses and all our places, and all our fields of wheate, and our flocks and our heards, and all our lodges and tabernacles lie before thy face: vse them as it pleaseth thee.

4 Behold, euen our cities & the inhabitants thereof are thy seruants: come, and take them, as seemeth good to thee.

5 ¶ So the men came to Holofernes, and declared vnto them after this maner.

6 Then came he down toward the sea coast, both he and his army, and set garisons in the hie cities, and tooke out of them chosen men for the warre.

7 So they and all the countrey round about receiued them with crownes, and daunces, and with timbrels.

8 Yet he brake downe all their borders, and cut downe their woods: for it was enioyned him to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call vpon him as God.

9 Also he came against Eldraelon, neere vnto Iudea, ouer against the great strait of Iudea.

10 And he pitched betweene Geba, and a citie of the Scythians, and there he taried a moneth, that he might assemble all the baggage of his armie.

CHAP. IIII.

The Israelites were afraid, and defended their countrey. 6 Joacim the Priest writeth to Bethulia, that they should fortifie themselues. 9 They cried to the Lord, and humbled themselues before him.

NOw the children of Israel that dwelt in Iudea, heard all that Holofernes the chiefe captaine of Nabuchodonosor king of the Assyrians had done to the nations, and how hee had spoyled all their temples, and brought them to nought.

2 Therefore they feared greatly his presence, and were troubled for Ierusalem, and for the Temple of the Lord their God.

3 For they were newly returned from the captiuitie, and of late all the people was assembled

assembled in Judea, and the vessels and the altar of the house had beene sanctified because of the pollution.

4 Therefore they sent into all the coasts of Samaria, and the villages, and to Bethora, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem.

5 And tooke all the tops of the high mountaines, & walled the villages that were in them, and put in vitailes for the prouision of warre: for their fields were of late reaped,

6 Also Joacim the hie Priest which was in those dayes in Jerusalem, wrote to them that dwelt in Bethulia and Betomestham, which is ouer against Esdraelon, toward the open countrey neere to Dothaim,

7 Exhorting them to keepe the passages of the mountaines: for by them there was an entry into Judea, and it was easie to let them that would come vp, because the passage was straite for two men at the most.

8 And the children of Israel did as Joacim the high Priest had commaunded them with the ancients of all the people of Israel which dwelt at Jerusalem.

9 Then cryed euery man of Israel to God with great feruency, and their soules with great affection,

10 Both they, and their wiues, and their children, and their cattell, and euery stranger, and hireling, and their bought seruants put sackecloth vpon their loynes.

11 Thus euery man and woman, and the children, and the inhabitants of Jerusalem fell before the Temple, and sprinkled ashes vpon their heads, and spread out their sackecloth before the face of the Lord: also they put sackecloth about the altar.

12 And cryed to the God of Israel, all with one consent most earnestly, that hee would not giue their children for a pray, and their wiues for a spoile, and the cities of their inheritance to destruction, and the Sanctuary to pollution and reproch, and vnto derision to the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people fasted many dayes in all Judea and Jerusalem before the Sanctuary of the Lord Almightie.

14 And Joacim the hie Priest, and all the Priests that stood before the Lord, and ministred vnto the Lord, had their loynes girt with sackecloth, and offered the continuall burnt offering, with prayers, and the free gifts of the people,

15 And had ashes on their mitres, and cryed vnto the Lord with all their power for grace, and that he would looke vpon all the house of Israel.

CHAP. V.

Achior the Ammonite doth declare to Olofernes of the maner of the Israelites.

THen was it declared to Olofernes the chiefe captaine of the armie of Assur, that the children of Israel had prepared for warre, and had shut the passages of the mountaines, and had walled all the tops of the high hils, and had laid impediments in the champion countrey.

2 Wherewith hee was very angry, and called all the Princes of Moab, and the captaines of Ammon, and all the gouernours of the sea coast.

3 And he sayd vnto them, Shew me, O yee sonnes of Chanaan, Who is this people that dwelleth in the mountaines? and what are the cities that they inhabite? and what is the multitude of their armie? and wherein is their strength and their power? and what King or captaine is raised among them ouer their armie?

4 And why haue they determined not to come to meete me, more then all the inhabitants of the West?

5 ¶ Then* said Achior the captaine of all the sonnes of Ammon, Let my lord heare the word of the mouth of his seruant, and I will declare vnto thee the trueth concerning this people that dwell in these mountaines, neere where thou remainest: and there shall no lie come out of the mouth of thy seruant. *Chap.11.7,8*

6 This people come of the stocke of the Chaldeans.

7 And* they dwelt before in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea. *Gen.11.31.*

8 But they went out of the way of their ancesters, and worshipped the God of heauen, the God whom they knewe: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many dayes.

9 Then* their God commanded them to depart from the place where they sojourned, and to goe into the land of Chanaan, where they dwelt, and were increased with golde, and siluer, and with very much cattell. *Gen.12.1.*

10 But when a famine couered all the land of Chanaan, they went downe into Egypt, and dwelt there till they returned, and became there a great multitude, so that one could not number their linage.

11 *Therefore the king of Egypt rose vp against them, and vsed deceit against them, and brought them low with labouring in bricke, and made them slaues. *Exod.1.8.*

12 Then they cryed vnto their God, and hee smote all the lande of Egypt with incurable plagues: so the* Egyptians cast them out of their sight. *Exod.12.31, 33.*

13 And* God dryed the red sea in their presence, *Exod.14.21*

14 And* brought them into mount Sina and Cades Barnea, and cast foorth all that dwelt in the wildernesse. *Exod.19.1.*

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing ouer Jordan, they inherited all the mountaines.

16 And they* cast foorth before them the Chanaanites, and the Pherezites, and the Jebusites, and them of Sichem, and all the Gergesites, and they dwelt in that countrey many dayes. *Iosh.12.8.*

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquitie was with them.

18 But* when they departed from the way which hee appointed them, they were destroyed in many battels after a wonderfull sort,* and were ledde captiues into a lande that was not theirs: and the Temple of their God *Iudg.2.11. and 3.8. 2.King.25. 1,11.*

was cast to the ground, and their cities were taken by the enemies.

Ezra 1. 1, 3. 19 But * now they are turned to their God, and are come vp from the scattering wherein they were scattered, and haue possessed Hierusalem, where their Temple is, and dwell in the mountaines which were desolate.

20 Now therefore, my lord and gouernour, if there be any fault in this people, so that they haue sinned against their God, let vs consider that this shall be their ruine, and let vs goe vp, and we shall ouercome them.

21 But if there be none iniquitie in this people, let my lord passe by, lest their Lord defend them, and their God be for them, and we become a reproch before all the world.

22 ¶ And when Achior had finished these sayings, all the people, standing round about the tent, murmured: and the chiefemen of Holofernes, and all that dwelt by the sea side, and in Moab, spake that he should kill him.

23 For, say they, wee feare not to meet the children of Israel: for loe, it is a people that haue no strength nor power against a mightie armie.

24 Let vs therefore go vp, O lord Holofernes, and they shall be meate for thy whole armie.

CHAP. VI.

Holofernes blasphemeth God whom Achior confessed. 14 Achior is deliuered into the hands of them of Bethulia. 18 The Bethulians crie vnto the Lord.

AND when the tumult of the men that were about the counsel was ceased, Holofernes the chiefe captaine of the armie of Assur, sayd vnto Achior before all the people of the strangers, and before all the children of Moab, & of them that were hired of Ephraim,

2 Because thou hast prophesied among vs to day, and hast said that the people of Ierusalem is able to fight, * because their God will defend them: and who is god but Nabuchodonosor?

Chap. 5. 5, 21

3 He will send his power, and will destroy them from the face of the earth, and their God shall not deliuer them: but we his seruants will destroy them as one man: for they are not able to sustaine the power of our horses.

4 For wee will tread them vnder feet with them, and their mountaines shall bee drunken with their blood, and their fields shall bee filled with their dead bodies, and their footsteps shall not be able to stand before vs: but they shall vtterly perish.

5 The king Nabuchodonosor lord of all the earth hath sayd, euen he hath sayd, None of my words shall be in vaine.

6 And thou Achior an hireling of Ammon, because thou hast spoken these words, in the day of thine iniquitie, thou shalt see my face no more from this day, vntill I take vengeance of that people that is come out of Egypt.

7 And then shall the yron of mine armie, and the multitude of them that serue mee passe thorow thy sides, and thou shalt fall among their slaine, when I shall put them to flight.

8 And my seruants shall cary thee into the mountaines, and they shall leaue thee at one of the hie cities: but thou shalt not perish, till thou be destroyed with them.

9 And if thou perswade thy selfe in thy mind that they shall not be taken, let not thy countenance fall: I haue spoken it, and none of my words shall be in vaine.

10 Then commanded Holofernes them concerning Achior, that they should bring him to Bethulia, and deliuer him into the hands of the children of Israel.

11 So his seruants tooke him, and brought him out of the campe into the plaine: and they went out from the middes of the plaine into the mountaines, and came vnto the fountaines that were vnder Bethulia.

12 And when the men of the citie saw them from the top of the mountaine, they tooke their armour, and went forth of the citie vnto the top of the mountaine, euen all the throwers with slings, and kept them from comming vp, by casting stones against them.

13 But they went priuily vnder the hill, and bound Achior, and left him lying at the foote of the hill, and returned to their lord.

14 Then the Israelites came downe from their citie, and stood about him, and looked him and brought him into Bethulia, and presented him to the gouernours of their citie,

15 Which were in those dayes Ozias the sonne of Micha, of the tribe of Simeon, & Chabris the sonne of Gothoniel, and Charmis the sonne of Melchiel.

16 And they called together all the ancients of the citie, and all their youth ran together, and their women to the assembly: and they set Achior in the mids of all their people. Then Ozias asked him of that which was done.

17 And he answered and declared vnto them the words of the counsell of Holofernes, and all the words that hee had spoken in the middes of the princes of Assur, and whatsoeuer Holofernes had spoken proudly against the house of Israel.

18 Then the people fell downe and worshipped God, and cryed vnto God, saying,

19 O Lord God of heauen, behold their pride, and haue mercie on the baseness of our people, and behold this day the face of those that are sanctified vnto thee.

20 Then they comforted Achior, and praised him greatly.

21 And Ozias tooke him out of the assembly into his house, and made a feast to the Elders, and they called on the God of Israel all that night for helpe.

CHAP. VII.

1 Holofernes doeth besiege Bethulia. 8 The counsell of the Idumeans and others against the Israelites. 23 The Bethulians murmure against their gouernours for lacke of water.

THe next day Holofernes commanded all his armie and all his people, which were come to take his part, that they should remoone their campes against Bethulia, and that they should take all the streits of the hill, and to make warre against the children of Israel.

2 Then their strong men remooued their campes in that day, and the armie of the men of warre was an hundreth thousand and seuentie footemen, and twelue thousand horsemen, beside the baggage and other men that were

were afoote among them, a very great multitude.

3 And they camped in the plaine neere vnto Bethulia, by the fountaine, and they spread abroad toward Dothaim vnto Belbaim, and in length from Bethulia vnto Ciamon, which is ouer against Esdraelom.

4 Now the children of Israel, when they saw the multitude, were greatly troubled, and sayd euery one to his neighbour, Now will they shut vp all the whole earth: for neither the hie mountaines, nor the valleys, nor the hils are able to abide their burden.

5 Then euery one tooke his weapons of warre, and burning fires in their towers, they remained and watched all that night.

6 But in the second day Holofernes brought forth all his horsmen in the sight of the children of Israel, which were in Bethulia,

7 And viewed the passages vp to their citie, and came to the fountaines of their waters, and tooke them, and set garisons of men of warre ouer them, and remooued towards his people.

8 Then came vnto him all the chiefe of the children of Esau, and all the gouernours of the people of Moab, and all the captaines of the sea coast, and said,

9 Let our captaine now heare a word, lest an inconuenience come in thine armie.

10 For this people of the children of Israel doe not trust in their speares, but in the height of the mountaines, wherein they dwel, because it is not easie to come vp to the tops of their mountaines.

11 Now therefore my lord, fight not against them in battell aray, and there shall not so much as one man of thy people perish.

12 Remaine in thy campe, and keepe all the men of thine armie, and let thy men keepe still the water of the countrey that commeth forth at the foote of the mountaine.

13 For all the inhabitants of Bethulia haue their water thereof: so shall thirst kill them, and they shall giue vp their citie: and wee and our people will goe vp to the toppes of the mountaines that are neere, and will campe vpon them, and watch that none goe out of the citie.

14 So they and their wives, and their children shall be consumed with famine, and before the sword come against them, they shall bee ouerthrowen in the streetes where they dwell.

15 Thus shalt thou render them an euill reward, because they rebelled and obeyed not thy person peaceably.

16 And these wordes pleased Holofernes and all his souldiers, and he appointed to doe as they had spoken.

17 So the campe of the children of Ammon departed, and with them fiue thousand of the Assyrians, and they pitched in the valley, and tooke the waters, and the fountaines of the waters of the children of Israel.

18 Then the children of Esau went vp with the children of Ammon, and camped in the mountaines ouer against Dothaim, and they sent some of themselues toward the South, and toward the East, ouer against Rebel, which is neere vnto Chusi, that is vpon the riuer Mochmur: and the rest of the armie of the Assyrians camped in the field, and couered the whole land: for their tents and their baggage were pitched in a wonderfull great place.

19 Then the children of Israel cryed vnto the Lord their God, because their heart failed: for all their enemies had compassed them about, and there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their footemen, chariots and horsemen, foure and thirtie dayes: so that euen all the places of their waters failed all the inhabitants of Bethulia.

21 And the cisternes were emptie, and they had not water enough to drinke for one day: for they gaue them to drinke by measure.

22 Therefore their children swooned, and their wiues and young men failed for thirst, and fell downe in the streetes of the citie, and by the passages of the gates, and there was no strength in them.

23 Then all the people assembled to Ozias, and to the chiefe of the citie, both yong men and women and children, and cryed with a loude voyce, and said before all the Elders,

24 The *Lord iudge betweene vs and you: for you haue done vs great iniurie, in that yee haue not required peace of the children of Assur. *Exod.5.21.

25 For now wee haue no helper: but God hath sold vs into their hands, that wee should be throwen downe before them with thirst and great destruction.

26 Now therefore call them together, and deliuer the whole city for a spoyle to the people of Holofernes, and to all his armie.

27 For it is better for vs to be made a spoile vnto them, then to die for thirst: for we will be his seruants, that we may liue, and not see the death of our infants before our eyes, nor our wiues, nor our children to die.

28 We take to witnesse against you, the heauen and the earth, and our God and Lord of our fathers, which punisheth vs according to our sinnes, and the sinnes of our fathers, that he lay not these things to our charge.

29 Then there was a great crie of all with one consent in the middes of the assembly, and they cryed vnto the Lord God with a lowde voyce.

30 Then said Ozias to them, Brethren, be of good courage: let vs waite yet fiue dayes, in the which space the Lord our God may turne his mercy toward vs: for he will not forsake vs in the end.

31 And if these dayes passe, and there come not helpe vnto vs, I will doe according to your word.

32 So he separated the people, euery one vnto their charge, and they went vnto the walles and towres of their citie, and sent their wiues and their children into their houses, and they were very low brought in the city.

CHAP. VIII.

The parentage, life, and conuersation of Iudeth. 11 *Shee rebuketh the faintnesse of the Gouernours.* 12 *Shee sheweth that they should not tempt God, but waite vpon him for succour.* 33 *Her enterprise against the enemies.*

Now

NOw at that time Iudeth heard thereof, which was the daughter of Merari, the sonne of Ox, the sonne of Ioseph, the sonne of Oziel, the sonne of Elcia, the sonne of Ananias, the sonne of Gedeon, the sonne of Raphaim, the sonne of Acito, the sonne of Eliu, the sonne of Eliab, the sonne of Nathanael, the sonne of Samael, the sonne of Salasadai, the sonne of Israel.

2 And Manasses was her husband, of her stocke and kinred, who died in the barley harvest.

3 For as hee was diligent ouer them that bound sheaues in the field, the heate came vpon his head, and he fell vpon his bed, and died in the city of Bethulia, and they buried him with his fathers in the field betweene Dothaim and Balamo.

4 So Iudeth was in her house a widow three yeeres and foure moneths.

5 And she made her a tent vpon her house, and put on sackcloth on her loines, and ware her widowes apparell.

6 And she fasted all the dayes of her widowhood, saue the day before the Sabbath, and the Sabbaths, and the day before the new moones, and in the feasts and solemne dayes of the house of Israel.

7 She was also of a goodly countenance, and very beautifull to behold: and her husband Manasses had left her gold and siluer, and men seruants, and maid seruants, and cattell, and possessions where she remained.

8 And there was none that could bring an euill report of her: for she feared God greatly.

9 Now when shee heard the euill words of the people against the gouernour, because they fainted for lacke of waters (for Iudeth had heard all the words that Ozias had spoken vnto them, and that he had *sworne vnto them to deliuer the city vnto the Assyrians within fiue dayes.)

Chap.7.26, 31.

10 Then she sent her maide that had the gouernment of all things that she had, to call Ozias and Chabris and Charmis the ancients of the city.

11 And they came vnto her, and she sayd vnto them, Heare me, O ye gouernours of the inhabitants of Bethulia: for your words that yee haue spoken before the people this day, are not right, touching this othe which ye made and pronounced betweene God and you, and haue promised to deliuer the city to the enemies, vnlesse within these dayes the Lord turne to help you.

12 And now who are you that haue tempted God this day, and set your selues in the place of God among the children of men?

13 So now ye seeke the Lord Almighty, but you shall neuer know any thing.

14 For you cannot finde out the depth of the heart of man, neither can ye perceiue the things that he thinketh: then how can you search out God that hath made all these things, and know his minde, or comprehend his purpose? Nay my brethren, prouoke not the Lord our God to anger.

15 For if he will not helpe vs within these fiue dayes, he hath power to defend vs, when he will, euen euery day, or to destroy vs before oue enemies.

16 Doe not you therefore binde the counsels of the Lord our God: for God is not as man that he may be threatned, neither as the sonne of man to be brought to iudgement.

17 Therefore let vs wait for saluation of him, and call vpon him to helpe vs, and he will heare our voyce if it please him.

18 For there appeareth none in our age, neither is there any now in these dayes, neither tribe, nor family, nor people, nor city among vs, which worship the gods made with hands, as hath bene aforetime.

19 For *the which cause our fathers were giuen to the sword, and for a spoile, & had a great fall before our enemies.

Iudg.2.11. and 4.1. and 6.1.

20 But we know none other God: therefore we trust that he will not despise vs, nor any of our linage.

21 Neither when we shall be taken, shall Iudea be so famous: for our Sanctuary shall be spoyled, and he will require the prophanation thereof at our mouth.

22 And the feare of our brethren, and the captiuity of the countrey, and the desolation of our inheritance wil he turne vpon our heads among the Gentiles, wheresoeuer we shalbe in bondage, and wee shall be an offence and a reproch to all them that possesse vs.

23 For our seruitude shall not be directed by fauour, but the Lord our God shall turne it to dishonour.

24 Now therefore, O brethren, let vs shew an example to our brethren, because their hearts depend vpon vs, and the Sanctuary, and the House, and the Altar rest vpon vs.

25 Moreouer, let vs giue thanks to the Lord our God, which trieth vs euen as he did our fathers.

26 Remember what things hee did to *Abraham, and how hee tried Isaac, and all that hee did to *Iacob in Mesopotamia of Syria when hee kept the sheepe of Laban his mothers brother.

Gen.22.1. Gen.28.7.

27 For he hath not tried vs as he did them to the examination of their hearts, neither doeth hee take vengeance on vs, but the Lord punisheth for instruction them that come neere to him.

28 ¶ Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy words.

29 For it is not to day that thy wisedome is knowen, but from the beginning of thy life all the people haue knowen thy wisedome: for the deuice of thine heart is good.

30 But the people were very thirstie, & compelled vs to doe vnto them as we haue spoken, and haue brought vs to an othe, which wee may not transgresse.

31 Therefore now pray for vs, because thou art an holy woman, that the Lord may send vs raine to fill our tisternes, and that we may faint no more.

32 Then said Iudeth vnto them, Heare me, and I will doe a thing which shall be declared in all generations, to the children of our nation.

33 You shall stand this night in the gate, and I will goe foorth with mine handmaid: and within the dayes that yee haue promised

to deliuer the citie to our enemies, the Lord will visit Israel by mine hand.

34 But enquire not you of mine acte: for I wil not declare it vnto you, till the things be finished that I doe.

35 Then said Ozias and the princes vnto her, Goe in peace, and the Lord God goe before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

1 Iudeth humbleth her selfe before the Lord, and maketh her prayers for the deliuerance of her people. 7 Against the pride of the Assyrians. 11 God is the helpe of the humble.

THen Iudeth fell vpon her face, and put ashes vpon her head, & put off the sackcloth wherewith she was clothed. And about the time that the incense of the euening was offered in Ierusalem in the house of the Lord, Iudeth cried with a lowd voyce, and said.

Gene.34. 2,25. 2 O Lord God of my father * Simeon, to whom thou gauest a sword to take vengeance of the strangers which opened the wombe of the maid and defiled her, and discouered the thigh with shame, and polluted the wombe to reproch (for thou hadst commanded that it should not so be,

3 Yet they did things for the which thou gauest their princes to the slaughter, for they were deceiued and washed their beds with blood) and hast stricken the seruants with the gouernours, and the gouernours vpon their thrones,

4 And hast giuen their wiues for a pray, and their daughters to bee captiues, and all their spoiles for a bootie to the children that thou louedst: which were moued with thy zeale, and abhorred the pollution of their blood, and called vpon thee for ayde, O God, O my God, heare me also a widow.

5 For thou hast wrought the things afore, and these, and the things that shall be after, and thou considerest the things that are present, and the things that are to come.

6 For the things which thou doest purpose, are present, and say, Behold, we are here: for all thy wayes are ready, and thy iudgements are foreknowen.

7 Behold, the Assyrians are multiplied by their power: they haue exalted themselues with horses and horsemen: they glorie in the strength of their footmen, they trust in shield, speare, and bow, and sling, and doe not know that thou art the Lord that breakest the battels: the Lord is thy Name.

8 Breake thou their strenghth by thy power, and breake their force by thy wrath: for they haue purposed to defile thy Sanctuary, and to pollute the Tabernacle where thy glorious Name resteth, and to cast downe with weapons the hornes of the Altar.

9 Behold their pride, and send thy wrath vpon their heads: giue into mine hand which am a widow, the strength that I haue conceiued.

Iudg.4.21. and 5.26. Iudg.7.2. 2.chron.14. 11. & 16.8. and 20.6. 10 * Smite by the deceit of my lips, the seruant with the prince, and the prince with the seruant: abate their height by the hand of a woman.

11 * For thy power standeth not in the multitude, nor thy might in strong men: but thou, O Lord, art the helpe of the humble and litle ones, the defender of the weake, and the protectour of them that are forsaken, and the sauiour of them that are without hope.

12 Surely, surely thou art the God of my father and the God of the inheritance of Israel, the Lord of heauen and earth, the Creatour of the waters, the king of all creatures: heare thou my prayer,

13 And graunt mee wordes and craft, and a wound, and a stroke against them that enterprise cruell things against thy Couenant, and against thine holy House, and against the top of Sion, and against the house of the possession of thy children.

14 Shew euidently among al thy people, and all the tribes, that they may know that thou art the God of all power and strength, and that there is none other that defendeth the people of Israel but thou.

CHAP. X.

1 Iudeth decketh her selfe, and goeth forth of the citie. 11 She is taken of the watch of the Assyrians, and brought to Olofernes.

NOw after she had ceased to cry vnto the God of Israel, and had made an end of all these words,

2 She rose where she had fallen downe, and called her maid, and went downe into the house in the which shee abode in the Sabbath dayes, and in the feast dayes,

3 And putting away the sackecloth wherewith she was clad, and putting off the garments of her widowhood, shee washed her body with water, and anointed it with much ointment, and dressed the haire of her head, and put attire vpon it, and put on her garments of gladnesse, wherewith she was clad, during the life of Manasses her husband.

4 And shee put slippers on her feete, and put on bracelets, and sleeues and rings, and earerings, and all her ornaments, and she decked her selfe brauely, to allure the eyes of all men that should see her.

5 Then she gaue her maide a bottle of wine, and a pot of oyle, and filled a scrip with flowre, and with dry figs, and with fine bread, so she lapped vp all these things together, and laid them vpon her.

6 Thus they went foorth to the gate of the city of Bethulia, and found standing there Ozias, and the Ancients of the citie, Chabris and Charmis.

7 And when they saw her, that her face was changed, and that her garment was changed, they marueiled greatly at her wonderfull beautie, and said vnto her,

8 The God, the God of our fathers giue thee fauour, and accomplish thine enterprises to the glory of the children of Israel, and to the exaltation of Ierusalem. Then they worshipped God.

9 And she said vnto them, Commaund the gates of the city to bee opened vnto mee, that I may goe forth to accomplish the things which you haue spoken to mee. So they commaunded the young men to open vnto her, as she had spoken.

10 And when they had done so, Iudeth went out, she, and her mayd with her, and the men of the citie looked after her, vntill shee were gone downe the mountaine, and till she had passed the valley, and could see her no more.

11 Thus they went straight forth in the valley, and the first watch of the Assyrians met her,

12 And tooke her, and asked her, Of what people art thou? and whence commest thou? and whither goest thou? And shee said, I am a woman of the Hebrewes, and am fled from them: for they shall bee giuen you to bee consumed.

13 And I come before Holofernes the chiefe captaine of your army, to declare him true things, and I will shewe before him the way whereby he shall goe and winne all the mountaines, without losing the body or life of any of his men.

14 Now when the men heard her words, and beheld her countenance, they wondred greatly at her beauty, and said vnto her,

15 Thou hast saued thy life, in that thou hast hasted to come down to the presence of our lord, now therefore come to his tent, and some of vs shall conduct thee vntil they haue deliuered thee into his hands.

16 And when thou standest before him, bee not afraid in thine heart, but shew vnto him according as thou hast to say, and he will entreat thee well.

17 Then they chose out of them an hundreth men, and prepared a chariot for her and her mayd, and brought her to the tent of Holofernes.

18 Then there was a running to and fro thorowout the camp: for her comming was bruited among the tents: and they came and stood round about her: for she stood without the tent of Holofernes, vntil they had declared vnto him concerning her.

19 And they marueiled at her beautie, and wondered at the children of Israel, because of her, and euery one said vnto his neighbour, Who would despise this people, that haue among them such women? surely it is not good that one man of them be left: for if they should remaine, they might deceiue the whole earth.

20 Then Holofernes garde went out, and all his seruants, and they brought her into the tent.

21 Now Holofernes rested vpon his bed vnder a canopie, which was wouen with purple and golde and Emerauldes, and precious stones.

22 So they shewed him of her, and hee came forth vnto the entry of his tent, and they caried lampes of siluer before him.

23 And when Iudeth was come before him, and his seruants, they all marueiled at the beautie of her countenance, and she fell downe vpon her face, and did reuerence vnto him, and his seruants tooke her vp.

CHAP. XI.

1 Olofernes comforteth Iudeth, 3 and asketh the cause of her comming. 5 Shee deceiueth him by her faire words.

Then said Holofernes vnto her, Woman, bee of good comfort: feare not in thine heart: for I neuer hurt any that would serue Nabuchodonosor the king of all the earth.

2 Now therefore if thy people that dwelleth in the mountaines, had not despised mee, I would not haue lifted vp my speare against them: but they haue procured these things to themselues.

3 But now tell mee wherefore thou art fled from them, and art come vnto vs: for thou art come for safegard: be of good comfort, thou shalt liue from this night, and hereafter.

4 For none shall hurt thee, but intreat thee well, as they doe the seruants of king Nabuchodonosor my lord.

5 Then Iudeth sayd vnto him, Receiue the words of thy seruant, and suffer thine handmaid to speake in thy presence, and I will declare no lye to my lord this night.

6 And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to passe by thee, and my lord shall not faile of his purpose.

7 As Nabuchodonosor King of all the earth liueth, and as his power is of force, who hath sent thee to reforme all persons, not onely men shall bee made subiect to him by thee, but also the beastes of the fieldes, and the cattell, and the foules of the heauen shall liue by thy power vnder Nabuchodonosor and all his house.

8 For we haue heard of thy wisedome and of thy prudent spirit, and it is declared through the whole earth, that thou onely art excellent in all the kingdome, and of a wonderfull knowledge, and in the feates of warre marueilous.

9 * Now as concerning the matter which Achior did speake in thy counsell, we haue heard his wordes: for the men of Bethulia did take him, and he declared vnto them all that he had spoken vnto thee. *Chap. 5.5.*

10 Therefore, O lorde and gouernour, reject not his word, but set it in thine heart, for it is true: for there is no punishment against our people, neither can the sword preuaile against them, except they sinne against their God.

11 Now therefore lest my lord should be frustrate, and void of his purpose, and that death may fall vpon them, and that they may be taken in their sinne whiles they prouoke their God to anger, which is so oft times as they do that which is not beseeming,

12 (For because their vitailes faile, and all their water is wasted, they haue determined to take their cattell, and haue purposed to consume all things that God had forbidden them to eate by his Lawes:

13 Yea, they haue purposed to consume the first fruits of the wheate, and the tithes of the wine, and of the oyle which they had reserued and sanctified for the Priests that serue in Ierusalem before ye face of our God: the which things it is not lawfull for any of the people to touch with their hands.

14 Moreouer, they haue sent to Ierusalem, because they also that dwell there, haue done the like, such as should bring them licence from the Senate)

15 Now when they shall bring them word, they will doe it, and they shall be giuen thee to

be

be destroyed the same day.

16 Wherefore I thine handmaide, knowing all this, am fled from their presence, and God hath sent me to worke a thing with thee, whereof all the earth shal wonder, and whosoeuer shall heare it.

17 For thy seruant feareth God, and worshippeth the God of heauen day and night, and now let me remaine with thee, my lord, and let thy seruant goe out in the night into the valley, and I will pray vnto God, that he may reueile vnto me when they shall commit their sinnes,

18 And I will come and shew it vnto thee: then thou shalt goe forth with all thine armie, and there shall bee none of them that shall resist thee.

19 And I will lead thee through the mids of Judea, vntill thou come before Ierusalem, and I will set thy throne in the middes thereof, and thou shalt drive them as sheepe that haue no shepheard, and a dogge shall not barke with his mouth against thee: for these things haue bene spoken vnto mee, and declared vnto me according to my foreknowledge, and I am sent to shew thee.

20 ¶ Then her words pleased Holofernes, and all his seruants, and they marueiled at her wisedome, and said,

21 There is not such a woman in all the world, both for beautie of face, and wisedome of words.

22 Likewise Holofernes said vnto her, God ¶ hath done this, to send thee before the people, that strength might be in our hands, and destruction vpon them that despise my lord.

¶ *Or, hath done well.*

23 And now thou art both beautifull in thy countenance, and wittie in thy words: surely if thou doe as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of Nabuchodonosor, & shalt be renowned throughout the whole earth.

CHAP. XII.

2 Iudeth would not pollute her selfe with the meate of the Gentiles 5 Shee maketh her request that she might go out by night to pray. 11 Holofernes causeth her to come to the banquet.

Then hee commaunded to bring her in where his treasures were laid, and bade that they should prepare for her of his owne meates, and that she should drinke of his owne wine.

2 But Iudeth sayde, * I may not eate of them, least there should bee an offence, but I can suffice my selfe with the things that I haue brought.

Gen.43.32. dan 1.8. tobit.1.11.

3 Then Holofernes sayde vnto her, If the things that thou hast, should faile, how should we giue thee the like? for there is none with vs of thy nation.

4 Then said Iudeth vnto him, As thy soule liueth, my lord, thine handmaide shall not spend those things that I haue, before the Lord worke by mine hand the things that hee hath determined.

5 Then the seruants of Holofernes brought her into the tent, and shee slept vntill midnight, and arose at the morning watch,

6 And sent to Holofernes, saying, Let my lord command that thy handmaid may goe forth vnto prayer.

7 Then Holofernes commaunded his garde that they should not stay her: thus shee abode in the campe three dayes, and went out in the night vnto the valley of Bethulia, and washed her selfe in a fountaine, euen in the water by the campe.

8 And when shee came out, shee prayed vnto the Lord God of Israel, that he would direct her way to the exaltation of the children of her people.

9 So she returned and remained pure in the tent, vntill she ate her meate at euening.

10 ¶ And in the fourth day Holofernes made a feast to his owne seruants onely, and called none of them to the banket, that had the affaires in hand.

11 Then said he to Bagoas the eunuch who had charge ouer all that he had, Goe and perswade this Hebrew woman which is with thee, that shee come vnto vs, and eate and drinke with vs.

12 For it were a shame for vs, if we should let such a woman alone, and not talke with her, and if we doe not allure her, she will mocke vs.

13 Then went Bagoas from the presence of Holofernes, and came to her, and said, Let not this faire maide make difficultie to goe in to my lord, and to be honoured in his presence, and to drinke wine with vs ioyfully, and to be intreated as one of the daughters of the children of Assur, which remaine in the house of Nabuchodonosor.

14 Then said Iudeth vnto him, Who am I now, that I should gainesay my lord? Surely whatsoeuer pleaseth him, I will doe speedily, and it shall be my ioy vnto the day of my death.

15 So shee arose and trimmed her with garments, and with all the ornaments of women, and her maid went, and spread forth her skinnes on the ground ouer against Holofernes, which shee had receiued of Bagoas for her dayly vse, that she might sit and eate vpon them.

16 Now when Iudith came and sate downe, Holofernes heart was rauished with her, and his spirit was mooued, and hee desired greatly her company: for hee had waited for the time to deceiue her from the day that hee had seene her.

17 Then sayd Holofernes vnto her, Drinke now and be merry with vs.

18 So Iudith sayd, I drinke now, my lord, because my state is exalted this day more then euer it was since I was borne.

19 Then she tooke and ate, and drank before him the things that her maide had prepared.

20 And Holofernes reioyced because of her, and dranke much more wine then he had drunke at any time in one day since he was borne.

CHAP. XIII.

4 Iudeth prayeth for strength. 8 She smiteth off Holofernes necke. 10 Shee returneth to Bethulia and reioyceth her people.

Now when the euening was come, his seruants made haste to depart, and Bagoas shut his tent without, and dismissed those that were present, from the presence of his lord, and they went to their beds: for they were al weary because the feast had beene long.

2 And

2 And Iudeth was left alone in the tent, and Holofernes was stretched along vpon his bed: for he was filled with* wine.

Eccles. 31. 20,25.

3 ¶ Now Iudeth had commaunded her maide to stand without her chamber, and to waite for her comming forth as she did daily: for she said, she would goe forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth in her presence, and none was left in the chamber neither little nor great: then Iudeth standing by his bed, said in her heart, O Lord God of all power, beholde at this present the workes of mine hands for the exaltation of Ierusalem.

5 For now is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against vs.

6 Then she came to the post of the bed, which was at Holofernes head, and tooke downe his fauchin from thence,

7 And approched to the bed, and tooke holde of the haire of his head, and said, Strengthen me, O Lord God of Israel, this day.

8 And she smote twice vpon his necke with all her might, and she tooke away his head from him,

9 And rolled his body downe from the bed, and pulled downe the canopie from the pillars, and anon after she went forth, and gaue Holofernes head to her maide.

10 And she put it in her scrip of meate: so they twaine went together according to their custome vnto prayer, and passing through the tents, went about by that valley, and went vp the mountaine of Bethulia, and came to the gates thereof.

11 ¶ Then said Iudeth a far off to the watchmen at the gates, Open now the gate: God, euen our God is with vs to shew his power yet in Ierusalem, and his force against his enemies, as he hath euen done this day.

12 Now when the men of her citie heard her voice, they made haste to goe downe to the gate of their citie, and they called the Elders of the citie.

13 And they ran altogether both small and great: for it was aboue their expectation, that shee should come. So they opened the gate and receiued her, and made a fire for a light, and stood round about them twaine.

14 Then shee said to them with a loud voice, Praise God, praise God: for hee hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So shee tooke the head out of the scrippe, and shewed it, and sayde vnto them, Behold the head of Holofernes, the chiefe captaine of the army of Assur, and behold the canopie, wherein hee did lie in his drunkennesse, and the Lord hath smitten him by the hand of a woman.

16 As the Lord liueth, who hath kept mee in my way that I went, my countenance hath deceiued him to his destruction, and hee hath not committed sinne with mee by any pollution or villenie.

17 Then al the people were wonderfully astonished, and bowed themselues, and worshipped God, and said with one accord, Blessed be thou, O our GOD, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias vnto her, O daughter, blessed art thou of the most hie God aboue al the women of the earth, and blessed be the Lord God which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.

19 Surely this thine hope shall neuer depart out of the hearts of men: for they shall remember the power of God for euer:

20 And God turne these things to thee for a perpetuall praise, and visite thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a straight way before our God. And all the people sayd, So bee it, so be it.

CHAP. XIIII.

1 Iudeth causeth to hang vp the head of Holofernes, 10 Achior ioyneth himselfe to the people of God. 11 The Israelites goe out against the Assyrians.

Then sayd Iudeth vnto them, Heare mee also my brethren, and* take this head, and hang it vpon the highest place of your wals. 2.Macca.15. 35.

2 And so soone as the morning shall appeare, and the Sunne shall come forth vpon the earth, take you euery one his weapons, and goe forth euery valiant man out of the citie, and set you a Captaine ouer them, as though you would goe downe into the field, toward the watch of the Assyrians, but goe not downe.

3 Then they shall take their armour, and shall goe into their campe, and raise vp the captaines of the armie of Assur, and they shall run to the tent of Holofernes, but shall not find him: then feare shall fall vpon them, and they shall flee before your face.

4 So you and all that inhabite the coasts of Israel shall pursue them, and ouerthrow them as they goe.

5 But before you doe these things, call mee Achior the Ammonite that he may see, and know him that despised the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of the house of Ozias, and when hee was come and saw the head of Holofernes in a certaine mans hand in the assembly of the people, hee fell downe on his face, and his spirit failed.

7 But when they had taken him vp, hee fell at Iudeths feet, and reuerenced her, and sayd, Blessed art thou in all the Tabernacle of Iuda, and in all nations, which hearing thy name, shal be astonished.

8 Now therefore tell mee all the things, that thou hast done in these dayes. Then Iudeth declared vnto him in the mids of the people, all that shee had done from the day that she went forth, vntill that houre shee spake vnto them.

9 And when shee had left of speaking, the people reioyced with a great voyce, and made a noise of gladnesse through their citie.

10 And Achior seeing all things that God had done for Israel, beleeued in God vnfainedly,

nedly, and circumcised the foreskin of his flesh, and was ioyned vnto the house of Israel vnto this day.

11 ¶ Assoon as the morning arose, they hanged the head of Holofernes out at the wall, and every man tooke his weapons, and they went forth by bands vnto the straits of ỳ mountaine.

12 But when the Assyrians saw them, they sent to their captaines, which went vnto the gouernours and chiefe captaines, and to all their rulers,

13 So they came to Holofernes tent, and said to him that had the charge of all his things, Waken our lord: for the slaues haue beene bold to come downe against vs to battell, that they may be destroyed for euer.

14 Then went in Bagoas, and knocked at the doore of the tent: for he thought that he had slept with Judeth.

15 But because none answered, hee opened it, and went into the chamber, and found him cast vpon the flooze, and his head was taken from him.

16 Therefore he cried with a loud voice, with weeping and mourning, and a mighty cry, and rent his garments,

17 After, hee went into the tent of Judeth, where she vsed to remaine, and found her not: then he leaped out to the people and cried,

18 These slaues haue committed wickednes: one woman of the Hebrews hath brought shame vpon the house of king Nabuchodonosor: for behold, Holofernes lieth vpon the ground without an head,

19 When the captaines of the Assyrians armie heard these words, they rent their coats, and their heart was wonderfully troubled and there was a cry and a very great noyse throughout the campe.

6 And the residue that dwelt at Bethulia, fel vpon the campe of Assur, and spoyled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had the rest: and the villages and the cities that were in the mountaines and in the plaine, had a great booty, for the abundance was very great.

8 Then Ioacim the hie Priest, and the ancients of the children of Israel that dwelt in Ierusalem, came to consume the benefits that God had shewed to Israel, and to see Judeth, and to salute her.

9 And when they came vnto her, they blessed her with one accord, and said vnto her, Thou art the exaltation of Ierusalem: thou art the great glory of Israel: thou art the great reioycing of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the Almightie Lord for euermore: and all the people said, So be it.

11 And the people spoiled the campe the space of thirty dayes, and they gaue vnto Judeth Holofernes tent, and all his siluer and beds, and basins and all his stuffe, and shee tooke it, and layd it on her mules, and made ready her charets and layd them thereon.

12 Then all the women of Israel came together to see her, and blessed her, and made a dance among them for her, and shee tooke branches in her hand, and gaue also to the women that were with her.

13 They also crowned her with olives, & her that was with her, and she went before the people in the dance, leading all the women: and all the men of Israel followed in their armour, with crownes, and with songs in their mouthes.

CHAP. XV.

1 The Assyrians are afraid and flee. 3 The Israelites pursue them. 8 Ioacim the hie Priest commeth to Bethulia to see Judeth and to praise God for her.

AND when they that were in the tents, heard, they were astonished at the thing that was done.

2 And feare and trembling fell vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amazed, they fled by euery way of the plaine and of the mountaines.

3 They also that had camped in the mountaines round about Bethulia, were put to flight: then the children of Israel, euery one that was a warriour among them, rushed out vpon them.

4 Then sent Ozias to Bethomasthem, and to Bebai, and Chobai, and Chola, and to all the coasts of Israel, such as should declare vnto them the things that were done, & that all should rush forth vpon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell vpon them together vnto Choba: likewise all othey that came from Ierusalem, and from all the mountaines: for men had told them what things were done in the camp of their enemies, and they that were in Galaad, and in Galile, chased them with a great slaughter, vntill they came to Damascus, & to the coasts thereof.

CHAP. XVI.

Judeth praiseth God with a song. 19 She offereth to the Lord Olofernes stuffe. 23 Her continencie, life and death. 25 All Israel lamenteth her.

THen Judeth began this confession in all Israel, and all the people sang this song with a loud voyce.

2 And Judeth sayd, Begin vnto my God with tembrels: sing to my Lord with cymbals: tune vnto him a Psalme: exalt his praise, and call vpon his Name.

3 For God breaketh the battels, and pitched his campe in the mids of his people, and deliuered me out of the hand of the persecuters.

4 Assur came from the mountaines foorth of the North: hee came with thousands in his armie, * whose multitude hath shut vp the riuers, and their horsemen haue couered the valleyes. Chap. 2. 11. 15.

5 He sayd that hee would burne vp my borders, and kill my yong men with the sword, and dash the sucking children against the ground, and make mine infants as a pray, and my virgins a spoyle,

6 But the Almightie Lord hath brought them to naught by the hand of a woman.

7 For the mightie did not fall by the yong men, neither did the sonnes of Titan smite him, nor the high Gyants inuade him but

Judeth

Judeth the daughter of Merari did discomfit him by the beauty of her countenance.

8 For she put of the garment of her widowhood, for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound vp her haire in a coife, & tooke a linnen garment to deceiue him.

9 Her slippers ranished his eyes: her beauty tooke his mind priloner, and the sauchin passed thorow his necke.

10 The Persians were astonished at her boldnesse, and the Medes were troubled with her hardinesse.

11 But mine afflicted reioyced, and my feeble ones shouted: then they feared, they lifted vp their voyce, and turned backe.

12 The children of maids perced them, and wounded them as they fled away like children: they perished by the battell of the Lord.

13 I will sing vnto the Lord a song & praise, O Lord, thou art great and glorious, maruellous and inuincible in power.

14 Let all thy creatures serue thee: * for thou hast spoken, and they were made: thou hast sent thy spirit, and hee made them vp, and there is none that can resist thy voyce. *Gen.1.24. Psal.33.9.*

15 For the mountaines leape vp from their foundations with the waters: the rocks melt at thy presence like wax: yet thou art merciful to them that feare thee.

16 For all sacrifice is too little for a sweete sauour, and all the fat is too little for thy burnt offering: but he that feareth the Lord, is great at all times.

17 Woe to the nations that rise vp against my kinred: the Lord Almighty will take vengeance of them in the day of iudgement, in sending fire and wormes vpon their flesh, and they shall feele them and weepe for euer.

18 After, when they went vnto Ierusalem, they worshipped the Lord, and assoone as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

19 Judeth also offered all the stuffe of Holofernes, which the people had giuen her, and gaue the canopie which she had taken of his bed, for an oblation to the Lord.

20 So the people reioyced in Ierusalem by the Sanctuary for the space of three moneths, and Judeth remained with them.

21 After this time euery one returned to his own inheritance, and Judeth went to Bethulia, and remained in her own possession, and was for her time honourable in all the countrey.

22 And many desired her, but none had her company all the dayes of her life, after that Manasses her husband was dead, and was gathered to || his people. || *Or, her people.*

23 But she increased more and more in honour, and waxed olde in her husbands house, being an hundreth and five yere old, and made her maide free: so she died in Bethulia, and they buried her in the graue of her husband Manasses.

24 And the house of Israel lamented her seuen dayes, and before she died, she did distribute her goods to all them that were nearest of kinred to Manasses her husband, and to them that were the nearest of her kinred. *Gen.50.10.*

25 And there was none that made the children of Israel any more afraid in the dayes of Judeth, nor a long time after her death.

Esther.

Certaine portions of the story of Esther, which are found in some Greeke and Latin translations: which follow the tenth Chapter.

When Mardocheus said God hath done these things.

5 For I remember a dream, which I sawe concerning these matters, and there was nothing thereof omitted.

6 A little fountaine which became a flood, and was a light and as the sunne, and as much water, this flood was Esther, whom the king married, and made Queene.

7 And the two dragons are I and Aman.

8 And the people are they that are assembled to destroy the name of the Iewes.

9 And my people is Israel, which cryed to God, and are saued: for the Lord hath saued his people, and the Lord hath deliuered vs from all these euils, & God hath wrought signes & great wonders, which haue not bene done among the Gentiles,

10 Therefore hath he made two lots, one for the people of God, & another for all the Gentiles.

11 And these two lots came before God for all nations, at the houre and time appointed, and in the day of iudgement.

12 So God remembred his owne people, and iustified his inheritance.

13 Therefore those dayes shall be vnto them in the moneth Adar, the fourteenth and fifteenth day of the same moneth, with an assembly and ioy, and with gladnesse before God, according to the generations for euer among his people.

CHAP. XI.

IN the fourth yeere of the reigne of Ptolomeus and Cleopatra Dositheus, who said he was a Priest & Leuite, and Ptolomeus his sonne that brought the former letters of || Phurai, which the sayd Lysimachus the sonne of Ptolomeus, which was at Ierusalem, interpreted, || *Or, lots.*

2 In the second yeere of the reigne of great Artaxerxes, in the first day of the moneth Nisan, Mardocheus the sonne of Jairus, the sonne of Semei the sonne of Cis, of the tribe of Benjamin had a dreame.

3 A Iew dwelling in the citie of Susis, a noble man that bare office in the kings court.

4 Hee was also one of the captiuity which Nabuchodonosor the king of Babylon brought from

from Ierusalem with Iechonias.

5 And this was his dreame, Behold, a noyse of a tempest with thunders & earthquakes, and vproze in the land.

6 Beholde two great Dragons came forth ready to fight one against another.

7 Their crie was great, whereby all the heathen were ready to fight against the righteous people.

8 And the same day was full of darkenesse and obscuritie, and trouble, and anguish: yea, aduersitie, and great affliction was vpon the earth.

9 For then the righteous fearing their afflictions, were amazed: and being ready to die, cried vnto God.

10 And while they were crying, the litle well grew into a great riuer, and flowed ouer with great waters.

11 The light & the sunne rose vp, and the lowly were exalted and deuoured the glorious.

12 Now when Mardocheus had seene this dreame, hee awoke and rose vp, and thought in his heart vntill the night, what God would doe, and so he desired to know all the matter.

CHAP. XII.

AT the same time dwelt Mardocheus in the Kings Court with Bagathas and Thara, the Kings eunuches and keepers of the palace.

2 * But when he heard their purpose, & their imaginations, hee perceiued that they went about to lay their hands vpon the king Artaxerxes, and so he certified the King thereof.

Esther 2.21. and 6.2.

2 Then caused the King to examine the two eunuches with torments, & when they had confessed it, they were put to death.

4 This the King caused to bee put in the Chronicles: Mardocheus also wrote the same thing.

5 So the King commanded that Mardocheus should remaine in the Court, and for the aduertisment he gaue him a reward.

6 But Aman the sonne of Amadathus the Agagite, which was in great honour and reputation with the King, went about to hurt Mardocheus and his people, because of the two eunuches of the King that were put to death.

CHAP. XIII.

1 The copie of the letters of Artaxerxes against the Iewes. 8 The prayer of Mardocheus.

THe copie of the Letters was this. The great king Artaxerxes writeth these things to the Princes & gouernours that are vnder him from India vnto Ethiopia in an hundreth and seuen and twentie prouinces.

Ioseph. antiq. lib. 11. ca. 6.

2 When I was made lorde ouer many people, and had subdued the whole earth vnto my dominion, I would not exalt my selfe by the reason of my power, but purposed with equitie alway, and gentlenesse, to gouerne my subiects, and wholly to set them in a peaceable life, and thereby to bring my Kingdome vnto tranquillitie, that men might safely go thorow on euery side, and to renew peace againe, which all men desire.

3 Now when I asked my counsellers howe these things might be brought to pass, one that was conuersant with vs, of excellent wisedome, and constant in good will, and shewed himselfe to be of sure fidelitie, which had the second place in the Kingdome, euen Aman,

4 Declared vnto vs, that in all nations there was scattered abroade a rebellious people, that had lawes contrary to all people, and haue alway despised the commaundements of Kings, and so that this general Empire, that we haue begunne, cannot bee gouerned without offence.

5 Seeing nowe wee perceiue that this people alone are altogether contrary vnto euery man, vsing strange and other maner of lawes, and hauing an euill opinion of our doinges, and goe about to stablish wicked matters, that our Kingdome should not come to good estate,

6 Therefore haue wee commaunded that all they that are appointed in writing vnto you by Aman (which is ordeined ouer the affaires, and is as our second Father) shall all with their wiues and children bee destroyed and rooted out with the sworde of their enemies without all mercie, and that none bee spared the foureteenth day of the twelfth moneth Adar of this yeere,

7 That they which of old, and now also haue euer beene rebellions, may in one day with violence be thrust downe into the hell, to the intent that after this time our affaires may be without troubles and well gouerned in all points.

8 Then Mardocheus thought vpon all the workes of the Lord, and made his prayer vnto him,

9 Saying, O Lord, Lord, the King Almightie (for all things are in thy power) and if thou hast appointed to saue Israel, there is no man that can withstand thee.

10 For thou hast made heauen and earth, and all the wonderous things vnder the heauen.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest, Lorde, that it was neither of malice, nor presumption, nor for any desire of glory that I did this, and not bow downe to proude Aman.

13 For I would haue beene content with good wil for the saluation of Israel to haue kissed the sole of his feete.

14 But I did it, because I would not prefer the honour of a man aboue the glory of God, and would not worship any but onely thee, my Lord, and this haue I not done of pride.

15 And therefore, O Lord God and king, haue mercy vpon thy people: for they imagine howe they may bring vs to nought, yea, they would destroy the inheritance, that hath bene thine from the beginning.

16 Despise not the portion which thou hast deliuered out of Egypt for thine owne selfe.

17 Heare my prayer, and bee mercifull vnto thy portion: turne our sorrowe into ioy, that wee may liue, O Lord, and praise thy Name: shut not the mouthes of them that praise thee.

18 All Israel in like maner cried most earnestly vnto the Lord, because that death was before their eyes.

CHAP. XIIII.

The prayer of Esther for the deliueranee of her, and her people.

QUeen Esther also, being in danger of death resorted vnto the Lord,

2 And layd away her glorious apparell, and put on the garments of sighing, and mourning. In the stead of precious ointment, she scattered ashes and dung vpon her head: and she humbled her body greatly with fasting, and all the places of her ioy filled shee with the haire that she plucked off.

3 And she prayed vnto the Lord God of Israel, saying, O my Lord, thou onely art our king: helpe me desolate woman, which haue no helper but thee.

4 For my danger is at hand.

5 From my youth vp I haue heard in the kinred of my Father, that thou, O Lord, tookest Israel from among all people, and our Fathers from their predecessors for a perpetuall inheritance, and thou hast performed that which thou diddest promise them.

6 Nowe Lorde, wee haue sinned before thee: therefore hast thou giuen vs into the handes of our enemies,

7 Because wee worshipped their gods: O Lord, thou art righteous.

8 Neuertheleſſe, it satisfieth them not, that wee are in bitter captiuitie: but they haue stroken hands with their idoles.

9 That they will abolish the thing that thou with thy mouth hast ordeined, and destroy thine inheritance, to shut vp the mouth of them that praise thee, and to quench the glory of thy Temple, and of thine Altar,

10 And to open the mouthes of the heathen, that they may praise the power of the idoles, and to magnifie a fleshly King for ever.

11 O Lord, giue not thy scepter vnto them that be nothing, least they langh vs to scorne in our miserie: but turne their deuise vpon themselues, and make him an example, that hath begun the same against vs.

12 Thinke vpon vs, O Lorde, and shew thy selfe vnto vs in the time of our distresse, and strengthen me, O king of gods, and Lorde of all power.

13 Giue me an eloquent speech in my mouth before the Lion: turne his heart to hate our enemie, to destroy him, and all such as consent vnto him.

14 But deliuer vs with thine hand, and helpe me that am solitary, which haue no defence but onely thee.

15 Thou knowest all things, O Lorde: thou knowest, that I hate the glory of the vnrighteous, & that I abhorre the bed of the vncircumcised, and of all the heathen.

16 Thou knowest my necessitie: for I hate this token of my preeminence, which I beare vpon my head, what time as I must shewe my selfe, & that I abhorre it as a menstruous cloth, and that I weare it not when I am alone by my selfe,

17 And that I thine handmaid haue not eaten at Amans table, and that I haue had no pleasure in the Kings feast, nor drunke the wine of the drinke offerings,

18 And that I thine handmaid haue no ioy since the day that I was brought hither vntill this day, but in thee, O Lord God of Abraham.

19 O thou mightie God aboue all, heare the voyce of them that haue none other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

CHAP. XV.

1 Mardocheus moueth Esther to goe in to the King and make intercession for her people, 9 And she performeth his request.

MArdocheus also bade Esther to goe in vnto the King, and pray for her people, and for her countrey.

2 Remember, sayth hee, the dayes of thy low estate, howe, thou wast nourished vnder mine hand: for Aman which is next vnto the King, hath giuen sentence of death against vs.

3 Cal thou therefore vpon the Lord, & speake for vs vnto the King, and deliuer vs from death

4 And vpon the third day when shee had ended her prayer, she layd away the mourning garments, and put on her glorious apparell,

5 And decked her selfe goodly, after that she had called vpon God, which is the beholder and Sauiour of all things, & tooke two handmaids with her.

6 Vpon the one shee leaned her selfe, as one that was tender.

7 And the other followed her, and bare the traine of her vesture.

8 The shine of her beautie made her face rose coloured: and her face was cheerefull & amiable, but her heart was sorrowfull for great feare.

9 Then she went in thorow all the doores, and stood before the King, and the King sate vpon his royall throne, & was clothed in his goodly aray, all glittering with gold & precious stones, and he was very terrible.

10 Then hee lift vp his face that shone with maiestie, and looked fiercely vpon her: therefore the Queene fell downe, and was pale and faint, and leaned herselfe vpon the head of the mayde that went with her.

11 Neuertheles, God turned the kings minde that he was gentle, who being carefull, leaped out of his throne, and tooke her in his armes, till she came to herselfe againe: and comforted her with louing words, and said,

12 Esther, what is the matter? I am thy brother, be of good cheere,

13 Thou shalt not die: for our commaundement toucheth the commons, & not thee. Come neere:

14 And so he held vp his golden scepter, and layd it vpon her necke,

15 And kissed her, and said, Talke with me.

16 Then said she, I saw thee, O lord, as an Angel of God, and mine heart was troubled for feare of thy maiestie.

17 For wonderfull art thou, O lord, and thy face is full of grace.

18 And as she was thus speaking vnto him, she fell downe againe for faintnesse.

19 Then the King was troubled, and all his seruants comforted her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby hee reuoketh those which he first sent forth.

The

Ioseph. antiq 11.cap.6.

THe great King Artaxerxes, which reigneth from India vnto Ethiopia, ouer an hundreth and seuen and twenty Prouinces, sendeth vnto the Princes & rulers that haue the charge of our affaires, Salutation.

2 There be many that through the goodnes of Princes and honour giuen vnto them, become very proud,

3 And endeauour not onely to hurt our subiects, but not content to liue in wealth, doe also imagine destruction against those that doe them good,

4 And take not onely all thankefulnes away from men, but in pride and presumption, as they that be vnmindfull of benefits, they thinke to escape the vengeance of God, that seeth all things, and is contrary to euill.

5 And oftentimes many, which be set in office, and vnto whom their friendes causes are committed, by vaine intisements doe wrappe them in calamities, that cannot bee remedied: for they make them partakers of innocent blood,

6 And deceitfully abuse the simplicity and gentlenesse of Princes with lying tales.

7 This may bee prooued not onely by olde histories, but also by those things that are before our eyes, and are wickedly committed of such pestilences as are not worthie to beare rule.

8 Therefore we must take heed hereafter that wee may make the Kingdome peaceable for all men, what change soeuer shall come,

9 And discerne the things that are before our eyes, to withstand them with gentlenes.

10 For Aman, a Macedonian, the sonne of Amadathus, being indeed a stranger from the Persians blood, and farre from our goodnesse, was receiued of vs,

11 And hath prooued the friendship that wee beare toward all nations, so that he was called our Father, and was honoured of euery man, as the next person vnto the King.

12 But hee could not vse himselfe soberly in this great dignity, but went about to deprive vs of the Kingdome, and of our life.

13 With manifold deceit also hath he desired to destroy Mardocheus our preserver, which hath done vs good in all things, and innocent Esther the partaker of our Kingdome, with all her nation.

14 For his minde was (when hee had taken them out of the way) to lay wait for vs, and by this meanes to translate the Kingdome of the Persians vnto them of Macedonia.

15 But wee find that the Iewes (which were accused of this most wicked man that they might bee destroyed) are no euill doers, but vse most iust lawes,

16 And that they be the children of the most High and Almightie and euerliuing God, by whome the Kingdome hath bene preserued vnto vs, and our progenitors, in very good order.

17 Wherefore ye shall do well, if ye do not put in execution those letters that Aman the son of Amadathus did write vnto you.

18 For hee that inuented them, hangeth at Susis before the gates with all his familie, and God (which hath all things in his power) hath speedily rewarded him after his deserning.

19 Therefore ye shall publish the copy of this letter in all places, that the Iewes may freely liue after their owne lawes.

20 And yee shall ayde them, that vpon the thirteenth day of the twelfth moneth Adar, they may bee auenged of them, which in the time of their trouble would haue oppressed them.

21 For Almightie God hath turned to ioy the day, wherein the chosen people should haue perished.

22 Moreouer, among other solemne dayes, ye shall keepe this day with all gladnesse,

23 That both now and in time to come, this day may bee a remembrance of deliuerance for vs and all such as loue the prosperitie of the Persians, but a remembrance of destruction to those that be seditious vnto vs.

24 Therefore all cities and countreyes that doe not this, shall horribly bee destroyed with sword and fire, and shall not onely not bee inhabited of men, but bee abhorred also of the wilde beasts and foules for euer.

The Wisedome of Salomon.

CHAP. I.

1 *How wee ought to search and enquire after God.* 2 *Who bee those that find him.* 5 *The holy Ghost.* 8.11 *Wee ought to flee from backbiting and murmuring.* 12 *Whereof death commeth.* 15 *Righteousnesse and vnrightcousnesse.*

1.Kings.3.3. isa. 56.1.

LOue * righteousnesse, yee that bee Iudges of the earth: thinke reuerently of the Lord, and seeke him in simplicitie of heart.

Deut.4.29. 2.chro 15.4.

2 * For he will be found of them that tempt him not, & appeareth vnto such as be not vnfaithfull vnto him.

3 For wicked thoughts separate from God: and his power when it is tryed, reproueth the vnwise.

4 Because wisedome cannot enter into a wicked heart, nor dwell in the bodie that is subiect vnto sinne.

5 For the holy * Spirit of discipline fleeth from deceit, and withdraweth himselfe from the thoughts that are without vnderstanding, and is rebuked when wickednesse commeth. Iere.4.22.

6 For the spirit of wisedome * is louing, and will not absolue him, that blasphemeth with his lips: for God is a witnesse of his reines, and a true beholder of his heart, and an hearer of the tongue. Gala.5.22.

7 For the spirit of the Lord filleth all the world: & the same that maintaineth all things hath knowledge of the voyce.

8 Therefore hee that speaketh vnrighteous things, cannot bee hid: neither shall the iudgement of reproch let him escape.

9 For inquisition shall bee made for the thoughts of the vngodly, and the sound of his words shall come vnto God for the correction of his iniquities.

10 For the eare of iealousie heareth all things, and the noyse of the grudgings shall not be hid.

11 Therefore beware of murmuring, which profiteth nothing, & refraine your tongue from slander: for there is no word so secret, that shall goe for nought, & the mouth that speaketh lies, slayeth the soule.

12 Seeke not death in the errour of your life: * destroy not your selves through the workes of your owne hands.

Deut.4.23.

13 * For God hath not made death, neither hath he pleasure in the destruction of the liuing.

Ezek.18.23. and 33.11.

14 For he created all things, that they might haue their being: & the generations of the world are preserued, & there is no poyson of destruction in them, and the Kingdome of hell is not vpon earth.

15 For righteousnes is immortall, but vnrighteousnes bringeth death.

16 And the vngodly call [a] it vnto them both with hands and wordes: and while they thinke to haue a friend of it, they come to nought: for they are confederate with it: therefore are they worthy to be partakers thereof.

a To wit, death.

CHAP. II.

The imaginations and desires of the wicked, and their counsell against the faithfull.

FOr the vngodly say, as they falsely imagine with themselues, * Our life is short and tedious: and in the death of a man there is no recouery, neither was any knowen that hath returned from the graue.

Iob.7.1. and 14.1. mat.22.23. 1.cor.15.32.

2 For wee are borne at all aduenture, and wee shall bee hereafter, as though we had neuer beene: for the breath is a smoke in our nostrils, and the wordes as a sparke rayled out of our heart.

3 Which being extinguished, the body is turned into ashes, and the spirit vanished as the soft aire.

4 Our life shall passe away as the trace of a cloud, and come to nought, as the mist that is driuen away with the beames of the sunne, and cast downe with the heat thereof. Our name also shall be forgotten in time: and no man shal haue our workes in remembrance.

5 * For our time is as a shadow that passeth away, and after our end there is no returning: for it is fast sealed, so that no man commeth againe.

1.Chr.29.15. chap.5.9.

6 * Come therefore, and let vs enioy the pleasures that are present, and let vs cheerefully vse the creatures as in youth.

Isa.22.13. and 56.12. 1.cor.15.32.

7 Let vs fill our selues with costly wine, and oyntments, and let not the floure of life passe by vs.

8 Let vs crowne our selues with rose buds afore they be withered,

9 Let vs all bee partakers of our wantonnesse: let vs leaue some token of our pleasure in euery place: for that is our portion, and this is our lot.

10 Let vs oppresse the poore that is righteous: let vs not spare the widow, nor reuerence the white haires of the aged, that haue liued many yeeres.

11 Let our strength bee the law of vnrighteousnesse: for the thing that is feeble, is reproued as vnprofitable.

12 Therefore let vs defraud the righteous for he is not for our profit, and he is contrary to our doings: he checketh vs for offending against the Law, and blameth vs as transgressours of discipline.

13 Hee maketh his boast to haue the knowledge of God: and he calleth himselfe the Sonne of the Lord.

14 He is made to * reproue our thoughts.

Iohn 7.7.

15 It greeueth vs also to looke * vpon him: for his life is not like other mens: his wayes are of another fashion.

ephes.5.13. Isa.53.3.

16 He counteth vs as bastards, and he withdraweth himself from our waies as from filthinesse: hee commendeth greatly the latter end of the iust, and boasteth that God is his Father.

17 Let vs see then if his words be true: let vs prooue what end he shall haue.

18 For if the righteous man be the * Sonne of God, he will helpe him, and deliuer him from the hands of his enemies.

Psal.22.8,9. mat.27.43.

19 Let vs * examine him with rebukes and torments, that we may know his meekenes, and prooue his patience.

Iere.11,19.

20 Let vs condemne him vnto a shamefull death: for hee shalbe preserued as hee himselfe saith.

21 Such things doe they imagine, and goe astray: for their owne wickednesse hath blinded them.

22 And they doe not vnderstand the mysteries of God, neither hope for the reward of righteousnesse, nor can discerne the honour of the soules that are faultlesse.

23 For God created man without corruption, and made him after the * image of his own likenesse.

Gen.1.27. and 2.7.

24 * Neuertheless, through enuy of the deuill came death into the world: and they that holde of his side, proue it.

and 5.1. eccl.17.2,3. Gen.3.1,2.

CHAP. III.

1 The conuersation and assurance of the righteous. 7 The reward of the faithfull. 11 Who are miserable.

BUt the * soules of the righteous are in the hand of God, and no torment shall touche them.

Deut.33.3.

2 * In the sight of the vnwise they appeared to die, and their end was thought grieuous,

chap.5.4.

3 And their departing from vs, destruction, but they are in peace.

4 And though they suffer paine before men, yet is * their hope full of immortalitie.

Rom.8.24.

5 They are punished but in few things, yet in many things shall they bee well rewarded: * For God prouedth them, and findeth them meet for himselfe.

2.cor.5.1. 1.pet.1.13. Exod.16.4. deut.8.2.

6 He trieth them as the gold in the furnace, and receiueth them as a perfect fruit offering.

7 * And in the time of their vision they shall shine, and runne thorow as the sparkes among the stubble.

Mat.13.43.

8 They * shall iudge the nations, and haue dominion ouer the people, and their Lord shall reigne for euer.

Mat.19.28. 1.cor.6.1.

9 They that trust in him shall vnderstand the trueth, and the faithfull shall remaine with him in loue: for grace and mercy is among his Saints, and he regarderh his elect.

10 * But the vngodly shall bee punished according to their imaginations: for they haue

Matt.25.41.

despised

despised the righteous, and forsaken the Lord.
11 Who so despiseth wisdome and discipline, is miserable, and their hope is vaine, and their labours are foolish, & their works vnprofitable.
12 Their wiues are vndiscreet, and their children wicked: their offering is cursed.
Isa.56.5. 13 Therefore the barren is blessed which is vndefiled, and knoweth not the sinfull bed: * she shall haue fruit in the visitation of the soules.
14 And the Eunuch, which with his handes hath not wrought iniquitie, nor imagined wicked things against God: for vnto him shall bee giuen the specialll gift of faith, and an acceptable portion in the Temple of the Lord.
15 For glorious is the fruit of good labours, and the root of wisedome shall neuer fade away.
16 But the children of adulterers shal not be partakers of the holy things, and the seed of the wicked bed shalbe rooted out.
17 And though they liue long, yet shall they be nothing regarded: and their last age shall be without honour.
18 If they die hastily, they haue no hope, neither comfort in the day of triall.
19 For horrible is the end of the wicked generation.

CHAP. IIII.

Of vertue and the commoditie thereof. 10 *The death of the righteous, and the condemnation of the vnfaithfull.*

BEtter is barrennesse with vertue: for the memoriall thereof is immortall: for it is known with God and with men.
2 When it is present, men take example thereat, and if it goe away, yet they desire it: it is alway crowned and triumpheth, and winneth the battell and the vndefiled rewards.
3 But the multitude of the vngodly which abound in children is vnprofitable: and the bastard plants shall take no deepe roote, nor lay any fast foundation.
Mat.7.2 9.] 4 For though they bud forth in the branches for a time, * yet they shall bee shaken with the winde: for they stand not fast, and through the vehemencie of the wind they shalbe rooted out.
5 For the vnperfit branches shall be broken, and their fruit shall be vnprofitable and sowre to eat, and meet for nothing.
6 For all the children that are borne of the wicked bed, shall be witnesse of the wickednesse against their parents when they be asked.
7 But though the righteous bee preuented with death, yet shall he be in rest.
8 For the honourable age is not that which is of long time, neither that which is measured by the numb r of yeeres.
9 But wisedome is the gray haire, and an vndefiled life is the old age.
Gen.5.24. heb.11.5.] 10 * He pleased God, and was beloued of him, so that whereas he liued among sinners, he translated him.
11 He was taken away, lest wickednesse should alter his vnderstanding, or deceit beguile his mind.
12 For wickednesse by bewitching obscureth the things that are good, and the vnstedfastnesse of concupiscence peruerteth the simple mind.
13 Though he was soone dead, yet fulfilled he much time.
14 For his soule pleased God: therefore hasted he to take him away from wickednesse.
15 Yet the people see and vnderstand it not, and consider no such things in their hearts, how that grace and mercy is vpon his saints, and his prouidence ouer the elect.
16 Thus the righteous that is dead, condemneth the vngodly which are liuing: and the youth that is soone brought to an end, the long life of the vnrighteous.
17 For they see the end of the wise, but they vnderstand not what God hath deuised for him and wherefore the Lord hath preserued him in safetie.
18 They see him and despise him, but the Lord will laugh them to scorne.
19 So that they shall fall hereafter without honour, and shall haue a shame among the dead for euermore: for without any voyce shall hee burst them, and cast them down, and shake them from the foundations, so that they shall be vtterly wasted, and they shall be in sorrow, and their memoriall shall perish.
20 So they being afraid, shal remember their sinnes, and their owne wickednesse shall come before them to conuince them.

CHAP. V.

1 *The constantnesse of the righteous before their persecutors.* 14 *The hope of the vnfaithfull is vaine.* 15 *The blessednesse of the Saints and godly.*

THen shall the righteous stand in great boldnesse before the face of such as haue tormented him, and taken away his labours.
2 When they see him, they shalbe vexed with horrible feare, and shall be amased for his wonderfull deliuerance,
3 And shall change their mindes, and sigh for griefe of minde, and say within themselues, This is he whom we sometime had in derision, and in a parable of reproch.
4 * We fooles thought his life madnesse, and his end without honour. Chap.3.2.
5 How is he counted among the children of God, and his portion is among the Saints!
6 Therefore we haue erred from the way of trueth, and the light of righteousnesse hath not shined vnto vs, and the sunne of vnderstanding rose not vpon vs.
7 We haue wearied our selues in the way of wickednesse and destruction, and we haue gone through dangerous wayes: but wee haue not knowen the way of the Lord.
8 What hath pride profited vs? or what profite hath the pompe of riches brought vs?
9 All those things are * passed away like a shadow, and as a poste that passeth by: 2 Chron.29. 15.chap.2.5.
10 As a ship that passeth ouer the waues of the water, which when it is gone by, the trace thereof cannot be found, neither the path of it in the floods:
11 Or * as a bird that flieth thorow in the ayre, and no man can see any token of her passage, but onely heare the noise of her wings, beating the light wind, parting the ayre through the vehemencie of her going, and flieth on, shaking her wings, whereas afterward no token of her way can be found: Prou.30.19
12 Or as when an arrow is shot at a marke, it parteth the ayre, which immediatly commeth together againe, so that a man cannot know where it went thorow.

13 Euen so we, assoone as we were borne we began to draw to our ende, and haue shewed no token of vertue, but are consumed in our owne wickednesse.

14 For * the hope of the vngodly is like the dust that is blowen away with the winde, and like a thinne fome that is scattered abroad with the storme, and as the smoke which is dispersed with the winde, and as the remembrance of him passeth, that tarieth but for a day.

Iob 8. 9. psal. 1. 4. & 143. 4. pro. 10. 25 & 11. 7. iam. 1. 10, 11.

15 But the righteous shall liue for euer: their reward also is with the Lord, & the most High hath care of them.

16 Therefore shall they receiue a glorious kingdome, and a beautifull crowne of the Lords hand: for with his right hand shall hee couer them, and with his arme shall he defend them.

17 He shall take his ielousie for armour, and shall arme the creatures to bee reuenged of the enemies.

18 He shall put on righteousnesse for a breastplate, and take true iudgement in stead of an helmet.

19 He will take holinesse for an inuincible shield.

20 Hee will sharpen his fierce wrath for a sword, and the world shal fight with him against the vnwise.

21 Then shall the thunder bolts go straight out of the lightnings, and shall flie to the marke as out of the bent bowe of the clouds, and out of his anger that throweth stones, shall thicke haile be cast, and the water of the Sea shall be wroth against them, and the floods shall mightily ouerflow.

22 And a mighty wind shall stand vp against them, and like a storme shal scatter them abroad. Thus iniquitie shall bring all the earth to a wildernes, & wickednes shal ouerthrow the thrones of the mighty.

CHAP. VI.

The calling of Kings, Princes, and Iudges, which are also exhorted to search wisedome.

HEare therefore, O yee Kings, and vnderstand: learne ye that be Iudges of the ends of the earth.

2 Giue eare, ye that rule the multitudes, and glory in the multitude of people.

3 For the * rule is giuen you of the Lord, and power by the most High, which will trie your works, and search out your imaginations. Rom. 13. 2.

4 Because that ye being officers of his kingdom, haue not iudged aright, nor kept the Law, nor walked after the will of God.

5 Horribly and suddenly wil he appeare vnto you: for an hard iudgement shall they haue that beare rule.

6 For he that is most low, is worthy mercy, but the mighty shal be mightily tormented.

7 For he that is Lord ouer all, will spare no * person, neither shall he feare any greatnesse: for he hath made the small and great, and careth for all alike. Deut. 10. 17 2 chro. 19. 7. iob 34. 19. ecclus. 35. 12, 16 actes 10. 34. rom. 2. 11 gal. 2. 6. ephe. 6. 9. col. 3. 25 1. pet. 1. 17.

8 But for the mighty abideth the sorer trial.

9 Unto you therefore, O tyrants, do I speake, that ye may learne wisdome, and not goe amisse.

10 For they that keepe holinesse holily, shall bee holy, and they that are learned there, shall finde a defence.

11 Therefore set your delight vpon my words and desire them, and ye shall be instructed.

12 Wisedome shineth and neuer fadeth away, and is easily seene of them that loue her, and found of such as seeke her.

13 She preuenteth them that desire her, that she may first shew her selfe vnto them.

14 Who so awaketh vnto her betimes, shall haue no great trauaile: for he shall finde her sitting at his dores.

15 To thinke vpon her then is perfect vnderstanding: and who so watcheth for her, shall be soone without care.

16 For shee goeth about, seeking such as are meete for her, and sheweth her selfe cheerefully vnto them in the wayes, and meeteth them in euery thought.

17 For the most true desire of discipline is her beginning: and the care of discipline is loue:

18 And loue is the keeping of her lawes, and the keeping of the lawes is the assurance of immortalitie:

19 And immortalitie maketh vs neere vnto God.

20 Therefore the desire of wisedome leadeth to the kingdome.

21 If your delight bee then in thrones, and scepters, O Kings of the people, honour wisedome, that ye may reigne forever.

22 Now I will tell you what wisedome is, and whence it commeth, and will not hide the mysteries from you, but will seeke her out from the beginning of her natiuitie, and bring the knowledge of her into light, and will not keepe backe the trueth.

23 Neither will I haue to doe with consuming enuie: for such a man shall not bee partaker of wisedome.

24 But the multitude of the wise is the preseruation of the world, and a wise King is the stay of the people.

25 Be therefore instructed by my words, and ye shall haue profit.

CHAP. VII.

Wisedome ought to be preferred aboue all things.

I My selfe am also mortal and a man like all other, and am come of him that was first made of the earth.

2 And in my mothers wombe was I fashioned to be flesh in ten moneths: I was * brought together into blood of the seede of man, and by the pleasure that commeth with sleepe. Iob 10. 10, 11.

3 And when I was borne, I receiued the common ayre, and fell vpon the earth, which is of like nature, crying and weeping at the first as all other doe.

4 I was nourished in swadling clothes, and with cares.

5 For there is no king that had any other beginning of birth.

6 All * men then haue one entrance vnto life, and a like going out. Iob. 1. 21. 1. tim. 6. 7.

7 Wherefore I prayed, and vnderstanding was giuen mee: I called, and the spirit of wisedome came vnto me.

8 I preferred her to scepters and thrones, and counted riches nothing in comparison of her.

9 * Neither did I compare precious stones vnto her: for all golde is but a little graueil in respect of her, and siluer shall bee counted but Iob 28. 15.

but clay before her.

10 I loued her aboue health and beauty, and purposed to take her for my light: for her light cannot be quenched.

11 All* good things therefore came to me together with her, and innumerable riches thorow her hands.

12 So I was glad in all: for wisedome was the authour thereof, and I knew not that shee was the mother of these things.

13 And I learned vnfainedly, and communicated without enuie, and I doe not hide her riches.

14 For she is an infinite treasure vnto men, which who so vse, become partakers of the loue of God, and are accepted for the gifts of knowledge.

15 God hath granted me to speake according to my minde, and to iudge worthily of the things that are giuen me: for he is the leader vnto wisedome, and the directer of the wise.

16 For in his hand are both we & our words, and all wisedome, and the knowledg of the workes.

17 For he hath giuen me the true knowledge of the things that are, so that I know how the world was made, and the powers of the elements,

18 The beginning and the end, and the mids of the times: how the times alter, & the change of the seasons,

19 The course of the yeere, the situation of the starres,

20 The nature of liuing things, and the furiousnesse of beasts, the power of the winds, and the imaginations of men, the diuersities of plants, and the vertues of rootes.

21 And al things both secret and knowen do I know: for wisedome the worker of all things hath taught me it.

22 For in her is the spirit of vnderstanding, which is holy, the onely begotten, manifold, subtill, mooueable, cleare, vndefiled, euident, not hurtfull, loving the good, sharpe, which cannot be letted, doing good,

23 Courteous, stable, sure, without care, having all power, circumspect in all things, and passing through all intellectuall, pure, and subtill spirits.

24 For wisedome is nimbler then all nimble things: shee goeth thorow and attaineth to all things, because of her purenesse.

25 For she is the breath of the power of God, and a pure influence that floweth from the glory of the Almightie: therefore can no defiled thing come vnto her.

26 For* she is the brightnesse of the euerlasting light, the vndefiled mirrour of the Maiestie of God, and the image of his goodnesse.

27 And being one, she can doe all things, and remaining in her selfe, reneweth all, and according to the ages she entreth into the holy soules, and maketh them the friends of God and Prophets.

28 For God loueth none, if he dwell not with wisedome.

29 For she is more beautiful then the Sunne, and is aboue all the order of the starres, and the light is not to bee compared vnto her.

30 For night commeth vpon it, but wickednesse cannot ouercome wisedome.

1. King. 3. 13
matth. 6. 33.

Heb. 1. 3.

CHAP. VIII.

The effects of wisedome.

SHee also reacheth from one ende to another mightily, and comely doeth shee order all things.

2 I haue loued her, and sought her from my youth: I desired to marrie her, such loue had I vnto her beauty.

3 In that she is conuersant with God, it commendeth her nobilitie: yea, the Lord of all things loueth her.

4 For shee is the Schoolemistresse of the knowledge of God, and the chooser out of his workes.

5 If riches bee a possession to bee desired in this life, what is richer then wisedome, that worketh all things?

6 For if prudencie worketh, what is it among all things that worketh better then she?

7 If a man loue righteousnesse, her labours are vertuous: for shee teacheth sobernesse and prudencie, righteousnes and strength, which are the most profitable things that men can haue in this life.

8 If a man desire great experience, shee can tell the things that are past, and discerne things to come: shee knoweth the subtilties of wordes and the solutions of darke sentences: shee foreseeth the signes and wonders, or euer they come to passe, and the successe of seasons and times.

9 Therefore I purposed to take her vnto my company, knowing that she would councell mee good things, and comfort mee in cares and griefes.

10 For her sake shall I haue glory among the multitude, & honour among the Elders, though I be young.

11 I shall bee found of sharpe iudgement, so that I shall be marueilous in the sight of great men.

12 When I hold my tongue, they shall abide my leisure: when I speake, they shall heare diligently, and if I talke much, they shall lay their hands vpon their mouth.

13 Moreouer, by her I shall obtaine immortalitie, and leaue an euerlasting memoriall among them that come after me.

14 I shall gouerne the people, and the nations shalbe subdued vnto me.

15 Horrible tyrants shalbe afraid when they heare me: among the multitude I shall be counted good, and mightie in battell.

16 When I come home I shall rest with her: for her company hath no bitternesse, and her fellowship hath no tediousnesse, but mirth and ioy.

17 Now when I considered these things by my selfe, and pondered them in mine heart, how that to be ioyned vnto wisdome is immortalitie,

18 And great pleasure is in her friendship, and that in the workes of her hands are infinite riches, and that in the exercise of talking with her is prudencie, and glory by communing with her, I went about, seeking how I might take her vnto mee.

19 For I was a wittie childe, and was of a good spirit.

20 Yea, rather being good, I came to an vndefiled body.

21 Neuertheless, when I perceiued that I

could not enioy her, except God gaue her (and that was a point of wisedome also, to knowe whose gift it was) I went vnto the Lord, and besought him, and with my whole heart I sayd,

CHAP. IX.

A prayer of Salomon to obtaine wisedome.

O God of fathers, and Lord of mercie, which hast made all things with thy word,

2 And ordeined man through thy wisedome, that hee should haue * dominion ouer the creatures which thou hast made, *Gen.1.1,28.*

3 And gouerne the world according to equitie and righteousnesse, and execute iudgement with an vpright heart:

4 Giue me * that wisedome, which sitteth by thy throne, and put mee not out from among thy children. *1. King.3.9.*

5 For I * thy seruant, and sonne of thine handmaide, am a feeble person, and of a short time, and yet lesse in the vnderstanding of iudgement and the lawes. *Psal.116.16.*

6 And though a man bee neuer so perfect among the children of men, yet if thy wisdome be not with him, he shal be nothing regarded.

7 * Thou hast chosen me to be a King of thy people, and the iudge of thy sonnes and daughters. *1.Chro.28.5. 2.chron.1.9.*

8 Thou hast cõmanded me to build a Temple vpon thine holy mount, and an altar in the citie wherein thou dwellest, a likenesse of thine holy Tabernacle, which thou hast prepared from the beginning,

9 And thy * wisdome with thee, which knoweth thy workes, which also was when thou madest the world, and which knew what was acceptable in thy sight, and right in thy commandements. *Prou.8.22. iohn 1.1,2, 3,10.*

10 Send her out of thine holy heauens, and send her from the throne of thy Maiestie, that shee may bee with mee, and labour, that I may know what is acceptable in thy sight.

11 For shee knoweth and vnderstandeth all things, and shee shall leade me soberly in my workes, and preserue me by her glory.

12 So shall my workes bee acceptable, and then shall I gouerne thy people righteously, and be meet for my fathers throne.

13 For * what man is hee that can know the counsell of God, or who can thinke what the wil of God is? *Isa 40.13. rom 11.34. 1.cor.2.16.*

14 For the thoughts of mortall men are fearefull, and our forecasts are vncertaine,

15 Because a corruptible body is heauie vnto the soule, and the earthly mansion keepeth down the minde that is full of cares:

16 And hardly can wee discerne the things that are vpon earth, and with great labour find we out the things which are before vs: who can then seeke out the things that are in heauen?

17 Who can know thy counsell, except thou giue him wisedome, and send thine holy Spirit from aboue?

18 For so the wayes of them which are vpon earth are reformed, and men are taught the things that are pleasant vnto thee, and are preserued through wisedome.

CHAP. X.

The deliuerance of the righteous, and the destruction of the enemies commeth through wisedome.

SHee preserued the first father of the world, that was formed, and kept him when he was created alone, and brought him out of his offence,

2 And * gaue him power to rule all things. *Gen.2.20.*

3 * But the vnrighteous in his wrath departed from her, and perished by killing his brother in his furie. *Gen.4.8.*

4 For whose cause the * earth was ouerflowed, but wisedome preserued it againe, gouerning the iust man by a little wood. *Gen.7.21.*

5 Moreouer, * when the nations were ioyned in their malicious confederacies, shee knew the righteous, and preserued him faultlesse vnto God, and || kept him sure, because she loued him tenderly as a sonne. *Gen.11.1, 31.and 12.1*

||Or, kept him strong in his tender loue toward his sonne.

6 Shee preserued the righteous, * when the vngodly perished, when he fled from the fire that fell vpon the fiue cities.

7 Of whose wickednesse the waste land that smoketh, yet giueth testimony, and the trees that beare fruit that neuer commeth to ripenesse: and for a remembrance of the vnfaithfull soule, there standeth a pillar of salt. *Gen.19.26.*

8 For all such as regarded not wisedome, had not onely this hurt, that they know not the things which were good, but also left behinde them vnto men a memoriall of their foolishnes, so that in the things wherein they sinned, they cannot lie hid.

9 But wisdom deliuered them ẏ serued her.

10 * When the righteous fled because of his brothers wrath, she led him the right way, shewed him the Kingdome of God, gaue him knowledge of holy things, made him rich in his labours, and made his paines profitable. *Gen.28.5.*

11 Against the couetousnes of such as defrauded him, she stood by him and made him rich.

12 She s ued him from the enemies, and defended him from them that lay in waite, and she gaue him the prise in a mightie battell, that he might know that the feare of God is stronger then all things.

13 * When the righteous was solde, she forsooke him not, but deliuered him from sinne: she went downe with him into the dungeon, *Gen. 37.28. and 39.7. actes 7.10.*

14 And failed him not in the bands, till shee had brought him the scepter of the Realme, and power against those that oppressed him: & them that had accused him shee declared to bee liars, and gaue him perpetuall glory.

15 * She deliuered the righteous people and faultlesse seede from the nations that oppressed them. *Exod.1.10. and 12.41.*

16 She entred into the soule of the seruant of the Lord, and stood * by him in wonders and signes against the terrible kings. *Exod.5.1.*

17 She gaue the Saints the reward of their labours, and led them forth a marueilous way: on the daytime shee was a shadow vnto them, and a light of starres in the night.

18 * She brought them through the red sea, and caried them through the great water. *Exod.14.21, 22.psal.78. 13.*

19 But shee drowned their enemies, and brought them out of the bottome of the deepe.

20 So the righteous tooke the spoyles of the vngodly, * and praised thine holy Name, O Lord, and magnified thy victorious hand, with one accord. *Exod.15.1.*

21 For wisedome openeth the mouth of the dumbe, & maketh the tongues of babes eloquent.

CHAP.

CHAP. XI.

1 *The miracles done for Israel.* 13 *The vengeance of sinners.* 21 *The great power and mercie of God.*

SHee prospered their workes in the hands of thine holy Prophet.

Exod.16.1. 2 *They went thorow the wilderness that was not inhabited, and pitched their tents in places where there lay no way.

Exod.17.10, 11. 3 *They stood against their enemies, and were auenged of their aduersaries.

Num 20.11 4 *When they were thirsty, they called vpon thee, and water was giuen them out of the high rocke, and their thirst was quenched out of the hard stone.

5 For by the things whereby their enemies were punished, by the same were the Israelites helped in their neede.

6 For in stead of a fountaine of running water, the enemies were troubled at the corrupt blood, which was to rebuke the commandement of the killing of the children, but thou gauest vnto thine owne abundance of water vnlooked for,

7 Declaring by the thirst that was at that time, * how thou hadst punished thine aduersaries. Exod.7.20.

8 For when they were tried and chastised with mercy, they knew how the vngodly were iudged and punished in wrath.

9 For these hast thou exhorted as a father, and prowed them: but thou hast condemned the other as a righteous King, when thou didst examine them.

10 Whether they were absent or present, their punishment was alike: for their griefe was double with mourning, and the remembrance of things past.

11 For when they perceiued that through their torments good came vnto them, they felt the Lord.

12 And seeing the things that came to passe, at the last they wondered at him, whom afore they had cast out, denied and derided: for they had another thirst then the iust.

13 Because of the foolish deuices of their wickedness wherewith they were deceiued, and worshipped * serpents, that had not the vse of reason, and vile beastes, thou sendest a multitude of vnreasonable beastes vpon them for a vengeance, that they might know, that wherewith a man sinneth, by the same also shall he be punished. Chap.12.24. rom.1.23.

14 For vnto thine Almighty hand, that made the world of * nought, it was not vnpossible to send among them a multitude of * Beares, or fierce Lions, Gen.1.1. hebr.11.3. Leuit.26.22 ier 8.16,17.

15 Or furious beasts newly created and vnknowen, which should breathe out blastes of fire, and cast out smoake as a tempest, or shoote horrible sparkes like lightnings out of their eyes. chap.16.1.

16 Which might not only destroy them with hurting, but also kill them with their horrible sight.

17 Yea, without these might they haue bene cast downe with one winde, being persecuted by thy vengeance, and scattered abroad through the power of thy Spirit: but thou hast ordered all things in measure, number, and weight.

18 For thou hast euer had great strength and might, and who can withstand the power of thine arme?

19 For as the small thing that the ballance weigheth, so is the world before thee, and as a drop of the morning deaw that falleth downe vpon the earth.

20 But thou hast mercy vpon all: for thou hast power of all things, and makest as though thou sawest not the sinnes of men, because they should amend.

21 For thou louest all the things that are, and hatest none of them whom thou hast made: for thou wouldest haue created nothing that thou haddest hated.

22 And how might any thing endure, if it were not thy will? or how could any thing bee preserued, except it were called of thee?

23 But thou sparest all, for they are thine, O Lord, which art the louer of soules.

CHAP. XII.

2 *The mercie of God toward sinners.* 14 *The works of God are vnreprooueable.* 19 *God giueth leasure to repent.*

FOr thine incorruptible spirit is in all things.

2 Therefore thou chastenest them measurably that goe wrong, and warnest them by putting them in remembrance of the things wherein they haue offended, that leauing wicked nesse, they may beleeue in thee, O Lord.

3 * As for those olde inhabitants of the holy land, thou didst hate them. Deut.9.3. and 12.31.

4 For they committed abominable workes, as sorceries and wicked sacrifices, and 18.9,12.

5 And slaying of their own children without mercie, and eating of the bowels of mans flesh in banquetting, where the raging priests shed abominable blood.

6 And the fathers were the chiefe murtherers of the soules, destitute of all helpe, whom thou wouldest destroy by the hands of our fathers,

7 That the land which thou louest aboue all other, might be a meet dwelling for the children of God.

8 * Neuertheless, thou sparedst them also as men, and sendedst the forerunners of thine hoste, euen hornets to destroy them by little and little. Exod.33.2. deut.2.22.

9 Not that thou wast vnable to subdue the vngodly vnto the righteous in battell, or with cruell beasts, or with one rough word to destroy them together.

10 But in punishing them by little and little, thou gauest them space to repent, knowing well that it was an vnrighteous nation, and wicked of nature, and that their thought could neuer be altered.

11 For it was a curled seede from the beginning: yet hast thou not spared them when they sinned, because thou feardst any man.

12 For who dare say, * What hast thou done? or who dare stand against thy iudgement? or who dare accuse thee for the nations that perish, whom thou hast made? or who dare stand against thee to reuenge the wicked men? Rom.9.20.

13 For there is none other God but thou, * that carest for all things, that thou mayest declare how that thy iudgement is not vnright. 1.Pet.5.7.

14 There

14 There dare neither king nor tyrant in thy sight, require accompts of them whom thou hast punished.

15 For so much then as thou art righteous thy selfe, thou ordereſt all things righteouſly, * thinking it not agreeable to thy power to condemne him, that hath not deſerued to bee puniſhed.

Iob.10.2,3.

16 For thy power is the beginning of righteouſnes, and because thou art Lord of all things, it cauſeth thee to ſpare all things.

17 When men thinke thee not to be of a perfit power, thou declareſt thy power, and reproueſt the boldneſſe of the wiſe.

18 But thou ruling the power, iudgeſt with equitie, and gouerneſt vs with great fauour: for thou mayeſt ſhew thy power when thou wilt.

19 By ſuch works now haſt thou taught thy people, that a man ſhould be iuſt and louing, and haſt made thy children to be of a good hope: for thou gineſt repentance to ſinners.

20 For if thou haſt puniſhed the enemies of thy children that had deſerued death, with ſo great conſideration, and requeſting vnto them, giuing them time and place that they might change from their wickedneſſe.

21 With how great circumſpection wilt thou puniſh thine owne children, vnto whoſe fathers thou haſt ſworne and made couenants of good promiſes?

22 So when thou doeſt chaſten vs, thou puniſheſt our enemies a thouſand times more, to the intent that when we iudge, wee ſhould diligently conſider thy goodneſſe, and when we are iudged, we ſhould hope for mercy.

23 Wherefore thou haſt tormented the wicked that haue liued a diſſolute life by their owne imaginations.

Chap.11.13 rom.1.23.

24 * For they went aſtray very farre in the wayes of errour, and eſteemed the beaſts, which their enemies deſpiled, for gods, being abuſed after the maner of children, that haue none vnderſtanding.

25 Therefore haſt thou ſent this puniſhment, that they ſhould be in deriſion as children without reaſon.

26 But they that will not bee reformed by thoſe ſcornefull rebukes, ſhall feele the worthy puniſhment of God.

27 For in thoſe things when they ſuffered, they diſdained: but in theſe whom they counted godly, when they ſaw themſelues puniſhed by them, they all acknowledged the true God, whom afore they had denied to know: therefore came extreme damnation vpon them.

CHAP. XIII.

1 All things bee vaine, except the knowledge of God. 10 Idolaters and idoles are mocked.

SVrely all men are vaine by nature, and are ignorant of God, * and could not know him that is, by the good things that are ſeene, neither conſider by the works, the workemaiſter.

Rom.1.19.

2 * But they thought the fire or the wind, or the ſwift ayre, or the courſe of the ſtarres, or the raging water, or the lights of heauen to be gouernours of the world and gods.

Deut.4.19. and 17.3.

3 Though they had ſuch pleaſure in their beautie, that they thought them gods, yet ſhould they haue knowen how much more excellent hee is that made them: for the firſt authour of beautie hath created theſe things.

4 Or if they marueiled at the power, and operation of them, yet ſhould they haue perceiued thereby, how much hee that made theſe things, is mightier.

5 For by the greatneſſe of their beautie, and of the creatures, the Creator being compared with them, may be conſidered.

6 But yet the blame is leſſe in theſe, that ſeeke God and would finde him, and yet peraduenture doe erre.

7 For they * goe about by his works to ſeeke him, and are perſwaded by the ſight, becauſe the things are beautifull that are ſeene.

Rom.1.22.

8 Howbeit they are not to be excuſed.

9 For if they can know ſo much, that they can diſcerne the world, why doe they not rather finde out the Lord thereof?

10 But miſerable are they, and among the dead is their hope, that call them gods, which are the workes of mens hands, gold, and ſiluer, and the thing that is inuented by arte, and the ſimilitude of beaſts, or any vaine ſtone that hath bene made by the hand of antiquitie.

11 * Or as when a carpenter cutteth downe a tree meete for the worke, and pareth off all the barke thereof cunningly, and by arte maketh a veſſell profitable for the vſe of life.

Iſa.44.13. iere.10.3.

12 And the things that are cut off from his worke, hee beſtoweth to dreſſe his meate to fill himſelfe.

13 And that which is left of theſe things, which is profitable for nothing (for it is a crooked piece of wood, and full of knobs) he caruetb it diligently at his leaſure, and according as he is expert in cunning, he giueth it a proportion, and faſhioneth it after the ſimilitude of a man,

14 Or maketh it like ſome vile beaſt, and ſtraketh it ouer with red, and painteth it, and couereth euery ſpot that is in it.

15 And when he hath made a conuenient tabernacle for it, he ſetteth it in a wall and maketh it faſt with yron,

16 Prouiding ſo for it, leſt it fall: for he knoweth that it cannot helpe it ſelfe, becauſe it is an image, which hath neede of helpe.

17 Then he prayeth for his goods, and for his marriage, and for children: he is not aſhamed to ſpeake vnto it that hath no life.

18 Hee calleth on him that is weake, for health: hee prayeth vnto him that is dead, for life: he requireth him of helpe, that hath no experience at all.

19 And for his iourney, him that is not able to goe: and for gaine, and worke, and ſucceſſe of his affaires, hee requireth furtherance of him that hath no maner of power.

CHAP XIIII.

1 The deteſtation and abomination of images. 8 A curſe of them, and of him that maketh them. 14 Whereof idolatry proceeded. 23 What euils come of idolatrie.

AGaine, another man purpoſing to ſaile, and intending to paſſe thorow the raging waues, calleth vpon a ſtocke more rotten then the ſhip that carieth him.

2 For as for ‖ it, couetouſneſſe of money hath found it out, and the craftesman made it by

‖ *Or, the ſhip.*

by cunning.

3 But thy prouidence, O Father, gouerneth
Exod.14.22. it: * for thou hast made a way, euen in the Sea, and a sure path among the waues,

4 Declaring therby that thou hast power to helpe in all things, yea, though a man went to the sea without meanes.

5 Neuertheless, thou wouldest not that the workes of thy wisedome should bee vaine, and therefore doe men commit their liues to a small piece of wood, and passe ouer the stormie sea in a ship, and are saued.

Gene.6.4. and 7.10. 6 * For in the olde time also when the proud giants perished, the hope of the world went into a ship which was gouerned by thine hand, and so left seed of generation vnto the world.

7 For blessed is the tree whereby righteousnesse commeth.

8 But that is cursed that is made with
Psal.115.8. hands, * both it, and hee that made it: hee, be-
baruch 6.3. cause he made it, & it being a corruptible thing, because it was called god.

Psal.5.5. 9 * For the vngodly and his vngodlinesse are both alike hated of God: so truely the worke and he that made it, shall be punished together.

10 Therefore shall there bee a visitation for the idoles of the nations: for of the creatures of
Iere.10.8. God they are become abomination, * and stum-
habac.2.18. bling blocks vnto the soules of men, and a snare for the feet of the vnwise.

11 For the inuenting of idoles was the beginning of whoredome, and the finding of them is the corruption of life.

12 For they were not from the beginning, neither shall they continue for euer.

13 The vaine glory of men brought them into the world: therefore shall they come shortly to an end.

14 When a father mourned grieuously for his sonne that was taken away suddenly, he made an image for him that was once dead, whom now he worshippeth as a god, and ordeined to his seruants ceremonies and sacrifices.

15 Thus by processe of time this wicked custome preuailed, and was kept as a law, and idoles were worshipped by the commandement of tyrants.

16 As for those that were so farre off, that men might not worship them presently, they did counterfeit the visage that was farre off, and made a gorgeous image of a king, whom they would honour, that they might by all meanes flatter him that was absent, as though hee had beene present.

17 Againe, the ambition of the craftesman thrust forward the ignorant to increase the superstition.

18 For he peraduenture willing to please a noble man, laboured with all his cunning to make the image of the best fashion.

19 And so through the beautie of the worke the multitude was allured, & so toke him now for a god, which a little afore was but honoured as a man.

20 And this was the deceiuing of mans life, when men, being in seruitude through calamitie and tyrannie, ascribed vnto stones and stockes the name, which ought not to be communicate vnto any.

21 Moreouer, this was not enough for them that they erred in the knowledge of God: but whereas they liued in great wars of ignorance, those so great plagues called they peace.

22 For either * they slew their owne children Deut.18.10.
in sacrifice, or vsed secret ceremonies, or raging Iere.7.9.and 19.4.
dissolutenesse by strange rites,

23 And so kept neither life nor marriage cleane: but either one slew another by treason, or els vexed him by adultery.

24 So were all mixt together, blood and slaughter, theft, and deceit, corruption, vnfaithfulnesse, tumults, periurie,

25 Disquieting of good men, vnthankfulnes, defiling of soules, changing of birth, disorder in mariage, adultery and vncleannesse.

26 For the worshipping of idoles, that ought not to be named, is the beginning and the cause, and the end of all euill.

27 For either they be mad when they be merrie, or prophesie lies, or liue vngodly, or else lightly forsweare themselues.

28 For insomuch as their trust is in the idols, which haue no life, though they sweare falsely, yet they thinke to haue no hurt.

29 Therefore for two causes shall they iustly be punished, because they haue an euill opinion of God, addicting themselues vnto idoles, and because they sweare vniustly to deceiue, and despise holinesse.

30 For it is not the power of them by whom they sweare, but the vengeance of them that sinne, which punisheth alwayes the offence of the vngodly.

CHAP. XV.

The voyce of the faithfull prayſing the mercy of God, by whose grace they serue not idoles.

BUt thou, O our God, art gracious and true, long suffering, and gouernest all things by mercy.

2 Though we sinne, yet are we thine: for we know thy power: but wee sinne not, knowing that we are counted thine.

3 For to know thee, is perfect righteousnes, and to know thy power, is the roote of immortalitie.

4 For neither hath the wicked inuention of men deceiued vs, nor the vnprofitable labour of the painters, nor an image spotted with diuers colours.

5 Whose sight stirreth vp the desire of the ignorant: so that he coueteth the forme that hath no life, of a dead image.

6 They that loue such wicked things, are worthy to haue such things to trust to, and they that make them, and they that desire them, and they that worship them.

7 The * potter also tempereth soft earth, and Rom.9.21.
fashioneth euery vessell with labour to our vse: but of the same clay hee maketh both the vessels that serue to cleane vses, and the contrary likewise: but whereto euery vessell serueth, the potter is the iudge.

8 So by his wicked labour he maketh a vaine god of the same clay: euen hee, which a little afore was made of earth himselfe, and within a little while after goeth thither againe whence he was taken, * when he shall make account for Luke 12.20.
the loane of his life.

9 Notwithstanding he careth not for the labour

bour hee taketh, nor that his life is short, but hee striueth with the goldsmithes, and siluersmithes, and counterfeiteth the coppersmithes, and taketh it for an honour to make deceiuable things.

10 His heart is ashes, and his hope is more vile then earth, and his life is lesse worthy of honour then clay.

11 For he knoweth not his owne maker, that gaue him his soule, that had power and breathed in him the breath of life.

12 But they count our life to be but a pastime, and our conuersation as a market, where there is gaine: for they say we ought to be getting on euery side, though it be by euill meanes.

13 Now hee that of earth maketh fraile vessels and images, knoweth himselfe to offend aboue all other.

14 All the enemies of thy people, that hold them in subiection, are most vnwise, and more miserable then the very fooles.

15 For they iudge all the idoles of the nations to be gods, which neither haue eye sight to see, nor noses to smell, nor eares to heare, nor fingers of hands to grope, and their feet are slow to goe.

16 For man made them, and he that hath but a borrowed spirit, fashioned them: but no man can make a god like vnto himselfe.

17 For seeing he is but mortall himselfe, it is but mortall that he maketh with vnrighteous hands: he himselfe is better then they whom he worshippeth: for he liued, but they neuer lined.

18 Yea, they worshipped beastes also, which are their most enemies, and which are the worst, if they bee compared vnto others, because they haue none vnderstanding.

19 Neither haue they any beauty to bee desired in respect of other beasts, for they are destitute of Gods praise, and of his blessing.

CHAP. XVI.

The punishment of idolaters. 20 The benefits done vnto the faithfull.

THerefore by such things they are worthily punished and * tormented by the multitude of beasts. *Chap.11.13, 14. num.21. 6.*

2 In stead of the which punishment thou hast beene fauourable to thy people, and to satisfie their appetite, hast prepared a meate of a strange taste, euen * quailes, *Num.11.31*

3 To the intent that they that desired meat, by the things which were shewed, & sent among them, might turne away their necessary desire, and that they, which had suffered penury for a space, should also feele a new taste.

4 For it was requisite that they which vsed tyranny, should fall into extreme pouertie, and that to these onely it should be shewed, how their enemies were tormented.

5 * For when the cruell fiercenesse of the beastes came vpon them, and they were hurt with the stings of cruell serpents, *Num.21.6. 1.cor.10.9.*

6 Thy wrath endured not perpetually, but they were troubled for a little season, that they might be reformed, hauing a || * signe of saluation to remember the commandement of thy Law. *||The signe of the brasen serpent. Numb.21.9.*

7 For he that turned toward it, was not healed by the thing that he saw, but by thee, O Sauiour of all.

8 So in this thou shewedst our enemies, that it is thou, which deliuerest from all euill.

9 * For the biting of grashoppers and flies killed them, and there was no remedy found for their life: for they were worthy to be punished by such. *Exod.8.24. and 10.4. reuel.9.7.*

10 But the teeth of the venemous dragons could not ouercome thy children: for thy mercy came to helpe them, and healed them.

11 For they were pricked, because they should remember thy words, and were speedily healed, lest they should fall into so deepe forgetfulnesse, that they could not bee called backe by thy benefite.

12 For neither herbe nor plaister healed them, but thy word, O Lord, which healeth all things.

13 For thou hast the power of life and death, * and leadest downe vnto the gates of hell, and bringest vp againe. *Deut.32.39. 1.sam.2.6. tob.13.2.*

14 A man indeed by his wickednesse may slay another: but when the spirit is gone forth, it turneth not againe, neither can he call againe the soule that is taken away.

15 But it is not possible to escape thine hand.

16 * For the vngodly that would not know thee, were punished by the strength of thine arme, with strange raine and with haile, and were pursued with tempest, that they could not auoyd, and were consumed with fire. *Exod.9.23.*

17 For it was a wonderous thing that fire might doe more then water, which quencheth all things: but the world is the auenger of the righteous.

18 For sometime was the fire so tame, that the beastes, which were sent against the vngodly, burnt not: and that, because they should see, and know, that they were persecuted with the punishment of God.

19 And sometime burnt the fire in the mids of the water, aboue the power of fire, that it might destroy the generation of the vniust land.

20 * In the stead whereof thou hast fed thine owne people with Angels foode, and sent them bread ready from heauen without their labour, which had abundance of all pleasures in it, and was meete for all tastes. *Exod.16.14. numb.11.7. psal.78.25. iohn 6.31.*

21 For thy sustenance declared thy sweetenesse vnto thy children, which serued to the appetite of him that tooke it, and was meete to that that euery man would.

22 Moreouer, the * snow & yce abode the fire and melted not, that they might know, that the fire burning in the haile, and sparckling in the raine, destroyed the fruit of the enemies. *Exod.9.23.*

23 Againe, it forgat his owne strength, that the righteous might be nourished:

24 For the creature that seruetb thee which art the maker, is fierce in punishing the vnrighteous: but it is easie to doe good vnto such as put their trust in thee.

25 Therefore was it changed at the same time vnto all fashions to serue thy grace, which nourisheth all things, according to the desire of them that had neede thereof,

26 That thy children whom thou louest, O Lord, might know, * that it is not the increase of fruites that feedeth men, but that it is thy word, *Deut.8.3. matt.4.4.*

word, which preserueth them: that trust in thee.
27 For that which could not bee destroyed with the fire, being onely warmed a little with the sunne beames, melted,
28 That it might be knowen that we ought to preuent the sunne rising to giue thanks vnto thee, and to salute thee before the day spring.
29 For the hope of the vnthankfull shall melt as the winter yce, and flow away as vnprofitable waters.

CHAP. XVII.

The iudgements of God against the wicked.

FOr thy iudgements are great, and cannot be expressed: therefore men doe erre, that will not be reformed.
2 For when the vnrighteous thought to haue thine holy people in subiection, they were bound with the bands of darknes, and long night, and being shut vp vnder the roofe, did lie there to escape the euerlasting prouidence.
3 And while they thought to be hid in their darke sinnes, they were scattered abroad in the darke couering of forgetfulnesse, feating horribly and troubled with visions.
4 For the denne that hid them, kept them not from feare: but the sounds that were about them troubled them, and terrible visions and sorowfull sights did appeare.
5 No power of the fire might giue light, neither might the cleare flames of the starres lighten the horrible night.
6 For there appeared vnto them onely a sudden fire, very dreadfull: so that being afraid of this vision, ‖ which they could not see, they thought the things which they sawe to bee worse.
7 *And the illusions of the Magicall artes were brought downe, and it was a moist shameful reproch for the boasting of their knowledge:
8 For they that promised to driue away feare and trouble from the sicke person, were sicke for feare, and worthy to be laughed at
9 And though no fearefull thing did feare them, yet were they afraid at the beastes which passed by them, and at the hissing of the serpents: so that they dyed for feare, and sayd they saw not the ayre, which by no meanes can bee auoyded.
10 For it is a fearefull thing when malice is condemned by her owne testimony: and a conscience that is touched, doeth euer forecast cruell things.
11 For feare is nothing else, but a betraying of the succours, which reason offereth.
12 And the lesse that the hope is within, the more doth he esteeme the ignorance of the thing that tormenteth him, great.
13 But they that did indure the night that was intollerable, and that came out of the dungeon of hell, which is insupportable, slept the same sleepe,
14 And sometimes were troubled with monstrous visions, and sometime they swooned, as though their owne soule should betray them: for a sudden feare not looked for, came vpon them.
15 And thus whosoeuer fell downe, hee was kept, and shut in prison, but without chaines.
16 For whether he was an husbandman, or a shepheard, or one that was set to worke alone, if hee were taken, hee must suffer this necessitie, that hee could not auoide:
17 (For with one chaine of darknesse were they all bound) whether it were an hissing wind or a sweete song of the birdes among the thicke branches of the trees, or the vehemency of hasty running water,
18 Or a great noyse of the falling downe of stones, or the running of skipping beastes, that could not bee seene, or the voice of cruell beasts, that roared, or the ‖ sound that answereth again in the hollow mountaines: these fearefull things made them to swoone.
19 For all the world shined with cleare light, and no man was hindered in his labour.
20 Onely vpon them there fell an heauy night an image of that darknesse that was to come vpon them: yea, they were vnto themselues more grieuous then darknesse.

‖ That is, the mightie vision.
Exod 7 12. and 8.7, 19.
‖ Or, Echo,

CHAP. XVIII.

2 *The fiery pillar that the Israelites had in Egypt* 8 *The deliuerance of the faithfull.* 10 *The Lord smote the Egyptians.* 20 *The sinne of the people in the wilderness.* 21 *Aaron stood beeweene the liuing and the dead with his censer.*

BUt thy saints had a very great *light, whose voyce because ‖ they heard, and saw not the figure of them, they thought them blessed, because they also had not suffered the like.
2 And because they did not hurt them, which did hurt them afore, they thanked them, and asked pardon for their enmitie.
3 *Therefore thou gauest them a burning pillar of fire to lead them in the vnknowen way, and madest the sunne that it hurted not them in their honourable iourney.
4 But they were worthy to bee deprived of the light, and to bee kept in darknesse, which had kept thy children shut vp, by whom the vncorrupt light of the law should bee giuen to the world.
5 *Whereas they thought to slay the babes of the Saints, by one child that was cast out, and preserued to reproue them, thou hast taken away the multitude of their children, and destroyed them altogether in the mighty water.
6 Of that night were our Fathers certified afore, that they, knowing vnto what oathes they had giuen credite, might be of good cheere.
7 Thus thy *people receiued the health of the righteous, but the enemies were destroyed.
8 For as thou hast punished the enemies, so hast thou glorified vs whom thou hast called.
9 For the righteous children of the good men offered secretly, and made a law of righteousnes by one consent, that the Saints should receiue good and euill in like maner, and that the Fathers should first sing praises.
10 But a disagreeing cry was heard of the enemies, and there was a lamentable noyse for the children that were bewailed.
11 For the *master and the seruant were punished with like punishment, and the common people suffered alike with the King.
12 So they altogether had innumerable that died with one kinde of death: neither were the liuing sufficient to bury them: for in the twincling of an eye the noblest offspring of them was destroyed.
13 So they that could beleeue nothing, because

Exod.10.23.
‖ Or, the Egyptian.
Exod.13.21. and 14.24. psal.78.14. and 105.39.
Exod.1.16.
Exod. 14. 24,25.
Exod.11.5. and 12.29.

cause of the enchantments confessed this people to be the children of God, in the destruction of the first borne:

14 For while all things were in quiet silence, and the night was in the middes of her swift course,

15 Thine almighty word leapt downe from heauen out of thy royall throne, as a fierce man of warre in the middes of the land that was destroyed,

16 And brought thine vnfained commandement, as a sharpe sword, and stood vp, and filled all things with death, and being come downe to the earth, it reached vnto the heauens.

17 Then the sight of the fearefull dreames vexed them suddenly, and fearetulnes came vpon them vnawares.

18 Then lay there one here, another there halfe dead, and shewed the cause of his death.

19 For the visions that vexed them, shewed them these things afore: so that they were not ignorant, wherefore they perished.

20 Now tentation of death touched the righteous also, and *among the multitude in the wilderness there was a plague, but the wrath endured not long.

*Num.16. 46.

21 For the blamelesse man made haste, and defended them, and toke the weapons of his ministration, euen prayer, and the reconciliation by the perfume, and set himselfe against the wrath, & so brought the miserie to an end declaring that he was thy seruant.

22 For he ouercame not the multitude, with bodily power, nor with force of weapons, but with the word hee subdued him that punished, alledging the othes and couenant made vnto the fathers

23 For when the dead were fallen downe by heapes one vpon another, hee stood in the mids, and cut off the wrath, and parted it from comming to the liuing,

24 * For in the long garment was all the ornament, and in the foure rowes of the stones was the glory of the fathers grauen with thy maiestie in the diademe of his head.

*Exod.28.6, 11.

25 Vnto these the destroyer gaue place, and was afraid of them, for it was sufficient, that they had tasted the wrath.

CHAP. XIX.

1 *The death of the Egyptians, and the great ioy of the Hebrewes.* 11 *The meat that was giuen at the desire of the people.* 17 *All the elements serue to the will of God.*

AS for the vngodly, the wrath came vpon them without mercy vnto the end: for hee knew what should come vnto them,

2 That they (when they had consented to let them go, and had sent them out with diligence) would repent and pursue them.

3 For while yet sorow was before them and they lamented by the graues of the dead, they deuised another foolishnesse, so that they persecuted them in their fleeing, whom they had [a] cast out afore with prayer.

a That is, the children of Israel whom they before had desired and prayed to goe their way.

4 For the destinie whereof they were worthy, brought them to this end, and caused them to forget the things that had come to passe, that they might accomplish the punishment, which remained, by torments.

5 Both that thy people might trie a marueilous passage, & that these might finde a strange death.

6 For euery creature in his kinde was fashioned of new, and serued in their owne offices enioyned them, that thy children might bee kept without hurt.

7 For the cloude ouershadowed their tents, and the dre earth appeared, where afore was water: so that in the red Sea there was a way without impediment, and the great deepe became a greene field.

8 Through the which all the people went that were defended with thine hand, seeing thy wonderous marueiles.

9 For they ‖ neyed like horses, and leaped like lambes, praying thee, O Lord, which hadst deliuered them.

‖ Or, were fed.

10 For they were yet mindefull of those things which were done in the land where they dwelt, how the ground brought forth flies in stead of cattell, and how the riuer scrauled with the multitude of frogs in stead of fishes.

11 * But at the last they saw a new generation of birds when they were intised with lust, and desired delicate meates.

*Exod.16.13. num.11.31.

12 * For the quailes came forth of the sea vnto them for comfort, but punishments came vpon the ‖ sinners not without signes that were giuen by great thundrings: for they suffered worthily according to their wickednesse, because they shewed a cruell hatred toward strangers.

*Chap.16.2.

‖ Or, Egyptians.

13 For the one sort would not receiue them when they were present, because they knew them not: the other sort brought the strangers into bondage that had done them good.

14 Beside all these things some would not suffer, that any regard should be had of them: for they handled the strangers despitefully.

15 Others that had receiued them with great banquetting, and admitted them to bee partakers of the same lawes, did afflict them with great labours.

16 Therefore they were stricken with blindnesse, as in old time certaine were at the dores of the * righteous, so that euery one being compassed with darknesse, sought the entrance of his doore.

*Gen.19.11.

17 Thus the elements agreed among themselues in this change, as when one tune is changed vpon an instrument of musicke, and the melodie still remaineth, which may easily be perceiued by the sight of the things that are come to passe.

18 For the things of the earth were changed into things of the water, and the thing that did swimme, went vpon the ground.

19 The fire had power in the water contrary vnto his owne vertue, and the water forgate his owne kinde to quench.

20 Againe, the flames did not hurt the flesh of the corruptible beasts that walked therein, neither melted they that that seemed to bee [b] yce, and was of a nature that would melt, and yet was an immortall meat.

b He meaneth Man, looke Exod. 16.14,15. and numb. 11.7.

21 For in all things, O Lord, thou hast magnified and glorified thy people, and hast not despised to assist them in euery time and place.

THE

¶ The wisedome of Iesus the sonne of Sirach, called *Ecclesiasticus*.

¶ This argument was found in a certaine Greeke copie.

THis Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and he liued in the latter time after the people had been led away captiue, and brought home againe, and almost after all the Prophets. Now his grandfather, as he himselfe witnesseth, was a man of great diligence, and wisedome among the Hebrews, who did not onely gather the graue sentences of wise men that had bene before him, but he himselfe also spake many full of great knowledge and wisedome. So this first Iesus died, and left this which he had gathered, and Sirach afterward left it to Iesus his sonne, who tooke it and put it in order in a booke, & called it *Wisedome*, intitling it both by his owne name, his father's name, and his grandfathers: thinking by this title of *Wisedome*, to allure the Reader to reade this booke with more great desire, and to consider it more diligently. Therefore this booke containeth wise sayings, and darke sentences, and similitudes, with certaine diuine histories which are notable and ancient, euen of men that were approoued of God, and certaine prayers and songs of the authour himselfe: moreouer, what benefits the Lord had bestowed vpon his people, and what plagues he had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisedome and doctrine, who was therefore called a man of great knowledge, as he was indeed.

The Prologue of the wisedome of Iesus the sonne of Sirach.

WHereas many and great things haue beene giuen vs by the Law and the Prophets, and by others that haue followed them, (for the which things Israel ought to be commended by the reason of doctrine and wisedome, whereby the readers ought not onely to become learned themselues, but also may be able by the diligent study thereof to be profitable vnto strangers both by speaking and writing) after that my grandfather Iesus had giuen himselfe to the reading of the Law and the Prophets, and other bookes of our fathers, and had gotten therein sufficient iudgement, he purposed also to write something pertaining to learning and wisedome, to the intent that they which were desirous to learne, and would giue themselues to these things, might profit much more in liuing according to the Law. Wherefore, I exhort you to receiue it louingly, and to reade it with diligence, and to take it in good worth, though we seeme to some in some things not able to attaine to the interpretation of such words as are hard to be expressed: for ỳ things that are spoken in the Hebrew tongue, haue another force in themselues then when they are translated into another tongue: and not onely these things, but other things also, as the Law it selfe, and the Prophets, and other bookes haue no smal difference when they are spoken in their owne language. Therefore in the eight and thirtieth yeere, when I came into Egypt vnder king Euergetes, and continued there I found a copy full of great learning, and I thought it necessary to bestow my diligence and trauel to interpret this booke. So for a certaine time with great watching & study I gaue my selfe to the finishing of this booke, that it might be published, that they which remaine in banishment, and are desirous to learne, might apply themselues vnto good maners, and liue according to the Law.

CHAP. I.

1 *Wisedome commeth of God.* 11 *A praise of the feare of God.* 29 *The meanes to come by Wisedome.*

1. King. 3. 9. and 4. 19. That which is marked with these two marks [] is read in the Latine copies, and not in the Greeke.

ALl wisedome * commeth of the Lord, [and hath beene euer with him] and is with him for euer.

2 Who can number the sand of the sea, and the drops of the raine, and the dayes of the world? [who can measure] the height of heauen, the breadth of the earth, and the depth?

3 Who can finde the wisedome [of God which hath beene before all things?]

4 Wisedome hath bene created before all things, and the vnderstanding of prudence from euerlasting.

5 [The word of God most high is the fountaine of wisedome, and the euerlasting Commandements are the entrance vnto her]

6 *Rom. 11. 34.* *Vnto whom hath the roote of wisedome bene declared? or who hath knowen her wise counsels?

7 [Vnto whom hath the doctrine of wisedome bene discouered & shewed? and who hath vnderstood the manifold entrance vnto her?]

8 There is one wise, [euen the most high Creatour of all things, the Almighty, the King of power] and very terrible, which sitteth vpon his throne.

9 He is the Lord that hath created her [thorow the holy Ghost: he hath seene her, numbred her, [and measured her]

10 He hath powred her out vpon all his workes, and vpon al flesh, according to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Lord is glory, and gladnesse, and reioycing, and a ioyfull crowne.

12 The feare of the Lord maketh a merry heart, and giueth gladnesse, and ioy, & long life.

13 Who so feareth the Lord, it shall goe well with him at the last, and he shall finde fauour in the day of his death.

14 [The loue of God is honourable wisedome, and vnto whom it appeareth in a vision, they loue it for the vision, and for the knowledge of the great workes thereof,]

15 *Psal. 111. 10. Prou. 9. 10. Iob. 28. 28.* *The feare of the Lord is the beginning of wisedome, & was made with the faithfull in the wombe: [she goeth with the chosen women, and is knowen with the righteous & faithfull.

16 The feare of the Lord is an holy knowledge.

17 Holinesse shall preserue, and iustifie the heart, and giueth mirth and gladnesse.

18 Who

18 Who so feareth the Lord shall prosper, and in the day of his end he shalbe blessed.]
19 She hath built her euerlasting foundations with men, and is giuen to he with their seed.
20 To feare God is the fulnesse of wisedome, and filleth men with her fruits.
21 She filleth their whole house with [all] things desireable, & the garners with the things that shee bringeth forth, and both twaine are gifts of God
22 The feare of the Lord is the crowne of wisedome, and giueth peace and perfect health: he hath seene her, and numbred her.
23 ‖ She raineth downe knowledge, and vnderstanding of wisedome, and hath brought vnto honour them that possessed her. ‖ Or, wisedome.
24 The feare of the Lord is the roote of wisedome, and her branches are long life.
25 [In the treasures of wisedome is vnderstanding, and holy knowledge, but wisedome is abhorred of sinners.]
26 The feare of the Lord driueth out sinne, and when she is present, she driueth away anger.
27 ¶ For wicked anger cannot be iustified: for his rashnesse in his anger shalbe his destruction.
28 A patient man will suffer for a time, and then shall he haue the reward of ioy,
29 He will hide his words for a time, and many mens lips shall speake of his wisedome.
30 In the treasures of wisedome, are the secrets of knowledge, but the sinner abhorreth the worship of God.
31 If thou desire wisdome, keepe the Commandements, and the Lord shall giue her vnto thee [and will fill her treasures.]
32 For the feare of the Lord is wisedome and discipline: he hath pleasure in faith and meekenesse.
33 Be not disobedient to the feare of the Lord, and come not vnto him with a double heart.
34 ¶ Be not an hypocrite that men should speake of thee, but take heed what thou speakest.
35 Exalt not thyselfe, lest thou fall and bring thy soule to dishonour, and so God discouer thy secrets, and cast thee downe in the mids of the congregation, because thou wouldest not receiue the true feare of God, and thine heart is full of deceit.

CHAP. II.

1 He exhorteth the seruants of God to righteousnesse, loue, vnderstanding, and patience. 11 To trust in the Lord. 13 A curse vpon them that are faint hearted and impatient.

MY sonne if thou wilt come into the seruice of God [stand fast in righteousnesse and feare and] prepare thy soule to tentation.
2 Settle thine heart, and be patient: [bow down thine eare, and receiue the words of vnderstanding] and shrinke not away when thou art assailed, [but wait vpon God patiently]
3 Joyne thy selfe vnto him, and depart not away, that thou mayst be increased at thy last end.
4 Whatsoeuer commeth vnto thee, receiue it patiently, and be patient in the change of thine affliction.
5 * For as gold [and siluer are] tried in the fire, euen so are men acceptable in the fornace of aduersitie. *Wisd. 3.6. prou. 17.3.*
6 Beleeue in God, and he will helpe thee: order thy way aright, and trust in him: [hold fast his feare, and grow old therein.]
7 Yee that feare the Lord, wait for his mercy: shrinke not away from him that ye fall not.
8 Yee that feare the Lord, beleeue him, and your reward shall not faile.
9 O yee that feare the Lord, trust in good things, and in the euerlasting ioy and mercy.
10 [Ye that feare the Lord, loue him, & your hearts shalbe lightened.]
11 Consider the old generations [of men, yee children,] and marke them well: * was there euer any confounded that put his trust in the Lord? or who hath continued in his feare, and was forsaken? or whom did he euer despise, that called vpon him? *Psal. 37.25.*
12 For God is gracious and merciful, & forgiueth sinnes, and saueth in the time of trouble, [and is a defender for all them that seeke him in the trueth]
13 Woe vnto them that haue a ‖ fearefull heart, [and to the wicked lips] and to the faint hands, and to the sinner that goeth two * maner of wayes. ‖ Or, double *1. King. 18. 21.*
14 Woe vnto him that is faint hearted: for he beleeueth not: therefore shall he not be defended.
15 Woe vnto you that haue lost patience, [and haue forsaken the right wayes, and are turned backe into froward wayes:] for what will ye doe when the Lord shall visite you?
16 They that feare the Lord will not disobey his word: and they that * loue him, will keepe his wayes. *Iohn. 14. 23.24.*
17 They that feare the Lord, will seeke out the things that are pleasant vnto him: and they that loue him, shall be fulfilled with his Law.
18 They that feare the Lord, will prepare their hearts, and humble their soules in his sight.
19 [They that feare the Lord, keep his Commandements, and will be patient til he see them,
20 Saying, if we doe not repent] we shall fall into the hands of the Lord, & not into the hands of men.
21 Yet as his greatnesse is, so is his mercy.

CHAP. III.

2 To our father and mother ought wee to giue double honour. 10 Of the blessing and curse of the father and mother. 22 No man ought ouer curiously to search out the secrets of God.

[THe children of wisedome are the Church of the righteous, and their offspring is obedience and loue.]
2 Heare your fathers iudgement, O children, and doe thereafter, that ye may be safe.
3 For the Lord will haue the father honoured of the children, and hath confirmed the authority of the mother ouer her children.
4 Who so honoureth his father, his sinnes shal be forgiuen him, [and he shall abstaine from them, and shall haue his dayly desires]
5 And he that honoureth his mother, is like one that gathereth treasure.
6 Who so honoureth his father, shall haue ioy of his owne children, and when he maketh his prayer, he shall be heard,
7 Yee that honoureth his father, shall haue a long

long life, and hee that is obedient vnto the Lord, shall comfort his mother.

8 Hee that feareth the Lord, honoureth his parents, and doeth seruice vnto his parents, as vnto lords.

Exod. 20. 12. deut. 5. 16. matth. 15. 4. ephes. 6. 2, 3.

9 * Honour thy father and mother in deede and in word, [and in all patience,] that thou mayest haue ‖ Gods blessing, [and that his blessing may abide with thee in the end.]

‖ Or, the blessing of men.

10 For the blessing of the father establisheth the houses of the children, and the mothers curse rooteth out the foundations.

11 Reioyce not at the dishonour of thy father: for it is not honour vnto thee, but shame,

12 Seeing that mans glory commeth by his fathers honour, and the reproch of the mother is dishonour to the children.

13 My sonne, helpe thy father in his age, and grieue him not as long as he liueth.

14 And if his vnderstanding faile, haue patience with him, and despise him not when thou art in thy full strength.

15 For the good entreatie of thy father shall not be forgotten, but it shalbe a fortresse for thee against sinnes, [and for thy mothers offence thou shalt be recompensed with good, and it shall be founded for thee in righteousnesse.]

16 And in the day of trouble thou shalt be remembred: thy sinnes also shall melt away as the yce in the faire weather.

17 He that forsaketh his father, shall come to shame, and he that angreth his mother, is cursed of God.

18 ¶ My sonne, performe thy doings with meekenesse, so shalt thou be beloued of them that are approued.

Phil. 2. 3.

19 The * greater thou art, the more humble thy selfe [in all things,] and thou shalt finde fauour before the Lord.

20 Many are excellent and of renowme: but the secrets are reuealed vnto the meeke.

21 For the power of the Lord is great, and he is honoured of the lowly.

Psal. 131. 1. pro. 25. 27. rom. 12. 3.

22 * Seeke not out the things that are too hard for thee, neither search the things rashly which are too mighty for thee.

23 [But] what [God] hath commaunded thee, thinke vpon that with reuerence, [and bee not curious in many of his works:] for it is not needfull for thee to see with thine eyes the things that are secret.

24 Be not curious in superfluous things: for many things are shewed vnto thee aboue the capacitie of men.

25 The medling with such hath beguiled many, and an euill opinion hath deceiued their iudgement.

26 Thou canst not see without eyes: professe not the knowledge therefore that thou hast not.

27 A stubburne heart shal fare euil at the last: and he that loueth danger, shall perish therein.

28 An heart that goeth two wayes, shall not prosper: and hee that is froward of heart, shall stumble therein.

29 An obstinate heart shall be laden with sorowes: and the wicked man shall heape sinne vpon sinne.

30 The perswasion of the proud is without remedie, and his steps shalbe plucked vp: for the plant of sinne hath taken root in him, [and hee shall not be esteemed.]

[31 The heart of him that hath vnderstanding, shall perceiue secret things, and an attentiue eare is the desire of a wise man.

32 [An heart that is wise and vnderstanding, will abstaine from sinne, and shall prosper in the works of righteousnesse.]

33 Water quencheth burning fire, * and almes taketh away sinnes.

Dan. 4. 24. psal. 41. 1.

34 And hee that rewardeth good deedes, will remember it afterward, and in the time of the fall, he shall find a stay.

CHAP. IIII.

1 Almes must be done with gentlenesse. 12 The studie of wisedome and her fruit. 20 An exhortation to eschew euill, and doe good.

My sonne, defraud not the * poore of his liuing, and make not the needy eyes to waite long.

Deut. 15. 7.

2 Make not an hungry soule sorrowfull, neither vexe a man in his necessitie.

3 Trouble not the heart that is grieued, and deferre not the gift of the needy.

4 Refuse not the prayer of one that is in trouble: * turne not thy face away from the poore.

Tobit 4. 7.

5 Turne not thine eyes aside [in anger] from the poore, and giue him none occasion to speake euill of thee.

6 For if he curse thee in the bitternesse of his soule, his prayer shall be heard of him that made him.

7 Be courteous vnto the company [of poore, and humble thy soule vnto the Elder,] and bow downe thine head to a man of worship.

8 Let it not grieue thee to bow downe thine eare vnto the poore, [but pay thy debt] and giue him a friendly answere.

9 ¶ Deliuer him that suffereth wrong, from the hand of the oppressour, and bee not faint hearted ‖ when thou iudgest.

‖ Or, to defend him.

10 Be as a father vnto the fatherlesse, and as an husband vnto their mother: so shalt thou bee as the sonne of the most High: and he shall loue thee more then thy mother doeth.

11 Wisedome exalteth her children, and receiueth them that seeke her, [and will goe before them in the way of righteousnesse.]

12 Hee that loueth her, loueth life, and they that seeke life in the morning, shall haue great ioy.

13 Hee that keepeth her, shall inherite glory: for vnto whom shee entreth, him the Lord will blesse.

14 They that honour her, shalbe the seruants of the Holy one, and them that loue her, the Lord doth loue.

15 Who so gineth eare vnto her, shall iudge the nations, and he that goeth vnto her, shall dwell safely.

16 Hee that is faithfull vnto her, shall haue her in possession, and his generation shall possesse her.

17 For first shee will walke with him by crooked wayes, and bring him vnto feare and dread, and torment him with her discipline vntill shee haue tried his soule, and haue prooued him by her iudgements.

18 Then will shee returne the straight way vnto him, and comfort him, and shewe him her secrets, [and heape vpon him the treasures of

knowledge, & vnderstanding of righteousnesse.]
19 But if he goe wrong, the will forsake him, and giue him ouer into the hands of his destruction.
20 [¶ My sonne,] make much of time, and *eschew the thing that is euill,
21 And be not ashamed [to say the trueth] for thy life: for there is a a shame that bringeth sinne, and a shame that bringeth worship and fauour.
22 Accept no person against thine owne conscience, that thou bee not confounded to thine owne decay, [and forbeare not thy neighbour in his fault.]
23 And keepe not backe counsel when it may doe good, neither hide thy wisedome when it may be famous.
24 For by the talke is wisedome knowen, and learning by the words of the tongue, [and counsell, wiledome and learning by the talking of the wise, and stedfastnesse in the workes of righteousnesse]
25 In no wise speake against the worde of trueth, but bee ashamed of the lies of thine owne ignorance.
26 Be not ashamed to confesse thy sinnes, and resist not the course of the riuer.
27 Submit not thy selfe vnto a foolish man, neither accept the person of the mighty.
28 Striue for the trueth vnto death, [and defend iustice for thy life.] and the Lord God shall fight for thee [against thine enemies.]
29 Be not hastie in thy tongue, neither slacke and negligent in thy works.
30 Be not as a lyon in thine owne house, neither beate thy seruants for thy fantasie, [nor oppresse them that are vnder thee.]
31 * Let not thine hand be stretched out to receiue, and shut when thou shouldest giue.

Rom. 12. 9. 2. thes. 5. 22.
a To be ashamed to confesse thy God, thy faith, to testifie the trueth, and to reproue sinne, doth bring sinne vnto thee: the contrary shame bringeth worship.
Acts 20. 35

CHAP. V.

1 In riches may wee not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be deferred.

TRust not vnto thy * riches, and say not, I haue enough for my life: [for it shal not helpe in the time of vengeance and indignation.]
2 Follow not thine owne minde and thy strength to walke in the wayes of thine heart:
3 Neither say thou, [Howe haue I had strength?] or who will bring mee vnder for my works? For God the auenger will reuenge the wrong done by thee.
4 And say not, I haue sinned, and what euill hath come vnto mee? for the Almightie is a patient rewarder, but he will not leaue thee vnpunished.
5 Because thy sinne is forgiuen, be not without feare, to heape sinne vpon sinne.
6 And say not, The mercy of God is great: he will forgiue my manifold sinnes: for mercy and wrath come from him, and his indignation commeth downe vpon sinners.
7 Make no tarying to turne vnto the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord breake forth, and in thy securitie thou shalt bee destroyed, and thou shalt perish in time of vengeance.
8 Trust not in wicked riches: for they shall not helpe thee in the day of punishment [and vengeance]

Luke 12. 15, 19, 20. chap. 11. 18, 19. prou. 10. 2. ezek. 7. 19. zeph. 1. 18.

9 Be not caried about with euery wind, and goe not into euery way: for so doeth the sinner that hath a double tongue.
10 Stand fast in thy sure vnderstanding [and in the way and knowledge of the Lord:] and haue but one maner of word, [and follow the word of peace and righteousnesse.
11 Be humble to heare the word of God, that thou mayest vnderstand it, and make a true answere with wisedome.]
12 * Bee swift to heare good things, and let thy life be pure, and giue a patient answere.
13 If thou hast vnderstanding, answere thy neighbour, if not, lay thine hand vpon thy mouth, [lest thou bee trapped in an vndiscreet word, and so be blamed.]
14 Honour and shame is in the talke, and the tongue of a man causeth him to fall.
15 Be not counted a * talebearer, and lie not in wait with thy tongue: for shame [and repentance] follow the thiefe, and an euill condemnation is ouer him; that is double tongued: [but he that is a backbiter, shalbe hated, enuied and confounded.]
16 Doe not rashly, neither in small things nor in great.

Iames 1. 19.
Leuit. 19. 16

CHAP. VI.

1 It is the propertie of a sinner to bee euill tongued. 6 Of friendship. 33 Desire to be taught.

BEe not of a friend [thy neighbours] a enemie: for such shall haue an euill name, shame and reproch, and he shallbe in infamie as the wicked that hath a double tongue.
2 Bee not proud in the deuice of thine owne minde, lest thy soule rent thee as b a bull,
3 And eate vp thy leaues, and destroy thy fruit, and so thou bee left as a dry tree [in the wildernesse]
4 For a wicked soule destroyeth him that hath it, and maketh him to be laughed to scorne of his enemies, [and bringeth him to the portion of the vngodly.]
5 A sweet talke multiplieth the friends [and pacifieth them that be at variance,] and a sweet tongue increaseth much good talke.
6 Hold friendship with many, neuertheless, haue but one counseller of a thousand.
7 If thou gettest a friend, proone him first, and be not hastie to credit him.
8 For some man is a friend for his owne occasion, & will not abide in the day of thy trouble.
9 And there is some friend that turneth to enimitie, and taketh part against thee, and in contention he will declare thy shame.
10 Againe, some * friend is but a companion at the table, and in the day of thine affliction he continueth not.
11 But in thy prosperity he will be as thou thy selfe, and will vse libertie ouer thy seruants.
12 If thou be brought low, he will be against thee, and will hide himselfe from thy face.
13 Depart from thine enemies, and beware of thy friends.
14 A faithfull friend is a strong defence, and he that findeth such a one, findeth a treasure.
15 A faithfull friend ought not to be changed for any thing, and the weight [of gold and siluer] is not to be compared to the goodnesse [of his faith.]

a For that is against the rule of charity, which loueth all, and hateth nothing but onely sinne.
b As a bull teareth in pieces a yong tree with his hornes, so thou trusting in thine owne wisdom, and standing in thine owne conceit, because of thy wit, thy power, or riches, shouldest destroy thy selfe.
Chap. 37. 5.

16 A faithfull friend is the medicine of life [and immortalitie,] & they that feare the Lord, shall finde him.

17 Who so feareth the Lord, shall direct his friendship aright, and as his owne selfe, so shall his friend be.

18 ¶ My sonne, receiue doctrine from thy youth vp: so shalt thou finde wisedome [which shall endure] till thine olde age.

19 Goe to her as one that ploweth, and soweth, and wait for her good fruits: for thou shalt haue but litle labour in her worke: but thou shalt eate of her fruits right soone.

20 How exceeding sharpe is shee to the vnlearned? he that is without iudgement, will not remaine with her.

21 Unto such one she is as a fine touchstone, and he casteth her from him without delay.

22 For they haue the name of wisedome, but there be but few that haue the knowledge of her.

23 [For with them that know her, shee abideth vnto the appearing of God.]

24 Giue care, my sonne: receiue my doctrine, and refuse not my counsell,

25 And put thy feet into her linkes, and thy necke into her chaine.

26 Bow downe thy shoulder vnto her, and beare her, and be not weary of her bands.

27 Come vnto her with thy whole heart, and keepe her wayes with all thy power.

28 Seeke after her, and search her, and she shall be shewed thee: and when thou hast gotten her, forsake her not.

29 For at the last thou shalt finde rest in her, and that shall be turned to thy ioy.

30 Then shall her fetters be a strong defence for thee, [and a sure foundation] & her chaines a glorious raiment.

31 For there is a golden ornament in her, and her bands are the laces of purple colour.

32 Thou shalt put her on as a robe of honour, and shalt put her vpon thee as a crowne of ioy.

33 My sonne, if thou wilt, thou shalt bee taught, and if thou wilt apply thy minde, thou shalt be wittie.

34 If thou loue to heare, thou shalt receiue [doctrine,] and if thou delight in hearing, thou shalt be wise.

35 Stand with the multitude of the elders, which are wise, and ioyne with him that is wise.

Chap.8.9. 36 *Desire to heare all godly talke, and let not the graue sentences of knowledge escape thee.

37 And if thou seest a man of vnderstanding, get thee some vnto him, and let thy foote weare the steps of his doores.

38 Let thy minde bee vpon the ordinances of the Lord, and be ‖ continually* occupied in his commaundements: so shall hee establish thine heart, and giue thee wisedome at thine owne desire.

‖ Or, earnestly *Psal.1.2,3.*

CHAP. VII.

2 Wet must forsake euill, and yet not iustifie our selues. 23 The behaiour of the wise toward his wife, his friend, his children, his seruants, his father and mother.

DOe no euill: so shall no harme come vnto thee.

2 Depart from the thing that is wicked, and sinne shall turne away from thee.

3 My sonne, sow not vpon the furrowes of vnrighteousnesse, least that thou reape them seuen folde.

4 Aske not of the Lord preeminence, neither of the king the seat of honour.

5 *Iustifie not thy selfe before the Lord: [for he knoweth thine heart,] and boast not thy wisedome in the presence of the king. *Iob 9.2. Psal.143.2. eccles 7.18. luke 18.11.*

6 Seeke not to be made a Iudge, least thou bee not able to take away iniquitie, and least thou, fearing the person of the mightie, shouldest commit an offence against thine vprightnesse.

7 Offend not against the multitude of a citie, and cast not thy selfe among the people.

8 *Binde not two sinnes together: for in one sinne shalt thou not be vnpunished. *Chap.5.5.*

9 Say not, God will looke vpon the multitude of mine oblations, and when I offer to the most High God, he will accept it.

10 Be not faint hearted, when thou makest thy prayer, neither slacke in giuing of almes.

11 Laugh no man to scorne in the heauinesse of his soule: for [God which seeth all things] is hee* that can bring downe, and set vp againe. *1.Sam.2.7.*

12 Sowe not a lie against thy brother, neither doe the same against thy friend.

13 Vse not to make any maner of lie: for the custome thereof is not good.

14 Make not many words when thou art among the elders, neither* repeate a thing in thy prayer. *Mat.6.5,7.*

15 Hate not laborious* worke, neither the husbandry which the most High hath created. *Rom.12.11*

16 Number not thy selfe in the multitude of the wicked, but remember that vengeance will not slacke.

17 Humble thy minde greatly: for the vengeance of the wicked is fire and wormes.

18 Giue not ouer thy friend for any good, nor thy true brother for the gold of Ophir.

19 Depart not from a wise and good woman, [that is fallen vnto thee for thy portion in the feare of the Lord:] for her grace is aboue gold.

20 ¶ *Whereas thy seruant worketh truely, intreate him not euill, nor the hireling that bestoweth himselfe wholly for thee. *Leuit.19.13. chap.33.29. and 34.23.*

21 Let thy soule loue a good seruant, and defraude him not of libertie, [neither leaue him a poore man.]

22 *If thou haue cattell, looke well to them, and if they be for thy profite, keepe them with thee. *Deut.25.4.*

23 *If thou haue sonnes, instruct them, and bold their necke from their youth. *Chap.30.11.*

24 If thou haue daughters, keepe their bodie, and shew not thy face cheerefull toward them.

25 Marry thy daughter, & so shalt thou performe a weightie matter: but giue her to a man of vnderstanding.

26 If thou haue a wife after thy minde, forsake her not, but commit not thy self to the hatefull.

27 *Honour thy father from thy whole heart, and forget not the sorrowes of thy mother. *Chap.3.9. tobit 4.3.*

28 Remember that thou wast borne of them, and how canst thou recompence them the things that they haue done for thee?

29 ¶ Feare the Lord with all thy soule, and honour his ministers.

30 Loue him that made thee, with all thy strength, * and forsake not his seruants.

Deut. 12. 18, 19. Leuit. 2. 3. numb. 18. 15

31 Feare the Lord with all thy soule, and honour the Priests, * and giue them their portion, as it is commanded thee, the first fruites, [and purifications] and sacrifices for sinne, and the offerings of the shoulders, & the sacrifices of sanctification, and the first fruits of the holy things.

32 Stretch thine hand vnto the poore, that the || blessing, [and reconciliation] may bee accomplished.

|| Or, liberalitie.

33 Liberalitie pleaseth all men liuing, and * from the dead restraine it not.

Tobit 2. 4, 7. and 4. 17.

34 * Let not them that weepe, bee without [comfort:] but mourne with such as mourne.

Rom. 12. 15.

35 * Be not slowe to visite the sicke: for that shall make thee to be beloued.

Mat. 25. 36.

36 Whatsoeuer thou takest in hand, remember the end, and thou shalt neuer doe amisse.

CHAP. VIII.

We must take heede with whom we haue to doe.

STriue not with a mightie man, least thou fal into his hands.

Mat. 5. 25.

2 * Make not variance with a rich man, lest he on the other side weigh downe thy weight: * for gold [and siluer] hath destroyed many, and hath subuerted the hearts of kings.

Chap. 31. 6.

3 Striue not with a man that is ful of words, and lay no sticks vpon his fire.

4 Play not with a man that is vntaught, least thy kindred be dishonoured.

Gal. 6. 1.

5 * Despise not a man that turneth himselfe away from sinne, nor cast him not in the teeth withall, but remember that wee are all worthy blame.

Leuit. 19. 32

6 * Dishonour not a man in his olde age: for they were as we which are not olde.

7 Be not glad of the death of thine enemie, but remember that wee must die all, [and so enter into ioy.]

8 * Despise not the exhortation of the [Elders] that be wise, but acquaint thy selfe with their wise sentences: for of them thou shalt learn wisedome, [and the doctrine of vnderstanding] and how to serue great men [without complaint.]

Chap. 6. 35.

9 Goe not from the doctrine of the Elders: for they haue learned it of their fathers, and of them thou shalt learne vnderstanding, and to make answere in the time of neede.

10 Kindle not the coales of sinners, [when thou rebukest them,] least thou be burnt in the fierie flame [of their sinnes.]

11 Rise not vp against him that doth wrong, that he lay not waite as a spie for thy mouth.

12 * Lend not vnto him that is mightier then thy selfe: for if thou lendest him, count it but loss.

Chap. 29. 4.

13 Be not surety aboue thy power: for if thou be surety, thinke to pay it.

14 Goe not to law with the iudge: for they will giue sentence according to his owne honour.

15 * Trauaile not by the way with him that is rash, least he do thee iniurie: for he followeth his owne wilfulnesse, and so shalt thou perish through his folly.

Gen. 4. 8.

16 * Striue not with him that is angry, and goe not with him into the wildernesse: for blood is as nothing in his sight, and where there is no helpe, he will ouerthrow thee.

Prou. 22. 24.

17 Take no counsell at a fole: for he cannot keepe a thing close.

18 Doe no secret thing before a stranger: for thou canst not tell what he goeth about.

19 Open not thine heart vnto euery man, lest her be vnthankefull to thee, [and put thee to reproofe.]

CHAP. IX.

Of ielousie. 12 An old friend is to bee preferred before a new. 18 Righteous men should bee bidden to thy table.

BE not ielous ouer thy wife of thy bosome, neither [a] teach her by thy meanes an euil lesson.

a Let her not haue rule ouer thee. for then will shee bee contrary vnto thee, take away thy heart & strength, & bring thee to confusion among thine enemies, as did Heuah to Adam, Delilah to Samson, and strange women to Salomon. Gen. 6. 1, 2. and 34. 2. Prou. 5. 2. Mat. 5. 28. Gen. 34. 1, 2. 2. sam. 11. 2. iudet 10. 17, 19. and 12. 16, 20.

2 Giue not thy life vnto a woman, least she ouercome thy strength, [and so thou be confounded.]

3 Meete not an harlot, least thou fall into her snares.

4 Vse not the company of a woman that is a singer, [and a dancer, neither heare her,] least thou be taken by her craftinesse.

5 Gaze not on a * maid, that thou fall not by that that is precious in her.

6 * Cast not thy mind vpon harlots [in any maner of thing,] least thou destroy [both thy selfe and] thine heritage.

7 Goe not about gazing in the streets of the citie, neither wander thou in the secret places thereof.

8 * Turne away thine eye from a beautifull woman, and looke not vpon others beautie: for many * haue perished by the beauty of women: for through it loue is kindled as a fire.

9 [Euery woman that is an harlot, shall be troden vnder foote as doung, of euery one that goeth by the way.

10 Many wondering at the beauty of a strange woman, haue bin cast out: for her words burne as a fire.]

11 Sit not at all with another mans wife, [neither lie with her vpon the bed,] nor banket with her: least thine heart incline vnto her, and so through thy desire fall into destruction.

12 ¶ Forsake not an old friend: for the new shall not bee like him: a newe friend is as new wine: when it is olde, thou shalt drinke it with pleasure.

13 * Desire not the honour [and riches] of a sinner: for thou knowest not what shall bee his ende.

Judg. 9. 3. 2. sam. 15. 12.

14 Delight not in the thing that the vngodly haue pleasure in, but remember that they shall not be found iust vnto their graue.

15 Keepe thee from the man that hath power to slay: so shalt thou not doubt ẏ feare of death: and if thou come vnto him, make no fault, least he take away thy life: remember that thou goest in the middes of snares, and that thou walkest vpon the towers of the citie.

16 Try thy neighbor as neere as thou canst, * and aske counsell of the wise.

Chap. 6. 36. 38. and 8. 8. and 37. 22. Deut. 6. 7. and 11. 18.

17 * Let thy talke be with the wise, and all thy commu-

communication in the Law of the most High.

18 Let iust men eat and drinke with thee, and let thy reioycing be in the feare of the Lord.

19 In ‖ the hands of the craftesmen shall the works be commended, and the wise prince of the people by his word, [and the word by the wisedome of the Elders.]

‖ Or, the workman is praised according to the worke.

20 A man full of words is dangerous in his Citie, and he that is rash in his talking, shall be hated.

CHAP. X.

1 Of Kings and Iudges. 7 Pride and couetousnesse are to be abhorred. 28 Labour is praised.

A Wise Iudge will instruct his people with discretion: the gouernance of a prudent man is well ordered.

2 As the Iudge of the people is himselfe, so are his Officers, and what maner of man the ruler of the City is, such are all they that dwell therein.

3 * An vnwise King destroyeth his people, but where they that bee in authority are men of vnderstanding, there the City prospereth. (1. King 12. 1. 13, 14.)

4 The gouernement of the earth is in the hand of the Lord, [and all iniquitie of the nations is to be abhorred,] and when time is, he will set vp a profitable Ruler ouer it.

5 In the hand of God is the prosperitie of man, and vpon the Scribes wil he lay his honor.

6 * Bee not angry for any wrong with thy neighbour, & doe nothing by iniurious practises. (Leu. 19. 17.)

7 Pride is hatefull before God and man, and by both doth one commit iniquitie.

8 * Because of vnrighteous dealing, and wrongs, and riches gotten by deceit, the kingdome is translated from one people to another. (Ier. 27. 6. dan. 4. 14.)

9 There is nothing worse then a couetous man: [why art thou proud, O earth and ashes? there is not a more wicked thing, then to loue money:] for such one would euen sell his soule, and for his life euery one is compelled to pull out his owne bowels.

10 [All tyranny is of smal endurance, and the disease that is hard to heale, is grieuous to the Physician.]

11 The Physician cutteth off the sore disease, and he that is to day a King, to morrow is dead.

12 Why is earth and ashes proud, seeing that when a man dieth, hee is the heire of Serpents, beasts and wormes?

13 The beginning of mans pride, is to fall away from God, and to turne away his heart from his Maker.

14 For pride is the original of sin, and he that hath it, shall powre out abomination, till at last he be ouerthrowen: therefore the Lord bringeth the perswasions [of the wicked] to dishonour, and destroyeth them in the end.

15 The Lord hath * cast downe the thrones of the [proud] princes, and set vp the meeke in their stead. (Luke 1. 52. and 14. 11. and 18. 14. 1. Sam. 2. 7, 8.)

16 The Lord plucketh vp the rootes of the [proud] nations, and planteth the lowly with glory among them.

17 The Lord ouerthroweth the lands of the heathen, and destroyeth them vnto the foundations of the earth: he causeth them to wither away, and destroyeth them, and maketh their memoriall to cease out of the earth.

18 [God destroyeth the memoriall of the proud, and leaueth the remembrance of the humble.]

19 Pride was not created in men, neither wrath in the generation of women.

20 There is a seed of man, which is an honourable seed: the honorable seed are they that feare the Lord: there is a seed of man which is without honour: the seed without honour, are they that transgresse the commandements of the Lord: it is a seed that remaineth, which feareth the Lord: and a faire plant that loue him: but they are a seede without honour, that despise the Law, and a deceiueable seed that breake the commandements.

21 Hee that is the chiefe among brethren, is honourable: so are they that feare the Lord in his sight.

22 The feare of the Lord causeth that the kingdome faileth not, but the kingdome is lost by cruelty and pride.

23 The feare of the Lord is the glory as well of the rich and the noble, as of the poore.

24 It is not meet to despise the poore man that hath vnderstanding, neither is it conuenient to magnifie the rich that is a wicked man.

25 The great man and the Iudge, and the man of authoritie, are honourable, yet is there none of them greater then hee that feareth the Lord.

26 * Vnto the seruant that is wise, shall they that are free, do seruice: * he that hath knowledge will not grudge when he is reformed, [and the ignorant shall not come to honour.] (Prou. 17. 2. 2. Sam. 12. 13.)

27 Seeke not excuses when thou shouldest do thy worke, neither bee ashamed thereof through pride in the time of aduersitie.

28 * Better is hee that laboureth, and hath plenteousnes of all things, then he that is gorgeous, and wanteth bread. (Prou. 12. 9. 13.)

29 My sonne, get thy selfe praise by meeknes, and esteeme thy selfe as thou deseruest.

30 Who will count him iust that sinneth against himselfe? or honour him that dishonoureth his owne soule?

31 The poore is honoured for his knowledge [and his feare,] but the rich is had in reputation because of his gods.

32 Hee that is honourable in poverty, how much more shall he bee when he is rich? and he that is vnhonest being rich, how much more will he be so when he is in pouertie?

CHAP. XI.

1 The praise of humilitie. 2 After the outward appearance ought wee not to iudge. 7 Of rash iudgement. 14 All things come of God. 29 All men are not to bee brought into thine house.

WIsedome * liftetch vp the head of him that is lowe, and maketh him to sit among great men. (Gen. 41. 40. dan. 6. 3.)

2 Commend not a man for his beauty, neither despise a man in his vtter appearance.

3 The Bee is but small among the foules: yet doth her fruit passe in sweetnesse.

4 Bee not proud of clothing and raiment: * and exalt not thy selfe in the day of honour: for the workes of the Lord are wonderfull [and glorious] secret, [and vnknowen] are his (Acts 12. 21, 23.)

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5 Many tyrants haue sit downe vpon the earth, * and the vnlikely hath worne the crowne.

1.Sam.15. 28. ester 6. 10.

6 Many mighty men haue beene brought to dishonour: and the honourable haue bene deliuered into other mens hands.

7 ¶ * Blame no[man] before thou haue enquired the matter: vnderstand first, and then reprome [righteously.]

Deut.13.14. and 17.4,6. iosh.7.22.

8 * Giue no sentence before thou hast heard the cause, neither interrupt men in the middes of their tales.

Prou.18.13.

9 Strine not for a matter that thou hast not to doe with, and sit not in the iudgement of sinners.

10 My sonne, meddle not with many matters: * for if thou gaine much, thou shalt not be blamelesse, and if thou follow after it, yet shalt thou not attaine it, neither shalt thou escape, though thou flee from it.

Matt.19.22. 1.tim.6.9.

11 * There is some man that laboureth and taketh paine, and the more he hasteth, the more he wanteth.

Prou.10.3.

12 Againe there is some that is slothfull, and * hath need of helpe: for hee wanteth strength, and hath great pouerty, yet the eye of the Lord looketh vpon him to good, and setteth him vp from his low estate.

Iob 42.10.

13 And he lifteth vp his head: so that many men marueile at him, [and give honour vnto God.]

14 * Prosperitie and aduersity, life and death, pouerty and riches come of the Lord.

Job 1.21. ezek.28.4.

15 Wisdome and knowledge, and vnderstanding of the Law are of the Lord: loue and good works come of him.

16 Errour and darkenesse are appointed for sinners, and they that exalt themselues in euill, waxe old in euill.

17 The gift of the Lord remaineth for the godly, and his good will giueth prosperity for euer.

18 ¶ Some man is rich by his care and niggardship, and this is the portion of his wages.

19 In that he saith, * I haue gotten rest, and now will I eate continually of my goods, yet he considereth not that the time draweth neere, that he must leaue all these things vnto other men, and die himselfe.

Luke 12.19.

20 Stand thou in thy state, and exercise thy selfe therein, and remaine in thy worke vnto thine age.

21 Marueile not at the works of sinners, but trust in the Lord, and abide in thy labour: for it is an easie thing in the sight of the Lord, suddenly to make a poore man rich.

22 The blessing of the Lord is in the wages of the godly, and he maketh his prosperity soone to flourish.

23 ¶ Say not, What profit and pleasure shall I haue? and what good things shall I haue hereafter?

24 Againe, say not, I haue enough, and possesse many things, and what euill can come to me hereafter?

25 * In thy good state remember aduersity, and in aduersity forget not prosperity.

Chap.18.24.

26 For it is an easie thing vnto the Lord in the day of death to reward a man according to his wayes.

27 The aduersitie of an houre maketh one to forget pleasure: and in a mans end, his worke are discouered.

28 Iudge none blessed before his death: for a man shalbe knowen by his children.

29 Bring not euery man into thine house: for the deceitfull haue many traines, [and are like stomacks that belch stinkingly.]

30 As a partridge is taken vnder a basket, [and the hinde is taken in the snare,] so is the heart of the proud man, which like a spie watcheth for thy fall.

31 For he lieth in wait, and turneth good vnto euill, and in things worthy praise he will finde some fault.

32 Of one little sparke is made a great fire, [and of one deceitfull man is blood increased:] for a sinfull man layeth wait for blood.

33 Beware of a wicked man: for hee imagineth wicked things to bring thee into a perpetuall shame.

34 Lodge a stranger and he will destroy thee with vnquietnesse, and driue thee from thine owne.

CHAP. XII.

2 Vnto whom we ought to do good. 10 Enemies ought not to be trusted.

When thou wilt doe good, know to whom thou doest it, so shalt thou be thanked for thy benefits.

2 * Doe good vnto the righteous, and thou shalt finde [great] reward, though not of him, yet of the most High.

Galat.6.10. 1.tim.5.8.

3 Vee cannot haue good that continueth in euill, and giueth no almes: [for the most High hateth the sinners, and hath mercy vpon them that repent.]

4 Giue vnto such as feare God, and receiue not a sinner.

5 Doe well vnto him that is lowly, but giue not to the vngodly: hold backe thy bread, and giue it not vnto him, lest he ouercome thee thereby: else thou shalt receiue twise as much euill for all the good that thou doest vnto him.

6 For the most High hateth the wicked, and will repay vengeance vnto the vngodly, [keepeth them against the day of horrible vengeance.]

7 Giue vnto the good, and receiue not the sinner.

8 A friend cannot be knowen in prosperity, neither can an enemie be vnknowen in aduersitie.

9 When a man is in wealth, it grieueth his enemies, but in heauinesse and trouble a mans very friend will depart from him.

10 Trust neuer thine enemy: for like as an yron rusteth, so doth his wickednesse.

11 And though he make much crouching and kneeling, yet aduise thy selfe, and beware of him, and thou shalt bee to him, as hee that wipeth a glasse, and thou shalt know that all his rust hath not bene well wiped away.

12 Set him not by thee, lest he destroy thee, and stand in thy place.

13 Neither set him at thy right hand, least he seeke thy roume, and thou at the last remember my words, and bee pricked with my sayings.

14 * Binde not two sinnes together: for there shall not one be vnpunished.

Chap.7 8.] and 21.1.

15 Who

15 Who will haue pitie on the charmer, that is stinged of the serpent? or of all such as come neere the beasts? so is it with him that keepeth company with a wicked man, and wrappeth himselfe in his sinnes.

16 For a season will he bide with thee: but if thou stumble, he tarieth not.

Iere.47.6. 17 *An enemie is sweet in his lippes: he can make many good words, and speake many good things: yea, he can weepe with his eyes, but in his heart hee imagineth how to throw thee into the pit: and if he may finde opportunitie, he will not be satisfied with blood.

18 If aduersitie come vpon thee, thou shalt finde him there first, and though he pretend to helpe thee, yet shall he vndermine thee: hee will shake his head, and clap his hands, & will make many words, and disguise his countenance.

CHAP. XIII.

1 The companies of the proud and of the rich are to be eschewed. 15 The loue of God. 17 Like doe company with their like.

Deut.7.2. HE* that toucheth pitch, shall be defiled with it: and hee that is familiar with the proud, shall be like vnto him.

2 Burthen not thy selfe aboue thy power, whilest thou liuest, and company not with one that is mightier, and richer then thy selfe: for how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

3 The rich dealeth vnrighteously, & threatneth withall: but the poore being oppressed must intreat: if the rich haue done wrong, hee must yet be intreated: but if the poore haue done it, he shall straightwayes be threatned.

4 If thou be for his profit, he vseth thee: but if thou haue nothing, he will forsake thee.

5 If thou haue any thing, hee will liue with thee: yea, he will make thee a bare man, and will not care for it.

6 If hee haue need of thee, hee will defraud thee, and wil laugh at thee, and put thee in hope, and giue thee all good words, and say, What wantest thou?

7 Thus will he shame thee in his meate, vntill hee hath supt thee cleane vp twise or thrise, and at the last he will laugh thee to scorne: afterward when he seeth thee, he will forsake thee, and shake his head at thee.

8 [Submit thy selfe vnto God, and waite vpon his hand.]

9 Beware that thou be not deceiued in thine owne conceit, and brought down by thy simplenesse: [be not too humble in thy wisedome.]

10 ¶ If thou be called of a mightie man, absent thy selfe: so shall he call thee the more oft.

11 Please not thou vnto him, that thou bee not shut out, but go not thou farre off, lest he forget thee.

12 Withdraw not thy selfe from his speach, but beleeue not his many words: for with much communication will he tempt thee, and laughingly will he grope thee.

13 He is vnmerciful, and keepeth not promise: he will not spare to doe thee hurt, and to put thee in prison.

14 Beware and take good heed: for thou walkest in perill of thine ouerthrowing: when thou heareſt this, awake in thy sleepe.

15 Loue the Lord all thy life, and call vpon him for thy saluation.

16 ¶ Euery beast loueth his like, and euery man loueth his neighbour.

17 All flesh will resort to their like, and euery man wil keepe company with such as he is himselfe.

18 How can the wolfe agree with the lambe? no more can the vngodly with the righteous.

19 What fellowship hath ‖ hyena with a dog? and what peace is betweene the rich and the poore?

20 As the wilde asse is the Lyons pray in the wildernesse, so are poore men the meate of the rich.

21 As the proud hate humility, so doe the rich abhorre the poore.

22 If a rich man fall, his friends set him vp againe: but when the poore falleth, his friends driue him away.

23 If a rich man offend, hee hath many helpers: he speaketh proud words, & yet men iustifie him: but if a poore man faile, they rebuke him, & though he speake wisely, yet can it haue no place.

24 When the rich man speaketh, euery man holdeth his tongue: and looke what hee sayth, they prayse it vnto the cloudes: but if the poore man speake, they say, What fellow is this? and if he doe amisse, they will destroy him.

25 Riches are good vnto him that hath no sinne [in his conscience,] and pouertie is euil in the mouth of the vngodly.

26 The heart of a man changeth his countenance, whether it be in good or euill.

27 A cheerefull countenance is a token of a good heart: for it is an hard thing to know the secrets of the thought.

‖ Which is a wilde beast that counterfeiteth the voyce of men, and so entiseth the out of their houses, and deuoureth them.]

CHAP. XIIII.

1 The offence of the tongue. 17 Man is but a vaine thing. 21 Happy is he that continueth in wisedome.

BLessed is the man, * that hath not fallen by [the word of] his mouth, and is not tormented with the sorrow of sinne. Chap.19.6. 16. iam.3.2.

2 Blessed is he that is not condemned in his conscience, and is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard, and what should an enuious man doe with money?

4 He that gathereth together from his owne soule, heapeth together for others, that wil make good cheere with his goods.

5 He that is wicked vnto himselfe, to whom will hee be good? for such one can haue no pleasure of his goods

6 There is nothing worse, then when one enuieth himselfe: and this is a reward of his wickednesse.

7 And if hee doe any good, hee doeth it not knowing thereof, and against his will, and at the last he declareth his wickednesse.

8 The enuious man hath a wicked looke: he turneth away his face, and despiseth men.

9 A couetous mans eye hath neuer enough of a portion, and his wicked malice withereth his owne soule.

10 A* wicked eye enuieth the bread, and there is scarcenesse vpon his table. Prou.27.20.

11 My sonne, do good to thy selfe of that thou hast, and giue the Lord his due offerings.

12 Remember that death tarieth not, and that the [a] couenant of the graue is not shewed vnto thee.

13 * Doe good vnto thy friend before thou die, and according to thine ability stretch out thine hand, and giue him.

14 Defraud not thy selfe of the good day, and let not the portion of the good desires ouerpasse thee.

15 Shalt thou not leaue thy trauailes vnto another, and thy labours for the diuiding of the heritage?

16 Giue and take, and sanctifie thy soule: [worke thou righteousnesse before thy death:] for in the hell there is no meat to finde.

17 ¶ * All flesh waxeth old as a garment, and this is the condition of all times, Thou shalt die the death.

18 As the greene leaues on a thicke tree, some fall, and some grow, so is the generation of flesh and blood: one commeth to an end, and another is borne.

19 All corruptible things shall faile, and the worker thereof shall goe with all.

20 [Euery excellent worke shall be iustified, and he that worketh it, shall haue honour thereby.]

21 * Blessed is the man that doeth meditate honest things by wisedome, [and exercisethhimselfe in iustice,] and hee that reasoneth of holy things by his vnderstanding.

22 Which considereth in his heart her waies, and vnderstandeth her secrets.

23 Goe thou after her as one that seeketh her out, and lie in wait in her wayes.

24 Hee shall looke in at her windowes, and hearken at her doores.

25 He shall abide beside her house, and fasten a stake in her walles: hee shall pitch his tent besides her.

26 And hee shall remaine in the lodging of good men, and shall set his children vnder her couering, and shall dwell vnder her branches.

27 By her he shall be couered from the heate, and in her glory shall he dwell.

a That is, the day of death.
Chap. 4.1. tob. 4.7. luke 14.13.
Isa. 40.6. 1 pet. 1.24. iames 1.10.
Psal. 1.2.

CHAP. XV.

1 The goodnesse that followeth him which feareth God. 8 God reiecteth and casteth off the sinner. 11 God is not the authour of euill.

HE that feareth the Lord, will doe good: and he that hath the knowledge of the Law, will keepe it sure.

2 As an [honourable] mother shall she meet him, and she, [a] as his wife married of a virgin, will receiue him.

3 With the bread [of life] and vnderstanding shall she feed him, and giue him the * water of [wholesome] wisedome to drinke.

4 He shall assure himselfe in her, and shall not bee mooued, and shall hold himselfe fast by her, and shall not be confounded.

5 She shall exalt him aboue his neighbours, and in the middes of the Congregation shall she open his mouth, [with the spirit of wisedome and vnderstanding shall she fill him, and cloth him with the garment of glory.]

6 She shall cause him to inherite ioy, and the crowne of gladnesse, and an euerlasting name.

7 But foolish men will not take holde vpon her: [but such as haue vnderstanding, will meet her:] the sinner shall not see her.

8 For she is farre from pride [and deceit,] and men that lie, cannot remember her: [but men of truth shall haunt her, and shall prosper euen vnto the beholding of God.]

9 Praise is not seemely in the mouth of the sinner: for that is not sent of the Lord.

10 But if praise come of wisedome, [and bee plenteous in a faithfull mouth,] then the Lord will prosper it.

11 Say not thou, It is through the Lord that I turne backe: for thou ought est not to doe the things that hee hateth.

12 Say not thou, He hath caused me to erre: for he hath no need of the sinfull man.

13 The Lord hateth all abomination [of error] and they that feare God, loue it not.

14 * He made man from the beginning, and left him in the hand of his counsel [and gaue him his commandements and precepts.] Gen. 1.27.

15 If thou wilt, thou shalt obserue the commandements, and testifie thy good will.

16 Hee hath set water and fire before thee: stretch out thine hand vnto which thou wilt.

17 * Before man is life and death, [good and euill:] what him liketh shall bee giuen him. Iere. 21.8.

18 For the wisdome of the Lord is great, and he is mighty in power, and beholdeth all things [continually.]

19 * And the eyes [of the Lord] are vpon them that feare him, and he knoweth all the workes of man. Psal. 34.15, 16. heb. 4.13

20 Hee hath commanded no man to doe vngodly, neither hath he giuen any man licence to sinne: [for hee desireth not a multitude of infidels and vnprofitable children.]

a As a pure virgin newly married, doth friendly intreate her husband so shall iustice pure & vndefiled gentlyentertaine her louers.
Iohn 4.10.

CHAP. XVI.

1 Of vnhappy and wicked children. 17 No man can hide himselfe from God. 24 An exhortation to the receiuing of instruction.

DEsire not the multitude of vnprofitable children, neither delight in vngodly children: though they be many, reioyce not in them, except the feare of the Lord be with them.

2 Trust not thou to their life, neither rest vpon their multitude.

3 For one that is iust, is better then a thousand such, and better it is to die without children, then to leaue behinde him vngodly children.

4 For by one that hath vnderstanding, shall the citie be inhabited: but the stocke of the wicked shall be wasted incontinently.

5 Many such things haue I seene with mine eyes, and mine eare hath heard greater things then these.

6 * In the congregation of the vngodly shall a fire be kindled, and among vnfaithfull people shall the wrath be set on fire. Chap. 21.9, 10.

7 * He spared not the old giants which were rebellious, trusting to their owne strength. Gen. 6.4.

8 * Neither spared hee whereas Lot dwelt, those whom he abhorred for their pride. Gen. 19.21, 25.

9 He had no pity vpon the people that were destroyed, and pitied vp in their sinnes.

10 * And so hee preserued the sixe hundreth thousand footmen, that were gathered in the hardnesse of their heart, in afflicting them and Num. 14.15, 16, 20. and 26.51.

and pitying them, in smiting them and healing them, with mercy, and with chastisement.

11 Therefore if there bee one stiffenecked among the people, it is marueile if hee scape vnpunished: for mercy and wrath are with him: hee is mighty to forgiue, and to powre out displeasure.

Chap.5.6. 12 * As his mercy is great, so is his punishment also: he iudgeth a man according to his works.

13 The vngodly shall not escape with his spoile, and the patience of the godly shall not be delayed.

14 He will giue place to all good deedes, and euery one shall finde according to his workes, [and after the vnderstanding of his pilgrimage.]

15 The Lord hardened Pharao, that hee should not know him, and that his workes should be knowen vpon the earth vnder the heauen.

16 His mercy is knowen to all creatures: he hath separated his light from the darkenesse with an adamant.

17 Say not thou, I will hide my selfe from the Lord: for who will thinke vpon me from aboue? I shall not be knowen in so great an heape of people: for what is my soule among such an infinite number of creatures?

2.Pet.3.10. 1.king.8.27. 2.chro.6.18. 18 Behold, the heauen, and the * heauen of heauens, which are for God, the depth, and the earth, and all that therein is, shall be mooued when he shall visit.

19 All the world which is created and made by his wil, the mountaines also and the foundations of the earth shall shake for feare, when the Lord looketh vpon them.

20 These things doeth no heart vnderstand worthily, [but hee vnderstandeth euery heart.]

21 And who vnderstandeth his wayes? and the storme that no man can see? for the most part of his works are hid.

22 Who can declare the workes of his righteousnesse? or who can abide them? for his ordinances is far off, and the trying out of all things faileth.

23 He that is humble of heart, will consider these things: but an vnwise and erroneous man casteth his minde vpon foolish things.

24 My sonne, hearken vnto mee, and learne knowledge, and marke my words with thine heart.

25 I will declare thee weighty doctrine, and I will instruct thee exactly in knowledge.

26 The Lord hath set his workes in good order from the beginning, and part of them hath hee sundred from the other when hee first made them.

27 He hath garnished his works for euer, and their beginnings so long as they shall endure, they are not hungry nor wearied in their labours, nor cease from their offices.

28 None of them hinderth another, neither was any of them disobedient vnto his words.

29 After this the Lord looked vpon the earth, and filled it with his good things.

30 With all manner of liuing beasts hath he couered the face thereof, and they returne into it again.

CHAP. XVII.

1 *The creation of man, and the goodnesse that God hath done vnto him.* 20 *Of alms,* 22 *and repentance.*

THe * Lord hath created man of the earth, and turned him vnto it againe. Gen.1.27. and 5.2.

2 He gaue him the number of dayes and certaine times, and gaue him power of the things that are vpon earth. wisd.2.23. and 7.1,6. 1 cor.11.7. cal.3.10.

3 Hee clothed them with strength, as they had neede, and made them according to his image.

4 He made all flesh to feare him, so that he had the dominion ouer the beasts and fowles.

5 [* He created out of him an helper like vnto himselfe,] and gaue them discretion and tongue, and eyes, eares, and an heart to vnderstand, and sixtly he gaue them a spirit, and seuenthly hee gaue them speach to declare his works. Gen.2.22. 1.cor.11.9.

6 And he filled them with knowledge of vnderstanding, and shewed them good and euill.

7 Hee set his eye vpon their hearts, declaring vnto them his noble works,

8 And gaue them occasion to reioyce perpetually in his miracles, that they should prudently declare his workes, and that the elect should praise his holy Name together.

9 Besides this, he gaue them knowledge, and gaue them the Law of life for an heritage, that they might now know that they were * mortall. a Through their owne transgression.

10 He made an euerlasting conuenant with them, and shewed them his iudgements.

11 Their eyes saw the maiestie of his glory, and their eares heard his glorious voyce.

12 And he sayd vnto them, Beware of all vnrighteous things. * He gaue euery man also a commandement concerning his neighbour. Exod.20.16, 17.& 22.23

13 Their wayes are euer before him, and are not hid from his eyes.

14 Euery man from his youth is giuen to euill, and their stonie hearts cannot become b flesh. b That is, soft & gentle, for the holy Ghost to write his lawes in.

15 Hee appointed a ruler vpon euery people, when he diuided the nations of the whole earth,

16 * And he did chuse Israel as a peculiar people to himselfe, whom he nourisheth with discipline as his first borne, and giueth him most lasting light, and doeth not forsake him. Deut.4.20. and 10.15.

17 All their workes are as the Sunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteousnesse is hidde from him, but all their sinnes are before the Lord.

19 And as he is merciful and knoweth his worke, he doth not leaue them nor forsake them, but spareth them.

20 * The almes of a man is as a thing sealed vp before him, and hee keepeth the good deedes of man as the apple of the eye, and giueth repentance to their sonnes and daughters. Chap.29.13.

21 * At the last shall he arise, and reward them, and shall repay their reward vpon their heads. Mat.25.35.

22 * But vnto them that will repent, hee giueth them grace to returne, and exhorteth Acts 3.19.

such

such as faile, with patience, [and lendeth them the portion of the verity.]

Pere.3.12. 23 *Returne then vnto the Lord, and forsake thy sinnes: make thy prayer before his face, and take away the offence.

24 Turne againe vnto the most High: for he will bring thee from darknesse to wholesome light: forsake thine vnrighteousnesse, and hate greatly all abomination.

25 [Know the righteousnes and iudgements of God: stand in the portion that is set forth for thee, and in the prayer of the most high God, and goe in the parts of the holy world with such as be liuing and confesse God.]

Psal.6.5. esa.38.18, 19. 26 *Who can praise the most High in the hel, as doe all they that liue and confesse him?

27 [Abide not thou in the errour of the vngodly, but praise the Lord before death.]

28 Thankefulnesse perisheth from the dead, as though he were not: but the liuing, and he that is sound of heart praiseth the Lord, [and reioyceth in his mercy.]

29 How great is the louing kindnesse of the Lord our God, and his compassion vnto such as turne vnto him in holinesse!

30 For all things cannot bee in men, because the sonne of man is not immortall, [and they take pleasure in the vanitie of wickednesse.]

31 What is more cleare then the Sunne? yet shall it faile.

32 So flesh and blood that thinketh euill, [shall be reproued.]

33 He seeth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

1 The marueilous workes of God. 6. 7 The miserie and wretchednesse of men. 9 Against God ought we not to complaine. 21 The performing of vowes.

Gen.1.1. HE that liueth for euer, * made all things together, the Lord who onely is iust, and there is none other but he, [and he remaineth a victorious King for euer.]

2 He ordereth the world with the power of his hand, and all things obey his will: for he gouerneth all things by his power, and diuideth the holy things from the prophane.

3 To whom hath he giuen power to expresse his workes? who will seeke out the ground of his noble actes?

4 Who shall declare the power of his greatnesse? or who will take vpon him to tell out his mercy?

5 As for the wonderous workes of the Lord, there may nothing be taken from them, neither can any thing bee put vnto them, neither may the ground of them bee found out.

6 But when a man hath done his best, hee must begin againe, and when he thinketh to come to an end, hee must goe againe to his labour.

7 ¶ What is man? whereto serueth hee? what good or euill can he doe?

Psal.90.10. 8 *If the number of a mans dayes be an hundreth yeere, it is much: and no man hath certaine knowledge of his death.

9 As drops of raine are vnto the Sea, and as a grauell stone is in comparison of the sand, so are a *thousand yeeres to the dayes euerlasting. 2.Pet.3 8.

10 Therefore is [God] patient with them, and powreth out his mercy vpon them.

11 Hee saw and perceiued, that [the arrogancie of their heart, and their ruine was euill: therefore heaped hee vp his mercy vpon them, and shewed them the way of righteousnesse.]

12 The mercy that a man hath, reacheth to his neighbour: but the mercy of the Lord is vpon all flesh: he chasteneth, and nurtureth, and teacheth, and bringeth backe, as a shepheard his flocke.

13 He hath mercy of them that receiue discipline, and that diligently seeke after his iudgements.

14 ¶ My sonne, when thou doest good, reproue not: and whatsoeuer thou giuest, vse no discomfortable words.

15 Shall not the deaw assuage the heate? so is a word better then a gift.

16 Lo, is not a word better then a good gift? but a gracious man giueth them both.

17 A fole will reproch churlishly, and a gift of the enuious putteth out the eyes.

18 [Get thee righteousnesse before thou come to iudgement:] learne before thou speake, and vse physicke or euer thou be sicke.

19 *Examine thy selfe before thou be iudged, and in the day of the visitation thou shalt finde mercy. 1.Cor.11.31

20 Humble thy selfe before thou be sicke, and whiles thou mayest yet sinne, shew thy conuersion.

21 Let nothing let thee to pay thy vow in time, and deferre not vnto death to bee reformed: [for the rewarde of God endureth for euer.]

22 Before thou prayest, prepare thy selfe, and be not as one that tempteth the Lord.

23 Thinke vpon the *wrath that shall be at the end, and the houre of vengeance, when hee shall turne away his face. Chap.7.17, 36. Chap.11.25.

24 *When thou hast enough, remember the time of hunger: and when thou art rich, thinke vpon pouerty and neede.

25 From the morning vntill the euening, the time is changed: and all such things are soone done before the Lord.

26 A wise man feareth in all things, and in the dayes of transgression he keepeth himselfe from sinne: but the foole doeth not obserue the time.

27 ¶ Euery wise man knoweth wisedome, and knowledge, and prayseth him that findeth her.

28 They that haue vnderstanding, deale wisely in words: [they vnderstand the trueth and righteousnesse,] and powre out with modestie graue sentences for mans life.

29 The chiefe authority of speaking is of the Lord alone: for a mortall man hath but a dead heart.

30 ¶ *Follow not thy lustes, but turne thee from thine owne appetites. Rom.6.6. and 13.14.

31 For if thou giuest thy soule her desires, it shal make thine enemies that enuy thee, to laugh thee to scorne.

32 Take not thy pleasure in great voluptuousnes,

ousnes, and entangle not thy selfe with such company.

33 Become not a begger by making bankets of that that thou hast borrowed, and so leaue nothing in thy purse; else thou shouldest slanderously lie in wait for thine owne life.

CHAP. XIX.

2 Wine and whoredome bring men to poueritie. 6 In thy words vse discretion. 22 The difference of the wisedome of God and man. 27 Whereby thou mayest know what is in man.

A Laboring man that is giuen to drunkennes, shall not be rich: and hee that contemneth small things, shall fall by little and little.

Gen.19.33. 1.king.11. 1,2,4. 2 *Wine and women leade wise men out of the way, [and put men of vnderstanding to reproofe.]

3 And hee that companieth adulterers, shall become impudent: rottennesse and wormes shall haue him to heritage, and hee that is too bolde, shall bee taken away, and be made a publike example.

Iosh.22.11, 12. 4 *Hee that is hastie to giue credit, is light minded, and hee that erreth, sinneth against his owne soule.

5 Who so reioyceth in wickednes, shall be punished: [he that hateth to bee reformed, his life shall be shortened, and he that abhorreth babling of words, quencheth wickednesse:] but he that resisteth pleasures, crowneth his owne soule.

6 Hee that refraineth his tongue, may liue with a troublesome man, and he that hateth babling, shall haue lesse euill.

7 Rehearse not to another that which is told vnto thee: so thou shalt not be hindered.

8 Declare not other mens manners, neither to friend nor foe: and if the sinne appertaine not vnto thee, reuealeit not.

9 For he will hearken vnto thee, and marke thee, and when he findeth opportunitie, he will hate thee.

Chap.22.22. and 27.17. 10 *If thou hast heard a word [against thy neighbour,] let it die with thee, and be sure it will not burst thee.

11 A fole trauaileth when hee hath heard a thing, as a woman that is about to bring forth a childe.

12 As an arrow that sticketh in ones thigh, so is a word in a fooles heart.

Leuit. 19.17. matth.18.15. 13 *Reprooue a friend, lest he doe euill, and if he haue done it, that he doe it no more.

14 Reprooue a friend, that he may keepe his tongue, and if he haue spoken, that hee say it no more.

15 Tell thy friend his fault: for oftentimes a slaunder is raised: and giue no credence to euery word.

Iames 3.2. 16 A man falleth with his tongue, but not with his will: * and who is he that hath not offended in his tongue?

17 Reprooue thy neighbour before thou threaten him, and being without anger: giue place vnto the Law of the most High.

18 The feare of the Lord is the first degree to be receiued of him, and wisedome obtaineth his loue.

19 The knowledge of the commandements of the Lord is the doctrine of life, and they that obey him, shall receiue the fruit of immortalitie.

20 The feare of the Lord is all wisedom, and the performing of the Law is perfect wisdome, and the knowledge of his almightie power.

21 If a seruant say vnto his master, I will not doe as it pleaseth thee, though afterward he doe it, he shall displease him that nourisheth him.

22 The knowledge of wickednes is not wisdome, neither is there prudencie whereas the counsell of sinners is: but it is euen execrable malice: and the fole is voyde of wisedome.

23 He that hath small vnderstanding, and feareth God, is better then one that hath much wisedome, and transgresseth the Law of the most High.

24 There is a certaine subtiltie that is fine, but it is vnrighteous: and there is that wresteth the open and manifest Law: yet there is that is wise, and iudgeth righteously.

25 There is some, that being about wicked purposes, doe bow downe themselues, & are lad, whose inward parts burne altogether with deceit: he looketh down with his face, and feareth himselfe deafe: yet before thou perceiue, he will be vpon thee to hurt thee.

26 And though hee be so weake, that he can doe thee no harme, yet when he may finde opportunitie, he will doe euill.

27 ¶ A man may be knowen by his looke, and one that hath vnderstanding, may be perceiued by the marking of his countenance.

28 *A mans garment, & his excessiue laughter, and going, declare what person he is. Chap.21.20, 23.

CHAP. XX.

Of correction and repentance. 6 To speake and keepe silence in time. 17 The fall of the wicked. 23 Of lying. 24 The thiefe and the murthurer. 28 Gifts blinde the eyes of the wise.

There is some rebuke that is not comely: againe, some man holdeth his tongue, and he is wise.

2 It is much better to reprooue, then to beare euill will, and he that acknowledgeth his fault, shall be preserued from hurt.

3 As *when a gelded man through lust would rifle a maid, so is he that vseth violence in iudgement. Chap.30.20.

4 How good a thing is it, when thou art reprooued, to shew repentance! for so shalt thou escape wilfull sinne.

5 Some man keepeth silence, and is found wise, and some by much babbling becommeth hateful.

6 Some man holdeth his tongue, because he hath not to answere: and some keepeth silence, watting a conuenient time. Eccles.3.7.

7 *A wise man wil hold his tongue, till he see opportunitie, but a trifler and a fole wil regard no time. Chap.32.4.

8 He that vseth many words, shalbe abhorred, and hee that taketh authority to himselfe, shall be hated.

9 Some man hath oft times prosperity in wicked things, & sometime a thing that is found, bringeth losse.

10 There is some gift that is not profitable for thee, and there is some gift, whose reward is double.

11 Some

11 Some man humbleth himselfe for glories sake, and some by humblenesse lifteth vp the head.

12 Some man buyeth much for a little price: for the which he payeth seuen times more.

13 *A wise man with his words maketh himselfe to be loued, but the merry tales of fooles shalbe powred out. *Chap.6.5.*

14 The gift receiued of a foole, shall doe thee no good, neither yet of the enuious for his importunitie: for hee looketh to receiue many things for one, he giueth little, and he vpbraideth much: he oueneth his mouth like a towne cryer: to day hee lendeth, to morrow asketh hee againe, and such one is to be hated of God and man.

15 The foole saith, I haue no friend: I haue no thanke for all my good deedes: and they that eat my bread, speake euill of me.

16 How oft, and of how many shall hee bee laughed to scorne? for he comprehendeth not by right iudgement that which he hath: and it is all one as though he had it not.

17 The fall on a pauement is very sudden: so shall the fall of the wicked come hastily.

18 A man without grace is as a foolish tale, which is oft told by the mouth of the ignorant.

19 A wise sentence loseth grace when it commeth out of a fooles mouth: for he speaketh not in due season.

20 Some man sinneth not because of pouertie: and yet is not grieued when he is alone.

21 Some man there is that destroyeth his owne soule, because he is ashamed, and for the regard of persons loseth it.

22 Some man promiseth vnto his friend for shame, and getteth an enemie of him for nought.

23 *A lie is a wicked shame in a man: yet is it oft in the mouth of the vnwise. *Chap.25.2.*

24 A thiefe is better then a man that is accustomed to lie: but they both shall haue destruction to heritage.

25 The conditions of liers are vnhonest, and their shame is euer with them.

26 A wise man shall bring himselfe to honour with his words, and he that hath vnderstanding, shall please great men.

27 *He that tilleth his land, shall increase his heape: [he that worketh righteousnes, shalbe exalted, and he that pleaseth great men, shal haue pardon of his iniquitie. *Pro.12.11. and 28.19.*

28 *Rewards and gifts blind the eyes of the wise, and make them dumbe, that they cannot reprehende faults. *Exod.23.8. deut.16.19.*

29 Wisdome that is hid, and treasure that is hoarded vp, what profit is in them both?

30 Better is he that keepeth his ignorance secret, then a man that hideth his wisdome.

31 The necessary patience of him that followeth the Lord, is better than he that gouerneth his life without the Lord.

CHAP. XXI.

2 Not to continue in sinne. 5 The prayer of the afflicted. 6 To bee to bee reproued. 17 The mouth of the wise man. 26 The thought of the foole.

MSonne, hast thou sinned? doe so no more, but pray for the foresinnes [that they may be forgiuen thee.] *Chap.5.5. psal.41.4. luke 15.21.*

2 Flee from sinne as from a serpent: for if thou commest too neere it, it will bite thee: the teeth thereof are as the teeth of a lyon, to slay the soules of men.

3 All iniquitie is as a two edged sword, the wounds whereof cannot be healed.

4 Strife and iniuries waste riches: so the house of the proud shalbe desolate.

5 *The prayer of the poore going out of the mouth, commeth vnto the eares of the Lord, and iustice is done him incontinently. *Exod.3.9. and 22.23.*

6 Who so hateth to bee reformed, is in the way of sinners: but hee that feareth the Lord, conuerteth in heart.

7 An eloquent talker is knowen a farre off: but he that is wise, perceiueth when he falleth.

8 Who so buildeth his house with other mens money, is like one that gathereth stones to make his graue.

9 *The congregation of the wicked is like tow wrapped together: their ende is a flame of fire to destroy them. *Chap.16.6.*

10 The way of sinners is made plaine with stones, but at the end thereof is hell, [darknesse and paines.]

11 He that keepeth the Law of the Lord, ‖ ruleth his owne affections thereby: & the increase of wisdome is the end of the feare of God. ‖*Or, keepeth the vnderstanding thereof.*

12 He that is not wise, will not suffer himselfe to be taught: but there is some wit that increaseth bitternesse.

13 The knowledge of the wise shall abound like water that runneth ouer, and his counsell is like a pure fountaine of life.

14 *The inner parts of a foole are like a broken vessell: he can keepe no knowledge whiles he liueth. *Chap.33.5.*

15 When a man of vnderstanding heareth a wise word, he will commend it, and increase it: but if an ignorant man heare it, he will disallow it, and cast it behind his backe.

16 The talking of a foole is like a burden in the way, but there is comelinesse in the talke of a wise man.

17 They enquire at the mouth of the wise man in the Congregation, and they shall ponder his words in their heart.

18 As is an house that is destroyed, so is wisdome vnto a foole, and the knowledge of the vnwise is as words without order.

19 Doctrine vnto fooles is as fetters on the feete, and like manicles on the right hand.

20 *A foole lifteth vp his voyce with laughter, but a wise man doth scarce smile secretly. *Chap.19.27. 28.*

21 Learning is vnto a wise man a Iewell of gold, and like a bracelet vpon his right arme.

22 A foolish mans foot is soone in his [neighbours] house: but a man of experience is ashamed to looke in.

23 A foole will pere in at the doore into the house: but he that is well nourtured, will stand without.

24 It is the point of a foolish man to hearken at the doore: for he that is wise, will be grieued with such dishonour.

25 The lips of talkers will be telling such things as pertaine not vnto them, but the words of such as haue vnderstanding, are weighed in the ballance.

26 The heart of fooles is in their mouth: but the mouth of the wise is in their heart.

27 When

27 When the vngodly curseth Satan, he curseth his owne soule.

Chap. 28. 13. 28 *A backbiter defileth his owne soule, and is hated wheresoeuer he is: [but he that keepeth his tongue, as his discreete, shall coume to honour.]

CHAP. XXII.

1 *Of the sluggard.* 12 *Not to speake much to a foole.* 16 *A good conscience feareth not.*

a. b That is, like as the idle stone gathereth mosse and filth, so doth the slothfull both sicknes of body and corruption of minde. And as euery man doeth auoyde the filthinesse of dung, and shaketh it off: so doeth he auoyd the company of idle loiterers lest he be accounted like vnto them.

A Slouthful man is like a *filthy stone, which euery man mocketh at for his shame.

2 A slouthfull man is to be compared to the *dung of oxen, and euerymans that taketh it vp, will shake it out of his hand.

3 An euill nourtured young, is the dishonour of the father: and the daughter is leaste to be esteemed.

4 A wise daughter is an heritage vnto her husband: but shee that liueth dishonestly, is her fathers heauinesse.

5 She that is bolde, dishonoureth both her father and her husband, [and is not inferiour to the vngodly,] but they both shall despise her.

6 A tale out of time is as musicke in mourning: but wisedome knoweth the seasons of correction and doctrine.

7 Who so teacheth a foole, is as one that glueth a potsheard together, and as hee that waketh one that sleepeth, from a sound sleepe.

8 If children liue honestly, and haue wherewith, they shall put away the shame of their parents.

9 But if children be proud, with hauntinesse and foolishnesse they defile the nobility of their kinred.

10 Who so telleth a foole of wisedome, is as a man which speaketh to one that is asleepe: when he hath told his tale, he saieth, What is the matter?

Chap. 38. 16. 11 *Weepe for the dead, for hee hath lost the light: so weepe for the foole, for he wanteth vnderstanding: make small weeping for the dead, for he is at rest: but the life of a foole is worse then the death.

12 Seuen dayes do men mourne for him that is dead: but the lamentation for the foole and vngodly [should endure] all the dayes of their life.

13 Talke not much with a foole, and goe not to him that hath no vnderstanding, *beware of him lest it turne thee to paine, and lest thou bee defiled when he slayeth himselfe. Depart from him, and thou shalt finde rest, and shalt not receiue sorow by his foolishnesse.

Chap. 12. 12.

14 What is heauier then lead? and what other name should a foole haue?

Prou. 27. 3. 15 *Sand and salt, and a lumpe of yron is easier to beare, then an vnwise, [foolish and vngodly man.]

16 As a frame of wood ioyned together in a building cannot be loosed with shaking, so the heart that is stablished by aduised counsell, shall feare at no time.

17 The heart that is confirmed by discreete wisedome, is as a faire plaistering on a plaine wall.

18 As reedes that are set vp on high, cannot abide the winde, so the feareful heart with foolish imagination can endure no feare.

19 He that hurteth the eye bringeth forth teares, and he that hurteth the heart, bringeth forth the affection.

20 Who so casteth a stone at the birds, frayeth them away: and hee that vpbraydeth his friend, breaketh friendship.

21 Though thou drewest a swoorde at thy friend, yet despaire not: for there may bee a returning to fauour.

22 If thou haue opened thy mouth against thy friend, feare not: for there may be a reconciliation, so that vpbraiding, or pride, or disclosing of secrets, or a traiterous wound doe not set: for by these things euery friend will depart.

23 Be faithfull vnto thy friend in his pouertie, that thou mayest reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou mayest bee heire with him in his heritage: for pouertie is not alwayes to be contemned, nor the rich that is foolish, to bee had in admiration.

24 As the vapour and smoke of the chimney goeth before the fire, so euill words [rebukes and threatnings] goe before bloud shedding.

25 I will not be ashamed to defend a friend: neither will I hide my selfe from him, though he should doe me harme: whosoeuer heareth it, shal beware of him.

26 Who shall set *a watch before my mouth, and a seale of wisedome vpon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

Psal. 141. 3.

CHAP. XXIII.

1 *A prayer of the author.* 13 *Of other blasphemy and vnwise communication.* 16 *Of three kindes of sinnes.* 23 *Many sinnes proceede of adultery.* 27 *Of the sinne of Eue.*

O Lord, father and gouernour of all my whole life, leaue me not to their counsell, and let me not fall by ‖ them.

‖ Or, my lips.

2 Who will correct my thought, and put the doctrine of wisedome in mine heart, that they may not spare me in mine ignorance, neither let ‖ their faults passe?

‖ That is, of the tongue and lips.

3 Least mine ignorances increase, and my sinnes abound to my destruction, and lest I fall before mine aduersarie, and mine enemies reioyce ouer mee, whose hope is farre from thy mercy.

4 O Lord, father and God of my life, [leaue me not in their imagination] neither giue me a proud looke, but turne away from thy seruants a stout minde.

5 Take from me vaine hope, and concupiscence, and retaine him in obedience, that desireth continually to serue thee.

6 Let not the greedinesse of the belly, nor lust of the flesh hold me, and giue not me thy seruant ouer into an vnpiteous minde.

7 Heare, O ye children, the instruction of a mouth that shall speake trueth: who so keepeth it, shall not perishe through his lips, [nor be hurt by wicked workes.]

8 The sinner shalbe taken by his owne lips: for the euill speaker and the proud doe offend by them.

Exod. 20. 7. chap. 27. 15. matth. 5. 33, 34.

9 *Accustome not thy mouth to swearing: [for in it there are many faults,] neither take vp for a custome the naming of the Holy one:

me: [for thou shalt not bee vnpunished for such things.]

10 For as a seruant which is ofte punished, cannot be without some scarre, so he that sweareth, and nameth God continually, shall not bee faultlesse.

11 A man that vseth much swearing, shal be filled with wickednesse, and the plague shall neuer goe from his house: when he shal offend, his fault shall be vpon him, and if he knowledge not his sinne, he maketh a double offence: and if hee sweare in vaine, he shall not be innocent, but his house shall be full of plagues.

12 There is a worde which is clothed with death: God grant that it be not found in the heritage of Iacob: but they that feare God, eschew all such, and are not wrapped in sinne.

13 Vse not thy mouth to ‖ignorant rashnesse: for therein is the occasion of sinne.

‖Or, inordinate swearing.

14 ¶ Remember thy father and thy mother when thou art set among great men, lest thou bee forgotten in their sight, and so through thy custome become a foole, and wish that thou hadst not beene borne, and curse the day of thy natiuitie.

2.Sam.16.7. 15 * The man that is accustomed to opprobrious wordes, will neuer bee reformed all the dayes of his life.

16 There are two sorts [of men] that abound in sinne, and the third bringeth wrath [and destruction:] a mindehot as fire that cannot bee quenched, til it be consumed: an adulterous man that giueth his body no rest, till he haue kindled a fire.

17 (All bread is sweete to a whoremonger: he will not leaue off till he perish.)

Iob.29.15. 18 A man that breaketh wedlocke, and thinketh thus in his heart, * Who seeth mee? I am compassed about with darknesse: the walles couer mee: no body seeth mee: whom neede I to feare? the most High will not remember my sinnes.

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter then the sunne, beholding all the wayes of men, [and the ground of the deepe,] and considereth the most secret parts.

20 Hee knew all things or euer they were made, and after they be brought to passe also, he looketh vpon them all.

Leuit.20.10. deut.22.22. 21 * The same man shall bee punished in the streetes of the citie, [and shall bee chased like a young horse foale,] and when he thinketh not vpon it, hee shall be taken: [thus shall hee be put to shame of euery man, because hee would not vnderstand the feare of the Lord.]

22 And thus shall it goe also with euery wife that leaueth her husband, and getteth inheritance by another.

Exod.20.14. 23 * For first she hath disobeyed the Law of the most High, and secondly she hath trespassed against her owne husband, and thirdly, she hath played the whore in adultery, and gotten her children by another man.

24 She shalbe brought out into the Congregation, and examination shall bee made of her children.

25 Her children shall not take roote, and her branches shall bring forth no fruit.

26 A shamefull report shall shee leaue, and her reproch shall not be put out.

27 And they that remaine, shall know that there is nothing better then the feare of the Lord, and that there is nothing sweeter then to take heede vnto the commandements of the Lord.

28 It is great glory to follow the Lord, and to be receiued of him is long life.

CHAP. XXIIII.

1 A prayse of wisedome proceeding forth of the mouth of God. 6 Of her workes and place where she resteth. 20 She is giuen to the children of God.

WIsedome shall praise her selfe, [and be honoured in God,] and reioyce in the mids of her people.

2 In the congregation of the most High shall shee open her mouth, and triumph before his power.

3 [In the midst of her people shall she be exalted, and wondred at in the holy assembly.

4 In the multitude of the chosen the shall be commended, and among such as be blessed, shee shall be praysed, and shall say,]

5 I am come out of the mouth of the most High, [first borne before all creatures.

6 I caused the light that fadeth not, to arise in the heauen,] and couered the earth as a cloude.

7 My dwelling is aboue in the height, and my throne is in the pillar of the cloude.

8 I alone haue gone round about the compasse of heauen, and haue walked in the bottome of the depth.

9 I possessed the waues of the sea, and all the earth, and all people, and nations [and with my power haue I troden down the hearts of all, both high and low.]

10 In all these things I sought rest, and a dwelling in some inheritance.

11 So the creatour of all things gaue mee a commandement, and he that made mee appointed me a tabernacle, and said, Let thy dwelling be in Iacob, and take thine inheritance in Israel, and roote thy selfe among my chosen.

12 * He created me from the beginning, and before the world, and I shall neuer fail: * In the holy habitation haue I serued before him, and so was I stablished in Sion.

13 * In the welbeloued citie gaue he me rest, and in Ierusalem was my power.

14 I tooke roote in an honourable people, euen in the portion of the Lords inheritance.

15 I am set vpon hie like a cedar in Libanus, and as a Cypris tree vpon the mountaines of Hermon.

16 I am exalted like a palme tree ‖ about the banks, and as a rose plant in Iericho, as a faire olive tree in a pleasant field, and am exalted as a plane tree by the water.

17 I smelled as the cinamom, and as a bagge of spices: I gaue a sweete odour as the best myrrhe, as Galbanum, and onix, and sweete storax, and perfume of incense in an house.

18 As the [a] Terebinth, haue I stretched out my branches, and my branches are the branches of honour and grace.

19 * As the vine haue I brought forth [fruit] of sweete sauour, and my flowers are the fruite of honour and riches.

20 I am the mother of beautifull loue, and of

Prou.8.23. Exod.31.3. Psal.132.8.

‖Or, in Cades.

a Terebinth is a hard tree spread abroad with long boughs whereout runneth the gumme called a pure turpentine, which cleanseth the stomacke of putrified humors, and purifieth the eares: so the wisedome of God declared in his Scriptures, spreadeth abroad her manifolde branches of knowledge and vnderstanding, to purge the inward eares and corruption of the soule.

Iohn 15.1.

of feare, and of knowledge, and of holy hope, I giue eternall things to all my children to whom God hath commanded.

21 [In mee is all grace of life and truth: in me is all hope of life and vertue.]

22 Come vnto mee all yee that be desirous of mee, and fill your selues with my fruits.

23 * For the remembrance of mee is [sweeter] Psal. 19.10, 11.
then hony, and mine inheritance [sweeter] then the hony combe: [the remembrance of me endureth forevermore.]

24 They that eate mee, shall haue the more hunger, and they that drinke me, shall thirst the more.

25 Who so hearkeneth vnto me, shal not come to confusion, and they that worke by me, shall not offend: [they that make me to be known, shall haue euerlasting life.]

26 All these things are the booke [of life] and the Couenant of the most High God, [and the knowledge of the truth.] * and the Lawe that Moses [in the precepts of righteousnesse] commanded for an heritage vnto the house of Iacob, [and the promises pertaining to Israel.] Exod. 20.1. and 24.3. deut. 4.1. and 29.9.

27 Be not weary to behaue your selues valiantly with the Lord, that hee may also confirme you: cleaue vnto him: for the Lord Almighty is but one God, and besides him there is none other Sauiour.

28 [Out of Dauid his seruant hee ordained to raise vp a most mighty King that should sit in the throne of honour for euermore.]

29 Hee filleth all things with his wisedome, as * Phison, and as Tygris in the time of the new fruits. Gen. 2.11.

30 He maketh the vnderstanding to abound like Euphrates, and as * Iordan in the time of the harvest. Iosh. 3.15.

31 He maketh the doctrine of knowledge to appeare as the light, and ouerflowetb as Geon in the time of the vintage.

32 The first man hath not knowen her perfectly: no more shall the last seeke her out.

33 For her considerations are more abundant then the sea, and her counsell is profounder then the great deepe.

34 I wisedome [haue cast out floods:] I am as an arme of the riuer: I runne into Paradise as a water conduit.

35 I sayd, I will water my faire garden, and will water my pleasant ground: and loe, my ditch became a flood, and my flood became a sea.

36 For I make doctrine to shine as the light of the morning, and I lighten it for euer.

37 [I will pearce thorow all the lower partes of the earth: I will looke vpon all such as be asleepe, and lighten all them that trust in the Lord,]

38 I will yet powre out doctrine, as prophesie, and leaue it vnto all ages for euer.

39 * Behold that I haue not laboured for Chap. 33.16.
my selfe onely, but for all them that seeke wisedome.

CHAP. XXV.

1 Of three things which please God, and of three which hee hateth. 7 Of nine things that bee not to bee suspected. 14 Of the malice of a woman.

THree things reioyce mee, and by them am I beautified before God and men: * the vnitie Gen. 13.2, 5. rom. 12.10.
of brethren, the loue of neighbours, a man and wife that agree together.

2 ¶ Three sorts of men my soule hateth, and I vtterly abhorre the life of them: a poore man that is proud, a rich man that is a lyar, and an old adulterer that doteth.

3 ¶ If thou hast gathered nothing in thy youth, what canst thou finde in thine age?

4 ¶ Oh how pleasant a thing is it when gray headed men minister iudgement, and when the Elders can giue good counsell!

5 Oh, how comely a thing is wisedome vnto aged men, and vnderstanding and prudencie to men of honour!

6 The crowne of olde men, is to haue much experience, and the feare of God is their glory.

7 ¶ There be nine things, which I haue iudged in mine heart to be happy, and the tenth wil I pronounce with my tongue: a man that while he liueth, hath ioy of his children, and seeth the fall of his enemies.

8 ¶ Well is him that dwelleth with a wife of vnderstanding, * and that hath not fallen with Chap. 14.1. and 19.16. iames 3.2.
his tongue, and that hath not serued such as are vnworthy of him.

9 Well is him that findeth prudency, and he that speaketh in ỳ eares of them that will heare.

10 ¶ Oh, how great is he that findeth wisedome! yet is there none aboue him that feareth the Lord.

11 The feare of the Lord passeth all things in clearenesse.

12 [Blessed is the man vnto whom it is granted to haue the feare of God.] Vnto whom shall he be likened that hath attained it?

13 The feare of the Lord is the beginning of his loue, and faith is the beginning to be ioyned vnto him.

14 ¶ [The greatest heauinesse is the heauinesse of the heart, and the greatest malice is the malice of a woman.]

15 Giue me any plague, saue onely the plague of the heart, and any malice, saue the malice of a woman:

16 Or any assault, saue the assault of them that hate, or any vengeance, saue the vengeance of the enemie.

17 There is not a more wicked head then the head of the serpent, and there is no wrath aboue the wrath of an || enemy. [Or, woman.

18 * I had rather dwell with a lion and dragon, then to keepe house with a wicked wife. Prou. 21.19

19 The wickednesse of a woman changeth her face, and maketh her countenance blacke as || a sacke. [Or, a beare.

20 Her husband is sitting among his neighbours: because of her hee sighetb sore or hee beware.

21 All wickednesse is but litle to the wickednesse of a woman: let the portion of the sinner fall vpon her.

22 As the climing vp of a sandy way is to the feete of the aged, so is a wife full of wordes to a quiet man.

23 * Stumble not at the beauty of a woman, Chap. 42.12. 2. sam 11.2. and 13.2.
and desire her not for thy pleasure.

24 If a woman nourish her husband, she is angry and impudent, and full of reproch.

25 A wicked wife maketh a sorry heart, an drauie

wie countenance, and a wounded minde, weake hands and feeble knees, and cannot comfort her husband in heauinesse.

Genes. 3. 6. 1. tim. 2. 14. 26 Of the * woman came the beginning of sinne, and through her we all die.

27 Giue the water no passage, [no not a little,] neither giue a wicked woman libertie to goe out.

28 If shee walke not in thine obedience, [shee shall confound thee in the sight of thine enemies.] Cut her off then from thy flesh: a Giue her a bill of diuorcement, and forsake her.

a To wit, the bill of diuorcement.

CHAP. XXVI.

1 The praise of a good woman. 5 Of the feare of three things, and of the fourth. 6 Of the zealous and drunken woman. 29 Of two things that cause sorrow, and of the third which moueth wrath.

BLessed is the man that hath a vertuous wife: for the number of his yeeres shall be double.

2 An honest woman reioyceth her husband, and she shall fill the yeeres of his life with peace.

3 A vertuous woman is a good portion, which shall be giuen for a gift vnto such as feare the Lord.

4 Whether a man be rich or poore, he hath a good heart toward the Lord, and they shall at all times haue a cheerefull countenance.

5 ¶ There bee thrée things that mine heart feareth, and my face is afraid of the fourth: treason in a city, the assembly of the people, and false accusation: all these are heauier then death.

6 ¶ But the sorrow and griefe of the heart is a woman that is ielous ouer an other: and shee that communeth with all, is a scourge of the tongue.

7 An euill wife is as a yoke of oxen that draw diuers wayes: hee that hath her, is as though he held a scorpion.

8 A drunken woman, and such as cannot be tamed, is a great plague: for shee cannot couer her owne shame.

9 The whoredome of a woman may be knowen in the pride of her eyes, and eyelids.

Chap. 42. 11. 10 ¶ * If thy daughter be not shamefast, hold her straitly, least she abuse her selfe through ouermuch libertie.

11 Take heed of her that hath an vnshamefast eye: and marueile not if she trespasse against thee.

12 As one that goeth by the way, and is thirstie, so shal she open her mouth, & drinke of euery nert water: by euery hedge shall shee sit downe, and open her quiuer against euery arrow.

13 The grace of a wife reioyceth her husband, and feedeth his bones with her vnderstanding.

14 A peaceable woman, and of a good heart, is a gift of the Lord, & there is nothing so much worth as a woman well instructed.

15 A shamefast and faithful woman is a double grace, and there is no waight to bee compared vnto her continent minde.

16 As the sunne when it ariseth in the high places of the Lord, so is the beautie of a good wife the ornament of her house.

17 As the cleere light is vpon the holy candlestick, so is the beautie of the face in a ripe age.

18 As the golden pillars are vpon the sockets of siluer: so are faire feete with a constant minde.

19 [Perpetuall are the foundations that he layd vpon a strong rocke: so are the commaundements of GOD in the heart of an holy woman.]

20 My sonne, keepe the strength of thine age stable, and giue not thy strength to strangers.

21 When thou hast gotten a fruitfull possession throw all the fields sow it with thine own seed, trusting in thy nobilitie.

22 So thy stocke that shall liue after thee, shall growe, trusting in the great liberalitie of their nobility.

23 An harlot is compared to a sowe: but the wife that is married, is counted as a tower against death to her husband.

24 A wicked woman is giuen as a reward to a wicked man: but a godly woman is giuen to him that feareth the Lord.

25 A shamelesse woman contemneth shame: but a shamefast woman will reuerence her husband.

26 A shamelesse woman is compared to a dogge: but she that is shamefast, reuerenceth the Lord.

27 A woman that honoureth her husband, shall be iudged wise of all: but she that despiseth him, shalbe blazed for her pride.

28 A loud crying woman & a babbler, let her bee sought out to driue away the enemies: the minde of euery man that liueth with such, shall be conuersant among the troubles of warre.

29 There bee two things that grieue mine heart, and the third maketh mee angry: a man of warre that suffereth poueryty: and men of vnderstanding that are not set by: and when one departeth from righteousnesse vnto sinne: the Lord appointeth such to the sword.

30 [There be two things which me thinke to bee hard and perillous,] a merchant cannot lightly keepe him from wrong, and a vitailer is not without sinne.

CHAP. XXVII.

1 Of the poore that would be rich. 5 The probation of the man that feareth God. 13 The vnconstantnesse of a foole. 16 The secrets of friends are not to bee vttered. 26 The wicked imagineth euill which turneth vpon himselfe.

BEcause of pouertie haue many sinned: and * hee that seeketh to be rich, turneth his eyes aside. Prou. 23. 4. 1. tim. 6. 9.

2 As a naile in the wall sticketh fast betweene the ioynts of the stones, so doeth sinne sticke betweene the selling and the buying.

3 If he holde him not diligently in the feare of the Lord, his house shall soone bee ouerthrowen.

4 As when one sifteth, the filthinesse remayneth in the sieue, so the filth of man remaineth in his thought.

5 The fornace prooueth the potters vessell: * so doeth [temptation] trie mens thoughts. Prou. 27. 21.

6 * The fruit declareth if the tree haue bene trimmed: so the worde [declareth] what man hath in his heart. Matt 7. 17.

7 Praise no man except thou haue heard his talke: for this is the triall of men.

8 ¶ If thou followest righteousnesse, thou shalt get her, and put her on as a faire garment, [and shalt dwell with her, and shee shall defend thee for euer: and in the day of knowledge thou shalt find stedfastnesse.]

9 The birds resort vnto their like: so doeth the trueth turne vnto them that are practised in her.

10 As the lion watteth for the beast, so doeth sinne vpon them that doe euill.

11 The talking of him that feareth God, is all wised one: as for a fowle, hee changeth as the Moone.

12 If thou be among the vndiscreet, obserue the time, but haunt still the assembly of them that are wise.

13 The talking of fooles is grieuous, & their sport is the pleasure of sinne.

Cha. 23. 9, 10 14 * The talke of him that sweareth much, maketh the haire to stand vp: and to strine with such, stopperth the eares.

15 The strife of the proude is bloudshedding, and their scoldings are grieuous to heare.

Chap. 19. 10. and 22. 22. 16 * Who so discouereth secrets, loseth his credit, and findeth no friend after his will.

17 Loue thy friend, and be faithful vnto him: but if thou bewrayest his secrets, then shalt not get him againe.

18 For as a man destroieth his enemie, so doest thou destroy the friendship of thy neighbour.

19 As one that letteth a birde goe out of his hand, so if thou giue ouer thy friend, thou canst not get him againe.

20 Follow after him no more, for hee is too farre off: he is as a roe escaped out of the snare: [for his soule is wounded.]

21 As for wounds, they may bee bound vp again: and an euill word may be reconciled, but who so bewrayeth the secrets of a friend, hath lost all his credit.

Prou. 10. 10. 22 * He that winketh with the eyes, imagineth euil: and he that knoweth him, will let him alone.

23 When thou art present, he wil speake sweetly, and praise thy words: but at the last hee will turne his tale, and slander thy saying.

24 Many things haue I hated, but nothing so euil as such one: for the Lord also hateth him.

25 Who so casteth a stone on high, casteth it vpon his owne head: and he that smiteth with guile, maketh a great wound.

Psal. 7. 15. prou. 26. 27. eccles. 10. 8. 26 Who so * diggeth a pit, shall fall therein, [and hee that layeth a stone in his neighbours way, shal stumble thereon,] and he that layeth a snare for another, shall be taken in it himselfe.

27 He that worketh euill, shall be wrapped in euill, and shal not know from whence they come vnto him.

28 Mockerie and reproch followe the proud, and vengeance lurketh for them as a lion.

29 They that reioyce at the fall of the righteous shall bee taken in the snare, and anguish shall consume them before they die.

30 Despite and anger are abominable things, and the sinfull man is subiect to them both.

CHAP. XXVIII.

1 *Wee ought not to desire vengeance, but to forgiue the offence.* 13 *Of the vices of the tongue, and of the dangers thereof.*

HE* that seeketh vengeance, shall finde vengeance of the Lord, and he will surely keepe his sinnes. Deut. 32. 35. rom. 12. 19.

2 † Forgiue thy neighbour the hurt that hee hath done to thee, so shall thy sinnes be forgiuen † Man ought not to seeke vengeance.
thee also when thou prayest.

3 Should a man beare hatred against man, and * desire forgiuenesse of the Lord? Mat. 6. 14.

4 He will shew no mercy to a man, which is like himselfe: & will hee alke forgiuenesse of his owne sinnes?

5 If he that is but flesh, nourish hatred, [and alke pardon of God:] who will intreate for his sinnes?

6 Remember the end, and let enimitie passe: imagine not death and destruction to another through anger; but persuere in the commandements.

7 Remember the commandements: so shalt thou not bee rigorous against thy neighbour: [consider diligently] the Couenant of the most high, and forgiue his ignorance.

8 * Beware of strife, and thou shalt make thy sinnes fewer: for an angry man kindleth strife. Chap. 8. 1.

9 And the sinfull man disquieteth friends, and bringeth in false accusations among them that be at peace.

10 * As the matter of the fire is, so it burneth, and mans anger is according to his power: and according to his riches his anger increaseth, and the more vehement the anger is, the more is hee inflamed. Prou. 26. 21

11 An hastie brawling kindleth a fire, and an hastie fighting sheddeth bloud: [a tongue that beareth false witnesse, bringeth death.]

12 If thou blow the sparke, it shall burne: if thou spit vpon it, it shall be quenched, and both these come out of the mouth.

13 † * Abhorre the slanderer and double tongued: for such haue destroyed many that were at peace. † The tongue. Chap. 21. 28.

14 The a double tongue hath disquited many, & driuen them from nation to nation: strong cities hath it broken downe, & ouerthrowen the houses of great men: [the strength of the people hath it brought downe, and borne the decay of mightie nations.]

15 The double tongue hath cast out many vertuous women, and robbed them of their labours.

16 Who so hearkeneth vnto it, shall neuer finde rest, and neuer dwell quietly.

17 The stroke of the rod maketh markes in the flesh, but the stroke of the tongue breaketh the bones.

18 There be many that haue perished by the edge of the sword, but not so many as haue fallen by the tongue.

19 Well is him that is kept from an euill tongue, and commeth not in the anger thereof, which hath not drawen in that yoke, neither hath beene bound in the bands thereof.

20 For the yoke thereof is a yoke of yron, and the bands of it are bands of brasse.

21 The death thereof is an euill death: hell were better then such one.

22 It shal not haue rule ouer them that feare God, neither shall they be burnt with the flame thereof.

23 Such as forsake the Lord, shall fall therin:

a That is, the tongue which saith, and vnsaith, or speaketh one thing, & thinketh another. Or, the tongue which speaketh neither out of the new or old Testament, but of their own braine.

and it shall burne them, and no man shall be able to quench it: it shall fall vpon them as a lion, and deuoure them as a leopard.

24 Hedge thy possession with thornes, & make dowes and barres for thy mouth.

25 Binde vp thy siluer and golde, and weigh thy wordes in a Balance, and make a doore and a barre, [and a sure bridle] for thy mouth.

26 Beware that thou slide not by it and so fall before him that lieth in wait, [and thy fall be incurable, euen vnto death.]

CHAP. XXIX.

1 Doe lend money, and doe almes. 15 Of a faithfull man answering for his friend. 24 The poore mans life.

† Of well doing. *Deu.15.7,8. mat.5.42. luke 6.35.*

HEe that will shewe mercie, † lendeth to his neighbour: and hee that hath power ouer himselfe, keepeth the commandements.

2 *Lend to thy neighbour in time of his need, and pay thou thy neighbour againe in due season.

3 Keepe thy word, and deale faithfully with him, and thou shalt finde the thing that is necessary for thee.

4 Many when a thing was lent them, reckoned it to be found, and grieued them that had helped them.

5 Till they receiue, they kisse his hands, and for their neighbors good they humble their voice: but when they should pay againe, they prolong the terme, and giue a careless answere, and make excuses vp reason of the time.

6 And though he be able, yet giueth he scarce the halfe againe, & reckoneth the other as a thing found: else he deceiueth him of his money, and maketh him an enemie without cause: he payeth him with cursing and rebuke, and giueth him euill words for his good deed.

7 There be many which refuse to lend because of this inconuenience, fearing to be defrauded without cause.

8 Yet haue thou patience with him that humbleth himselfe, and deferre not mercy from him.

9 Helpe the poore for the commandements sake, and turne him not away, because of his pouertie.

10 Lose thy money for thy brothers and neighbours sake, and let it not rust vnder a stone to thy destruction.

Dan.4.24. mat.6.20. luke 11.41. and 12.33. actes 10.4. 1.tim.6.18, 19.

11 *Bestow the treasure after the commandement of the most High, and it shall bring thee more profit then gold.

12 ‖ Lay vp thine * almes in thy secret chambers, and it shall keepe thee from all affliction.

‖ *Or, giue thine almes secretly. Tob.4.8,9, 10,11.*

13 [A mans almes is as a purse with him, and shall keepe a mans fauour as the apple of the eye, and afterward shall it arise, and pay euery man his reward vpon his head.]

14 It shall fight for thee against thine enemies, better then the shield of a strong man, or speare of the mightie.

15 An honest man is † surtie for his neighbour: but he that is impudent, forsaketh him.

† Of suretiship.

16 Forget not the friendship of thy surtie: for he hath layd his life for thee.

17 The [a] wicked despiseth the good deede of his surtie.

a As he is a foole that is surtie for every man: so is he vngodly that in no wise will be surtie for any man.

18 The wicked will not become surtie: and he that is of an vnthankefull minde, forsaketh him that deliuered him.

19 [Some man promiseth for his neighbour: and when he hath lost his honestie, he wil forsake him.]

20 Suretiship hath destroyed many a rich man, and remooued them as the waues of the sea: mighty men hath it driuen away from their houses, and caused them to wander among strange nations.

21 A wicked man transgressing the commandements of the Lorde, shall fall into suretiship: and he that medleth much with other mens business, is intangled in controuersies.

22 ¶ Helpe thy neighbour according to thy power, and beware that thou thyselfe fall not.

23 * The chiefe thing of life is water, and bread, and clothing, and lodging to couer thy shame. *Chap.36.26,*

24 † The poore mans life in his owne lodge, is better then delicate fare in another mans. † Sober liuing.

25 Be it little or much, holde thee contented, that the house speake not euill of thee.

26 For it is a miserable life to goe from house to house: for where thou art a stranger, thou darest not open thy mouth.

27 ¶ [illegible] shalt lodge and feede vnthankefull men, and after shalt haue bitter wordes for the same, saying,

28 Come, thou stranger, and prepare the table, and feede me of that thou hast readie.

29 Giue place, thou stranger, to an honourable man: my brother commeth to be lodged, and I haue need of mine house.

30 These things are heauy to a man that hath vnderstanding, the vpbraiding of the house, and the reproch of the lender.

CHAP. XXX.

1 Of the correction of children. 14 Of the commoditie of health. 17 Death is better then a sorrowfull life. 22 Of the ioy and sorow of the heart.

HEe that loueth his sonne, * causeth him oft to feele the rod, that hee may haue ioy of him in the ende. *Prou. 13.24. and 23.13.*

2 Hee that chastiseth his sonne, shall haue ioy in him, and shall reioyce of him among his acquaintance.

3 Hee that * teacheth his sonne, grieueth the enemie, and before his friends he shall reioyce of him. *Deut.6.7.*

4 Though his father die, yet is he as though he were not dead: for he hath left one behind him that is like him.

5 In his life he saw him, and had ioy in him, and was not sory in his death, [neither was he ashamed before his enemies.]

6 He left behind him an auenger against his enemies, and one that should shew fauour vnto his friends.

7 He that flattereth his sonne, bindeth vp his wounds, and his heart is grieued at euery cry.

8 An vntamed horse will be stubborne, and a wanton child will be wilfull.

9 If thou bring vp thy sonne delicately, hee shall make thee afraide: and if thou play with him, he shall bring thee to heauinesse.

10 Laugh not with him, least thou be sorie with him, and left thou gnash thy teeth in the ende.

11 * Giue him no libertie in his youth, and winke not at his folly. *Chap.7.25.*

12 Bow

12 Bow downe his necke while he is young, and beate him on the sides while he is a childe, lest he ware stubborne, and be disobedient vnto thee, and so bring sorow to thine heart.

13 Chastise thy childe, and be diligent therein, lest his shame grieue thee.

† The praise of health.

14 ¶ † Better is the poore being whole and strong, then a rich man that is afflicted in his body.

15 Health and strength is aboue all gold, and a whole body aboue infinite treasure.

16 There is no riches aboue a sound body, and no ioy aboue the ioy of the heart.

17 Death is better then a bitter life, [a long rest] then continuall sicknesse.

a Like as meat that is set vpon the graues of dead men is vnprofitable for that they eat it not: euē so knowledge in him that openeth not his mouth to vtter it, is vnprofitable, Cha. 41.14.

18 a The good things that are powred on a mouth shut vp, are as messes of meate set vpon a graue.

19 What good doeth the offering vnto an Idole? for hee can neither eate, nor smell: so is hee that is persecuted of the Lord, [and beareth the reward of iniquitie.]

20 He seeth with his eyes, and groneth like * a gelded man, that lyeth with a virgine and sigheth.

21 * Gine not ouer thy minde to heauinesse, and vexe not thy selfe in thine owne counsell.

22 The ioy of the heart is the life of man, and a mans gladnesse is the prolonging of his dayes.

23 Loue thine owne soule, and comfort thine heart: driue sorrowe farre from thee: for sorrowe hath slaine many, and there is no profite therein.

24 Enuie and wrath shorten the life, and carefulnesse bringeth age before the time.

25 A noble and good heart will haue consideration of his meate and diet.

Chap. 20. 3. Prou. 12. 25. and 15. 13. and 17. 22.

CHAP. XXXI.

1 Of couetousnesse. 2 Of them that take paine to gather riches. 8 The praise of a rich man without a fault. 12 We ought to flee drunkennesse and follow sobernesse.

† Couetousnesse. 1. Tim. 6. 9, 10.

WAlking † after * riches, pineth away the body, and the care thereof driueth away sleepe.

2 This waking care breaketh the sleepe, as a great sicknesse breaketh the sleepe.

3 The rich hath great labour in gathering riches together, and in his rest he is filled with pleasures.

4 The poore laboureth in liuing poorely, and when he leaueth off, he is still poore.

5 He that loueth golde, shall not be iustified, and hee that followeth corruption, shall haue enough thereof.

Chap. 8. 2.

6 * Many are destroyed by the reason of gold, and haue found their destruction before them.

7 It is as a stumbling blocke vnto them that sacrifice vnto it, and euery foole is taken therewith.

Luke 6. 24.

8 Blessed is the * rich which is found without blemish, and hath not gone after golde, [nor hoped in money and treasures.]

9 Who is hee, and wee will commend him? for wonderfull things hath hee done among his people.

10 Who hath beene tried thereby, and found perfect? let him bee an example of glory, who might offend, and hath not offended, or doe euill, and hath not done it.

11 Therefore shall his goods bee stablished, and the congregation shall declare his almes.

12 If thou sit at a costly table, † open not thy mouth wide vpon it, and say not, Behold much meate.

† Temperancie.

13 Remember that an euill eye is a shrew: and what thing created is worse then a wicked eye? for it weepeth for euery cause.

14 Stretch not thine hand wheresoeuer it looketh, and thrust it not with it into the dish.

15 Consider by thy selfe him that is by thee, and marke euery thing.

16 Eate modestly that which is set before thee, and deuoure not lest thou be hated.

17 Leaue thou off first for nurtures sake, and be not vnsatiable, lest thou offend.

18 When thou sittest among many, reach not thine hand out first of all.

19 * How little is sufficient for a man well taught: and thereby he beleeth not in his chamber. [nor feeleth any paine.]

Chap. 37. 29.

20 A wholesome sleepe commeth of a temperate belly: hee riseth vp in the morning, and is well at ease in himselfe: but paine in watching, and cholericke diseases, and pangs of the belly, are with an vnsatiable man.

21 If thou hast beene forced to eate, arise, goe forth, a vomite, and then take thy rest: [so thou shalt bring no sicknesse vnto thy body.]

a This counsel only concerning the health of the body, is here alleged, rather for a remedie to helpe digestion vnto a weake stomacke, then for an instruction to tolerate intemperancie: for surfetting is forbidden vs Luke 21. 34. Prou. 22. 5.

22 My sonne, heare me, and despise me not, and at the last thou shalt finde as I haue tolde thee: in all thy workes be quicke, so shall there no sicknesse come vnto thee.

23 * Who so is † liberall in his meat, men shall blesse him: and the testimony of his honesty shall be beleeued.

† Liberality. Iudeth 13. 2, 8. Psal. 104. 15 Prou. 31. 4, 5, 6, 7.

24 But against him that is a niggard of his meate, the whole citie shall murmure: the testimonies of his niggardnesse shall be sure.

25 Shewe not thy valiantnesse in wine: for * wine hath destroyed many.

26 The fornace proueth the edge in the tempering: so doeth wine the hearts of the proud by drunkennesse.

27 * Wine soberly drunken, is profitable for the life of man: what is his life that is ouercome with wine?

28 Wine was made [from the beginning] to make men glad, [and not for drunkennes.] Wine measurably drunke and in time, bringeth gladnesse and cheerefulnesse of the minde.

29 But wine drunken with excesse, maketh bitternesse of mind with brawlings & scoldings.

30 Drunkennesse increaseth the courage of a foole, till he offend: it diminisheth his strength and maketh wounds.

31 * Rebuke not thy neighbour at the wine, and despise him not in his mirth: gine him no despiteful words, and presse not vpon him with contrary words.

Chap. 20. 1.

CHAP. XXXII.

1 An exhortation to modestie. 3 Let the ancient speake. 14 To gine thanks after the repast. 15 Of the feare, faith and confidence in God.

IF thou be made the master of the feast, † lift not thy selfe vp, but bee among them, as one of the rest: take diligent care for them, and so sit downe.

† Humblenesse.

2 And when thou hast done all thy duety, sit

downe, that thou mayest be mercie with them, and receiue a crowne for thy good behauiour.

3 Speake thou that art the elder: for it becommeth thee, but with sound iudgement, and hinder not musike.

4 Powre not out words, where there is no audience, and shew not foorth wisedome out of time.

Eccles. 3.7. chap. 20.7.

5 The consent of musicians at a banquet, is as a signet of carbuncle set in gold.

6 And as the signet of an Emerauld well trimmed with gold, so is the melodie of musicke in a pleasant banquet.

7 [Giue eare, and be still, and for thy good behauiour thou shalt be loued.]

8 Thou that art yong, speake if neede be, and yet scarsely when thou art twice asked.

9 Comprehend much in fewe words: [in many things be as one that is ignorant:] bee as one that vnderstandeth, and yet holde thy tongue.

Iob. 32.6.

10 If thou be among * great men, compare not thy selfe vnto them: and when an elder speaketh much, babie not much.

11 Before the thunder goeth lightening, and before a shamefast man goeth fauour.

12 Stand vp betimes, and be not the last, but get thee home without delay.

13 And there take thy pastime, and doe what thou wilt, so that thou do none euill, or vse proud words.

14 But aboue all things giue thankes vnto him that hath made thee, and replenished thee with his goods.

15 ¶ Who so feareth the Lord, will receiue his doctrine, and they that rise earely, shall finde fauour.

16 Hee that seeketh the Lawe, shall be filled therewith: but the hypocrite will bee offended therat.

17 They that feare the Lord, shall finde that which is righteous, and shall kindle iustice as a light.

18 An vngodly man will not be reformed, but finideth out excuses according to his will.

19 A man of vnderstanding dispiseth not counsell: but a lewd and proud man is not touched with feare, even when he hath done rashly.

20 [My sonne] doe nothing without aduisement: so shalt it not repent thee after the deede.

21 Go not in the way where thou mayest fall, nor where thou mayest stumble among the stones, neither trust thou in the way that is plaine.

22 And beware of thine owne children, [and take heede of them, that bee thine owne householde.]

23 In euery good worke, bee of a faithfull heart: for this is the keeping of the commaundements.

‖ Or, the law

24 Who so beleeueth in ‖ the Lord, keepeth the commandements: and hee that trusteth in the Lord shall take no hurt.

CHAP. XXXIII.

1 The deliuerance of him that feareth God. 4 The answere of the wise. 12 Man is in the hand of God, as the clay is in the land of the potter. 23 Of euill seruants.

There shall no euill come vnto him that † feareth the Lord: but when he is in tentation, he wil deliuer him againe.

† The feare of God.

2 A wise man hateth not the Law: but hee that is an hypocrite therein, is as a shippe in a storme.

3 A man of vnderstanding, walketh faithfully in the Law, and the Law is faithfull vnto him.

4 As the question is made, prepare the answere, and so shalt thou be heard: be sure of the matter, and so answere.

5 The heart of the * foolish is like a cart wheele: and his thoughts are like a rolling axeltree. Chap. 21.16.

6 As a wild horse neyeth vnder euery one that sitteth vpon him, so is a scornefull friend.

7 Why doeth one day excell another, seeing that the light of the dayes of the yeere come of the sunne?

8 The Knowledge of the Lord hath parted them asunder, and he hath by them disposed the times and solemne feasts.

9 Some of them hath hee chosen and sanctified, and some of them hath hee put among the dayes to number.

10 And all men are of the * ground, and Adam was created out of the earth: but the Lord hath diuided them by great knowledge, & made their wayes diuers. Gen. 1.27. and 2.7.

11 Some of them hath he blessed and exalted, and some of them hath he sanctified, and approuiate to himselfe: but some of them hath hee cursed, and brought them low, and put them out of their estate.

12 * As the clay is in the potters hand, to order it at his pleasure, so are men also in the hand of their Creator, so that he may reward them as liketh him best. Isai. 45.9. rom. 9.20, 21

13 Against euill is good, and against death is life: so is the godly against the sinner, and the vngodly against the faithfull.

14 So in all the workes of the most high thou mayest see that there are eur two, one against another.

15 ¶ I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of the Lord I am increased, and haue filled my winpresse, like a grape gatherer.

16 * Behold, how I haue not laboured onely for my selfe, but for all them that seeke knowledge. Chap. 24.39.

17 Heare me, O yee great men of the people, and hearken with your eares, yee rulers of the congregation.

18 Giue not thy sonne and wife, thy brother and friend, power ouer thee while thou liuest, and giue not away thy substance to another, lest it repent thee, and thou intreat for the same againe.

19 As long as thou liuest, and hast breath, a giue not thy selfe ouer to any person.

a That is, let no man vse thee as his seruant when thou hast ōmitted all thy goods into his hands.

20 For better it is that thy children should pray vnto thee, then that thou shouldest looke vp to the hands of thy children.

21 In all thy workes be excellent, that thine honour be neuer stained,

22 At the time when thou shalt end thy dayes, and finish thy life, distribute thine inheritance.

23 ¶ The fodder, the whip, and the burden belong vnto the asse: and meate, correction and worke vnto thy seruant.

24 If thou set thy seruant to labour, thou shalt

shalt finde rest: but if thou let him goe idle, hee shall seeke liberty.

25 The yoke and the whip bow downe the hard necke: so tame thine euill seruant with the whips and correction.

26 Send him to labour, that he goe not idle: for idlenesse bringeth much euill.

27 Set him to worke, for that belongeth vnto him: if he be not obedient, † put on more heauie fetters.

† How slaues were ordered in old time. *Chap.7.20.*

28 But be not excessiue toward any, and without discretion doe nothing.

29 * If thou haue a faithful seruant, let him be vnto thee as thine owne soule: for in blood hast thou gotten him: If thou haue a seruant, entreat him as thy brother: for thou hast need of him, as of thy selfe. If thou entreat him euill, and he run away, wilt thou seeke him?

CHAP. XXXIIII.

Of dreames. 13 The praise of them that feare God. 18 The offerings of the wicked. 22 The bread of the needie. 27 God doth not allow the workes of an vnfaithfull man.

† Dreames.

THe hope of a foolish man is vaine and false, † and dreames make fooles to haue wings.

2 Who so regardeth dreames, is like him that will take hold of a shadow, and follow after the winde.

3 Euen so is it with ye appearings of dreames, as the likenesse of a face is before another face.

4 Who can bee cleansed by the vncleane? or what trueth can be spoken of a lyar?

5 Soothsayings, witchcraft, and dreaming, is but vanitie, and a mind that is occupied with fantasies, is as a woman that trauaileth.

6 Wheras such visions come not of the most High to trie thee, set not thine heart vpon them.

7 For dreames haue deceiued many, and they haue failed that put their trust therein.

8 The law shalbe fulfilled without lies, and wisdome is sufficient to a faithful mouth: [what knowledge hath he that is not tried]

9 A man that is instructed, vnderstandeth much, and hee that hath good experience, can talke of wisedome.

10 He that hath no experience, knoweth little, and he that erreth, is full of craft.

11 When I wandred to and fro, I saw many things, and mine vnderstanding is greater then I can expresse.

12 I was oft times in danger of death, yet I was deliuered by these things.

13 ¶ The spirit of those that feare the Lord, shall liue: for their hope is in him that can helpe them.

† The feare of the Lord.

14 Who so feareth the Lord, feareth no man, neither is afraid: for he is his hope.

15 Blessed is the soule of him that feareth the Lord: in whom putteth he his trust? who is his strength?

Psal.33.18. Psal.91.1,2.

16 * For the eyes of the Lord haue respect vnto them that loue him: he is their * mighty protection, and strong ground, a defence from the heate, and a shadow for the noone day, a succour from stumbling, and an helpe from falling.

17 He setteth vp the soule, and lightneth the eyes: he giueth health, life, and blessing.

Prou.21.27.

18 ¶ He that * giueth an offering of vnrighteous goods, offereth a mocking sacrifice, and the gifts of the vnrighteous please not him.

19 [But the Lord is theirs onely, that patiently abide him in the way of trueth and righteousnesse.]

20 The most High doth not allow the † offerings of the wicked, * neither is hee pacified for sinne by the multitude of sacrifice.

† The offerings of the wicked and their prayer. *Prou.15.8.*

21 Who so bringeth an offring of the goods of the poore, doth as one that sacrificeth the sonne before the fathers eyes.

22 The bread of the needfull is the life of the poore: he that defraudeth him thereof, is a murtherer.

23 He that taketh away his neighbors liuing, slayeth him, * and he that defraudeth the labourer of his hire, is a bloodshedder.

Deut.24.14, 15. chap.7. 20.

24 ¶ When one buildeth & another breaketh downe, what profit haue they then but labour?

25 When one prayeth, and another curseth, whose voice will the Lord heare?

26 * Hee that washeth himselfe because of a dead body, and toucheth it againe, what auaileth his washing?

Numb.19. 11,12. 2.Pet.2.20, 21,22.

27 * So is it with a man that fasteth for his sinnes, and committeth them againe, who will heare his prayer? or what doeth his fasting helpe him?

CHAP. XXXV.

1 Of true sacrifices, 14 The prayer of the fatherlesse, and of the widow, and him that humbleth himselfe.

WHo so keepeth the Law, * bringeth offrings enow: hee that holdeth fast the commandements, † offereth an offering of saluation.

1.Sam.15. 22.iere.7.3,5,6,7.

2 Hee that is thankefull to them that haue well deserued, offereth fine flowre: * and he that giueth almes, sacrificeth praise.

† True sacrifices. *Phil.4.18.*

3 To depart from euill, is a thankfull thing to the Lord, and to forsake vnrighteousnesse, is a reconciling vnto him.

4 * Thou shalt not appeare emptie before the Lord.

Exod.23.15. and 34.20. deut.16.16.

5 For all these things are done because of the commandement.

6 * The offring of the righteous maketh the altar fat, and the smell thereof is sweet before the most High.

Gen.4.4,5.

7 The sacrifice of the righteous is acceptable, and the remembrance thereof shall neuer be forgotten.

8 Giue the Lord his honour with a good and liberall eye, and diminish not the first fruits of thine hands.

9 * In all thy gifts shew a ioyfull countenance, and dedicate thy tithes with gladnesse.

2.Cor.9.7.

10 Giue vnto the most High, according as he hath enriched thee, * and looke what thine hand is able, giue with a cheerefull eye.

Tob.4.8. Leu.22.21, 22. deut.15. 21.

11 For the Lord recompenseth, and will giue thee seuen times as much.

Deut.10.17

12 * Diminish nothing of thine offering: for he will not receiue it, and abstaine from wrongfull sacrifices: for the Lord is the Iudge and regardeth no * mans person.

2.chron.19.7 iob 34.19. wisd.6.7.act. 10.34.rom. 2.11.gal.2.6 ephe.6.9.col. 3.25. 1.pet. 1.17.

13 Hee accepteth not the person of the poore, but he heareth the prayer of the oppressed.

14 Hee despiseth not the desire of the fatherlesse nor the widow, when shee powreth out her prayer.

15 Doth not the teares runne downe the widowes cheekes? and her crie is against him that caused them: [for from her cheekes doe they goe vp vnto heauen, and the Lord which heareth them doeth accept them.]

16 He that seruieth the Lord shall be accepted with fauour, and his prayer shall reach vnto the clouds.

17 The prayer of him that humbleth himselfe, goeth thorow the clouds, and ceaseth not till it come neere, and wil not depart til the most High haue respect thereunto to iudge righteously, and to execute iudgement.

18 And the Lord will not be slacke, nor the Almighty will tarie long from them, till he hath smitten in sunder the loynes of the vnmercifull, and auenged himselfe of the heathen, till he haue taken away the multitude of the cruell, & broken the scepter of the vnrighteous, till he giue euery man after his workes, and reward them after their deuices, till he haue iudged the cause of his people, and comforted them with his mercy.

19 Oh, how faire a thing is mercy in the time of anguish and trouble! It is like a cloud of raine that commeth in the time of a drought.

CHAP. XXXVI.

1 *A prayer to God in the person of all faithfull men, against those that persecute his Church.* 22 *The praise of a good woman.*

HAue mercy vpon vs, O Lord God of all things, and behold vs, and [shew vs the light of thy mercies,]

† Against the wicked. 2 And send thy feare † among the nations, which seeke not after thee, [that they may know that there is no God but thou, and that they may shew thy wonderous works.]

Jere.10.25 3 Lift vp thine * hand vpon the strange nations, that they may see thy power.

4 As thou art sanctified in vs before them, so be thou magnified among them before vs,

5 That they may know thee, as wee know thee: for there is none other God but onely thou, O Lord.

6 Renewe the signes, and change the wonders, shew the glory of thine hand, and thy right arme, that they may shew forth thy wonderous actes.

7 Raise vp thine indignation, and powre out wrath: take away the aduersary, and smite the enemie.

8 Make the time short: remember thine oath, that thy wonderous works may be praised.

9 Let the wrath of the fire consume them that escape, and let them perish that oppresse the people.

10 Smite in sunder the heads of the princes that bee our enemies, and say, There is none other but we.

† A prayer for the godly. 11 † Gather all the tribes of Iacob together, [that they may know that there is none other God but onely thou, and that they may shew thy wonderous works] and inherite thou them as from the beginning.

Exod.4.22. 12 O Lord, haue mercy vpon the people, that is called by thy Name, and vpon Israel, * whom thou hast likened to a first borne sonne.

13 Oh, be merciful vnto Ierusalem the citie of thy Sanctuary, the citie of thy rest.

14 Fill Sion, that it may magnifie thine oracles, and fill thy people with thy glory.

15 Giue witnesse vnto those that thou hast possessed from the beginning, & raise vp the prophecies that haue bene shewed in thy Name.

16 Reward them that wait for thee, that thy Prophets may be found faithfull.

17 O Lord, heare the prayer of thy seruants, according to the * blessing of Aaron ouer thy people, [and guide thou vs in the way of righteousnesse] that all they which dwell vpon the earth, may know that thou art the Lord the eternall God. *Num.6.23.*

18 ¶ The belly deuoureth all meates, yet is one meat better then another.

19 As the throat tasteth venison, so doeth a wise mind discerne false words.

20 A froward heart bringeth griefe, but a man of experience wil resist it.

21 A woman is apt to receiue euery man: yet is one daughter better then another.

22 The beauty of a woman cheareth the face, and a man loueth nothing better.

23 If there be in her tongue gentlenes, meeknesse, and wholesome talke, then is not her husband like other men.

24 Hee that hath † gotten a [vertuous] woman, hath begun to get a possession: shee is an helpe like vnto himselfe, and a pillar to rest vpon. † The praise of a good woman.

25 Where no hedge is, there the possession is spoiled: and he that hath no wife, wandreth to and fro, mourning.

26 Who wil trust a thiefe that is alway ready, and wandereth from towne to towne? and likewise him that hath no rest, and lodgeth wheresoeuer the night taketh him.

CHAP. XXXVII.

1 *How a man should know friends and counsellers.* 12 *To keepe his companie that feareth God.*

EVery friend saith, † I am a friend vnto him also: but there is some friend, which is onely a friend in name. † Of friendship.

2 Remaineth not there heauines vnto death, when a companion and friend is turned to an enemie?

3 O wicked presumption, from whence art thou sprung vp to couer the earth with deceit?

4 * There is some companion which in prosperitie reioyceth with his friend: but in the time of trouble he is against him. *Chap.6.10.*

5 There is some companion that helpeth his friend for the bellies sake, and taketh vp the buckler against the enemie.

6 Forget not thy friend in thy minde, and thinke vpon him in thy riches.

7 Seeke † no counsell at him of whom thou art suspected, and disclose not thy counsell vnto such as hate thee. † Of whom we should take counsel.

8 * Euery counseller praiseth his owne counsell: but there is some that counselleth for himselfe. *Chap.8.19. and 9.16.*

9 Beware of the counseller, and be aduised afore ‖ whereto thou wilt vse him: for hee will counsel for himselfe, lest he cast the lot vpon thee, ‖ *Or, what need he hath.*

10 And say vnto thee, Thy way is good, and afterward he stand against thee, and looke what shall become of thee.

11 [Take no counsell for religion of him that is without religion, nor of iustice, of him that hath no iustice,] nor of a woman touching her

her of whom shee is ielous, nor of a coward in matters of warre, nor of a merchant concerning exchange, nor of a buyer for the sale, nor of an enuious man touching thankefulnesse, nor of the vnmerciful touching kindnesse, [nor of an vnhonest man of honestie] nor of the slouthfull for any labour, nor of an hireling for the finishing of a worke, nor of an idle seruant for much businesse: hearken not vnto these in any matter of counsell.

12 But bee continuall with a godly man whom thou knowest to keepe the commandements of the Lord, whose minde is according to thy minde, and is sorry for thee when thou stumblest.

13 Take counsell of thine owne heart: for there is no man more faithfull vnto thee, then it.

14 For a mans minde is sometime more accustomed to shewe more then seuen watchmen that sit aboue in an high tower.

15 And aboue all this pray to the most High, that he will direct thy way in trueth.

16 Let reason goe before euery enterprise, and counsell before euery action.

17 ¶ The [changing] of the countenance is a signe of the changing of ye heart: foure things appeare, good and euill, life and death, but the tongue hath euermore the gouernment ouer them.

18 ¶ Some man is wittie, and hath instructed many, and yet is vnprofitable vnto himselfe.

19 Some man will be wise in words, and is hated, yea, he is destitute of all || food,

20 Because grace is not giuen him of the Lord: for he is destitute of all wisedome.

21 Another is wise for himselfe, and the fruits of vnderstanding are faithfull in his mouth.

22 A wise man instructeth his people, and the fruites of his wisedome faile not.

23 A wise man shall bee plenteously blessed and all they that see him, shall thinke him blessed

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shall obtaine credite among his people, and his name shall be perpetuall.

26 My sonne, proue thy soule in thy life, and see what is euil for it, and permit it not to doe it.

27 For all things are not profitable for all men, neither hath euery soule pleasure in euery thing.

28 Bee not † greedy in all delights, and bee not too hastie vpon all meates.

29 * For excesse of meates bringeth sicknesse, and gluttony commeth into choleticke diseases.

30 By surfeit haue many perished: but he that || dieteth himselfe, prolongeth his life.

|| Or, wisdome.

† Of temperancie.

Chap. 31. 19, 20.

|| Or, taketh heede.

CHAP. XXXVIII.

1 A Physician is commendable. 16 To bury the dead. 24 The wisedome of him that is learned.

HOnour the † Physician with that honor that is due vnto him, because of necessitie: for the Lord hath created him.

2 For of the most High commeth healing, and he shall receiue gifts of the king.

3 The knowledge of the Physician liftetb vp his head, and in the sight of great men hee shall be in admiration.

4 The Lord hath created medicines of the earth, and hee that is wise, will not abhorre them.

5 * Was not the water made sweete with wood, that men might know the vertue thereof? Exod. 15. 25

6 So he hath giuen men knowledge, that he might be glorified in his wonderous works.

7 With such doth he heale men, and taketh away their paines.

8 Of such doth the Apothecary make a confection, & yet he cannot finish his owne workes: for of the Lord commeth prosperitie and wealth ouer all the earth.

9 My sonne, faile not in thy sickenesse, but * pray vnto the Lord, and he will make thee whole. Isa. 38. 2, 5.

10 Leaue off from sinne, & order thine hands aright, and cleanse thine heart from all wickednesse.

11 Offer sweete incense, and fine floure for a remembrance: make the offering fat, for thou art not the † first giuer.

12 Then give place to the Physician: for the Lord hath created him: let him not goe from thee, for thou hast need of him.

13 The houre may come, that their enterprises may haue good successe.

14 For they also shall pray vnto the Lord, that he would prosper that, which is giuen for ease, and their phisicke for the prolonging of life.

15 He that sinneth before his maker, let him fall into the hands of the Physician.

16 My sonne, * powre foorth teares ouer the dead, † and begin to mourne, as if thou haddest suffered great harme thy selfe, and then couer his body according to his || appointment, and neglect not his burial. Chap. 21. 21.

17 Make a grieuous lamentation, and be earnest in mourning, and vse lamentation, as hee is worthy, and that a day or two, least thou be euil spoken of, and then comfort thy selfe for thine heauinesse.

18 * For of heauinesse commeth death, & the heauinesse of the heart breaketh the strength. Pro. 15. 13. and 17. 22.

19 Of the affection of the heart commeth sorrow, and the life of him that is afflicted, is according to his heart.

20 Take no heauinesse to heart: driue it away and remember the last end.

21 Forget it not: for there is no turning againe: thou shalt doe him no good but hurt thy selfe.

22 Remember his iudgement: thine also shal be likewise, vnto me yesterday, and vnto thee to day.

23 * Seeing the dead is at rest, let his remembrance rest, and comfort thy selfe againe for him, when his spirit is departed from him. 2 Sam. 12. 20.

24 ¶ The wisedome of a learned man commeth by vsing well his vacant time: and he that ceaseth from his owne matters and labour, may come by wisedome.

25 How can hee get wisedome that holdeth the plough, and hee that hath pleasure in the goade, and in driuing oxen, and is occupied in their labours, and talketh but of the breede of bullockes?

† Of Physicians and Physicke.

† God bestoweth first his benefits, and we must render a portion thereof, to such vses as he appointeth.

† Of mourning.

|| Or, the custome.

2 Hee giueth his minde to make forrowes, and is diligent to giue the kine fodder.

27 So is it of euery carpenter, and workemaister that laboureth night and day: and they that cut and graue seales, and make sundry diuersities, and giue themselues to counterfeit imagerie, and watch to performe the worke.

28 The Smith in like maner abideth by his anuil, and doth his diligence to labour the yron: the vapor of the fire drieth his flesh, and he must fight with the heate of the fornace: the noise of the hammer is euer in his eares, & his eyes looke still vpon the thing that he maketh: hee setteth his minde to make vp his workes: therefore hee watcheth to polish it perfectly.

29 So doeth the potter sit by his worke: hee turneth the wheele about with his feete: hee is carefull alway at his worke, and maketh his worke by number.

30 He fashioneth the clay with his arme, and with his feete he tempereth the hardnesse thereof: his heart imagineth how to couer it with leade, and his diligence is to clense the ouen.

31 All these hope in their handes, and euery one beestoweth his wisedome in his worke.

32 Without these cannot the cities be maintained, nor inhabited nor occupied.

33 And yet they are not asked their iudgement in the councell of the people, neither are they hie in the congregation, neither sit they vpon the iudgement seates, nor vnderstand the order of iustice: they cannot declare matters according to the forme of the Law, and they are not meete for hard matters.

34 But they maintain the state of the world, and their desire is concerning their worke and occupation.

CHAP. XXXIX.

1 A wise man. 16 The workes of God. 24 Vnto the good, good things profite, but vnto the euill, euen good things are euill.

HE onely that applieth his minde to the Law of the most High, and is occupied in the meditation thereof, seeketh out the ‖ wisedome of all the ancient, and exercisteth himselfe in the prophesies. ‖Or, true wisdome.

2 Hee keepeth the sayings of famous men, and entreth in also to the secrets of darke sentences.

3 He seeketh out the mysterie of graue sentences, and exercisteth himselfe in darke parables.

4 He shall serue among great men, and appeare before the prince: he shall trauaile through strange countreyes: for hee hath tryed the good and the euill among men.

5 He will giue his heart to resort early vnto the Lord that made him, and to pray before the most High, and will open his mouth in prayer, and pray for his sinnes.

6 When the great Lord will, he shall be filled with the Spirit of vnderstanding, that hee may powre out wise sentences, and giue thankes vnto the Lord in his prayer.

7 ‖ Hee shall direct his counsell and knowledge: so shall he meditate in his secrets. ‖Or, the Lord.

8 He shall shew forth his science and learning, and reioyce in the Law and couenant of the Lord.

9 Many shall commend his vnderstanding, and his memory shall neuer be put out, nor depart away: but his name shall continue from generation to generation.

10 * The congregation shall declare his wisdome, and shew it. *Chap. 44.15.*

11 Though he be dead, he shall leaue a greater fame then a thousand: and if he liue still, hee shall get the same.

12 Yet will I speake of moe things: for I am full as the moone.

13 Hearken vnto me, ye holy children, and bring forth fruit as the rose that is planted by the brookes of the field,

14 And giue ye a sweet smell as ‖ incense, and bring forth flowers as the lillie: giue a smell, and sing a song of prayse: blesse the Lord in all his workes. ‖Or, Libanus.

15 Giue honour vnto his Name, and shew forth his prayse with the songs of your lippes, and with harpes, and yee shall say after this manner,

16 * All the works of the Lord are exceeding good, and all his commandements are done in due season. *Gen.1.31. mar.7.37.*

17 And none may say, What is this, wherefore is that? for at time conuenient, they shall all bee sought out: at his commandement the water stood as an heape, and at the word of his mouth the waters gathered themselues.

18 His whole fauour appeared by his commandement, and none can diminish that which he will saue.

19 The works of all flesh are before him, and nothing can be hid from his eyes.

20 He seeth from euerlasting to euerlasting, and there is nothing wonderfull vnto him.

21 A man neede not to say, What is this? wherefore is that? for hee hath made all things for their owne vse.

22 His blessing shall run ouer as the streame, and moysten the earth like a flood.

23 As hee hath turned the waters into saltnesse, so shall the heathen feele his wrath.

24 As his wayes are plaine and right vnto the iust, so are they stumbling blockes to the wicked.

25 ¶ For the good are good things created from the beginning, and euill things for the sinners.

26 * The principall things for the whole vse of mans life is water, fire, and yron, and salt, and meale, wheate and hony, and milke, the blood of the grape, and oyle, and clothing. *Chap.29.23.*

27 All these things are for good to the godly: but to the sinners they are turned vnto euill.

28 There be spirits that are created for vengeance, which in their rigor lay on sure strokes: in the time of destruction they shew forth their power, and accomplish the wrath of him that made them.

29 * Fire, and haile, and famine, and death: all these are created for vengeance. *Chap.40.9. 10.*

30 The teeth of wilde beasts, & the scorpions, and the serpents, and the sword execute vengeance for the destruction of the wicked.

31 They shall be glad to doe his commandements: and when need is, they shall be ready vpon earth: and when their houre is come, they shall not ouerpasse the commandement.

32 There-

32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought on these things, and haue put them in writing.

Gen.1.31. 33 * All the works of the Lord are good, and he giueth euery one in due season, and when neede is:

34 So that a man neede not to say, This is worse then that: for in due season they are all worthy praise.

35 And therefore praise the Lord with whole heart and mouth, and blesse the Name of the Lord.

CHAP. XL.

1 *Many miseries in mans life.* 14 *Of the blessing of the righteous, and prerogatiue of the feare of God.*

† The miseries of mans life.

GReat † trauell is created for all men, and an heauie yoke vpon the sonnes of Adam from the day that they go out of their mothers wombe till the day that they returne to the mother of all things.

2 Namely, their thoughts, & feare of the heart, and their imagination of the things they waite for, and the day of death,

3 From him that sitteth vpon the glorious throne, vnto him that is beneath in the earth and ashes:

4 From him that is clothed in blue silke, and weareth a crowne, euen vnto him that is clothed in simple linnen.

5 Wrath and enuie, trouble and vnquietnes, and feare of death, and rigour, and strife, and in the time of rest, the sleepe in the night vpon his bed, change his knowledge.

6 A little or nothing is his rest, and afterward in sleeping he is as in a watchtowre in the day: he is troubled with the visions of his heart, as one that runneth out of a battell.

7 And when all is safe, he awaketh, and marueileth that the feare was nothing.

8 Such things come vnto all flesh, both man and beast, but seuen fold to the vngodly.

Chap.39.29, 30. 9 Moreouer, * death, and blood, and strife, and sword, oppression, famine, destruction, and punishment.

10 These things are all created for the wicked, and for their sakes came the * flood also.

Gen.7.11. Gen.3.19. chap.41.10. Eccles.1.7. 11 * All things that are of the earth, shal turne to earth againe: and they that are of the * waters, shall returne into the sea.

† Faithfulnesse. 12 ¶ All bribes and vnrighteousnes shall be put away: but † faithfulnesse shall endure for euer.

13 The substance of the vngodly shall be dried vp like a riuer, and they shall make a sound like a great thunder in the raine.

14 When hee openeth his hand, he reioyceth: but all the transgressors shall come to nought.

15 The children of the vngodly shall not obtaine many branches: for the vncleane rootes are as vpon the high rocks.

16 Their tender stalke by what water soeuer it be or water banke, it shall be pulled vp before all other herbes.

17 ¶ Friendlinesse is as a most plentiful garden of pleasure, and mercy endureth foreuer.

Phil.4.12. 1.tim.6.6. 18 * To labour and to be content with that a man hath, is a sweete life: but he that findeth a treasure, is aboue them both.

19 Children, and the building of the city maketh a perpetuall name: but an honest woman is counted aboue them both.

20 Wine and musicke reioyce the heart: but the loue of wisedome is aboue them both.

21 The pipe and the psalterion make a sweet noyse: but a pleasant tongue is aboue them both.

22 Thine eye desireth fauour and beauty: but a greene seede time rather then them both.

23 A friend and companion come together at opportunity: but aboue them both is a wife with her husband.

24 Friends and helpe are good in the time of trouble: but almes shall deliuer more then them both.

25 Gold and siluer fasten the feet: but counsell is esteemed aboue them both.

26 Riches and strength lift vp the mind: but the feare of the Lord is aboue them both: there is no want in the feare of the Lord, and it needeth no helpe.

27 The feare of the Lord is a pleasant garden of blessing, and there is nothing so beautiful as it is.

28 ¶ My sonne, leade not a beggars life: for better ie were to die then to begge.

29 The life of him that dependeth on another mans table, is not to be counted † a life: for hee tormenteth himselfe after other mens meate: but a wise man and well nurtured will beware thereof.

30 Begging is sweet in the mouth of the vnshamefast, and in his belly there burneth a fire.

CHAP. XLI.

1 *Of the remembrance of death.* 3 *Death is not to feared.* 8 *A curse vpon them that forsake the Law of God.* 12 *Good name and fame.* 14 *An exhortation to giue heede vnto wisedome.* 17 *Of what things man ought to be ashamed.*

O † Death, how bitter is the remembrance of thee to a man that liueth at rest in his possessions, vnto the man that hath nothing to vexe him, and that hath prosperity in all things: yea, vnto him that yet is able to receiue meate! † Of death.

2 O death, how acceptable is thy iudgement vnto the needfull, and vnto him whose strength faileth, and that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience!

3 Feare not the iudgement of death, remember them that haue bene before thee, and that come after: this is the ordinance of the Lord ouer all flesh.

4 And why wouldest thou bee against the pleasure of the most High? whether it be ten, or an hundreth, or a thousand yeeres, there is no defence for life against the graue.

5 ¶ The children of the vngodly are abominable children, and so are they that keepe company with the vngodly.

6 The inheritance of vngodly children shall perish, and their posterity shall haue a perpetuall shame.

7 The children complaine of an vngodly father, because they are reproched for his sake.

8 Woe bee vnto you, O yee vngodly, which haue forsaken the Law of the most High God: for though you increase, yet shall you perish.

9 If ye be borne, ye shall be borne to cursing: if ye die, the curse shalbe your portion.

10 * All that is of the earth, shal turne to earth Chap.40.11.
againe:

againe: so the vngodly goe from the curse to destruction.

11 Though men mourne for their body, yet the wicked name of the vngodly shal be put out.

12 Haue regard to thy name: for that shall continue with thee aboue a thousand treasures of gold.

13 A good life hath the dayes numbred: but † a good name endureth for euer.

† A good name.

14 My children, keepe wisedome in peace: * for wisedome that is hid, and a treasure that is not seene, what profit is in them both?

Chap. 20. 29.

15 A man that hideth his foolishnesse, is better then a man that hideth his wisedome.

16 Therefore beare reuerence vnto my words: for it is not good in all things to be † ashamed: neither are all things allowed as faithfull in all men.

† Of shamefastnesse.

17 Be ashamed of whoredome before father and mother, be ashamed of lies before the prince and men of authority:

18 Of sinne before the iudge and ruler: of offence before the congregation and people: of vnrighteousnesse before a companion and friend,

19 And of theft before the place where thou dwellest, and before the trueth of God and his Couenant, and to leane with thine elbowes vpon the ‖ bread, or to be reproued for giuing or taking,

‖ Or, table.

20 And of silence vnto them that salute thee, and to looke vpon an harlot,

21 And to turne away thy face from thy kinsman: or to take away a portion or a gift, or to be euill minded toward another mans wife,

22 Or to sollicite any mans maide, or to stand by her bed, or to reproch thy friendes with words,

23 Or to vpbraid when thou giuest any thing, or to report a matter that thou hast heard, or to reueale secret words.

24 Thus mayest thou well be shamefast, and shalt finde fauour with all men.

CHAP. XLII.

2 The Law of God must be taught. 9 A daughter. 14 A woman. 18 God knoweth all things, yea, euen the secrets of thine heart.

† In what things we ought not to be ashamed.

OF these things be not thou † ashamed, neither haue regard to offend for any person:

2 Of the Law of the most High and his Couenant, and of iudgement to iustifie the godly:

3 Of the cause of thy companion, & of strangers, or of distributing the heritage among friends:

4 To be diligent to keepe true balance, and weight, whether thou haue much or little:

5 To sell merchandise at an indifferent price, and to correct thy children diligently, and to beate an euill seruant to the blood:

6 To set a good locke where an euill wife is, and to locke where many hands are:

7 If thou giue any thing by number, and weight, to put all in writing, both that that is giuen out, and that that is receiued againe:

8 To teach the vnlearned, and the vnwise, and the aged, that contend against the young: thus shalt thou be well instructed, and approued of all men liuing.

‖ Or, a secret watch to the father.

9 ¶ The daughter ‖ maketh the father to watch secretly, and the carefulnesse that hee hath for her, taketh away his sleepe in the youth, lest thee should passe the flower of her age: and when she hath an husband, lest she should bee hated.

10 In her virginitie, lest she should be defiled, or gotten with childe in her fathers house, and, when she is with her husband, lest she misbehaue her selfe: and when she is married, lest she continue vnfruitfull.

11 * If thy daughter bee vnshamefast, keepe her straitly, lest she cause thine enemies to laugh thee to scorne, and make thee a common talke in the city, and defame thee among the people, and bring thee to publike shame.

Chap. 26. 10.

12 * Behold not euery bodies beautie, and company not among women.

Chap. 25. 23.

13 For as the moth commeth out of garments: * so doeth wickednes of the woman.

Gen. 3. 6.

14 The wickednesse of a man is better then the good intreatie of a woman, to wit, of a woman that is in shame and reproch.

15 ¶ I will remember the workes of the Lord, and declare the thing that I haue seene: by the word of the Lord are his works.

16 The Sunne that shineth, looketh vpon all things, and all the worke thereof is full of the glory of the Lord.

17 Hath not the Lord appointed that his saints should declare all his wonderous workes, which the Almighty Lord hath stablished to confirme all things by in his Maiesty?

18 Hee seeketh out the depth, and the heart, and he knoweth their practises: for the Lord knoweth all science, and he beholdeth the signes of the world.

19 He declareth the things that are past, and for to come, and discloseth the paths of things that are secret.

20 * No thought may escape him, neither may any word be hid from him.

Iob 41. 4. Isa. 29. 15.

21 He hath garnished the excellent works of his wisedom, and he is from euerlasting to euerlasting, and for euer: vnto him may nothing be added, neither can he be minished: hee hath no neede of any counseller.

22 Oh, how delectable are all his works, and to be considered euen vnto the sparkes of fire!

23 They liue all and endure for euer: and whensoeuer neede is, they are all obedient.

24 They are all double one against another: he hath made nothing that hath any fault.

25 The one ‖ commendeth the goodnesse of the other, and who can be satisfied with beholding Gods glory?

‖ Or, stablisheth.

CHAP. XLIII.

The summe of the creation of the workes of God.

THis high ornament † the cleare firmament, the beauty of the heauen so glorious to behold,

† The wonderful works of God.

2 The Sunne also, a marueilous instrument when it appeareth, declareth at his going out the worke of the most High.

3 At noone it burneth the countrey, and who may abide for the heate thereof?

4 The Sunne burneth the mountaines three times more then he that keepeth a fornace with continual heate: it casteth out the fiery vapours, and with the shining beames blindeth the eyes.

5 Great is the Lord that made it, and by his commandement he causeth it to runne hastily.

6 * The

Gen. 1. 16. 6 * The moone also hath he made to appeare according to her season, that it should be a declaration of the time, and a signe for the world.

Exod. 12. 2. 7 * The feastes are appointed by the moone: the light thereof diminisheth vnto the end.

8 The moneth is called after the name thereof, and groweth wonderously in her changing.

9 It is a campe pitched on high, shining in the firmament of heauen: the beautie of heauen are the glorious starres, and the ornament that shineth in the high places of the Lord.

10 By the commaundement of the Holy one they continue in their order, and faile not in their watch.

11 ¶ * Looke vpon the rainebow, and praise him that made it: very beautifull is it in the brightnesse thereof.

Gen. 9. 13, 14. 12 * It compasseth the heauen about with a glorious circle, and the hands of the most High haue bended it.

Isa. 40. 12. 13 ¶ Through his commandement hee maketh the snowe to haste, and sendeth swiftly the lightning of his iudgement.

14 Therefore hee openeth his treasures, and the cloudes flie forth as the foules.

15 In his power hath hee strengthened the clouds, and broken the hailestones.

16 The mountaines leape at the sight of him: the South wind bloweth according to his will.

17 The sound of his thuder beateth the earth: so doth the storme of the North, the whirlewind also, as birds that flie, scattereth the snow, and the falling downe thereof is as the grashoppers that light downe.

18 The eye maruelleth at the beautie of the whitenesse thereof, and the heart is astonished at the raine of it.

19 Hee also powreth out the frost vpon the earth like salt, and when it is frozen, it sticketh on the tops of pales.

20 When the cold North winde bloweth, and yee is frozen of the water, it abideth vpon all the gatherings together of water, and clotheth the waters as with a breastplate.

21 It deuoureth the mountaines, and burneth the wilderness, and destroyeth that that is greene, like fire.

22 The remedy of all these is when a cloud commeth hastily, and when a dew commeth vpon the heate, it refresheth it.

23 [By his word he stilleth the winde:] by his counsell he appeaseth the deepe, and planteth Ilands therein.

24 They that saile ouer the Sea, tell of the perils thereof, and when we heare it with our eares, we maruaile thereat.

25 For there bee strange, and wonderous workes, diuers maner of beasts, and the creation of Whales.

26 Through him are all things directed to a good end, and are established by his word.

27 And when we haue spoken much, wee can not attaine vnto them: but this is the summe of all, That he is all.

28 What power haue wee to praysle him? for he is aboue all his workes.

Psal. 96. 4. 29 The Lord is terrible, and very * great, and marueilous is his power.

30 Praysle the Lord, and magnifie him as much as ye can, yet doeth he farre exceede: exalt him with all your power, and be not weary, yet can ye not attaine vnto it.

31 * Who hath seene him, that he might tell vs? and who can magnifie him as he is? *Iohn 1. 18. Psal. 106. 2.*

32 For there are hid yet greater things then these be, & we haue seene but a few of his workes.

33 For the Lord hath made all things, and giuen wisedome to such as feare God.

CHAP. XLIIII.

The praise of certaine holy men, Enoch, Noe, Abraham, Isaac and Iacob.

LEt vs now commend the famous men, and our fathers, of whom we are begotten.

2 The Lord hath gotten great glory by them, and that through his great power from the beginning.

3 They haue borne rule in their kingdomes, and were renowmed for their power, and were wise in counsell, and declared prophesies.

4 * They gouerned the people by counsel, and by the knowledge of learning meete for the people, in whose doctrine were wise sentences. *Exod. 18. 25.*

5 They inuented the melody of musicke, and expounded the verses that were written.

6 They were rich and mighty in power, and lived quietly at home.

7 All these were honourable men in their generations, and were well reported of in their times.

8 There are of them that haue left a name behinde them, so that their praysle shall bee spoken of.

9 There are some also which haue no memoriall, * and are perished as though they had neuer beene, and are become as though they had neuer bene borne, and their children after them. *Gen. 7. 22.*

10 But the former were merciful men, whose righteousnes hath not bene forgotten.

11 For whose posterity a good inheritance is reserued, and their seed is contained in the couenant.

12 Their stocke is contained in the couenant, and their posterity after them.

13 Their seed shal remaine for euer, and their praise shall neuer be taken away.

14 Their bodies are buried in peace, but their name liueth for euermore.

15 * The people speake of their wisdome, and the congregation talke of their praise. *Chap. 39. 10.*

16 † * Enoch pleased the Lord God: therefore was he translated for an example of repentance to the generations. † Enoch. *Gen. 5. 24. hebr. 11. 5.*

17 † * Noe was found perfect, and in the time of wrath hee had a reward: therefore was hee left as a remnant vnto the earth, when the flood came. † Noe. *Gen. 6. 9. and 7. 1. hebr. 11. 7.*

18 An euerlasting couenant was made with him, that all flesh should * perish no more by the flood. *Gen. 9. 12.*

19 † Abraham was a * great father of many people: in glory was there none like vnto him. † Abraham. *Gen 12. 3. and 15. 5. and 17. 4.*

20 He kept the Law of the most High, and was in couenant with him, and he set the couenant * in his flesh, and in tentation he was found faithfull. *Gen. 21. 4.*

21 Therefore he assured him by an * oath, that hee would blesse the nations in his seede, and that hee would multiply him as the dust *Gen. 22. 16, 17, 18. galat. 3. 8.*

of

of the earth, and exalt his seed as the starres, and cause them to inherite from sea to sea, and from the riuer vnto the end of the world.

Gen.26.2,3. † Isaac. 22 * With ‡ Isaac did hee confirme likewise for Abraham his fathers sake, the blessing of all men, and the couenant,

† Iacob. || Or, knew him. 23 And caused it to rest vpon the head of ‡ Iacob, and || made himselfe knowen by * his blessings, and gaue him an heritage, and diuided his portions, * and parted them among the twelue tribes.

Gen.27.28. and 28.1. Gen.28.14. 24 And he brought out of him a ‡ mercifull man, which found fauour in the sight of all flesh.

CHAP. XLV.

The praise of Moyses, Aaron, and Phinees.

† Moyses. Exod.11.3. acts 7.22. AND † Moyses the * beloued of God and men, brought he foorth, whose remembrance is blessed.

2 He made him like to the glorious Saints, and magnified him by the feare of his enemies.

3 By his words hee caused the wonders to cease, and he made him * glorious in the sight of Exod.6,7,8, 9.chapters. Kings, and gaue him commaundements for his people, and shewed him his glory.

Num.12.3. 4 * He sanctified him with faithfulnesse, and meekenesse, and chose him out of all men.

5 Hee caused him to heare his voyce, and Exod.19.7. brought him into the darke cloud, * and there he gaue him the commandements before his face, euen the Law of life and knowledge, that hee might teach Iacob the couenant, and Israel his iudgements.

† Aaron. Exod.4.28. 6 He exalted † Aaron an holy man like vnto him, euen his * brother of the tribe of Leui.

7 An euerlasting couenant made hee with him, and gaue him the Priesthood among the people, and made him blessed through his comely ornament, and clothed him with the garment of honour.

8 Hee put perfect ioy vpon him, and girded him with ornaments of strength, as with breches, and a tunicle, and an ephod.

9 Hee compassed him about with belles of Exod.28.35. gold, and with many belles round about, * that when he went in, the sound might be heard, and might make a noyse in the Sanctuary, for a remembrance to the children of Israel his people,

10 And with an holy garment, with gold also, and blue silke, and purple, and diuers kindes of works, and with a breastlap of iudgement, and with the † signes of trueth,

† Vrim and Thummim. 11 And with worke of scarlet cunningly wrought and with precious stones grauen like scales, and set in gold by goldsmiths worke for a memoriall, with a writing grauen after the number of the tribes of Israel,

a That was, either put in to his hand the booke of the Lawe written to reade vnto the people, or els some sacrifice that hee might offer vnto God for their offences. 12 And with a crowne of gold vpon the miter, bearing the forme and marke of holinesse, an ornament of honour, a noble worke garnished, and pleasant to looke vpon.

13 Before him were there no such faire ornaments: there might no stranger put them on but onely his children, and his childrens children perpetually.

14 Their sacrifices were wholly consumed, euery day twise continually.

15 Moses filled a his hands, * and anoynted him with holy oyle: this was appoynted vnto him by an euerlasting couenant, and to his seede Leuit 8.12. so long as the heauens should remaine, that hee should minister before him, and also to execute the office of the Priesthood, and blesse his people in his name.

16 Before all men liuing the Lord chose him that hee should present offerings before him, and a sweete fauour for a remembrance to make reconciliation for his people.

17 * Hee gaue him also his commaundements Deut.17.10 and authoritie according to the Lawes appointed, and 21.5. that he should teach Iacob the testimonies, and giue light vnto Israel by his Law.

18 * Strangers stood vp against him, and enuied him in the wilderness, euen the men that Num.16.1,2 tooke Dathans and Abirams part, and the company of Core in fury and rage.

19 This the Lord saw, and it displeased him, and in his wrathfull indignation were they consumed: hee did wonders vpon them and consumed them with the fiery flame.

20 * But hee made Aaron more honourable, Num.17.8. and gaue him an heritage, and parted the first fruits of the first borne vnto him: vnto him specially he appoynted bread in abundance.

21 For the Priests did eate of the sacrifices of the Lord, which he gaue vnto him & to his seede.

22 * Els had he none heritage in the land of Deut.12.12. his people, neither had he any portion among the and 18.1. people: for the Lord is the portion of his inheritance.

23 The third in glory is † * Phinees the sonne † Phinees. of Eleazar, because he had zeale in the feare of Num.25.12, the Lord, & stood vp with good courage of heart 13. 1.mac. when the people were turned backe, and made 2.54. reconciliation for Israel.

24 Therefore was there a couenant of peace made with him, that hee should be the chiefe of the Sanctuary and of his people, and that hee and his posterity should haue the dignity of the Priesthood for euer.

25 And according to the couenant made with Dauid, that the inheritance of the kingdome should remaine to his sonne of the tribe of Iudah: so the heritage of Aaron should be to the onely sonne of his sonne, and to his seede. God giue vs wisedome in our heart to iudge his people in righteousnesse, that the good things that they haue, be not abolished, and that their glory may endure for their posterity.

CHAP. XLVI.

The prayse of Iosue, Caleb, and Samuel.

IEsus † * the sonne of Naue was valiant in the † Iosue. warres, & was the successour of Moyses in pro- Num 27.18. phecies, who according vnto his name was a deut.34.9. great sauiour of the elect of God, to take venge- iosh.1.2. ance of the enemies that rose vp against them, and 12.7. and to set Israel in their inheritance.

2 * What glory gate he, when he lifted vp his Iosh.8.1,2. hand, and drew out his sword against the cities!

3 Who was there before him like to him? for he fought the battels of the Lord.

4 * Stood not the Sunne still by his meanes, Iosh.10.12, and one day was as long as two? 13,14.

5 He called vnto the most high Gouernour, when the enemies preassed vpon him on euery side, and the mighty Lord heard him with the haile stones, and with mighty power.

6 He rushed in vpon the nations in battell, and in the * going downe of Bethoron hee de- Iosh.10.11.

stroyed

stroyed the aduersaries, that they might knowe his weapons, and that he fought ‖ in the sight of the Lord: for he ‖ followed the Almightie.

‖ Or, that the Lord fauoured his battell.
‖ Or, pursued the mightie men.

7 *In the time of Moyses also he did a good worke: hee and † Caleb the sonne of Iephune stood against the enemie and withheld the people from sinne, and appeased the wicked murmuring.

Num.14.6.

8 *And of sixe hundred thousand people of foote, they two were preserued to bring them into the heritage, euen into the land that floweth with milke and hony.

1.mac.2.55, 56.
† Caleb.

9 *The Lord gaue strength also vnto Caleb, which remained with him vnto his olde age, so that he went vp into the high places of the land, and his seed obtained it for an heritage.

Num.26.65
deu.1.35,36
Iosh.14.11.

10 That all the children of Israel might see, that it is good to follow the Lord.

11 Concerning the † Iudges, euery one by name, whose heart went not a whoring, nor departed from the Lord, their memorie be blessed.

† Iudges.

12 Let *their bones flourish out of their place, and their names by succession remaine to them, that are most famous of their children.

Chap.49.10.

13 ¶ †Samuel the Prophet of the Lord, beloued of his Lord, *ordained kings, and anointed the princes out of his people.

† Samuel.
1.Sam.10.1 and 16.13.

14 By the Lawe of the Lord hee iudged the congregation, and the Lord had respect vnto Iacob.

15 This Prophet was approued for his faithfulnes, & he was knowen faithfull in his words and visions.

16 *He called vpon the Lord Almighty, when his enemies preased vpon him on euery side, when he offered the sucking lambe.

1.Sam.7.9, 10,11.

17 And the Lord thundred from heauen, and made his voice to be heard with a great noise.

18 So he discomfited the princes of the Tyrians, and all the rulers of the Philistims.

19 *And before his long sleepe hee made protestation in the sight of the Lord, and his annointed, that he tooke no substance of any man, no not so much as a shoe, and no man could accuse him.

1.Sam.12.3

20 *After his sleepe also he told of the kings death, and from the earth lift hee vp his voyce, and prophesied that the wickednes of the people should perish.

1.Sam.28. 18,19.

CHAP. XLVII.

The praise of Nathan, Dauid, and Salomon.

After him rose vp † *Nathan to prophecie in the time of Dauid.

† Nathan.
2.Sam.12.1

2 For as the fat is taken away from the peace offering, so was † Dauid chosen out of the children of Israel.

† Dauid.

3 *He played with the Lyons, as with kids, and with beares as with lambes.

1.Sam.17. 34.

4 *Slew he not a giant when he was yet but yong, and tooke away the rebuke from the people, when hee lift vp his hand with the stone in the sling, to beat downe the pride of Goliah?

1.Sam.17. 49,50,51.

5 For hee called vpon the most High Lord, which gaue him strength in his right hand, to slay that mightie warriour, and that hee might set vp the horne of his people agane.

1.Sam.18.7.
‖ Or, the people.

6 *So ‖ hee gaue him the praise of ten thousand, and honoured him with great ‖ praises, and gaue him a crowne of glory.

‖ Or, with blessings of the Lord.

7 *For hee destroyed the enemies on euery side, and rooted out the Philistims his aduersaries, and brake their horne in sunder vnto this day.

2.Sam.5.7.

8 In all his workes he praised the Holy one, and the most High with honourable words, and with his whole heart hee sung songs, and loued him that made him.

9 *He set singers also before the altar, and according to their time hee made sweet songs, that they might praise God dayly with their songs.

1.Chro.16.4.

10 He ordeined to keepe the feast dayes comely, and appointed the times perfectly, that they might praise the holy Name of God, and make the Temple to sound in the morning.

11 *The Lord tooke away his sinnes, and exalted his horne for euer: hee gaue him the couenant of the kingdome, and the throne of glory in Israel.

2.Sam.12. 13.

12 After him rose vp a wise sonne, who by him dwelt in a large possession.

13 † *Salomon reigned in a peaceable time, and was glorious: for God made all quiet round about, that he might build an house in his name, and prepare the Sanctuary for euer.

† Salomon.
1.Kin.4. 22,24.

14 *How wise wast thou in thy youth, & wast filled with vnderstanding as with a flood!

1.King.4. 29,30.

15 Thy mind couered the whole earth, & hath filled it with graue and darke sentences.

16 Thy name went abroad in the ykes, & for thy peace thou wast beloued.

17 *The countryes marueiled at thee, for thy songs, and prouerbes, and similitudes, and interpretations.

1.King.4. 31,32.

18 By the Name of the Lord God, which is called the God of Israel, thou hast *gathered gold as tinne, and hast had as much siluer as lead.

1.King.10. 27.

19 *Thou diddest bow thy loynes to women, and wast ouercome by thy body.

1.King.11.1

20 Thou diddest staine thine honour, and hast defiled thy posteritie, & hast brought wrath vpon thy children and hast felt sorrow for thy folly.

21 *So the kingdome was diuided, and Ephraim began to be a rebellious kingdom.

1.King.12. 15,16,17.

22 *Neuertheless, the Lord left not off his mercy, neither was he destroyed for his workes: neither did hee abolish the posteritie of his elect, nor tooke away the seed of him that loued him, but he left a remnant vnto Iacob, and a rote of him vnto Dauid.

2.Sam.7.15.

23 Thus [illegible]ed Salomon with his fathers, and of his se[illegible]e left behind him † Roboam, euen ‖ the foolishnesse of the people, & one that had no vnderstanding, who *turned away the people through his counsell, and † Ieroboam the sonne of Nabat, *which caused Israel to sinne, and shewed Ephraim the way of sinne,

† Roboam.
‖ Or, a most euident foole.
1 King.12. 10,11,13, 14.
† Ieroboam.

24 So that their sinnes were so much increased, that they were driuen out of the land.

1.Kin.12. 28,30.

25 For they sought out all wickednesse, til the vengeance came vpon them.

CHAP. XLVIII.

The praise of Elias, Elizeus, Ezekias and Isaias.

Then stood vp † *Elias the Prophet as a fire, and his word burnt like a lampe.

† Elias.
1.King.17.1

2 He

2 He brought a famine vpon them, and by his zeale hee diminished them: [for they might not away with the commaundements of the Lord.]

3 By the word of the Lord he shut the heauen, and * three times brought hee the fire from heauen.

1.King 18. 38. & 2.kin. 1.10,12.

4 O Elias, how honourable art thou by thy wondrous deeds! who may make his boast to be like thee!

5 * Which hast raised vp the dead from death, and by the worde of the most High out of the graue:

1.King.17. 21,22.

6 Which hast brought Kings vnto destruction, and the honourable from their state:

7 Which heardest the rebuke of the Lord in Sina, * and in Horeb the iudgement of the vengeance:

2.King.19. 15.

8 * Which didest anoint Kings, that they might † recompense, and Prophets to be thy successors:

1.King.19. 16,17.

† The wickednes of Achab and Iezabel.

9 * Which wast taken vp in a whirlewind of fire, and in a charet of fiery horses:

10 Which wast appointed * to reproue in due season, & to pacifie the wrath of the Lords iudgement before it kindled, and to turne the hearts of the fathers vnto the children, and to set vp the tribes of Iacob.

2.Kin.2.11. Mala.4.5.

11 Blessed were they that saw thee, and slept in loue: for [a] we shall liue.

a That is, they that are such.

12 * When Elias was couered with the storme, † Elizeus was filled with his spirit: while hee liued, he was not moued for any Prince, neither could any bring him into subiection.

2.King.2. 11,15. † Elizeus.

13 Nothing could ouercome him, * and after his death his body prophesied.

2.King.13. 21.

14 He did wonders in his life, and in death were his workes marueilous.

15 For all this the people repented not, neither departed they from their sinnes, * till they were caried away prisoners out of their land, and were scattered through all the earth, so that there remained but a very fewe people with the prince vnto the house of Dauid.

1.King.18. 11,12.

16 Howbeit some of them did right, and some heaped vp sinnes.

17 † * Ezekias made his citie strong, and conueyed water into the mids therof: he digged thorow the rocke with yron, and made fountaines for waters.

† Ezekias. 2.King.18.2.

18 * In his time came Sennacherib vp, and sent Rabsaces, and lift vp his hand against Sion, and boasted proudly.

2.King.18. 13.

19 Then trembled their hearts and hands, so that they sorrowed like a woman in trauell.

20 But they called vpon the [illegible], which is mercifull, and lift vp their hands vnto him, and immediately the holy One heard them out of heauen.

21 [Hee thought no more vpon their sinnes, nor gaue them ouer to their enemies,] but deliuered them by the hand of Esai.

22 * He smote the hosse of the Assyrians, and his Angel destroyed them.

2.Kin 19 35 isa.37.36. Iob.1.18. 1 mac.7.41. 2.mac.8.19.

23 For Ezekias had done the thing that pleased the Lord, and remained stedfastly in the wayes of Dauid his father, as † Esai the great Prophet and faithfull in his vision had commanded him.

† Haias. 2 King.20. 10,11. Isa.38.8.

24 * In his time the Sunne went backward, and hee lengthened the Kings life.

25 He saw by an excellent spirit what should come to passe at the last, and hee comforted them that were sorowfull in Sion.

26 Hee shewed what should come to passe for euer, and secret things or euer they came to passe.

CHAP. XLIX.

Of Iosias, Hezekiah, Dauid, Ieremie, Ezekiel, Zorobabel, Iesus, Nehemias, Enoch, Ioseph, Sem and Seth.

THe remembrance of † * Iosias is like the composition of the perfume that is made by the arte of the Apothecarie: it is sweete as honie in all mouthes, and as musicke at a banquet of wine.

† Iosias. 2 King.12.2 and 23.2. 2.chro. 34.3

2 He behaued himselfe vprightly in the reformation of the people, and tooke away all abominations of iniquitie.

3 Hee * directed his heart vnto the Lord, & in the time of the vngodly he established religion.

2.King.23.6

4 All, except Dauid, and Ezekias, and Iosias, committed wickednesse: for euen the kings of Iuda forsooke the Law of the most High, and failed.

5 Therfore he gaue their ‖ horne vnto other, and their honour to a strange nation.

‖ Or, power.

6 He burnt the elect citie of the Sanctuary, and * destroyed the streets therof according to the ‖ prophesie of † Ieremias.

2.Kin.25.9. ‖ Or, hand. † Ieremias.

7 For they * intreated him euil, which nertheless was a Prophet, * sanctified from his mothers wombe, that he might root out, and afflict, and destroy, and that he might also build vp and plant.

Ier.38.6. Iere.1.5.

8 † * Ezekiel sawe the glorious vision, which was shewed him vpon the charet of the Cherubims.

†.Ezekiel. Ezek.1.3,15

9 * For hee made mention of the enemies vnder the figure of the raine, and directed them that went right.

Ezek.13.9. & 38.11,16 Chap.46.12. Hag.2.24.

10 ¶ * And let the bones of the twelue Prophets flourish out of their place, and let their memorie bee blessed: for they comforted Iacob, and deliuered them by assured hope.

ezra 3.2. † Zorobabel

11 ¶ * How shal we praise † Zorobabel, which was as a ring on the right hand!

† Iesus. Zech.3.1. ezra 3.2. hag.1.19. and 2.3.

12 So was † * Iesus also the sonne of Iosedec: these men in their time builded the house, and set vp the Sanctuary of the Lord againe, which was prepared for an euerlasting worship.

Neh.7.1. † Nehemias.

13 ¶ * And among the elect was † Nehemias whose renowne is great, which set vp for vs the walles that were fallen, and set vp the gates and the bars, and laid the foundations of our houses.

† Enoch. Gen.5.24. chap.44.16. hebr.11.5.

14 ¶ But vpon the earth was no man created like † * Enoch: for he was taken vp from the earth.

† Ioseph. Gen.41.44. and 42.6. and 45.8.

15 Neither was there a like man vnto † * Ioseph the gouernour of his brethren, and the vpholder of his people, whose bones were kept.

† Sem. Gen 5.3. and 11.10.

16 † * Sem and † Seth were in great honour among men: and so was † Adam aboue euery liuing thing in the creation.

† Seth. † Adam.

CHAP. L.

1 Of Simon the sonne of Onias. 22 An exhortation to praise the Lord. 27 The authour of this booke.

SImon * the sonne of Onias the high Priest which in his life set vp the house againe, and in his dayes established the ‖ Temple.

† Simon. 2.Mac.3.4. ‖ Or, people.

2 Under

2 Under him was the foundation of the double height layd, and the high walles that compasseth the Temple.

3 In his dayes the places to receiue water, that were decayed, were restored, and the brasse was about in measure as the [a] sea.

a Which Salomon made, 1.king.7.23.

4 Hee tooke care for his people, that they should not fall, and fortified the citie against the siege.

5 How honourable was his conuersation among the people, and when hee came out of the house couered with the vaile!

6 He was as the morning starre in the mids of a cloud, and as the moone when it is full,

7 And as the Sun shining vpon the Temple of the most High, and as the rainebowe that is bright in the faire clouds,

8 And as the flower of the roses in the spring of the yeere, and as lillies by the springs of waters, and as the branches of the frankincense tree in the time of Summer,

9 As a fire and incense in the censer, and as a vessell of massie gold set with all maner of precious stones,

10 And as a faire olive tree that is fruitfull, and as a cypresse tree, which growetb vp to the clouds.

11 When hee put on the garment of honour, and was clothed with all beauty, hee went vp to the holy altar, and made the garment of holines honourable.

12 When hee tooke the portions out of the Priests hands, he himselfe stood by the hearth of the altar, compassed with his brethren round about, as the branches doe the cedar tree in Libanus, and they compassed him as the branches of the palme trees.

13 So were all the sonnes of Aaron in their glory, & the oblations of the Lord in their hands, before all the congregation of Israel.

14 And that hee might accomplish his ministery vpon the altar, and garnish the offering of the most High and Almighty,

15 He stretched out his hand to the drinke offering, & powred of the blood of the grape, and he powred at the foote of the altar a perfume of good sauour vnto the most high King of all.

16 Then shouted the sonnes of Aaron, and blowed with brasen trumpets, and made a great noyse to be heard, for a remembrance before the most High.

17 Then all the people together hasted, and fell downe to the earth vpon their faces to worship their Lord God Almighty and most High.

18 The singers also sang with their voices, so that the sound was great, and the melody sweet.

19 And the people prayed vnto the Lord most high, with prayer before him that is mercifull, till the honour of the Lord were performed, and they had accomplished his seruice.

20 Then went he downe, and stretched out his hands ouer the whole Congregation of the children of Israel, that they should giue praise with their lips vnto the Lord, and reioyce in his Name.

21 He began againe to worship, that he might receiue the blessing of the most High.

22 Now therefore giue praise all ye vnto God, that worketh great things euery where, which hath increased our dayes from the wombe, and dealt with vs according to his mercie,

23 That he would giue vs ioy fulnes of heart, and peace in our dayes in Israel, as in old time,

24 That he would confirme his mercie with vs, and deliuer vs at his time.

25 ¶ There be two manner of people that my heart abhorreth, and the third is no people:

26 They that sit vpon the mountaine of Samaria, the Philistims, and the foolish people that dwell in || Sichem.

|| Or, Sitchem

27 ¶ Iesus the sonne of Sirach, the sonne of Eleazarus of Ierusalem, hath written the doctrine of vnderstanding and knowledge in this booke, and hath powred out the wisdome of his heart.

28 Blessed is he that exercisetb himselfe therein: and he that layeth vp these in his heart shall be wise.

29 For if he do these things, he shall be strong in all things: for he setteth his steps in the light of the Lord, which giueth wisedome to the godly. The Lord be praised for euermore. So be it, se be it.

CHAP. LI.

A prayer of Iesus the sonne of Sirach.

I Will confesse thee, O Lord and King, and praise thee, O God my Sauour: I will giue thankes vnto thy Name.

2 For thou art my defender and helper, and hast preserued my body from destruction, & from the snare of the slanderous tongue, and from the lips that are occupied with lies: thou hast holpen me against mine aduersaries,

3 And hast deliuered mee according to the multitude of thy mercie, and for thy Names sake, from the roaring of them that were ready to deuoure me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had,

4 And from the fire that choked me round about, and from the mids of the fire that I burned not,

5 And from the bottome of the belly of hell, from an vncleane tongue, from lying wordes, from false accusation to the King, and from the slander of an vnrighteous tongue.

6 [My soule shall praise the Lorde vnto death:] for my soule drew neere vnto death: my life was neere to the hell beneath.

7 They compassed me on euery side, & there was no man to helpe mee: I looked for the succour of men, but there was none.

8 Then thought I vpon thy mercy, O Lord, and vpon thine acts of olde, how thou deliuerest such as waite for thee, and sauest them out of the hands of the || enemies.

|| Or, nations.

9 Then lifted I vp my praiere from the earth, and prayed for deliuerance from death.

10 I called vpon the Lord, the Father of my Lord, that he would not leaue me in the day of my trouble, and in the time of the proud, without helpe.

11 I will praise thy Name continually, and will sing praise with thanksgiuing: and my prayer was heard.

12 Thou saudst me from destruction, and deliuerdst me from the euill time: therefore will I giue thanks, and praise thee, and bless the name of the Lord.

13 When I was yet young, or euer I went abroad,

abroad, I desired wisedome openly in my prayer.
14 I prayed for her before the Temple, and sought after her vnto farre countries, & she was as a grape that wareth ripe out of the flower.
15 Mine heart reioyced in her: my foot walked in the right way, & from my youth vp sought I after her.
16 I bowed somewhat downe mine eare, and receiued her, and gate me much wisedome:
17 And I profited by her: therefore will I ascribe the glory vnto him, that giueth me wisedome.
18 For I am aduised to do thereafter: I will be zealous of that that is good: so shall I not be confounded.
19 My soule hath wrestled with her, and I haue examined my workes: I lifted vp mine hands on high, and considered the ignorances thereof.
20 I directed my soule vnto her, and I found her in purenesse: I haue had mine heart ioyned with her from the beginning: therefore shall I not be forsaken.
21 My bowels are troubled in seeking her: therefore haue I gotten a good possession.
22 The Lord hath giuen me a tongue for my reward, wherewith I will praise him.
23 Draw neere vnto mee, ye vnlearned, and dwell in the house of learning.
24 Wherefore are yee slowe? and what say you of these things? seeing your soules are very thirstie?
25 I opened my mouth and sayd, * Buy her for you without money. *Isa.55.1.*
26 Bow downe your necke vnder the yoke, and your soule shall receiue instruction: shee is ready that ye may find her.
27 Beholde with your eyes, * howe that I haue had but little labour, and haue gotten vnto me much rest. *Chap.6.18.*
28 Get learning with a great summe of money: for by her ye shall possesse much gold.
29 Let your soule reioyce in the mercy of the Lord, and be not ashamed of his praise.
30 Doe your duety betimes, and he will giue you a reward at his time.

Baruch.

CHAP. I.

1 Baruch wrote a booke during the captiuity of Babylon which he read before Iechoniah and all the people. 10 The Iewes sent the booke with money vnto Ierusalem to their other brethren, to the intent that they should pray for them.

AND these are the words of the booke, which Baruch the son of Nerias, the son of Maasias the son of Sedecias, the sonne of ‖ Aladias, the sonne of Helcias wrote in at Babylon, ‖ *Or, Sedeias.*
2 In the fift yeere, and in the seuenth day of the moneth, what time as the Chaldeans tooke Ierusalem, and burnt it with fire.
3 And Baruch did reade the words of his booke, that Iechonias the sonne of Joacim king of Iuda might heare, & all the people that were come to heare the booke.
4 And in the audience of the gouernour, and of the kings sonnes, and before the Elders, and before the whole people, from the lowest vnto the highest, before all them that dwelt at Babylon by the riuer ‖ Sud. ‖ *Or, Sodi.*
5 Which when they heard it, wept, fasted, and made prayers before the Lord.
6 They made a collection also of money, according to euery mans power.
7 And sent it to Ierusalem vnto Joacim the sonne of Helcias the sonne of Salom Priest, and vnto the other priests, & to all the people, which were with him at Ierusalem.
8 When hee had receiued the vessels of the Temple of the Lord, that were taken away out of the Temple, to bring them againe into the land of Iuda, the tenth day of the moneth ‖ Siuan, to wit, siluer vessels, which Sedecias the sonne of Josias king of Iuda had made, ‖ *Or, Siban.*
9 After that Nabuchodonosor King of Babylon had ledde away Iechonias from Ierusalem, and his Princes and his Nobles, prisoners, and the people, and carried them to Babylon.
10 And they said, Beholde, wee haue sent you money, wherewith ye shall buy burnt offerings for sinne, and incense, and prepare a ‖ meate offering, and offer vpon the altar of the Lord our God, ‖ *Or, Manna for Minhah which was the euening and morning sacrifice.*
11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Baltasar his sonne, that their dayes may be vpon earth, as the dayes of heauen,
12 And that God would giue vs strength and lighten our eyes, that we may liue vnder the shadow of Nabuchodonosor King of Babylon, and vnder the shadow of Baltasar his sonne, that we may long doe them seruice, and finde fauour in their sight.
13 Pray for vs also vnto the Lord our God, (for we haue sinned against the Lord our God, and to this day the furie of the Lord, and his wrath is not turned from vs)
14 And reade this booke (which wee haue sent to you to be rehearsed in the Temple of the Lord) vpon the feast dayes, and at time conuenient.
15 Thus shall yee say, "To the Lord our God belongeth righteousnesse, but vnto vs the confusion of our faces, as it is come to passe this day vnto them of Iuda, and to the inhabitants of Ierusalem, *Chap.2.6.*
16 And to our Kings and to our princes, and to our priests, and to our prophets, and to our fathers,
17 Because we haue * sinned before the Lord our God. *Dan.9.5.*
18 And haue not obeyed him, neither hearkened vnto the voyce of the Lord our God, to walke in the commandements that hee gaue vs openly.
19 From the day that the Lord brought our fathers out of the land of Egypt, euen vnto this day, we haue bin disobedient vnto the Lord our God, and wee haue beene negligent to heare his voyce.

20 *Where-

Deut.28.15. 20 * Wherefore these plagues are come vpon vs, and the curse which the Lord appointed by Moyses his seruant at the time that hee brought our Fathers out of the land of Egypt to giue vs a land that floweth with milke and hony, as appeareth this day.

21 Neuertheleſſe, we haue not hearkened vnto the voyce of the Lord our God, according to all the words of the Prophets, whom he sent vnto vs.

22 But euery one of vs followed the wicked imagination of his owne heart, to serue strange gods, and to doe euill in the sight of the Lord our God.

CHAP. II.

1 The Iewes confesse that they suffer iustly for their sinnes. The true confession of the Christians. 11 The Iewes desire to haue the wrath of God turned from them. 32 He promiseth that he will call againe the people from captiuitie, and giue them a new and euerlasting Testament.

THerefore the Lord our God hath performed his word, which he pronounced against vs, and against our Iudges that gouerned Israel, and against our Kings, and against our Princes, and against the men of Israel and Iuda,

2 To bring vpon vs great plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Ierusalem, according to things, that were written in the law of Moyses,

Deut.28.53. 3 That some among vs should *eat the flesh of his owne sonne, and some the flesh of his owne daughter.

4 Moreouer he hath deliuered them to be in subiection to all the kingdomes that are round about vs, to be as a reproch & desolation among all the people round about where the Lord hath scattered them.

5 Thus they are brought beneath, and not aboue, becaue wee haue sinned against the Lord our God, and haue not heard his voice.

Chap.1.15. 6 * To the Lord our God appertaineth righteousnesse, but vnto vs and to our fathers open shame, as appeareth this day,

7 For all these plagues are come vpon vs, which the Lord hath pronounced against vs.

8 Yet haue wee not prayed before the Lord that we might turne euery one from the imaginations of his owne wicked heart.

9 So the Lorde hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his workes, which he hath commanded vs.

10 Yet we haue not hearkened vnto his voice, to walke in the commaundements of the Lorde that he hath giuen vnto vs.

11 *And now, O Lorde God of Israel, that

Dan.9.15. hast brought thy people out of the land of Egypt with a mighty hand, and an hie harme, and with signes, and with wonders, and with great power, and hast gotten thy selfe a Name, as appeareth this day.

12 O Lord our God, we haue sinned, we haue done wickedly: we haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for wee are but a few left among the heathen, where thou hast scattered vs.

14 Heare our prayers, O Lord, and our petitions, and deliuer vs for thine owne sake, & giue vs fauour in the sight of them, which haue led vs away,

15 That all the earth may know that thou art the Lord our God, & that thy Name is called vpon Israel, and vpon their posterity.

16 Therefore looke downe from thine holy Temple, and thinke vpon vs; incline thine eare O Lord, and heare vs.

17 *Open thine eyes, & behold: for the dead, that are in the graues, and whose soules are out of their bodies, * giue vnto the Lorde, neither ‖ praise nor righteousnesse. Deut.26.15. Isa.63.15. Psal.6.5.6. and 115.17, 18.

18 But the soule that is vexed for the greatnesse of sinne, and hee that goeth crookedly, and weake, and the eyes that faile, and the hungry soule will giue thee praise and righteousnesse, O Lord. Isa.38.18, 19. ‖ Or, glory, nor praise of righteousnes.

19 For we do not require mercie in thy sight, O Lord our God, for the righteousnes of our Fathers, or of our Kings,

20 But because thou hast sent out thy wrath and indignation vpon vs, as thou hast spoken by thy ‖ seruants the Prophets, saying,

21 *Thus sayth the Lord, Bow downe your shoulders, & serue the King of Babylon: so shall ye remaine in the land, that I gaue vnto your Fathers. ‖ Or, by the hand of thy seruants. Iere.27.7.

22 But if yee will not heare the voyce of the Lord, to serue the King of Babylon,

23 I will cause to cease in the cities of Iuda, and in Ierusalem, I will cause to cease the voyce of mirth, and the voyce of ioy, and the voyce of the bridegrome, and the voyce of the bride, and the land shall bee desolate of inhabitants.

24 But wee would not hearken vnto thy voyce, to serue the King of Babylon: therefore hast thou performed the wordes that thou spakest by thy seruants the Prophetes, namely, that the bones of our Kings, and the bones of our Fathers should be caryed out of their places.

25 And loe, they are cast out to the heat of the day, and to the cold of the night, and are dead in great misery with famine, and with the sword, and in banishment

26 And the Temple wherein thy Name was called vpon, thou hast brought to the state, as appeareth this day, for the wickednesse of the house of Israel, and the house of Iuda.

27 O Lord our God, thou hast intreated vs according to equitie, and according to all thy great mercie,

28 As thou spakest by thy seruant Moyses, in the day when thou diddest commaund him to write thy Law before the children of Israel, saying,

29 *If yee will not obey my voyce, then shall this great swarme and multitude bee turned into a very few among the nations where I will scatter them. Leuit.26.14. deut.18.15.

30 For I know that they will not heare me: for it is a stiffnecked people: but in the lande of their captiuitie they shall remember themselues,

31 And know that I am the Lord their God: then will I giue them an heart to vnderstand, and eares.

32 And they shall heare, and praise mee in the land of their captiuitie, and thinke vpon

my Name.

33 Then shall they turne them from their hard backes, and from their euill workes: for they shall remember the way of their Fathers, which sinned before the Lord.

34 And I will bring them againe into the land, which I promised with an othe vnto their Fathers, Abraham, Isaac, and Iacob, and they shall be Lords of it: and I will increase them, and they shall not be diminished.

35 And I wil make an euerlasting couenant with them, that I will be their God, and they shall be my people: and I will no more driue my people of Israel out of the land that I haue giuen them.

CHAP. III.

1 The people continueth in their prayer begunne for their deliuerance. 9 Hee prayseth wisedome vnto the people, shewing that so great aduersities came vnto them for the despising thereof. 36 Onely God was the finder of wisedome. 37 Of the incarnation of Christ.

O Lord Almightie, O God of Israel, the soule that is in trouble, and the spirit that is vexed, cryeth vnto thee.

2 Heare, O Lord, and haue mercie: for thou art merciful, and haue pity vpon vs, because we haue sinned before thee.

3 For thou enduest for euer, and we vtterly perish.

4 O Lord Almightie, the God of Israel, heare now the prayer of the dead Israelites, and of their children, which haue sinned before thee, and not hearkened vnto the voyce of thee their God, wherefore these plagues hang vpon vs,

5 Remember not the wickednesse of our Fathers, but think vpon thy power, and thy Name at this time.

6 For thou art the Lord our God, and thee O Lord, will we praise.

7 And for this cause hast thou put thy feare in our hearts, that wee should call vpon thy Name, and praise thee in our captiuitie: for wee haue considered in our minds all the wickednes of our Fathers, that sinned before thee.

8 Behold, we are yet this day in our captiuitie, where thou hast scattered vs, to be a reproch and a curse, and subiect to payments, according to all the iniquities of our Fathers, which are departed from the Lord their God.

9 O Israel, heare the commandements of life: hearken vnto them, that thou mayst learne wisedome.

10 What is the cause O Israel, that thou are in thine enemies land, and art waxed old in a strange countrey,

11 And art defiled with the dead, and art counted with them, that goe downe to the graues?

12 Thou hast forsaken the fountaine of wisedome:

13 For if thou haddest walked in the way of God, thou shouldest haue remained safe for euer.

14 Learne where is wisedome, where is strength, where is vnderstanding, that thou mayest know also from whence commeth long continuance, and life, and where the light of the eyes and peace is.

15 Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen, and such as ruled the beasts vpon the earth?

17 They that had their pastime with the foules of the heauen, that hoarded vp siluer and golde, wherein men trust and made none end of their gathering?

18 For they that coined siluer, and were so carefull of their work, and whose inuention had none end,

19 Are come to nought, and gone downe to hell, and other men are come vp in their steade,

20 When they were young, they sawe the light, and dwelt vpon the earth: but they vnderstood not the way of knowledge,

21 Neither perceiued the paths thereof, neither haue their children receiued it: but they were farre off from that way.

22 It hath not beene heard of in the land of Chanaan, neither hath it beene seene in Theman,

23 Nor the Agarines that sought after wisedome vpon the earth, nor the merchants of Merran, and of Theman, nor the expounders of fables, nor the searchers out of wisedome haue knowen the way of wisedome, neither doe they thinke vpon the pathes thereof.

24 O Israel howe great is the house of God! and howe large is the place of his possession!

25 It is great and hath none end, it is high, and vnmeasurable.

26 There were the gyants, famous from the beginning: that were of so great stature, and so expert in warre.

27 Those did not the Lorde chuse, neither gaue he the way of knowledge vnto them.

28 But they were destroyed, because they had no wisedome, and perished through their owne foolishnesse.

29 Who hath gone vp into heauen, to take her, and brought her downe from the cloudes?

30 Who hath gone ouer the sea to finde her, and hath brought her rather then fine golde?

31 No man knoweth her wayes, neither considereth her paths.

32 But he that knoweth all things, knoweth her, and he hath found her out with his vnderstanding: this same is hee which hath prepared the earth for euermore, and hath filled it with foure footed beasts.

33 When hee sendeth out the light, it goeth: and when hee calleth it againe, it obeyeth him with feare.

34 And the starres shine in their watch, and reioyce. When he calleth them, they say, Heere we be: and so with cheerfulnesse they shew light vnto him that made them.

35 This is our God, and there shall none other be compared vnto him.

36 Hee hath found out all the way of knowledge, and hath giuen it vnto Iacob his seruant, and to Israel his beloued.

37 Afterward he was seene vpon earth, and dwelt among men.

CHAP.

CHAP. IIII.

1 The reward of them that keepe the Law, and the punishment of them that despise it. 12 A comforting of the people being in captiuitie. 19 A complaint of Ierusalem, and vnder the figure thereof the Church. 25 A consolation and comforting of the same.

THis is the booke of the commaundements of God, and the Lawe that endureth for euer: all they that keepe it, shall come to life: but such as forsake it shall die.

2 Turne thee, O Iacob, and take holde of it: walke by this brightnesse before the light thereof.

3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a strange nation.

4 O Israel wee are blessed: for the things that are acceptable vnto God, are declared vnto vs.

5 Bee of good comfort, O my people, which art the memorall of Israel.

6 Ye are sold to the nations, not for your destruction: but because ye prouoked God to wrath ye were deliuered vnto the enemies.

7 For ye haue displeased him that made you, offering vnto deuils, and not to God.

8 Yee haue forgotten him that created you, euen the euerlasting God, and yee haue grieued Ierusalem, that nourished you.

9 When she saw the wrath comming vpon you from God, she sayd, Hearken, ye that dwel about Sion: for God hath brought me into great heauinesse.

10 I see the captiuitie of my sonnes & daughters, which the euerlasting will bring vpon them.

11 With ioy did I nourish them, but I must leaue them with weeping and mourning.

12 Let no man reioyce ouer me a widow, and forsaken of many, which for the sinnes of my children am desolate, because they departed from the Law of God.

13 They would not know his righteousnesse, nor walke in the waies of his commandements: neither did they enter into the pathes of discipline, through his righteousnesse.

14 Come, ye that dwell about Sion, and call to remembrance the captiuitie of my sonnes and daughters, which the euerlasting hath brought vpon them.

15 For he hath brought vpon them a nation from farre, an impudent nation, and of a strange language,

16 Which neither reuerence the aged, nor pitie the young: these haue caried away the deare beloued of the widowes, leauing me alone, and destitute of my daughters.

17 But what can I helpe you?

18 Surely he that hath brought these plagues vpon you, can deliuer you from the hands of your enemies.

19 Goe your way, O children, goe your way, for I am left desolate.

20 I haue put off the clothing of peace, and put vpon me the sackcloth of prayer, and so long as I liue, I will call vpon the euerlasting.

21 Be of good comfort, O children: cry vnto God, and he will deliuer you from the power, and hand of the enemies.

22 For I haue hope of your saluation thorow the euerlasting, and ioy is come vpon mee from the holy One, because of the mercie which shall quickely come vnto you from our euerlasting Sauiour.

23 For I sent you away with weeping, and mourning: but with ioy and perpetual gladnes will God bring you againe vnto me.

24 Like as now the neighbours of Sion saw your captiuitie, so shal they also see shortly your saluation from God, which shall come vnto you with great glorie and brightnes from the Euerlasting.

25 My children, suffer patiently the wrath that is come vpon you from God: for thine enemie hath persecuted thee, but shortly thou shalt see his destruction, and shalt tread vpon his necke.

26 My darlings haue gone by rough wayes, and were led away as a flocke that is scattered by the enemies.

27 Be of good comfort, my children, and cry vnto God: for he that led you away, hath you in remembrance.

28 And as it came into your minde to goe astray from your God: so endeuour your selues tenne times more, to turne againe and to seeke him.

29 For hee that hath brought these plagues vpon you, will bring you euerlasting ioy againe, with your saluation.

30 Take a good heart, O Hierusalem: for he which gaue thee that name, will comfort thee.

31 They are miserable that afflict thee, and such as reioyce at thy fall.

32 The cities are miserable whom thy children serue: miserable is she that hath taken thy sonnes.

33 For as she reioyced at thy decay, and was glad of thy fall, so shall shee be sory for her owne desolation.

34 For I will take away the reioycing of her great multitude, and her ioy shal be turned into mourning.

35 For a fire shal come vpon her from the Euerlasting, long to endure, and she shall be inhabited of deuils for a great season.

36 O Ierusalem looke toward the East, and behold the ioy that commeth vnto thee from thy God.

37 Loe, thy sonnes (whom thou hast let goe) come gathered together from the East, vnto the West, reioycing in the word of the holy One vnto the honour of God.

CHAP. V.

1 Ierusalem is mooued vnto gladnesse for the returne of her people, and vnder the figure therof the Church.

PUt off thy mourning clothes, O Hierusalem, and thine affliction, and decke thee with the worship and honour that commeth vnto thee from God for euer more.

2 Put on the garment of righteousnesse, that commeth from God, and set a crowne vpon thine head of the glory of the Euerlasting.

3 For God will declare thy brightnesse to euery countrey vnder the heauen.

4 And God will name thee by this name for euer, The peace of righteousnesse, and the glorie of the worship of God.

5 Arise, O Ierusalem, and stand vp on hie, and looke about thee toward the East, and beholde thy children gathered from the East vnto the West by the word of the holy One, reioycing in the remembrance of God.

6 For they departed from thee on foote, and were led away of their enemies: but God will bring them againe vnto thee, exalted in glory, as children of the kingdome.

7 For God hath determined to bring downe euery high mountaine, and the long enduring rocks, and to fil the valleies, to make the ground plaine, that Israel may walke safely vnto the honour of God.

8 The woods and all sweete smelling trees shall ouershadow Israel at the commandement of God.

9 For God shall bring Israel with ioy in the light of his maiestie, with the mercie and righteousnesse that commeth of him.

CHAP. VI.

A COPIE OF THE EPISTLE THAT Ieremias sent vnto them that were led away captiues into Babylon by the King of the Babylonians, to certifie them of the thing that was commanded him of God.

In this chapter are the makers and mainteiners of images mightily confuted.

a That is, seuenty yeeres.

Isa. 44.8,9, 10. & 46. 5,7. *psal.* 115.4. *wis.* 13.10.

BEcause of the sinnes that yee haue committed against God, ye shal be led away captiues vnto Babylon, by Nabuchodonosor, King of the Babylonians.

2 So when ye be come into Babylon, ye shal remaine there many yeeres, and a long season, euen [a] seuen generations, and after that will I bring you away peaceably from thence.

3 *Now shall yee see in Babilon gods of siluer, and of gold, and of wood, borne vpon mens shoulders, to cause the people to feare:

4 Beware therefore that ye in no wise be like the strangers, neither be ye afraid of them, when yee see the multitude before them and behinde them worshipping them.

5 But say yee in your hearts, O Lorde, wee must worship thee.

6 For mine Angel shal be with you, and shal care for your soules.

7 As for their tongue, it is pollished by the carpenter, and they themselues are gilted, and layd ouer with siluer: yet are they but lyes and cannot speake.

8 And as they take golde for a maid that loueth to be deckt,

9 So make they crownes for the heads of their gods: sometimes also the Priests themselues conuey away the golde and siluer from their gods, and bestow it vpon themselues.

10 Yea, they giue of the same vnto the harlots, that are in their houses: againe they decke these gods of siluer, and gods of golde, and of wood, with garments like men.

11 Yet cannot they be preserued from rust and wormes,

12 Though they haue couered them with clothing of purple, and wipe their faces because of the dust of the Temple, whereof there is much vpon them.

13 One holdeth a sceptre, as though he were a certaine Iudge of the countrey: yet can he not slay such as offend him.

14 An other hath a dagger or an axe in his right hand: yet is he not able to defend himselfe from the battell, nor from theeues: so then it is euident that they bee no gods.

15 Therefore feare them not: for as a vessell that a man vseth, is nothing worth when it is broken,

16 So are their gods: when they be set vp in their temples, their eyes be full of dust by reason of the feete of those that come in.

17 And as the ‖gates are shut in round about vpon him that hath offended the King: or as one that should be led to be put to death, so the Priests keepe their temples with doores, & with locks, and with barres, least their gods should be spoyled by robbers.

‖ Or, courts.

18 They light vp candles before them: yea, more then for themselues, whereof they cannot see one: for they are but as one of the posts of the temple.

19 They confesse, that euen their hearts are gnawen vpon: but when the things that creepe out of the earth, eat them and their clothes, they feele it not.

20 Their faces are blacke through the smoke that is in the Temple.

21 The owles, swallowes & birdes flie vpon their bodyes, and vpon their heads, yea, and the cats also.

22 By this ye may be sure that they are not gods: therefore feare them not.

23 Notwithstanding the golde, that is about them to make them beautifull, except one wipe off the rust, they cannot shine: neither when they were molten, did they feele it.

24 The things wherein is no breath, are bought for a moist high price.

25 *They are borne vpon mens shoulders, because they haue no feet, whereby they declare vnto men, that they be nothing worth, yea, and they that worship them are ashamed.

Isa. 46.7.

26 For if they fall to the ground at any time, they cannot rise vp againe of themselues, neither if one set them vpright, can they moue of themselues, neither if they be bowed downe can they make themselues straight: but they set gifts before them as vnto dead men.

27 As for the the things that are offered vnto them, their Priests sell them and abuse them: likewise also the women lay vp of the same: but vnto the poore and sicke they giue nothing.

28 The menstruous women, and they that are in childbed touch their sacrifices: by these things yee may know that they are no gods: feare them not.

29 From whence commeth it then, that they are called gods? because the women bring gifts to the gods of siluer, and gold, and wood.

30 And the Priests sit in their temples, hauing their clothes rent, whose heads and beards are shauen, and being bare headed,

31 They roare and cry before their gods, as men doe at the feast of one that is dead.

32 The Priests also take away of their garments, and cloth their wiues and children.

33 Whether it bee euill that one doeth vnto them or good, they are not able to recompense it: they can neither set vp a King, nor put him downe.

34 In like maner they can neither giue riches nor money: though a man make a vowe vnto them, and keepe it not, they will not require it.

35 They

35 They can saue no man from death, neither deliuer the weake from the mighty.
36 They cannot restore a blinde man to his sight, nor helpe any man at his need.
37 They can shew no mercy to the widow, nor doe good to the fatherlesse.
38 Their gods of wood, gold, and siluer, are as stones that bee hewen out of the mountaine, and they that worship them, shall bee confounded.
39 How should a man then thinke or say, that they are gods?
40 Moreouer, the Chaldeans themselues dishonour them: for when they see a dumbe man, that cannot speake, they present him to Bel,
41 And desire that he would make him to speake, as though hee had any feeling: yet they that vnderstand these things, cannot leaue them: for they also haue no sense.
42 Furthermore, the women, girded with coards, sit in the streets, and burne ‖ straw.
43 And if one of them be drawen away, and lie with any such as come by, shee casteth her neighbour in the teeth, because shee was not so worthily reputed, nor her coard broken.
44 Whatsoeuer is done among them, is lies: how may it then be thought or said, that they are gods?
45 Carpenters and goldsmithes make them, neither bee they any other thing, but euen what the workman will make them.
46 Yea, they that make them, are of no long continuance: how should then the things that are made of them, be gods?
47 Therefore they leaue lies, and shame for their posterity.
48 For when there commeth any warre, or plague vpon them, the Priestes imagine with themselues, where they may hide themselues with them.
49 How then can men not perceiue, that they bee no gods, which can neither defend themselues from warre, nor from plagues?
50 For * seeing they be but of wood, and of siluer and of gold, men shall know hereafter that they are but lies, and it shalbe manifest to all nations and Kings, that they bee no gods, but the works of mens hands, and that there is no worke of God in them.
51 Whereby it may be knowen that they are no gods.
52 They can set vp no king in the land, nor giue raine vnto men.
53 They can giue no sentence of a matter, neither preserue from iniurie: they haue no power, but are as crowes betweene the heauen and the earth.
54 When there falleth a fire vpon the house of those gods of wood, and of siluer, and of gold, the Priests will escape and saue themselues, but they burne as the balkes therein.
55 They cannot withstand any king or enemies: how can it then bee thought or sayd that they be gods?
56 Moreouer, these gods of wood, of gold, and of siluer can neither defend themselues from theeues nor robbers.
57 For they that are strongest, take away their gold and siluer, and apparell, wherewith they be clothed: and when they haue it, they get them away: yet can they not helpe themselues.
58 Therefore it is better to be a king, and so to shew his power, or else a profitable vessell in an house, whereby he that oweth it, might haue profit, then such false gods: or to bee a doore in an house, to keepe such things safe as be therein, then such false gods: or a pillar of wood in a palace, then such false gods.
59 For the Sunne, and the Moone, and the starres that shine, when they are sent downe for necessary vses, obey.
60 Likewise also the lightning, when it shineth, it is euident: and the wind bloweth in euery countrey.
61 And when God commandeth the cloudes to goe about the whole world, they doe as they are bidden
62 When the fire is sent downe from aboue to destroy hils and woods, it doth that which is commanded: but these are not like any of these things, neither in forme nor power.
63 Wherefore men should not thinke, nor say that they bee gods, seeing they can neither giue sentence in iudgement, nor doe men good.
64 Forsomuch now as ye are sure, that they be no gods, feare them not.
65 For they can neither curse, nor blesse kings.
66 Neither can they shew signes in the heauen among the heathen, neither shine as the Moone.
67 The beasts are better then they: for they can get them vnder a couert, and doe themselues good.
68 So ye may be certified that by no manner of meanes they are gods: therefore feare them not.
69 For as a scarcrow in a garden of cucumbers, keepeth nothing, so are their gods of wood and of siluer and of gold:
70 And likewise their gods of wood, and gold, and siluer, are like to a white thorne in an orchard, that euery bird sitteth vpon, and as a dead body that is cast in the darke,
71 By the purple also and brightnesse which fadeth vpon them, ye may vnderstand, that they be no gods: yea, they themselues shall be consumed at the last, and they shall bee a shame to the countrey.
72 Better therefore is the iust man, that hath none idoles: for hee shall be farre from reproofe.

‖ Or, branne.

Psal. 115. 4. wisd. 13. 10.

¶ The song of the three holy children, which followeth in the third Chapter of Daniel, after this place, They fell downe bound into the mids of the hote fiery fornace.

25 The praier of Azarias. 46 The cruelty of the king. 48 The flame deuoureth the Chaldeans. 49 The Angel of the Lord was in the fornace. 51 The three children praise the Lord, and prouoke all creatures to the same.

24 AND they walked in the middes of the flame, praising God, and magnified the Lord.

25 Then Azarias stood vp, and prayed on this manner, and opening his mouth in the middes of the fire, said,

26 Blessed bee thou, O Lord God of our fathers: thy Name is worthy to be praised and honoured for euermore.

27 For thou art righteous in all the things, that thou hast done vnto vs, and all thy works are true, and thy wayes are right, and all thy iudgements certaine.

28 In all the things that thou hast brought vpon vs, and vpon Ierusalem, the holy Citie of our fathers, thou hast executed true iudgements: for by right and equitie hast thou brought all these things vpon vs because of our sinnes.

29 For wee haue sinned and done wickedly, departing from thee: in all things haue we trespassed,

30 And not obeyed thy commandements, nor kept them, neither done as thou hadst commaunded vs, that we might prosper.

31 Wherefore in all that thou hast brought vpon vs, and in euery thing that thou hast done to vs, thou hast done them in true iudgement:

32 As in deliuering vs into the hands of our wicked enemies, and most hateful traitours, and to an vnrighteous king, and the most wicked in all the world.

33 And now we may not open our mouthes: wee are become a shame and reproofe vnto thy seruants, and to them that worship thee.

34 Yet for thy Names sake we beseech thee, giue vs not vp for euer, neither breake thy Couenant,

35 Neither take away thy mercy from vs, for thy beloued Abrahams sake, and for thy seruant Isaacs sake, and for thine holy Israels sake.

36 To whom thou hast spoken and promised, that thou wouldest multiply their seeds as the starres of heauen, and as the sand, that is vpon the sea shore.

37 For wee, O Lord, are become lesse then any nation, and be kept vnder this day in all the world, because of our sinnes:

38 So that now we haue neither prince, nor Prophet, nor gouernour, nor burnt offering, nor sacrifice, nor oblation, nor incense, nor place to offer the first fruits before thee, that we might finde mercy.

39 Neuertheless, in a contrite heart, and an humble spirit let vs be receiued.

40 As in the burnt offering of rammes and bullocks, and as in ten thousand of fat lambes, so let our offering be in thy sight this day, that it may please thee: for there is no confusion vnto them, that put their trust in thee.

41 And now we folow thee with all our heart, and feare thee, and seeke thy face.

42 Put vs not to shame, but deale with vs after thy louing kindnesse, and according to the multitude of thy mercies.

43 Deliuer vs also by thy miracles, and giue thy Name the glory, O Lord,

44 That all they that doe thy seruants euill, may be confounded: euen let them be confounded by thy great force and power, and let their strength be broken,

45 That they may know, that thou onely art the Lord God, & glorious ouer the whole world.

46 ¶ Now the kings seruants that had cast them in, ceased not to make the ouen hote with [a] naphtha, and with pitch, and with towe, and with fagots,

47 So that the flame went out of the fornace, fourtie and nine cubits.

48 And it brake forth, and burnt those Chaldeans, that it found by the fornace.

49 And the Angel of ỳ Lord went down into the fornace with them that were with Azarias, and smote the flame of the fire out of the fornace,

50 And made in the mids of the fornace like a moist hissing wind, so that the fire touched them not at all, neither grieued nor troubled them.

51 Then these three (as out of one mouth) praised, and glorified, and blessed God in the fornace, saying,

52 Blessed be thou, O Lord God of our fathers, and praised and exalted aboue all things for euer, and blessed bee thy glorious and holy Name, and praised aboue all things, and magnified for euer.

53 Blessed be thou in the Temple of thine holy glory, and praised aboue all things, and exalted for euer.

54 Blessed be thou that beholdest the depths, and sittest vpon the Cherubims, and praised aboue all things, and exalted for euer.

55 Blessed be thou in the glorious throne of thy kingdome, and praised aboue all things, and exalted for euer.

56 Blessed be thou in the firmament of heauen, and praised aboue all things, and glorified for euer.

57 All yee workes of the Lord, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

58 O * heauens, blesse ye the Lord: praise him, and exalt him aboue all things for euer. *Psal. 148.4.*

59 O Angels of the Lord, blesse ye the Lord, praise him, & exalt him aboue all things for euer.

60 All ye waters that bee aboue the heauen, blesse yee the Lord, praise him, and exalt him aboue all things for euer.

61 All yee powers of the Lord, blesse yee the Lord: praise him, and exalt him aboue all things

a Which is a certaine kind of fat and chalkie clay, as Plin. writeth, 2. booke, chap. 105.

things for euer.

62 O Sunne and Moone, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

63 O Starres of heauen, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

64 Euery showre and dewe, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

65 All yee windes, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

66 O fire and heate, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

67 O ‖ winter and summer, blesse yee the Lord: praise him, and exalt him aboue all things for euer. ‖Or, colde.

68 O dewes and ‖ stormes of snow, blesse yee the Lord: praise him, and exalt him aboue all things for euer. ‖Or, frosts.

69 O frost and cold, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

70 O yee and snow, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

71 O nights and dayes, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

72 O light and darknesse: blesse ye the Lord: praise him, and exalt him aboue all things for euer.

73 O lightnings and cloudes, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

74 Let the earth blesse the Lord: let it praise him, and exalt him aboue all things for euer.

75 O monntaines and hilles, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

76 All things that grow on the earth, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

77 O fountaines, blesse ye the Lord: praise him, and exalt him, aboue all things for euer.

78 O Sea and floods, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

79 O Whales, and all that moue in the waters, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

80 All yee foules of heauen, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

81 All yee beastes and cattell, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

82 O children of men, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

83 Let Israel blesse the Lord, praise him, and exalt him aboue all things for euer.

84 O Priests of the Lord, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

85 O seruants of the Lord, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

86 O spirits and soules of the righteous, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

87 O Saints and humble of heart, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

88 O Ananias, Azarias, and Misael, blesse ye the Lord: praise him, and exalt him aboue all things for euer: for hee hath deliuered vs from the hell, and saued vs from the hand of death, and deliuered vs out of the middes of the fornace, and burning flame: euen out of the midst of the fire hath he deliuered vs.

89 Confesse vnto the Lord, that hee is gracious: for his mercy endureth for euer.

90 All yee that worship the Lord, blesse the God of gods: praise him, and acknowledge him: for his mercy endureth worlde without ende.

The historie of ‖ Susanna, which some ioyne to the end of Daniel, and make it the thirteenth Chapter. ‖Or, Sosanna.

8 The two gouernours are taken with the loue of Susanna. 19 They take her alone in the garden. 20 They sollicite her to wickednesse. 23 Shee chuseth rather to obey God, though it be to the danger of her life. 34 Shee is accused. 45 Daniel doeth deliuer her. 62 The gouernours are put to death.

THere dwelt a man in Babylon called Ioacim.

2 And he tooke a wife, whose name was Susanna, the daughter of Helcias, a very fayre woman, and one that feared God.

3 Her father and her mother also were godly people, and taught their daughter according to the Law of Moses.

4 Now Ioacim was a great rich man, and had a faire garden ioyning vnto his house, and to him resorted the Iewes, because hee was more honourable then all others.

5 The same yeere were appointed two of the ancients of the people to be Iudges, such as the Lord speaketh of, that the iniquitie came from Babylon, and from the ancient Iudges, which seemed to rule the people.

6 These hanted Ioacims house, and all such as had any thing to doe in the Law, came thither vnto them.

7 Now when the people departed away at noone, Susanna went into her husbands garden to walke.

8 And the two Elders saw her that she went in dayly and walked, so that their lust was inflamed toward her.

9 Therefore they turned away their minde, and cast downe their eyes, that they should not see heauen, nor remember iust iudgement. a To wit, from God.

10 And albeit they were both wounded with

her loue, yet durst not one shew another his griefe.

11 For they were ashamed to declare their lust, that they desired to haue to doe with her.

12 Yet they watched diligently from day to day to see her.

13 And the one sayd to the other, Let vs goe now home, for it is dinner time.

14 So they went their way, and departed one from another: yet they returned againe, and came into the same place, and after that they had asked one another the cause, they acknowledged their lust: then appoynted they a time both together when they might finde her alone.

15 Now when they had spyed out a conuenient time, that shee went in, as her manner was, with two maydes onely, and thought to wash her selfe in the garden, (for it was an hote season)

16 And there was no body there, saue the two Elders that had hid themselues, and watched for her:

17 Shee sayd to her maydes, Bring me oyle and sope, and shut the garden dores, that I may wash me.

18 And they did as shee bade them, and shut the garden doores, and went out themselues at a backe doore, to fet the thing that shee had commanded them: but they saw not the Elders, because they were hid.

19 Now when the maydes were gone foorth, the two Elders rose vp and ranne vnto her, saying,

20 Behold, the garden dores are shut, that no man can see vs, and wee burne in loue with thee: therefore consent vnto vs, and lie with vs.

21 If thou wilt not, wee will beare witnesse against thee, that a young man was with thee, and therefore thou didst send away thy maydes from thee.

22 Then Susanna sighed, and said, I am in trouble on euery side: for if I doe this thing, it is death vnto me: and if I doe it not, I cannot escape your hands.

23 It is better for me to fall into your hands, and not doe it, then to sinne in the sight of the Lord.

24 With that Susanna cryed with a loude voice, and the two Elders cryed out against her.

25 Then ranne the one, and opened the garden dore.

26 ¶ So when the seruants of the house heard the cry in the garden, they rushed in at the backe doore, to see what was done vnto her.

27 But when the Elders had declared their matter, the seruaunts were greatly ashamed: for there was neuer such a report made of Susanna.

28 On the morrow after, came the people to Ioacim her husband, and the two Elders came also, full of mischieuous imagination against Susanna to put her to death,

29 And said before the people, Send for Susanna the daughter of Helcias Ioacims wife. And immediatly they sent.

30 So she came with her father and mother, her children and all her kinred.

31 Now Susanna was very tender, and faire of face.

32 And these wicked men commaunded to vncouer her face, (for she was couered) that they might so be satisfied with her beautie.

33 Therefore they that were about her, and all that knew her, wept.

34 Then the two elders stood vp in the midest of the people, and laid their hands vpon her head,

35 Which wept, and looked vp toward heauen: for her heart trusted in the Lord.

36 And the Elders sayd, as wee walked in the garden alone, she came in with two maydes, whom she sent away from her, and shut the garden dores.

37 Then a yong man, which there was hid, came vnto her and lay with her.

38 Then wee which stood in a corner of the garden, seeing this wickednesse, ran vnto them, and we saw them as they were together.

39 But we could not hold him: for hee was stronger then wee, and opened the doore and leaped out.

40 Now when wee had taken this woman, wee asked her what yong man this was, but shee would not tell vs: of these things are wee witnesses.

41 Then the assembly beleeued them, as those that were the Elders and iudges of the people: so they condemned her to death.

42 Then Susanna cryed out with a loude voyce, and sayd, O euerlasting God, that knowest the secrets, and knowest all things afore they come to passe,

43 Thou knowest, that they haue borne false witnesse against mee, and behold, I must die, whereas I neuer did such things as these men haue maliciously inuented against me.

44 And the Lord heard her voyce.

45 ¶ Therefore when shee was led to bee put to death, the Lord rayled vp the holy spirit of a yong childe, whose name was Daniel,

46 Who cryed with a loude voyce, I am cleane from the blood of this woman.

47 Then all the people turned them toward him, and sayd, What meane these wordes, that thou hast spoken?

48 Then Daniel stood in the mids of them, and sayd, Are yee such fooles, O Israelites, that without examination, or knowledge of the truth, yee haue condemned a daughter of Israel?

49 Returne againe to iudgement: for they haue borne false witnesse against her.

50 ¶ Wherefore the people turned againe in al haste, and the Elders sayd vnto him, Come, sit downe among vs, and shew it vs, seeing God hath giuen thee the office of an Elder.

51 Then sayd Daniel vnto them, Put these two aside, one farre from another, and I will examine them.

52 So when they were put asunder one from another, hee called one of them, and sayd vnto him, O thou that art olde in a wicked life, now thy sins which thou hast committed afore time, are come to light.

53 For thou hast pronounced false iudgements, and hast condemned the innocent, and hast let the guiltie goe free, albeit the Lord saith, * The innocent and righteous shalt thou not slay. *Exod.23.7.*

54 Now then, if thou hast seene her, tell me, Under what tree sawest thou them companying

nying together? Who answered, Under a lentiske tree.

55 Then said Daniel, Verily thou hast lyed against thine owne ‖ head: for loe, the Angel of God hath receiued the sentence of God, to cut thee in two.

‖ Or, his.

56 So put hee him aside, and commaunded to bring the other, and said vnto him, O thou seede of Chanaan, and not of Iuda, beautie hath deceiued thee, and lust hath subuerted thine heart.

57 Thus haue ye dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Iuda would not abide your wickednesse.

58 Now therefore tell mee, vnder what tree diddest thou take them companying together? Who answered, Vnder a ‖ prime tree.

‖ Or, mirtle tree.

59 Then said Daniel vnto him, Verily thou hast also lied against thine head, for the Angel of God waiteth with the sword to cut thee in two, and so to destroy you both.

60 ¶ With that all the whole assembly cried with a lowde voyce, and praised God, which saueth them that trust in him.

61 And they arose against the two Elders, (for Daniel had conuict them of false witnesse by their owne mouth.)

62 * And according to the Law of Moyses they dealt with them, as they dealt wickedly against their neighbour, and put them to death. Thus the innocent blood was saued the same day.

Deut. 19. 19. Prou. 19. 5.

63 Therefore Helcias and his wife praised God for their daughter Susanna, with Ioacim her husband, and all the kinred, that there was no dishonestie found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

65 And King Astyages was layd with his fathers, and Cyrus of Persia reigned in his stead.

¶ The historie of Bel and the Dragon,

which is the fourteenth Chapter of Daniel after the Latine.

NOw when king Astyages was laid with his fathers, Cyrus the Persian receiued his kingdome.

2 And Daniel did eate at the Kings table, and was honoured aboue all his friends.

3 Now the Babylonians had an idole called Bel, and there were spent vpon him euery day twelue [a] great measures of fine floure, and fortie sheepe, and sixe great [b] pots of wine.

a Called Artaba, whereof euery one conteined somewhat more then nine gallons, which make in all an hundreth and eight gallons at the least.

b Called Metreta, and euery one of these measures conteined about ten gallons, which in all make threescore.

4 And the King worshipped it, and went dayly to honour it: but Daniel worshipped his owne God. And the King said vnto him, Why doest not thou worship Bel?

5 Who answered, and said, Because I may not worship idoles made with hands, but the liuing God, which hath created the heauen and the earth, and hath power vpon all flesh.

6 Then said the King vnto him, Thinkest thou not that Bel is a liuing God? Seest thou not how much hee eateth and drinketh euery day?

7 Then Daniel smiled and said, O king, be not deceiued: for this is but clay within, & brasse without, and did never eate any thing.

8 So the king was wroth, and called for his priests, and said vnto them, If ye tel me not who this is that eateth vp these expences, ye shal die:

9 But if ye can certifie mee that Bel eateth them, then Daniel shall die: for hee hath spoken blasphemie against Bel. And Daniel said vnto the king, Let it be according to thy word.

10 (Now the priests of Bel were threescore and ten, besides their wiues and children:) and the King went with Daniel into the temple of Bel.

11 So Bels priests said, Behold, we will goe out, and set thou the meate there, O King, and let the wine be filled: then shut the doore fast, and seale it with thine owne signet.

12 And to morrow when thou commest in, if thou findest not that Bel hath eaten vp all, wee will suffer death, or else Daniel that hath lyed vpon vs.

13 Now they thought themselues sure enough: for vnder the table they had made a priuie entrance, and there went they in euer, and toke away the things.

14 So when they were gone forth, the king set meates before Bel. Now Daniel had commaunded his seruants to bring ashes, and these they strowed throughout all the temple, in the presence of the King alone: then went they out, and shut the doore, and sealed it with the Kings signet, and so departed.

15 Now in the night came the priests with their wiues and children, (as they were wont to doe) and did eate and drinke vp all.

16 In the morning betimes, the King arose and Daniel with him.

17 And the King said, Daniel, are the seales whole? Who answered, Yea, O King, they be whole.

18 And assoone as hee had opened the doore, the King looked vpon the table, and cried with a loud voyce, Great art thou, O Bel, and with thee is no deceit.

19 Then laughed Daniel, and held the King that he should not goe in, and said, Behold now the pauement, and marke well whose footsteps are these.

20 And the King sayd, I see the footsteps of men, women, and children: therefore the King was angry,

21 And toke the priests, with their wiues, and children, and they shewed him the priuie doores, where they came in, and consumed such things as were vpon the table.

22 There-

22 Therefore the king slew them, and deliuered Bel into Daniels power, who destroyed him and his temple.

23 ¶ Moreouer in that same place there was a great Dragon, which the Babylonians worshipped.

24 And the King sayd vnto Daniel, Sayest thou that this is of brasse also? loe, hee liueth, and eateth and drinketh, so that thou canst not say that he is no liuing God: therefore worship him.

25 Then said Daniel vnto the King, I will worship the Lord my God: for hee is the liuing God.

26 But giue mee leaue, O King, and I will slay this Dragon without sword or staffe. And the King said, I giue thee leaue.

27 Then Daniel tooke pitch, and fatte, and haire, and did seethe them together, and made lumpes thereof: this he put in the Dragons mouth, and so the Dragon burst in sunder. And Daniel sayd, Behold whom ye worship.

28 When the Babylonians heard it, they were wonderfull wroth, and gathered them together against the King, saying, The King is become a Iew: for hee hath destroyed Bel, and hath slaine the Dragon, and put the priests to death.

29 So they came to the King, and said, Deliuer vs Daniel, or else we will destroy thee and thine house.

30 Now when the King saw, that they pressed sore vpon him, and that necessitie constrained him, hee deliuered Daniel vnto them:

31 Who cast him into the Lions den, where he was sixe dayes.

32 In the denne there were seuen Lions, and they had giuen them euery day two bodies and two sheepe, which then were not giuen them, to the intent that they might deuoure Daniel.

33 ¶ Now there was in Iewrie a Prophet called Abbacuc, which had made pottage, and broken bread into a bowle, and was going into the field, for to bring it to the reapers.

34 But the Angel of the Lord said vnto Abbacuc, Goe, cary the meate that thou hast, into Babylon vnto Daniel, which is in the Lyons denne.

35 And Abbacuc said, Lord, I neuer saw Babylon, neither doe I know where the denne is.

36 Then the Angel tooke him by the crowne of the head, & bare him by the haire of the head, and through a mighty wind set him in Babylon vpon the denne.

37 And Abbacuc cryed, saying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then sayd Daniel, O God, thou hast thought vpon mee, and thou neuer failest them that seeke thee and loue thee.

39 So Daniel arose, and did eate, and the Angel of the Lord set Abbacuc in his own place againe immediatly.

40 Vpon the seuenth day the King went to bewaile Daniel, and when he came to the denne, he looked in, and behold, Daniel sate in the mids of the Lions.

41 Then cried the King with a loud voyce, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 And he drew him out of the den, and cast them that were the cause of his destruction, into the denne, and they were deuoured in a moment before his face.

The first booke of the Maccabees.

CHAP. I.

8 The death of Alexander the king of Macedonia. 11 Antiochus taketh the kingdome. 12 Many of the children of Israel make couenant with the Gentiles. 21 Antiochus subdueth Egypt and Ierusalem vnto his dominion. 50 Antiochus setteth vp idoles.

AFter that Alexander the Macedonian, the sonne of Philip, went forth of the land of Chettim, and [a] slew Darius King of the Persians and Medes, and reigned for him as he had before in Grecia,

2 He tooke great warres in hand, and wanne strong holds, and slew the kings of the earth.

3 So went hee thorow to the endes of the world, and tooke spoyles of many nations, in so much that the world stood in awe of him: therefore his heart was puffed vp and was haurie.

4 [b] Now when hee had gathered a mightie strong hoste,

5 And had reigned ouer regions, nations, and kingdomes, they became tributaries vnto him.

6 After these things hee fell sicke, and knew that he should die.

7 Then hee called for the chiefe of his seruants, which had beene brought vp with him of children, and parted his kingdom among them, while he was yet aliue.

8 So Alexander had reigned twelue yeeres when he died.

9 [c] And his seruants reigned euery one in his roome.

10 And they all caused themselues to bee crowned after his death, and so did their children after them many yeeres, and much wickednesse increased in the world.

11 For out of these came the wicked roote, euen Antiochus || Epiphanes, the sonne of king Antiochus, which had bene an hostage at Rome, and hee reigned in the hundreth and seuen and thirtieth yeere of the kingdome of the Greekes.

12 [d] In those dayes went there out of Israel wicked men, which enticed many, saying, Let vs goe and make a couenant with the

a The first battel with the Carthaginenses was fought at this time.

b The beginning of the kingdome of Egypt.

c The beginning of the kingdome of Syria.

|| Or, noble.

d The beginning of the kingdom of the Parthians. Ioseph. Ant. 12. cap. 6.

the heathen that are round about vs: for since wee departed from them, wee haue had much sorrow.

13 So this deuice pleased them well.

14 And certaine of the people were ready and went to the King, which gaue them licence to doe after the ordinances of the heathen.

15 *Then set they vp a place of exercise at Ierusalem, according to the fashions of the heathen,

16 And made themselues [f] vncircumcised and forsooke the holy Couenant, and ioyned themselues to the heathen, and were sold to doe mischiefe.

17 So when Antiochus kingdome was set in order, hee went about to reigne ouer Egypt, that hee might haue the dominion of two Realmes.

18 Therefore hee entred into Egypt with a mightie company, with charets, and Elephants, and with horsemen, and with a great naule,

19 [g] And mooued warre against Ptolemeus, King of Egypt: but Ptolemeus was afraide of him, and fled, and many were wounded to death.

20 Thus Antiochus wan many strong cities in the land of Egypt, and tooke away the spoiles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, he turned againe in the hundreth fourtie and three yeere,

22 And went vp toward Israel and Ierusalem with a mighty people,

23 And entred proudly into the Sanctuarie, and tooke away the golden Altar, and the Candlestieke for the light, and all the instruments thereof, and the Table of the Shewbread, and the powring vessels, and the bowles, and the golden balens, and the vaile, and the crownes, and the golden apparell, which was before the Temple, and brake all in pieces.

24 Hee tooke also the siluer and golde, and the precious iewels, and hee tooke the secret treasures that hee found, and when hee had taken away all, hee departed into his owne land,

25 After hee had murthered many men, and spoken very proudly.

26 Therefore there was a great lamentation in euery place of Israel.

27 For the Princes and the Elders mourned: the young women, and the yong men were made feeble, and the beautie of the women was changed.

28 Euery bridegroome tooke him to mourning, and shee that sate in the marriage chamber was in heauinesse.

29 The land also was mooued for the inhabitants thereof: for all the house of Iacob was couered with confusion.

30 [h] After two yeeres the king sent his chiefe taskemaster into the cities of Iuda, which came to Ierusalem with a great multitude,

31 Who spake peaceable words vnto them in deceit, and they gaue credit vnto him.

32 Then he fell suddenly vpon the citie, and smote it with a great plague, and destroyed much people of Israel.

33 And when he had spoyled the citie, hee set fire on it, casting downe the houses thereof, and walles thereof on euery side.

34 The women and their children tooke they captiue, and led away the cattell.

35 Then fortified they the citie of Dauid with a great and thicke wall, and with mightie towers, and made it a strong hold for them.

36 Moreouer they set wicked people there, and vngodly persons, and fortified themselues therein.

37 And they stored it with weapons and vitailes, and gathered the spoyle of Ierusalem, and laid it vp there.

38 Thus became they a sore snare, and were in ambushment for the Sanctuary, and were wicked enemies euermore vnto Israel.

39 For they shedde innocent blood on euery side of the Sanctuary, and defiled the Sanctuary,

40 Insomuch that the citizens of Ierusalem fled away because of them, and it became an habitation of strangers, being desolate of them whom shee had borne: for her owne children did leaue her.

41 Her Sanctuary was left waste as a wilderness: her holy dayes were turned into mourning, her Sabbaths into reproch, and her honor brought to nought.

42 As her glory had bene great, so was her dishonour, and her excellencie was turned into sorrow.

43 Also the King wrote vnto all his kingdome, that all the people should bee as one, and that euery man should leaue his lawes. *Ioseph. Anti 12. cap. 6. and 7.*

44 And all the heathen agreed to the commandement of the king.

45 Yea, many of the Israelites consented to his religion, offering vnto idoles, and defiling the Sabbath.

46 So the King sent letters by the messengers vnto Ierusalem, and to the cities of Iuda, that they should follow the strange lawes of the countrey,

47 And that they should forbid the burnt offerings and sacrifices, and the ‖offerings in the Sanctuary, ‖*Or, drinke offerings.*

48 And that they should defile the Sabbaths and the feasts,

49 And pollute the Sanctuary and the holy men,

50 And to set vp altars and groues, and chappels of idoles, and offer vp swines flesh, and vncleane beasts,

51 And that they should leaue their children vncircumcised, and defile their soules with vncleannesse, and pollute themselues, that they might forget the Law, and change all the ordinances,

52 And that whosoeuer would not doe according to the commandement of the king, should suffer death.

53 In like manner wrote hee throwout all his kingdomes, and set ouersees ouer all the people, for to compell them to doe these things.

54 And hee commanded the cities of Iuda to doe sacrifice, citie by citie.

55 Then went many of the people vnto them by heapes, euery one that forsooke the Law, and so they committed euill in the land.

56 And

e The wicked fal head long into mischiefe.

f By drawing the skin ouer the part that was circumcised, as Cels. 7. chap. 25. Epiph. lib. de ponderibus & mensuris.

g The second battel with the Carthaginenses.

h The battell of Macedonia.

56 And they drove the Israelites into secret places, euen wheresoeuer they could flee for succour.

57 The fifteenth day of Casleu, in the hundreth and fine and fourtieth yeere, they set vp the abomination of desolation vpon the altar, and they builded altars throwout the cities of Iuda on euery side.

58 And before the dores of the houses, and in the streets they burnt incense.

59 And the bookes of the Law, which they found, they burnt in the fire, and cut in pieces.

i It is a manifest note of the enemies of God, to burne the bookes of the Law, Hist. eccles. lib. 8. cap. 2.

60 Whosoeuer had a booke of the Testament found by him, or whosoeuer consented vnto the Law, the kings commandement was, that they should put him to death by their authority.

61 And they executed these things euery moneth vpon the people of Israel that were found in the cities.

62 And in the fine and twentieth day of the moneth, they did sacrifice vpon the altar, which was in the stead of the altar of sacrifices.

63 And according to the commaundement they put certaine women to death, which had caused their children to be circumcised.

64 And they hanged vp the children at their neckes, and they spoiled their houses, and slew the circumcisers of them.

65 Yet were there many in Israel, which were of courage, and determined in themselues, that they would not eat vncleane things.

66 But chose rather to suffer death, then to bee defiled with those meates: so because they would not breake the holy couenant, they were put to death.

|| Or, rage.

67 And this || tyrannie was very sore vpon the people of Israel.

CHAP. II.

1 The mourning of Mattathias and his sonnes for the destruction of the holy citie. 19 They refuse to doe sacrifice vnto idoles. 24 The zeale of Mattathias for the Law of God. 33 They are slaine, and will not fight againe because of the Sabbath day. 49 Mattathias dying, commandeth his sonnes to sticke by the word of God, after the example of the fathers.

Ioseph. Ant. l. 12. cap. 7.

IN those dayes stood vp Mattathias the Priest, the sonne of Ioannes, the sonne of Simeon, of the sonnes of Ioarib of Ierusalem, and dwelt in Modin.

2 And hee had fiue sonnes, Ioanan called Gaddis,

3 Simon called Thassi,

4 Iudas which was called Maccabeus,

5 Eleazar called || Abaron, and Ionathan, whose name was Apphus.

|| Or, Auaran.

6 Now he saw the blasphemies, which were committed in Iuda and Ierusalem:

7 And he sayd, Woe is mee: wherefore was I borne, to see this destruction of my people, and the destruction of the holy citie, and thus to sit still? it is delivered into the hands of the enemies.

8 And the Sanctuary is in the handes of strangers: her Temple is as a man that hath no renowme.

9 Her glorious vessels are caried away into captiuitie: her infants are slaine in the streetes, and her young men are fallen by the sword of the enemies.

10 What people is it that hath not some possession in her kingdome, or hath not gotten of her spoyles?

11 All her glory is taken away: of a free woman, she is become an handmayd.

12 Behold, our Sanctuary, and our beautie, and honour is desolate, and the Gentiles haue defiled it.

13 What helpeth it vs then to liue any longer?

14 And Mattathias rent his clothes, he, and his sonnes, and put sackecloth vpon them, and mourned very sore.

15 ¶ Then came men from the King to the citie of Modin, to compell them to forsake God, and to sacrifice.

16 So many of the Israelites consented vnto them: but Mattathias and his sonnes assembled together.

17 Then spake the commissioners of the king, and sayd vnto Mattathias, Thou art the chiefe and an honourable man, and great in this citie, and hast many children and brethren.

18 Come thou therefore first, and fulfill the Kings commandement, as all the heathen haue done, and also the men of Iuda, and such as remaine at Ierusalem: so shalt thou and thy familie bee in the Kings fauour: and thou and thy children shall be enriched with siluer and gold, and with many rewards.

19 Then Mattathias answered and said with a loud voice, Though all nations that are vnder the kings dominion, obey him, and fall away euery man from the religion of their fathers, and consent to his commandements,

20 [a] Yet will I and my sonnes, and my brethren walke in the couenant of our fathers.

a The father promiseth for his children, that they shall serue God: so doeth Ioshua for his houshold, Iosh. 24. 15.

21 God be merciful vnto vs, that we forsake not the law and the ordinances.

22 Wee will not hearken vnto the Kings words to transgresse our religion, neither on the right side, nor on the left.

23 And when hee had left off speaking these words, there came one of the Iewes, in the sight of all, to sacrifice vpon the altar which was at Modin, according to the kings commandement.

24 Now when Mattathias saw it, he was so [b] inflamed with zeale, that his reines shooke, and his wrath was kindled according to the ordinance of the law: therefore hee ranne vnto him, and killed him by the altar:

b It is a griefe to the godly to see the people offend.

25 And at the same time hee slew the kings commissioner, that compelled him to doe sacrifice, and destroyed the alear.

26 Thus bare he a zeale to the Law of God, * doing as Phinees did vnto Zambri the sonne of Salom.

Num. 25. 7.

27 ¶ Then cryed Mattathias with a loude voyce in the citie, saying, Whosoeuer is zealous of the Law, and will stand by the couenant, let him come forth after me.

28 So he and his sonnes fled into the mountaines, and left all that they had in the city.

29 Then many that || sought after iustice and iudgement,

|| Or, that liued iustly & vprightly.

30 Went downe into the wildernes to dwell there, both they, and their children, and their wiues and their cattell: for the afflictions increased sore vpon them.

31 ¶ Now when it was told vnto the kings seruants,

seruants, and to the garisons, which were in Ierusalem in the citie of Dauid, that men had broken the Kings commaundement, and were gone downe into the secret places in the wildernesse,

32 Then many pursued after them: and hauing ouertaken them, they camped against them and set the battell in aray against them on the Sabbath day,

33 And sayd vnto them, Let this now be sufficient: come forth and do according to the commandement of the King, and ye shall liue.

34 But they answered, We will not goe forth, neither will we doe the kings commaundement, to defile the Sabbath day.

35 Then they gaue them the battel.

36 But the other answered them nothing, neither cast any one stone at them, or stopped the priuie places,

37 But said, We will die all in our innocencie: the heauen and earth shall testifie for vs, that yee destroy vs wrongfully.

38 Thus they gaue them the battel vpon the Sabbath, and slew both men and cattell, their wiues & their children to the number of a thousand people.

39 ¶ When Mattathias and his friends vnderstood this, they mourned for them greatly,

40 And said one to another, If we all doe as our brethren haue done, and fight not against the heathen for our liues, and for our Lawes, then shall they incontinently destroy vs out of the earth.

41 Therefore they concluded at the same time, saying, Whosoeuer shall come to make battell with vs vpon the Sabbath day, we will fight against him, that wee die not all, as our brethren that were murthered in the secret places.

42 Then came vnto them the assembly of the Asideans, which were of the strongest men of Israel, all such as were well minded toward the Law.

43 And all they that were fled for persecution, ioyned themselues vnto them, and were an helpe vnto them.

44 So they gathered a power, and smote the wicked men in their wrath, and the vngodly in their anger, but the rest fled vnto the heathen and escaped.

45 Then Mattathias and his friends went about and destroyed the Altars,

46 And circumcised the children by force that were vncircumcised, as many as they found within the coasts of Israel,

47 And they pursued after the proude men: and this act prospered in their hands.

48 So they recouered the Lawe out of the hand of the Gentiles, and out of the hand of kings, and gaue not place to the wicked.

49 Now when the time drewe neere, that Mattathias should die, he sayd vnto his sonnes, Now is pride and perlection increased, and the time of destruction, and the wrath of indignation.

50 Now therefore, my sonnes, bee ye zealous of the Law, and giue your liues for the couenant of our fathers.

51 Call to remembrance what actes our fathers did in their time: so shall yee receiue great honour and an euerlasting name.

52 *Was not Abraham found faithfull in tentation, and it was imputed vnto him for righteousnesse? *Gen.22.9, 10.rom.4.3.*

53 *Ioseph in the time of his trouble kept the commandement, and was made the Lord of Egypt. *Gen.41.40.*

54 *Phinees our father, because he was zealous and feruent, obtained the couenant of the euerlasting Priesthood. *Num.25.13. ecclus. 45. 23,24.*

55 *Iesus for fulfilling the word, was made the gouernour of Israel. *Iosh. 1.2.*

56 *Caleb, because he bare witnes before the congregation, received the heritage of the land. *Num.14 6, 7. iosh.14. 13.*

57 *Dauid, because of his mercie, obtained the throne of the kingdome for euermore. *2.Sam.2 4, 2. King.2. 11.*

58 *Elias, because hee was zealous and feruent in the Lawe, was taken vp euen vnto heauen.

59 *Ananias, Azarias, and Misael by their faith were deliuered out of the flame. *Dan.3.16, 17,18,26.*

60 *Daniel, because of his innocencie, was deliuered from the mouth of the Lions. *Dan 6.22.*

61 And thus ye may consider throwout all ages, that whosoeuer put their trust in him shall not want strength.

62 *Feare not ye then the words of a sinfull man: for his glory is but dung and wormes. *Mat.10.26, 28,31.isa. 40.6,7,8.and 51.7,8. Iam.1.10. 1.pet.1.24. ecclus.14.18.*

63 To day is he set vp, and to morrow he shal *not be found: for he is turned into his dust, and his purpose perisheth.

64 Wherefore my sonnes, take good hearts, and shew your selues men for the Law: for by it shall you obteine glory.

65 And beholde, I know that your brother Simon is a man of counsell: giue eare vnto him alway: he shall be a father vnto you.

66 And Iudas Maccabeus hath bene mightie and strong, euen from his youth vp: let him be your captaine, and fight you the battel for the people.

67 Thus shal ye bring vnto you all those that obserue the Law, and shall auenge the iniuries of your people.

68 Recompense fully the heathen, and giue your selues to the commandement of the Law

69 So he blessed them, and was laid with his fathers,

70 And died in the hundreth fortie and first yeere, and his sonnes buryed him in his fathers sepulchre at Modin, and all Israel made great lamentation for him.

CHAP. III.

1 Iudas is made ruler ouer the Iewes. 11 He killeth Apollonius and Seron the princes of Syria. 44 The confidence of Iudas toward God. 55 Iudas determineth to fight against Lysias, whom Antiochus had made captaine ouer his hoste.

THen Iudas his sonne called Maccabeus, rose vp in his place.

2 And all his brethren helped him, and all they that held with his father, and fought with courage the battell of Israel.

3 So he gate his people great honour: he put on a brest plate as a gyant, and armed himselfe, and set the battell in aray, & defended the campe with his sword.

4 In his acts he was like a Lyon, and as a Lions whelpe roaring after the prayе.

5 For he pursued the wicked, & sought them out, and burnt vp those that vexed his people.

6 So

6 So that the wicked fled for feare of him, and all the workers of iniquity were put to trouble: and saluation prospered in his hand.

7 And he grieued diuers Kings, but Iacob reioyced by his actes, and his memoriall is blessed for euer.

8 Yee went also thorow the cities of Iuda, and destroyed the wicked out of them, & turned away the wrath from Israel.

6 So was he renowned vnto the ends of the earth, and hee assembled together those that were ready to perish.

a Who was gouernour of Syria, Ioseph. Antiq. 12.chap.9.

10 ¶ But a Apollonius gathered the Gentiles: and a great hoste out of Samaria, to fighe against Israel.

11 Which when Iudas perceiued, he went forth to meete him, and smote him, and slew him, so that many fell downe slaine, and the rest fled.

12 So Iudas tooke their spoiles, and tooke also Apollonius sword, and fought with it al his life long.

13 ¶ Now when Seron a prince of the army of Syria, heard that Iudas had gathered vnto him the congregation, and Church of the faithfull, and went forth to warre.

14 He said, I will get me a name, and will be glorious in the Realme: For I will go fight with Iudas, and them that are with him, which haue despised the kings commandement.

15 So he made him ready to go vp, and there went with him a mighty hoste of the vngodly to helpe him, and to be auenged of the children of Israel.

16 And when he came neere to the going vp of Beth-horon, Iudas went forth to meet him with a small company.

17 But when they saw the army comming against them, they sayd to Iudas, How are wee able being so fewe, to fight against so great a multitude, and so strong, seeing we be so weary, and haue fasted all this day?

18 Then said Iudas, It is an easie thing for many to be shut vp in the handes of few, and there is no difference before the God of heauen, to deliuer by a great multitude, or by a small company.

19 For the victory of the battel standeth not in the multitude of the hoste, but the strength commeth from heauen.

20 They come against vs with a cruell and proude multitude to destroy vs, and our wiues, and our children, and to robbe vs.

21 But we doe fight for our liues, and for our Lawes.

22 And God himselfe will destroy them before our face: therefore be not ye afraid of them,

23 And when he had left of speaking, he leapt suddenly vpon them: so was Seron and his host destroyed before him.

24 And they pursued them from the going downe of Beth horon vnto the plaine: where there were slaine eight hundreth men of them, & the residue fled into the land of the Philistins.

25 Then the feare and terrour of Iudas and his brethren fell vpon the nations round about.

26 So that his fame came vnto the King: for all the Gentiles could tell of the warres of Iudas.

27 ¶ But when king Antiochus heard these tidings, he was angry in his minde: wherefore he sent forth, and gathered all the power of his Realme, a very strong armie,

28 And opened his treasure, and gaue his hoste a yeares wages in hand, commanding them to be ready for a yeare for all occasions.

29 Neuertheless, when hee saw that the money of his treasures failed, and that the tributes in the countrey were small, because of the dissension, and plagues that he had brought vpon the land, in taking away the Lawes which had bene of old time.

30 He feared least he should not haue now at the second time, as at the first, for the charges and gifts that he had giuen with a liberall hand afore: for in liberalitie he farre passed the other Kings that were before him.

31 Wherefore he was heauie in his minde, and thought to goe into Persia, for to take tributes of the countreyes, and to gather much money.

32 So he left Lysias a noble man, and of the Kings blood to oversee the kings business, from the riuer of Euphrates, vnto the borders of Egypt.

33 And to bring vp his sonne Antiochus, till he came againe.

34 Moreouer, he gaue him halfe of his hoste and Elephants, and gaue him the charge of all things that he would haue done,

35 And concerning those which dwelt in Iuda and Ierusalem, that he should send an army against them, to destroy and roote out the power of Israel and the remnant of Ierusalem, and to put out their memoriall from that place.

36 And to set strangers for to inhabite al their quarters, and part their land among them.

37 And the king tooke the halfe of the host that remained, and departed from Antiochia his royall city, in the yeere an hundreth fourtie and seuen, and passed the riuer Euphrates, and went thorow the hie countreys.

38 Then Lysias chose Ptolemeus the sonne of Dorimenus, and Nicanor, & Gorgias, mighty men and the kings friends.

39 And sent with them fortie thousand footmen, and seuen thousand horsemen, to goe into the land of Iuda, and to destroy it, as the king commanded.

40 So they went forth with all their power and came and pitched by † Emmaus in the plain countrey. † Emmaus.

41 Now when the merchants of the countrey heard the rumour of them, they tooke very much siluer and gold, and seruants, and came into the campe to buy the children of Israel for slaues, and the strength of Syria and of strange nations ioyned with them.

42 ¶ Now when Iudas and his brethren sawe that trouble increased and that the hoste drew neere vnto their borders, considering the kings words, whereby he had commanded to destroy the people, and vtterly abolish them.

43 They said one to another: Let vs redresse the decay of our people, and let vs fight for our people, and for our Sanctuarie.

44 Then the congregation were soone ready gathered to fight, and to pray, and to desire mercie and compassion

45 As for Ierusalem, it was not inhabited, but was as a wildernesse. There went none that was borne in it, in or out at it, and the

Sanctuary

Sanctuary was troden downe, and the strangers kept the fortresse, and it was the habitation of the heathen: and the mirth of Iacob was taken away: the pipe and the harpe ceased.

46 So they gathered themselues together, and came to Maspha before Ierusalem: for in Maspha was the place where they prayed aforetime in Israel.

47 And they fasted that day, and put sackecloth vpon them, and cast ashes vpon their heads and rent their clothes.

48 And opened the booke of the law, wherein the heathen sought to paint the likenesse of their idoles

49 And brought the Priests garments, and the first fruits, and the tithes, and set there the Nazarites, which accomplished their dayes.

50 And they cryed with a loud voyce toward heauen, saying, What shall we doe with these? and whither shall we cary them away?

51 For thy Sanctuary is troden downe and defiled, and thy Priestes are in heauinesse, and brought downe.

52 And behold, the heathen are come against vs, to destroy vs: thou knowest what things they imagine against vs.

53 How can we stand before them, except thou helpe vs?

54 Then they blew the trumpets, and cried with a loud voyce.

55 And after this Iudas ordained captaines ouer the people, euen captaines ouer thousands and captaines ouer hundreths, and captaines ouer fifties, and captaines ouer ten.

56 And they commanded them that builded houses, or married wiues, or planted vineyards or were fearefull, that they should returne euery one to his owne house, *according to the Law.

Deut. 20. 5.

57 So the host remooued, and pitched vpon the South side of Emmaus.

Iudg. 7. 3.

58 And Iudas said, Arme yourselues and be valiant men, & be ready against the morning to fight with these nations, which are gathered together against vs, to destroy vs and our Sanctuarie.

59 For it is better for vs to die in battel, then to see the calamities of our people, and of our Sanctuary.

60 Neuertheless, as the will of God is in heauen, so be it.

CHAP. IIII.

1 Iudas goeth against Gorgias which lieth in wait. 14 He putteth Gorgias and his hoste to flight. 28 Lysias inuadeth Iudea. 29 But Iudas driueth him out. 43 Iudas purifieth the Temple, and dedicateth the altar.

Ioseph. lib. 12 chap. 10.

THen tooke Gorgias fiue thousand foote men and a thousand of the best horsemen, and departed out of the campe by night.

2 To inuade the campe of the Iewes, and to slay them suddenly and the men of the fortresse were his guides.

3 Now when Iudas heard it, he remooued and they that were valiant men, to smite the Kings armie which was at Emmaus,

4 Whiles yet the army was dispersed from the campe.

5 In the mean season came Gorgias by night into Iudas campe: and when he found no man there hee sought them in the mountaines: for sayd he, they flee from vs.

6 But assoone as it was day, Iudas shewed himselfe in the field with three thousand men, which had neither harnesse nor swords to their minds.

7 And they saw that the armies of the heathen were strong, and well armed, and their horsemen about them, and that these were expert men of warre.

8 Then said Iudas to the men that were with him, Feare ye not their multitude, neither be afraid of their assault.

9 Remember how our fathers were deliuered *in the red Sea, when Pharaoh pursued them with an armie. *Exod. 14. 5. 29.*

10 Therefore now let vs cry vnto heauen, and the Lord will haue mercy vpon vs, and remember the couenant of our fathers, and will destroy this host before our face this day.

11 So shall all the heathen know, that there is one, which deliuereth and saueth Israel.

12 Then the strangers lift vp their eyes, and saw them comming against them,

13 And they went out of their tents into the battell, and they that were with Iudas, blew the trumpets.

14 So they ioyned together, and the heathen were discomfited, and fled by the plaine.

15 But the hindmost of them fel by the sword, and they pursued them vnto ‖ Gazeron, and into the plaines of Idumea, and of Azotus, and of Iamnia, so that there were slaine of them about three thousand men.

‖ *Or, Assaremoth.*

16 So Iudas turned againe with his hoste, from pursuing them.

17 And said vnto the people, Be not greedy of the spoiles: for there is a battell before vs.

18 And Gorgias and the army is here by vs in the mountaine: but stand ye now fast against your enemies, and ouercome them: then may yee safely take the spoiles.

19 As Iudas was speaking these words, there appeared one part which looked from the mountaines.

20 But when Gorgias saw that his were fled, and that Iudas souldiers burnt the tents: (for the smoake that was seene, declared what was done.)

21 When they saw these things, they were sore afraid, and when they saw also that Iudas and his hoste were in the field ready to set themselues in aray.

22 They fled euery one into the land of strangers.

23 So Iudas turned againe to spoyle the tents, where he gate much gold and siluer, and precious stones, and purple of the sea, and great riches.

24 Thus they went home, and sung Psalmes and praised toward the heauen: for he is gracious and his mercy endureth for euer.

25 And so Israel had a great victory in that day.

26 ¶ Now all the strangers that escaped, came, and told Lysias all the things that were done.

27 Who when he heard these things was sore afraid & discouraged, because such things came not vpon Israel as he would, neither such things as the king had commanded him, came to passe.

28 Therefore the next yeere following, gathered Lysias threescore thousand chosen foote men

men, and fiue thousand horsemen to fight against Ierusalem.

|| Or, Indea. || Or, Beth-horon.

29 So they came into || Idumea, and pitched their tents at || Beth-sura, where Iudas came against them with ten thousand men.

30 And when he saw that mightie armie, hee prayed, and sayd, Blessed be thou, O Sauiour of Israel, *which didst destroy the assault of the mighty man by the hand of thy seruant Dauid, * and gauest the hoste of the strangers into the hand of Ionathan, the sonne of Saul, and of his armour bearer:

1.Sam.17. 50,51. 1.Sam.14. 13,14.

31 Shut vp this army in the hand of thy people of Israel, and let them be confounded with their power, and with their horsemen.

32 Make them afraid, and consume their boldnesse and strength, that they may be astonished at their destruction.

33 Cast them downe by the sword of them that loue thee: then shall all they that know thy Name, praise thee with songs.

34 So they ioyned together, and there were slain of Lysias hoste fiue thousand men, and they fell before them.

35 Then Lysias, seeing his army put to flight, and the manlinesse of Iudas souldiers, and that they were ready, either to liue or die valiantly, he went into Antiochia, & gathered strangers, and when he had furnished his army, he thought againe (being prepared) to come against Iudea,

36 Then said Iudas & his brethren, Behold, our enemies are discomfited: let vs now goe vp, to cleanse, and to repaire the Sanctuary.

37 So all the hoste gathered them together, and went vp into the mountaine of Sion.

38 Now when they saw the Sanctuary laid waste, and the altar defiled, & the doores burnt vp, and the shrubs growing in the courts, as in a forest, or as on one of the mountaines, and that the Priests chambers were broken downe.

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heads.

40 And fell downe to the ground on their faces, and blew an alarum with the trumpets, and cried toward heauen.

41 Then Iudas commanded certaine of the men to fight against those which were in the castle, till he had cleansed the Sanctuary.

42 So he chose Priests that were vndefiled, such as delighted in the law.

43 And they cleansed the Sanctuary, and bare out the defiled stones into an vncleane place,

44 And consulted what to doe with the altar of burnt offerings which was polluted.

45 So they thought it was best to destroy it, lest it should be a reproch vnto them, because the heathen had defiled it: therefore they destroyed the altar,

46 And layed vp the stones vpon the mountaine of the Temple in a conuenient place, till there should come a prophet, to shew what should be done with them.

47 So they tooke whole stones according to the Law, and builded a new altar according to the former.

48 And made vp the Sanctuary, and the things that were within the Temple, and the courts, and all things.

49 They made also new holy vessels, and brought into the Temple the candlesticke, and the altar of burnt offerings, and of incense, and the table.

50 And they burnt incense vpon the altar, and lighted the lamps which were vpon the candlesticke, that they might burne in the Temple.

51 They set also the shew bread vpon the table, and hanged vp the vailes, and finished all the works that they had begun to make.

52 And vpon the fiue and twentieth day of the ninth moneth, which is called the moneth of Chasleu, in the hundreth and eight and fortieth yeere they arose vp betimes in the morning.

53 And offred sacrifice according to the Law, vpon the new altar of burnt offerings, that they had made.

54 According to the time, and according to the day, that the heathen had defiled it, in the same day, was it made new with songs, and harpes, and lutes, and cymbals.

55 And all the people fell vpon their faces, worshipping and praising toward the heauen him that had giuen them good successe.

56 So they kept the dedication of the altar eight dayes, offering burnt offerings with gladnesse, and offered sacrifices of deliuerance and praise.

57 And decked the forefront of the Temple with crownes of gold and shields, and dedicated the gates and chambers, and hanged doores vpon them.

58 Thus there was very great gladnesse among the people, and the reproch of the heathen was put away.

59 So Iudas and his brethren with the whole congregation of Israel ordeined that the dayes of dedication of the altar should be kept in their season from yeere to yeere, by the space of eight dayes, from the fiue and twentieth day of the moneth Chasleu, with mirth and gladnesse.

60 And at the same time builded they vp mount Sion with hie walles and strong towres round about, least the Gentiles should come and tread it downe, as they had done afore.

61 Therefore they set a garison there to keep it, and fortified Beth-sura to keepe it, that the people might haue a defence against Idumea.

CHAP. V.

3 Iudas vanquished the heathen that goe about to destroy Israel and is holpen of his brethren Simon and Ionathan. 50 He ouerthroweth the citie of Ephron, because they denied him passage thorow it.

NOw when the nations round about heard, that the altar was builded, and the Sanctuary renewed as afore, they were sore grieued.

Ioseph lib. 13.cap.13.

2 Therefore they thought to destroy the generation of Iacob that was among them, and began to slay and destroy the people,

3 Then Iudas fought against the children of Esau in Idumea at || Arabathene, because they besieged the Israelites, and he smote them with a great plague, and droue them to straits, and tooke their spoyles.

|| Or, Arabathane.

4 He thought also vpon the malice of the children of Bean, which had bin a snare and an hinderance vnto the people, when they lay in wait for them in the high way.

5 Wherefore he shut them vp in towres, and besieged

besieged them, and destroyed them vtterly, and burnt their towers with fire, with all that were in them.

6 Afterward, went hee against the children of Ammon, where hee found a mighty power, and a great multitude with Timotheus their captaine.

7 So hee had many battels with them, but they were destroyed before him, and so hee discomfited them,

8 And tooke Gazer, with the townes thereof, and so turned againe into Iudea.

9 ¶ Then the heathen that were in Galaad, gathered them together against the Israelites that were in their quarters, to slay them: but they fled to the castle of Dathema,

10 And sent letters to Iudas, and to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroy vs.

11 And they make them ready for to come, and to take the fortresse, whereunto we are fled, and Timotheus is captaine of their hoste.

12 Come now therefore, and deliuer vs out of their hands: for many of vs are slaine.

13 And all our brethren that were at Tubin, are slaine, and they haue taken away their wiues and their children, and their goods, & destroyed there almost a thousand men.

14 While these letters were yet a reading, behold, there came other messengers from Galile, with their clothes rent, which told the same tidings,

15 And sayd that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galile of the Gentiles were gathered against them to destroy them.

16 When Iudas and the people heard these words, a great Congregation came together, to consult what they might doe for their brethren that were in trouble, and whom they besieged.

17 Then saide Iudas to Simon his brother, Chuse thee out men, and goe and deliuer thy brethren in Galile, and I and my brother Ionathan will goe into the countrey of Galaad.

18 ¶ So hee left Iesephus the sonne of Zacharias, and Azarias to bee captaines of the people, and to keepe the remnant of the hoste in Iudea.

19 And commanded them saying, Take the ouersight of this people, and make no warre against the heathen vntill we come againe.

20 And vnto Simon were giuen three thousand men, to goe into Galile, and to Iudas eight thousand men for the country of Galaad.

21 Then went Simon into Galile, and gaue diuers battels to the heathen, and the heathen were discomfited by him.

22 And hee pursued them vnto the gates of Ptolemais: and there were slaine of the heathen almost three thousand men: so hee tooke their spoyles.

23 Thus they rescued them that were in Galile and in Arbattis with their wiues, and their children, and all that they had, & brought them into Iudea with great ioy.

24 ¶ Iudas Maccabeus also and his brother Ionathan went ouer Iorden, & trauailed three dayes iourney in the wilderness,

25 Where they met with the Nabathites, who receiued them louingly, & told them euery thing that was done vnto their brethren in the countrey of Galaad,

26 And how that many of them were besieged in Bosorra, and Bolor, in Alemis, ‖ Chalbon, Maged and Carnaim (all these cities are strong and great.)

‖ Or, Casphor.

27 And that they were kept in other cities of Galaad, and to morrow they are appointed to bring their hoste vnto these fortes, and to take them, and to destroy them all in one day.

28 So Iudas & his hoste turned in all haste by the way of the wildernesse toward Bosorra, and wanne the citie, and slew all the males with the edge of the sword, and tooke all their spoyle, and set fire vpon the citie.

29 And in the night he remoued from thence: and went toward the fortresse.

30 And betimes in the morning when they looked vp, beholde, there was an innumerable people bearing ladders, and instruments of warre, to take the fort, and had assaulted them.

31 When Iudas saw that the battell was begun, and that the cry of the citie went vp to heauen with trumpets, and a great sound,

32 Then he said vnto the armie, Fight this day for your brethren.

33 So he went forth behind them with three companies, and they blew the trumpets, and cried with prayer.

34 Then the hoste of Timotheus knew, that it was Maccabeus, and they fled from him, and hee smote them with a great slaughter, so that there was killed of them the same day, almost eight thousand men,

35 ¶ Then departed Iudas vnto Malpha, and laid siege vnto it, and wanne it, and slew all the males thereof, and spoyled it, and set fire vpon it.

36 From thence went hee and tooke Chalbon, Maged, and Bolor, and the other cities in Galaad.

37 After these things gathered Timotheus another hoste, and he camped before Raphon beyond the flood.

38 Now Iudas had sent to espie the hoste, & they brought him word againe, saying, All the heathen that bee round about vs, are gathered vnto him, and the hoste is very great,

39 And he hath hired the Arabians to helpe them, and they haue pitched their tents beyond the flood, and are ready to come & fight against thee. So Iudas went to meete them.

40 Then Timotheus said vnto the captains of his hoste, When Iudas and his hoste come neare the flood, if he passe ouer first vnto vs, wee shall not be able to withstand him: for he will be too strong for vs.

41 But if he be afraid, and campe beyond the flood, wee will goe ouer vnto him, and shall preuaile against him.

42 Now when Iudas came neere to the flood, hee caused the gouernours of the people to remaine by the flood, & commanded them, saying, Suffer none to pitch a tent, but let euery man come to the battell.

43 So he went first ouer toward them, and all the people after him: & all the heathen were discomfited before him, & cast away their weapons, and fled into the temple that was at Carnaim.

44 Which city Judas wanne, and burnt the Temple with all that were in it: so was Carnaim subdued, and might not withstand Judas.

45 ¶ Then Judas gathered all the Israelites that were in the countrey of Galaad from the least vnto the most, with their wiues and their children, and their baggage, a very great hoste, to come into the land of Iuda.

46 So they came vnto Ephron, which was a great city by the way, and strongly defenced: they could not passe neither at the right hand nor at the left, but must goe thorow it.

47 But they that were in the city, shut themselues in, and stopped vp the gates with stones: and Judas sent vnto them with peaceable words, saying,

48 Let vs passe thorow your land, that wee may goe into our owne countrey, and none shall hurt you: we will but onely goe thorow on foot: but they would not open vnto him.

49 Wherefore Judas commanded a proclamation to be made throughout the hoste, that euery man should assault it according to his standing.

50 So the valiant men set vpon it, & assaulted the city all that day, and all that night, and the city was giuen ouer into his hands:

51 Who slew all the males with the edge of the sword, and destroyed it, and tooke the spoyle therof, and went thorow the city ouer them that were slaine.

52 Then went they ouer Iorden into the great plaine before Bethsan.

53 And Judas gathered together those that were behinde, and gaue the people good exhortation all the way thorow, till they were come into the land of Iuda.

54 Thus they went vp with ioy and gladnes vnto mount Sion, where they offered burnt offerings because there were none of them slaine but came home againe in safety.

55 ¶ Now whiles Judas & Jonathan were in the land of Galaad, and Simon their brother in Galile before Ptolemais,

56 Ioseph the sonne of Zacharias and Azarias the captaines, hearing of the valiant actes, and battels which they had atchieued, said,

57 Let vs get vs a name also, and goe fight against the heathen that are round about vs.

58 So they gaue their host a commandement and went toward Iamnia.

59 But Gorgias and his men came out of the city to fight against them.

60 And Ioseph & Azarias were put to flight, & pursued vnto the borders of Iudea: and there were slaine that day of the people of Israel about two thousand men: so that there was a great ouerthrow among the people of Israel,

61 Because they were not obedient vnto Judas and his brethren, but thought to doe some valiant thing.

62 Also they came not of the stocke of these men, by whose handes deliuerance was giuen to Israel.

63 But the man Judas, and his brethren were greatly commended in the sight of all Israel, and of all the heathen, wheresoeuer their name was heard of.

64 And the people came vnto them, bidding them welcome.

65 Afterward went Judas forth with his brethren, & fought against the children of Esau in the land toward the South, where hee wanne Hebron, and the townes thereof, and he destroyed the castle thereof, & burnt the towers thereof round about. *Ioseph Ant. 12. chap. 11, & 12.*

66 Then remooued hee to goe into the land of the ‖strangers, and went thorow Samaria. ‖*Or, Philistims.*

67 At the same time were the Priestes of the city slaine in the battel, which would shew their valiantnesse, and went forth to battel without counsell: and when Judas came to Azotus in the strangers land, hee brake downe their altars, and burnt with fire the images of their gods, and tooke away the spoyles of the cities, & came againe into the land of Iuda.

CHAP. VI.

1 Antiochus willing to take the citie of Elimais, is driuen away of the citizens. 8 Hee falleth into sicknesse, and dieth. 17 His sonne Antiochus is made King. 34 The maner to prouoke elephants to fight. 43 Eleazarus valiant act. 48 The siege of Sion.

NOwe when King Antiochus trauailed thorow the high countries, he heard that Elimais in the countrey of Persia, was a city greatly renowned for riches, siluer, and gold, *Ioseph. Ant 12 cap. 13.*

2 And that there was in it a very rich temple, wherein were couerings of gold, coate armours, and harnesse, which Alexander King of Macedonia the sonne of Philip (that reigned first in Grecia) had left there.

3 Wherefore hee went about to take the city, and to spoyle it, but he was not able: for the citizens were warned of the matter,

4 And rose vp against him in battell, and hee fled and departed thence with great heauinesse, and came againe into Babylon.

5 Moreouer, there came one which brought him tidings in the countrey of Persia, that the armies that went against the land of Iuda, were driuen away,

6 And that Lysias, which went forth first with a great power, was driuen away of the Iewes, and that they were made strong by the armour, and power, and diuers spoyles which they had gotten of the armies whom they had destroyed,

7 And that they had pulled downe the abomination, which hee had set vp vpon the altar at Ierusalem, and fenced the Sanctuary with high walles, as it was afore, and Beth-sura his city.

8 So when the King had heard these words, he was astonished, and sore moued: therefore hee layd him downe vpon his bed, and fell sicke for very sorow, because it was not come to passe as he had thought.

9 And there continued hee many dayes: for his griefe was euer more and more, so that hee saw that he must needs die.

10 Therefore he sent for all his friends, and said vnto them, The sleepe is gone from mine eyes, and mine heart faileth for very care.

11 And I thinke with my selfe, Into what aduersitie am I come, and into what floods of misery am I fallen now, whereas afore time I was in prosperitie, and greatly set by, by reason of my power:

12 And now doe I remember the euils that

I haue done at Ierusalem: for I tooke all the vessels of gold and siluer that were in it, and sent to destroy the inhabitants of Iuda without cause.

13 I know that these troubles are come vpon me for the same cause, and behold, I must die with great sorrow in a strange land.

14 Then called hee for Philip one of his friends, whom he made ruler of all his Realme.

15 And gaue him the crowne, and his robe, and the ring, that hee should instruct his sonne Antiochus, and bring him vp, till hee might reigne himselfe.

16 So King Antiochus died there in the hundreth and fourty and ninth yeere.

17 ¶ When Lysias knew that the King was dead, hee ordeined Antiochus his sonne (whom hee had brought vp) to reigne in his Fathers stead, and called him Eupator.

Ioseph. Ant. 12, chap. 14.

18 Now they that were in the castle at Ierusalem, kept in the Israelites round about the Sanctuary, and sought alwayes their hurt, and the strengthening of the heathen.

19 Therefore Iudas thought to destroy them, and called all the people together to besiege them.

20 So they came together, and besieged them in the hundreth and fifty yeere, and made instruments to shoot, and other engines of warre.

21 But certaine of them that were besieged, gate forth, (vnto whom some vngodly men of Israel ioyned themselues.)

22 And they went vnto the King, saying, How long wilt thou cease from executing iudgment, and auenge our brethren?

23 We haue beene ready to serue thy Father and to goe forward in those things, that hee appointed, and to obey his commandements.

24 Therefore they of our nation fell from vs for this cause, and whersoeuer they found any of vs, they slew them, and spoiled our inheritance.

25 And they haue not onely layd hand vpon vs, but vpon all about their borders.

26 And behold, this day are they besieging the castle at Ierusalem to take it, and haue fortified the Sanctuary, and Beth-sura.

27 And if thou doest not preuent them quickly, they will doe greater things then these, and thou shalt not be able to ouercome them.

28 When the King heard this, hee was very angry, and called all his friends, the Captaines of his armie, and his horsemen.

29 And bands that were hired, came vnto him from the Kings, that were confederate, and from the Iles of the Sea.

30 So the number of his armie was an hundreth thousand footmen, and twenty thousand horsemen, and two and thirty Elephants exercised in battell.

31 These came through Idumea, and drew neere to Beth-sura, and besieged it a long season, and made engines of warre: but they came out and burnt them with fire, and fought valiantly.

32 Then departed Iudas from the castle, and remoued the hoste toward Beth-zacarias, ouer against the Kings campe.

33 So the King arose very early, and brought the armie and his power toward the way of Beth-zacarias, where the armie set themselues in aray to the battell, and blew the trumpets.

34 And to prouoke the elephants for to fight, they shewed them the blood of grapes and mulberies.

35 And they set the beastes according to the ranges: so that by euery elephant there stood a thousand men armed with coates of male and helmets of brasse vpon their heads, and vnto euery beast were ordeined fiue hundreth horsemen of the best.

36 Which were ready at all times whersoeuer the beast was: and whithersoeuer the beast went, they went also, and departed not from him.

37 And vpon them were strong towres of wood that couered euery beast, which were fastened thereon with instruments, and vpon euery one was two & thirty men that fought in them, and the Indian that ruled him.

38 They set also the remnant of the horsemen vpon both the sides in two wings of the hoste, to stirre them vp and to keepe them in the valleyes.

39 And when the Sunne shone vpon the golden shields, the mountaines glistered therwith, and gaue light as lampes of fire.

40 Thus part of the Kings armie was spread vpon the high Mountaines, and part beneath: so they marched forward warily, and in order.

41 And all they that heard the noyse of their multitude, and the marching of the companie and the rattling of the harnesse, were astonied: for the army was very great and mighty.

42 Then Iudas and his hoste entred into the battell, and they slew fiue hundreth men of the Kings armie.

43 ¶ Now when Eleazar the sonne of ‖ Abaron, saw one of the Elephants armed with royall harnesse, and was more excellent then all the other beasts, he thought that the King should be vpon him.

‖ Or, Saura.

44 Wherefore he ieoparded himselfe to deliuer his people, and to get him a perpetual name,

45 And ranne boldly vnto him through the middes of the hoste, slaying on the right hand and on the left, so that they departed away on both sides.

46 So went hee to the Elephants feete, and gate him vnder him, [a] and slew him, then fell the Elephant downe vpon him and there he died.

a This example is not to bee followed because it is contrary to the cõmandement.

47 But the other, seeing the power of the King, and the fiercenesse of his armie, departed from them.

48 ¶ And the Kings armie went vp to meete them toward Ierusalem, and the King pitched his tents in Iudea toward mount Sion.

49 Moreouer the King tooke truce with them that were in Beth-sura: but when they came out of the citie, because they had no victuals there, and were shut vp therein, and the land had rested,

50 The King tooke Beth-sura, and set there a garison to keepe it,

51 And besieged the Sanctuary many daies, and made instruments to shoote, and other engines of warre, and instruments to cast fire and stones, and pieces to cast darts and slings.

52 ‖ They also made engines against their engines, and fought a long season.

‖ Or, the Iewes.

53 But in the garners there were no vitaillers, for it was the seuenth yeere, and then they that

were in Judea, and were deliuered from the Gentiles, had eaten vp the residue of the store,

54 So that in the Sanctuary were few men left: for the famine came so vpon them, that they were scattered euery man to his owne place.

55 ¶ Now when Lysias heard that Philip, (whome Antiochus the King, whiles hee liued, had ordeined to bring vp Antiochus his sonne, that he might be King)

56 Was come againe out of Persia and Media and the Kings hoste with him, and thought to take vnto him the rule of things,

57 Hee and his hasted, & were stirred forward by them in the castle to goe & tell the King, and the Captaines of the hoste, and to others, saying, Wee decrease dayly, and our victuals are but small: and the place that wee lay siege vnto, is strong, and the affaires of the realme depend vpon vs.

58 Now therefore let vs || agree with these men, and take truce with them, and with all their nation,

59 And graunt them to liue after their Law, as they did afore: for they bee grieued, and doe all these things, because wee haue broken their Lawes.

60 So the King and the Princes were content, and sent vnto them to make peace, and they receiued it.

61 When the King and the Princes had made an othe vnto them, they came vpon this out of the fortresse.

62 And the King went vp to mount Sion: but when hee saw that the place was well defenced, hee brake his othe that hee had made, and commanded to breake downe the wall round about.

63 Then departed hee in all haste, and returned vnto Antiochia, where hee found Philip hauing dominion of the citie: so he fought against him, and tooke the city by force.

|| Or, giue hands.

CHAP. VII.

1 Demetrius reigned after hee had killed Antiochus and Lysias. 5 He troubleth the children of Israel through the counsell of certaine wicked persons. 37 The prayer of the Priests against Nicanor. 41 Iudas killeth Nicanor, after he had made his prayer.

IN the hundreth and one and sixtieth yeere, departed Demetrius the sonne of Seleucus from Rome, and came vp with a few men vnto a citie of the Sea coast, and reigned there.

Ioseph. Ant. 12. chap. 5.

2 And when hee came into the possession of his Fathers kingdome, his souldiers tooke Antiochus and Lysias, and brought them vnto him.

3 But when it was told him, he said, Shew me not their faces.

4 So they put them to death. Now when Demetrius was set vpon the throne of his Kingdome,

5 There came vnto him all the wicked and vngodly men of Israel whose captaine was Alcimus, that would haue been the high Priest.

6 These men accused the people vnto the King, saying, Iudas and his brethren haue slaine all thy friends, and driuen vs out of our owne land.

7 Wherefore send now some man, whome thou trustest, that hee may goe and see all the destruction, which he hath done vnto vs and to the Kings land, and let him punish them with all their partakers.

8 Then the King chose Bacchides a friend of his, which was a great man in the Realme, and ruled beyond the flood, and was faithfull vnto the King, and sent him.

9 And that wicked Alcimus, whom he made high Priest, and commanded him to be auenged of the children of Israel.

10 So they departed, and came with a great hoste into the land of Iuda, and sent messengers to Iudas and his brethren, deceitfully with peaceable words.

11 But they beleeued not their saying: for they saw that they were come with a great host.

12 Then a company of the gouernours assembled vnto Alcimus and Bacchides to intreat of reasonable points.

13 And the || Assideans were the first that required peace among the children of Israel.

|| Or, Hasidims.

14 For, sayd they, He that is a Priest of the seed of Aaron, is come with this armie: therefore he will not hurt vs.

15 Then he spake vnto them peaceably, and sware vnto them, and sayd, We will doe you no harme, neither your friends:

16 And they beleeued him: but hee tooke of them thirtie men, and slew them in one day, according to the words that were written,

17 *They haue cast the bodies of thy Saints, and their blood round about Ierusalem, & there was no man that would bury them.

*Psal. 79. 2.

18 So there came a feare and a trembling among all the people: for they sayd, There is neither trueth nor righteousnesse in them: for they haue broken the appointment and othe that they made.

19 Then Bacchides remooued from Ierusalem, and pitched his tent at || Beth-zetha, where he sent forth & tooke many of the men that had forsaken him, and certaine of the people, whom he slew and cast into the great pit.

|| Or, Bethseth, or, Bozeth.

20 Then committed hee the countrey vnto Alcimus, and left men of war with him to helpe him: so Bacchides went vnto the King.

21 Thus Alcimus stroue for the Priesthood.

22 And all such as troubled the people, resorted vnto him: in so much that they obtained the land of Iuda, and did much hurt in Israel.

23 Now when Iudas saw all the mischiefe that Alcimus and his company had done among the Israelites more then the heathen,

24 Hee went forth round about all the borders of Iudea, and punished those that were fallen away, so that they came no more abroad in the countrey.

25 But when Alcimus saw that Iudas and his people had gotten the vpper hand, and knew that hee was not able to abide them, hee went againe to the King, and accused them of wicked things.

26 Then the King sent Nicanor one of his chiefe Princes, which hated Israel deadly, and commanded him that hee should destroy the people.

Ioseph. Ant. 12. chap. 16.

27 ¶ So Nicanor came to Ierusalem with a great hoste, & sent vnto Iudas and his brethren deceitfully with friendly words saying,

28 Let there bee no warre betweene mee and you, I will come with fewe men, to see how yee doe friendly,

29 So

29 So he came vnto Judas, and they saluted one another peaceably: but the enemies were prepared to take away Judas.

30 Nevertheless, it was told Judas that hee came vnto him vnder deceit: therefore he feared him, and would see his face no more.

31 When Nicanor perceiued that his counsell was bewrayed, he went out to fight against Judas, beside || Carphasalama,

|| Or, Caphar-sarama.

32 Where there were slaine of Nicanors host about fiue thousand men: so they fled vnto the citie of David.

33 After this came Nicanor vp vnto mount Sion, and some of the Priests with the elders of the people went forth of the Sanctuary to salute him peaceably, and to shew him the burnt offering that was offered for the king.

34 But hee laughed at them, and mocked them, and counted them prophane, and spake proudly.

35 And sware in his wrath, saying, If Judas and his hoste bee not deliuered now into mine hands, if euer I come againe in safety, I will burne vp this house. With that, went he vp in a great anger.

36 Then the Priests came in, and stood before the Altar in the Temple, weeping, and saying,

37 Forsomuch as thou, O Lord, hast chosen this* house, that thy Name might be called vpon therein, and that it should be an house of prayer, and petition for thy people,

Isa. 56. 5, 7.

38 Bee auenged of this man and his hoste, and let them be slaine by the sword: remember their blasphemies, and suffer them not to continue.

39 ¶ When Nicanor was come from Ierusalem, he pitched his tent at Beth-horon, and there an hoste met him out of Syria.

40 And Judas pitched in || Adasa, with three thousand men, where Judas prayed, saying,

|| Or, Adorsa.

41 O Lord, * because the messengers of king Sennacherib blasphemed thee, thine angel went forth, and slew an hundreth fourescore and fiue thousand of them.

2. King. 19. 35. Iob. 1. 18. Ecclus. 48. 12 Isa. 37. 36. 2. Mac. 8. 19.

42 So destroy thou this host before vs to day, that all other may know that hee hath spoken wickedly against thy sanctuary, and punish him according to his malice.

43 So the armies ioyned together in battell, the thirteenth day of the moneth Adar: but Nicanors hoste was discomfited, & he himselfe was first slaine in the battell.

44 Now when his army saw that Nicanor was slaine, they cast away their weapons, and fled.

45 But they pursued after them a dayes iourney from Adasa vnto Gazera, blowing an alarme with the trumpets after them.

46 So they came forth of all the townes of Iudea round about, and rushed vpon them, and threw them from one to another, so that they all fell by the sword, and there was not one of them left.

47 Then they tooke the spoiles, and the pray, and smote off Nicanors head, and his right hand, which he held vp so proudly, and brought it with them, and hanged them vp afore Ierusalem.

48 So the people reioyced greatly, and kept that day as a day of great gladnesse.

49 And they ordeined to keepe yeerly that day on the thirteenth day of the moneth Adar.

50 Thus the land of Iuda was in rest a little while.

CHAP. VIII.

1 Iudas, considering the power and policie of the Romanes, maketh peace with them. 22 The conditions of mutuall friendship sent to the Iewes.

IUdas heard also the fame of the Romanes, that they were mighty and valiant, and agreeable to all things that were required of them, and made peace with all that came vnto them,

Ioseph. Ant. 12. cap. 18.

2 And that they were men of great power, and they tolde him of their battels, and their worthy actes which they did among the || Galatians whom they had conquered, and made to pay tribute,

|| Or, Frenchmen.

3 And what they had done in the countrey of Spaine: how that they had wonne there the mines of siluer and gold,

4 And that by their counsel and gentle behauiour they were rulers in euery place, though the place was farre from them, and that they had discomfited and giuen great ouerthrowes to the Kings that came against them, from the vttermost part of the earth, & that others gaue them tribute euery yeere,

5 Yow they had also discomfited by battell Philip and Perseus kings of the || Macedonians and others that arose against them, & how they ouercame them,

|| Or, Chitim.

6 And how great Antiochus King of Asia, that came against them in battell, having an hundred and twenty Elephants, with horsemen and charets, and a very great army was discomfited by them,

7 And how they tooke him aliue, and ordeined him, with such as should reigne after him, to pay a great tribute, and to giue hostages, and a separate portion,

8 Euen the countrey of India and Media, and Lydia, and of his best countreyes, which they tooke of him, and gaue them to King Eumenes.

9 Againe, when it was told them that the Grecians were comming to destroy them,

10 They sent against them a captaine, which gaue them battel, & slew many of them, and took many prisoners with their wiues and children, and spoiled them, and conquered their land, and destroyed their strong holds, and subdued them to be their bondmen vnto this day.

11 Moreouer, how they destroyed & brought into subiection other kingdomes and ples, whosoeuer had withstood them:

12 But that they kept amity with their own friends, and those that stayed vpon them: finally, that they conquered kingdomes, both far and neere, insomuch that whosoeuer heard of their renowme, was afraid of them.

13 For whom they would helpe to their kingdomes, those reigned; and whom they would they put downe: thus were they in most high authority.

14 Yet for all this that none of them ware a crowne, neither was clothed in purple, to bee magnified thereby,

15 But that they had ordeined themselues a Councill, wherein three hundred and twentie

men consulted daily, and prouided for the common affaires, to gouerne them well,

16 And that they committed their gouernement to one man euery yeere, who did rule ouer all their countrey, to whom euery man was obedient: and there was neither hatred nor enuie among them.

17 ¶ Then Judas chose Eupolemus the son of John, the sonne of Accus, and Jason the sonne of Eleazar, and sent them vnto Rome, to make friendship and mutuall fellowship with them,

18 That they might take from them the yoke (for they saw that the kingdome of the Grecians would keepe Israel in bondage.)

19 So they went vnto Rome, which was a very great iourney, and came into the ‖ Senate, where they spake, and said,

‖ Or, Councel.

20 Judas Maccabeus with his brethren, and the people of the Jewes hath sent vs vnto you, to make a bond of friendship and peace with you, and ye to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copy of the Epistle that they wrote in tables of brasse, and sent to Jerusalem, that they might haue by them a memorial of the peace and mutual fellowship.

23 Good successe be to the Romanes, and to the people of the Jewes, by sea and by land for euer, and the sword and enemie be from them.

24 If there come first any war vpon the Romanes, or any of their friends throughout all their dominion,

25 The people of the Jewes shall help them, as the time shall be appointed with all their heart.

26 Also ‖ they shal giue nothing to them that come to fight for them, nor serue them with wheate nor weapons, nor money, nor shippes, as it pleaseth the Romanes, but ‖ they shall keepe their couenants without taking any thing of them.

‖ Or, the Romanes.

‖ Or, the Iewes

27 Likewise also, if warre come first against the nation of the Jewes, the Romans shall helpe them with a good will, according as the time shalbe appointed them.

28 Neither shall wheat be giuen vnto them, that take their part, nor weapons, nor money, nor ships, as it pleaseth the Romans, who will keepe these couenants without deceit.

29 According to these Articles the Romanes made the bond with the people of the Jewes.

30 If after these points the one party, or the other will adde or diminish, they may doe it at their pleasures, and whatsoeuer they shall adde or take away, shalbe ratified.

31 And as touching the euill that Demetrius hath done vnto the Jewes, we haue written vnto him, saying, Wherefore layest thou thine heauie yoke vpon our friends and confederates the Jewes?

32 If therefore they complaine any more against thee, we will doe them iustice, and fight with thee by sea and by land.

CHAP. IX.

1 *After the death of Nicanor, Demetrius sendeth his armie against Iudas.* 18 *Iudas is slaine.* 31 *Ionathan is put in the stead of his brother.* 47 *The battell betweene Ionathan and Bacchides.* 55 *Alcimus is smitten with the palsie, and dieth.* 68 *He commeth vpon Ionathan by the counsell of certaine wicked persons, and is ouercome.* 70 *The truce of Ionathan with Bacchides.*

IN the meane season, when Demetrius had heard how Nicanor and his hoste had giuen the battell, hee sent Bacchides and Alcimus againe into Judea, and his ‖ chiefe strength with them.

Ioseph. Ant. 12. chap. 18.

‖ Or, the right horne.

2 So they went forth by the way that is toward Galgala, and pitched their tents before Masaloth, which is in Arbelis, and won it, and slew much people.

3 And in the first moneth of the hundred fiftie and two yeere, they layde their siege against Jerusalem.

4 But they raised their campe, and came to Berea with twenty thousand foot men, and two thousand horsemen.

5 Now Judas had pitched his tent at ‖ Eleaza, and three thousand chosen men with him.

‖ Or, Laisa.

6 And when they saw that the multitude of the army was great, they were sore afraid, and many conueyed themselues out of the hoste, so that there abode no more of them but eight hundred men.

7 When Judas saw that his host failed him, and that he must needs fight, he was sore troubled in mind that he had not time to gather them together, and was discouraged.

8 Nevertheless, he said vnto them that remained, Let vs rise, and goe vp against our enemies, if peradventure wee may be able to fight with them.

9 But they would haue stayed him, saying, We are not able: but let vs rather saue our liues: turne backe now, seeing our brethren are departed: for shall wee fight against them that are so few?

10 Then Judas said, [a] God forbid, that we should doe this thing, to flee from them: if our time be come, let vs die manfully for our brethren, and let vs not staine our honour.

a He that was wont to pray and ouercome, is ouercome when he trusteth in his strength, and omitteth prayer.

11 Then the hoste remoued out of the tents, and stood against them, who had diuided their horsemen into two troupes, and they that threw with slings, & the archers marched in the foreward, and they that fought in the foreward, were all valiant men.

12 And Bacchides was in the right wing. So the armies drew neere on both sides, and blew the trumpets.

13 They of Judas side blew the trumpets also, and the earth shooke at the noise of the armies, and the battell continued from morning to night.

14 And when Judas saw that Bacchides and the strength of his army was on the right side, he tooke with him all the hardy men,

15 And brake the right wing, and followed vpon them vnto mount Azotus.

16 Now when they which were of the left wing, saw that the right wing was discomfited, they followed Judas behinde, and them that were with him, hard at the heeles.

17 Then was there a sore battell: for many were slaine of both the parties.

18 Judas also himselfe was killed, and the remnant fled.

19 So Jonathan and Simon tooke Judas their brother, and buried him in his fathers sepulchre

sepulchre in the citie of Modin.

20 And all the Israelites wept for him, and mourned greatly for him, and lamented many dayes, saying,

21 How is the valiant man fallen, which deliuered Israel!

22 Concerning the other things of Judas both the battels & the valiant actes that he did, and of his worthinesse, they are not written: for they were very many.

Ioseph. Ant. 13. cap. 1. and 3.

23 ¶ Now after the death of Judas, wicked men came vp in al the coasts of Israel, and there arose all such as gaue themselues to iniquitie.

24 In those dayes was there a very great famine in the land, and all the countrey gaue ouer themselues with them.

25 And Bacchides did chuse wicked men, and made them lords in the land.

26 These sought out, and made search for Judas friends, and brought them vnto Bacchides, which auenged himselfe vpon them, and mocked them.

27 And there came so great trouble in Israel, as was not since the time that no Prophet was seene among them.

28 Then came all Judas friends together, and said vnto Jonathan,

29 Seeing thy brother Judas is dead, and there is none like him to goe forth against our enemies, euen against Bacchides, and || against them of our nation that are enemies vnto vs,

|| Or, against the enemies of our nation.

30 Therefore this day wee chuse thee that thou mayest bee our prince and captaine in his place to order our battell.

31 So Jonathan tooke the gouernance vpon him at the same time, and ruled in stead of his brother Judas.

32 But when Bacchides knew it, he sought for to slay him.

33 Then Jonathan and Simon his brother perceiuing that, fled into the wildernes of Thecua with all their company, and pitched their tents by the water pole of Asphar.

34 Which when Bacchides vnderstood, he came ouer Jorden with all his hoste vpon the Sabbath day.

35 ¶ Now had Jonathan sent his brother Iohn a captaine of the people, to pray his friends the Nabathites, that they would keepe their baggage which was much.

36 But the children of || Ambri came out of Medaba, and tooke John, and all that hee had, and when they had taken it, went their way.

|| Or, Iambri.

37 After this came word vnto Jonathan, and to Simon his brother, that the children of Ambri made a great mariage, and brought the bride from || Medaba with great pompe: for she was daughter to one of the noblest Princes of Canaan.

|| Or, Nadabath.

38 Therefore they remembred John their brother, and went vp and hid themselues vnder the couert of the mountaine.

39 So they lift vp their eyes, and looked, and behold, there was a great noyse, and much preparation: then the bridegroome came forth, and his friends and his brethren met them with tymbrels and instruments of musicke, and many weapons.

40 Then Jonathans men that lay in ambush rose vp against them, and slew many of them, and the remnant fled into the mountaines, so that they tooke all their spoyles.

41 Thus the mariage was turned to mourning, and the noise of their melodie into lamentation.

42 And so when they had auenged the blood of their brother, they turned againe vnto Jorden.

43 When Bacchides heard this, he came vnto the border of Jorden with a great power vpon the Sabbath day.)

44 Then Jonathan said vnto his company, Let vs rise now, and fight against our enemies: for it is not to day as in time past.

45 Behold, the battel is before vs, and behind vs, and the water of Jorden on this side & that side, and the marise and forest, so that there is no place for vs to turne aside.

46 Wherefore cry now vnto heauen, that ye may bee deliuered from the power of your enemies: so they ioyned battell.

47 Then Jonathan stretched out his hande to smite Bacchides: but hee turned aside from him and reculed.

48 Then Jonathan and they that were with him leapt into Jorden, and swimmed ouer vnto the further banke: but the other would not passe through Jorden after them.

49 So in that day were slaine of Bacchides side about a thousand men.

50 Then he turned againe to Jerusalem, and built vp the strong cities in Juda, as the castle of Jericho, and Emmaus, and Bethoron, and Bethel, and Tamnatha, || Pharathoni, and || Tepho, with hie walles, with gates, and with barres,

|| Or, Phara. || Or, Thopo.

51 And set garisons in them, that they might vse their malice vpon Israel.

52 He fortified also the city of Beth sura, and Gazara, and the castle, and set a garison in them with prouision of victuals.

53 Hee tooke also the chiefest mens sonnes in the countrey for hostages, and put them in the castle at Jerusalem to be kept.

54 ¶ Afterward in the hundreth fiftie and three yeere, in the second moneth, Alcimus commanded that the walles of the inner court of the Sanctuary should bee destroyed, and hee pulled downe the monuments of the Prophets, and began to destroy them.

55 But at the same time Alcimus was plagued, and his enterprises were hindered, and his mouth was stopped: for hee was smitten with a palsie, and could no more speake, nor giue order concerning his house.

56 Thus dyed Alcimus with great torment at the same time.

57 And when Bacchides saw that Alcimus was dead, hee turned againe to the King, and so the land of Juda was in rest two yeeres.

58 Then all the vngodly men held a counsel, saying, Behold, Jonathan and his company dwell at ease, and without care: wherefore let vs bring Bacchides hither, and hee will take them all in one night.

59 So they went and consulted with him.

60 Who arose and came with a great hoste, and sent letters priuily to his adherents, which were in Judea, to take Jonathan, and those that were with him: but they could not, for

their counsell was knowen vnto them.

61 And ‖they toke fiftie men of the countrey, which were the chiefe workers of this wickednesse, and slew them.

62 ¶ Then Ionathan and Simon with their company departed vnto ‖ Beth-basin, which is in the wildernesse, and repaired the decay thereof, and made it strong.

63 When Bacchides knew this, he gathered all his hoste, and sent word to them that were of Iudea.

64 Then came he and laid siege to Beth-basin, and fought against it a long season, & made instruments of warre.

65 But Ionathan had left his brother Simon in the citie, and went forth into the countrey, and came with a certaine number,

66 And slew ‖ Odomeras and his brethren, and the children of Phasiron in their tents: so he began to slay, and increased in power.

67 Simon also and his company went out of the city, and burnt vp the instruments of warre,

68 And fought against Bacchides, and discomfited him, & vexed him sore, so that his counsell and iourney was in vaine.

69 Wherefore he was very wroth at the wicked men, [b] that gaue him counsell to come into the countrey, and slew many of them, and purposed to returne into his owne countrey.

70 Whereof when Ionathan had knowledge, hee sent ambassadours vnto him, to entreat of peace with him, and that the prisoners should be deliuered.

71 Which thing he accepted, & did according to his desire, and made an othe, that he would neuer doe him harme all the dayes of his life.

72 So hee restored vnto him the prisoners that he had taken aforetime out of the land of Iuda, and so returned and went into his owne land, neither did he come any more into their borders.

73 Thus the sword ceased from Israel, and Ionathan dwelt at Bachmas, and began there to gouerne the people, and destroyed the vngodly men out of Israel.

‖Or, Ionathan.

‖Or, Bethbesen.

‖Or, Odares.

b Wicked counsell falleth on the counsellers.

CHAP. X.

4 Demetrius desireth to haue peace with Ionathan. 18 Alexander also desireth peace with the Iewes. 48 Alexander maketh warre against Demetrius. 50 Demetrius is slaine. 51 The friendship of Ptolemeus and Alexander.

Ioseph. Ant. 13. cap. 2. 3.

IN the hundreth and threescore yeere came Alexander the sonne of Antiochus Epiphanes and toke Ptolemais, and they restored him, and there he reigned.

2 Now when Demetrius the king heard it, he gathered an exceeding great hoste, and went forth against him to fight.

3 Also Demetrius sent letters vnto Ionathan, with louing words, as though hee would preferre him.

4 For he said, We will first make peace with him, before he ioyne with Alexander against vs.

5 Els he will remember all the euill that we haue done against him, and against his brethren and his nation.

6 And so he gaue Ionathan leaue to gather an hoste, and to prepare weapons, and to be confederate with him, and commaunded the hostages that were in the castle, to be deliuered vnto him.

7 ¶ Then came Ionathan to Ierusalem, and read the letters in the audience of all the people, and of them that were in the castle.

8 Therefore they were sore afraid, because they heard that the King had giuen him license to gather an armie.

9 So they that were of the castle, deliuered the hostages vnto Ionathan, who restored them to their parents.

10 Ionathan also dwelt at Ierusalem, and began to build and repaire the citie.

11 And he commanded the workmen to build the walles, and the mount Sion round about with hewen stone, to fortifie it: and so they did.

12 Then the strangers that were in the castles which Bacchides had made, fled,

13 So that euery man left his place, & went into his owne countrey.

14 Onely at Beth-sura remained certaine which had forsaken the Law and the commandements: for it was their refuge.

15 ¶ Now when king Alexander had heard of the promises that Demetrius had made vnto Ionathan: and when it was tolde him of the battels and noble acts, which hee and his brethren had done, and of the paines that they had endured,

16 Hee sayd, Might we finde such a man? now therefore we will make him our friend and confederate.

17 Vpon this he wrote a letter, and sent it vnto him with these words, saying,

18 KING ALEXANDER to his brother Ionathan sendeth salutation.

19 We haue heard of thee that thou art a very valiant man, and worthy to be our friend.

20 Wherefore this day we ordaine thee to be the hie Priest of thy nation, and to be called the Kings friend: (and hee sent him a purple robe, and a ‖crowne of golde,) that thou mayest ‖consider what is for our profit, and keepe friendship toward vs.

21 So the seuenth moneth of the hundreth and threescore yeere, vpon the feast day of the tabernacles, Ionathan put on the holy garment and gathered an hoste, and prepared many weapons.

22 ¶ Which when Demetrius heard, he was marueilous sory, and sayd,

23 What haue we done that Alexander hath preuented vs in getting the friendship of the Iewes for his strength?

24 Yet will I write and exhort them, and promise them dignities and rewards that they may helpe me.

25 Whereupon hee wrote vnto them these words, KING DEMETRIVS vnto the nation of the Iewes sendeth greeting.

26 We haue heard that ye haue kept your couenant toward vs, and continued in our friendship, and haue not ioyned with our enemies, whereof we are glad.

27 Now therefore remaine still, and keepe fidelitie towards vs, and we will recompense you for the good things that ye haue done for vs,

28 And will releale you of many charges, and giue you rewards.

29 And now I discharge for your sake all the Iewes from tributes, and free you from the

‖Or, write.

‖Or, take our part.

Ioseph. Ant. 13. cap. 3.

customes

customes of salt, and the crowne tayes, and from the third part of the seede.

30 And from the halfe of the fruit of the trees which is mine owne duety, I so release them, that from this day forth, none shall take any thing of the land of Iuda, or of the three gouernments, which are added thereunto, as of Samaria and of Galile, [a] from this day forth for euermore.

31 Ierusalem also with all things belonging thereto, shall bee holy and free from the tenthes and tributes.

32 Also I release the power of the castle which is at Ierusalem, and giue it vnto the hie Priest, that he may set in it such men, as he shall chuse to keepe it.

33 Moreouer I freely deliuer euery one of the Iewes that were taken away prisoners out of the land of Iuda throughout all my realme, and euery one of them shalbe free from tributes, yea, euen their cattell.

34 And all the feasts, and Sabbaths, and new moones, and the dayes appointed, and the three dayes before the feast, and the three dayes after the feast, shall be dayes of freedome and liberty for all the Iewes in my realme.

35 So that in them no man shall haue power to doe any thing, or to vexe any of them in any maner of cause.

36 Also thirtie thousand of the Iewes shall be written vp in the Kings hoste, and haue their wages payed them as appertaineth to all them that are of the Kings armie: and of them shall be ordeined certaine to keepe the Kings strong holds.

37 And some of them shall beeset ouer the Kings most secret affaires, and their gouernors and their princes shalbe of themselues, and they shall liue after their owne lawes, as the King hath commanded in the land of Iuda.

38 And the three gouernments that are added vnto Iudea from the countrey of Samaria, shall be ioyned vnto Iudea, and they shall be as vnder one, and obey none other power, but the high Priest.

39 And I giue Ptolemais and the borders thereof vnto the Sanctuary at Ierusalem, for the necessary expences of the holy things.

40 Moreouer, I will giue euery yeere fifteene thousand sickles of siluer of the Kings reuenues, out of the places appertaining vnto me.

41 And all the ouerplus which they haue not payed for the things due, as they did in the former yeeres, from henceforth they shall giue it toward the works of the Temple.

42 And besides this, the fiue thousand sickles of siluer which they receiued yeerely of the accompt appointed for the entertainment of the Sanctuary, these yeeres passed, euen these things shall be released, because they appertaine to the Priests that minister.

43 Item, whosoeuer they be that flee vnto the Temple at Ierusalem, or within the liberties thereof, and are indebted to the king for any maner of thing, they shall be pardoned, and all that they haue in my Realme.

44 For the building also and repairing of the works of the Sanctuary, expences shalbe giuen of the kings reuenues.

45 And for the making of the walles of Ierusalem, and fortifying it round about, that the holds in Iudea may be built vp, shall also the costs be giuen out of the kings reuenues.

46 ¶ But when Ionathan and the people heard these words, they gaue no credite vnto them, neither receiued them: for they remembred the great wickednesse that he had done in Israel, and how sore he had vexed them.

47 Wherefore they agreed vnto Alexander: for he was the first that had intreated of true peace with them, and so were confederate with him al way.

48 Then gathered king Alexander a great hoste, and camped euer against Demetrius.

49 So the two kings ioyned battel: but Demetrius hoste fled, and Alexander pursued him and preuailed against them.

50 So that sore battell continued till the Sunne went downe, and Demetrius was slaine the same day.

51 ¶ Then Alexander sent Ambassadours vnto Ptolemeus the king of Egypt, with these words, saying, *Ioseph. Ant. 13. cap. 6.*

52 For so much as I am come againe to my Realme, and am set in the throne of my fathers, and haue gotten the dominion, & haue destroyed Demetrius, and enioy my countrey,

53 Seeing that I haue euen giuen him the battell, and he and his armie is discomfited by me, and I sit in the throne of his kingdome,

54 Let vs now make friendship together, and giue me now thy daughter to wife: so shall I be thy sonne in law, and giue thee rewards, and vnto her things according to thy dignity.

55 Then Ptolemeus the king gaue answere, saying, Happy be the day wherein thou art come againe vnto the land of thy fathers, and sittest in the throne of their kingdome.

56 Now therefore will I fulfil thy writing: but meete me at Ptolemais, that we may see one another, and that I may make thee my sonne in law, according to thy desire.

57 So Ptolemeus went out of Egypt, with his daughter Cleopatra, and came vnto Ptolemais in the hundreth threescore and two yeere,

58 Where king Alexander met him, and he gaue vnto him his daughter Cleopatra, and married them at Ptolemais, with great glory, as the maner of kings is.

59 ¶ Then wrote king Alexander vnto Ionathan, that he should come and meete him.

60 So he went honourably vnto Ptolemais, and there he met the two kings, and gaue them great presents of siluer and gold, and to their friends, and found fauour in their sight.

61 And there assembled certaine pestilent fellowes of Israel, and wicked men to accuse him: but the king would not heare them.

62 And the king commanded that they should take off the garments of Ionathan, and clothe him in purple, and so they did: and the king appointed him to sit by him.

63 And said vnto his Princes, Goe with him into the mids of the citie, and make a proclamation, that no man complaine against him of any matter, and that no man trouble him for any maner of cause.

64 So when his accusers saw his honour according as it was proclaimed, and that he was clothed in purple, they fled all away.

65 And the king preferred him to honour, and wrote

a And of the countrey beyond Iordan, as Iosephus writeth.

wrote him among his chiefe friends, and made him a duke and partaker of his dominion.

66 Thus Ionathan returned to Ierusalem with peace and gladnesse.

67 ¶ In the hundreth threescore and fiue yere, came Demetrius the sonne of Demetrius, from Creta into his fathers land.

68 Whereof when king Alexander heard, he was very sory, and returned vnto Antiochia.

69 Then Demetrius appointed Apollonius the gouernour of Coelosyria, who gathered a great host, and camped in Iamnia, and sent vnto Ionathan the high Priest, saying,

70 Darest thou, being but alone, lift vp thy selfe against vs? and I am laughed at, and reproched, because of thee: now therefore why dreist thou vaunt thy selfe against vs in the mountaines?

71 Now then, if thou trust in thine owne strength, come downe to vs into the plaine field, and there let vs try the matter together: for I haue the strength of cities.

72 Aske and learne who I am, and they shall take my part: and they shall tell thee that your foote is not able to stand before our face: for thy fathers haue bene twise chased in their owne land.

73 And now how wilt thou be able to abide so great an hoste of horsemen and footmen in the plaine, where is neither stone, nor rocke, nor place to flee vnto?

74 When Ionathan heard the words of Apollonius, he was moued in his minde: wherefore he chose ten thousand men, and went out of Ierusalem, and Simon his brother met him for to helpe him.

75 And hee pitched his tents at Ioppe: but they shut him out of the city: for Apollonius garison was in Ioppe.

76 Then they fought against it: and they that were in the city, for very feare let him in: so Ionathan wanne Ioppe.

77 Apollonius hearing of this, tooke three thousand horsemen, with a great hoste of foote men, and went toward Azotus, as though hee would goe forward, and came immediatly into the plaine field, because he had so many horsmen, and put his trust in them.

78 So Ionathan followed vpon him to Azotus, and the armie skirmished with his arriere band.

79 For Apollonius had left a thousand horsemen behind them in ambush.

80 And Ionathan knew that there was an ambushment behind him, and though they had compassed in his hoste, and shot darts at the people from the morning to the euening,

81 Yet the people stood still, as Ionathan had commanded them, till their horses were weary.

82 Then brought Simon forth his host, and set them against the band: but the horses were weary, and he discomfited them, and they fled: so the horsemen were scattered in the field,

83 And they fled to Azotus, and came into the temple of Dagon their idole, that they might there saue themselues.

84 But Ionathan set fire vpon Azotus and all the cities round about it, and tooke their spoiles, and burnt with fire the temple of Dagon, with all them that were fled into it.

85 Thus were slaine and burnt about eight thousand men.

86 So Ionathan removed the hoste from thence, and camped by Askalon, where the men of the city came forth, and met him with great honour.

87 After this went Ionathan and his hoste againe to Ierusalem with great spoiles.

88 And when King Alexander heard these things, he began to doe Ionathan more honour.

89 And sent him a collar of gold, as the vse is to bee giuen vnto such as are of the Kings blood: he gaue him also Accaron, with the borders thereof in possession.

CHAP. XI.

1 The diffention betweene Ptolemeus and Alexander his sonne in law. 17 The death of Alexander. 19 Demetrius reigneth after the death of Ptolemeus. 22 Sion is besieged of Ionathan. 42 Demetrius seeing that no man resisted him, sendeth his armie againe. 54 Tryphon mooueth Antiochus against Demetrius.

AND the King of Egypt gathered a great hoste, like the sand that lieth vpon the sea shore, and many ships, and went about through deceit to obtaine the kingdome of Alexander, and to ioyne it vnto his owne Realme. *Ioseph. Ant. 13. cap. 7.*

2 Vpon this he went into Syria with friendly words, and was let into the cities, and men came forth to meete him: for king Alexander had commanded them to meete him, because he was his father in law.

3 Now when hee entred into the citie of Ptolemais, he left bands and garisons in euery city.

4 And when he came nere to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus, and the suburbs thereof that were destroyed, and the bodies cast abroad, and them that he had burnt in the battell: for they had made heapes of them by the way where hee should passe.

5 And they told the King what Ionathan had done, to the intent they might get him euill will: but the king held his peace.

6 And Ionathan met the king with great honour at Ioppe, where they saluted one another, and lay there.

7 So when Ionathan had gone with the king vnto the water that was called Eleutherus, he turned againe to Ierusalem.

8 So king Ptolemeus gate the dominion of the cities by the sea vnto Seleucia vpon the sea coast, imagining wicked counsels against Alexander,

9 ¶ And sent ambassadours vnto king Demetrius, saying, Come, let vs make a league betweene vs, and I will giue thee my daughter, which Alexander hath, and thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to slay me.

11 Thus he slandered Alexander, as one that should desire his Realme.

12 And he tooke his daughter from him, and gaue her vnto Demetrius, and forsoke Alexander, so that their hatred was openly knowen.

13 Then Ptolemeus came to Antiochia, where he set two crownes vpon his owne head, of Asia, and of Egypt.

14 In the meane season was king Alexander in Cilicia: for they that dwelt in those places, had rebelled against him.

15 But

15 But when Alexander heard it, he came to warre against him, and Ptolemeus brought forth his hoste, and met him with a mighty power, and put him to flight.

16 Then fled Alexander into Arabia, there to be defended: so Ptolemeus was exalted.

17 And Zabdiel the Arabian smote off Alexanders head, and sent it vnto Ptolemeus.

18 But the third day after, king Ptolemeus died, and they that were in the holds, were slaine one of another.

19 And Demetrius reigned in the hundred threescore and seuen yeere.

20 ¶ At the same time gathered Ionathan them that were in Iudea, to lay siege vnto the castle which was at Ierusalem, and they made many instruments of warre against it.

21 Then went there certaine vngodly persons (which hated their owne people) vnto king Demetrius, and told him that Ionathan besieged the castle.

22 So when he heard it, he was angry, and immediatly came vnto Ptolemais, and wrote vnto Ionathan, that he should lay no more siege vnto it, but that he should meet him, and speake with him at Ptolemais in all haste.

23 Neuertheleſſe, when Ionathan heard this, he commanded to besiege it: hee chose also certaine of the Elders of Israel, and the Priestes, and put himselfe in danger,

24 And tooke with him siluer and gold, and apparell, and diuers presents, and went to Ptolemais vnto the King, and found fauour in his sight.

25 And though certaine vngodly men of his owne nation had made complaints vpon him,

26 Yet the king intreated him as his predecessors had done, and promoted him in the sight of all his friends,

27 And confirmed him in the high Priesthood with all the honorable things that he had afore, and made him his chiefe friend.

28 Ionathan also desired the King, that hee would make Iudea free with the three gouernments, and the countrey of Samaria, and Ionathan promised him three hundred talents.

29 Whereunto the king consented, and gaue Ionathan writing of the same, conteining these words.

30 KING DEMETRIVS vnto his brother Ionathan, and to the nation of the Iewes sendeth greeting.

31 Wee send you heere a copie of the letter, which wee did write vnto our cousin Lasthenes concerning you, that ye should see it.

32 King Demetrius vnto Lasthenes his father sendeth greeting.

33 For the faithfulnesse that our friends the nation of the Iewes keepe vnto vs, and for their good will toward vs, we are determined to doe them good.

34 Wherefore we assigne to them the coasts of Iudea, with the three gouernments, Apherema, and Lydda, and Ramathe (which are added vnto Iudea from the countrey of Samaria) and all that pertaineth to all them that sacrifice in Ierusalem: both concerning the payments which the King tooke yerely afore time, both for the fruits of the earth, and for the fruits of the trees.

35 As for the other things pertaining vnto vs of the tenths and tributes which were due vnto vs, and the customes of salt, and crowne tares, which were payed vnto vs, we discharge them of all from henceforth.

36 And nothing hereof shalbe reckoned from this time forth and for euer.

37 Therefore see that ye make a copy of these things, and deliuer it vnto Ionathan, that it may bee set vpon the holy Mount in an open place.

38 After this, when Demetrius the king saw that his land was in rest, and that no resistance was made against him, hee sent away all his host, euery man to his own place, except certaine bands of strangers, whom he brought from the ies of the heathen: wherefore all his fathers hoste hated him.

39 Now was there one Tryphon, that had bene of Alexanders part afore, which when he saw that all the hoste murmured against Demetrius, he went to ‖ Simalcue the Arabian, that brought vp Antiochus the sonne of Alexander, ‖ Or, Emalcuel.

40 And lay sore vpon him, to deliuer him this young Antiochus, that he might reigne in his fathers stead: he told him also what great euill Demetrius had done, and how his men of warre hated him, and he remained there a long season.

41 Also Ionathan sent vnto king Demetrius to driue them out which were in the castle at Ierusalem, and those that were in the fortresses: for they fought against Israel.

42 So Demetrius sent vnto Ionathan, saying, I will not only doe these things for thee and thy nation, but if opportunity serue, I will honor thee and thy nation.

43 Now therefore thou shalt doe me a pleasure, if thou wilt send me men to helpe me: for all mine armie is gone from me.

44 So Ionathan sent him three thousand strong men vnto Antiochia, and they came vnto the king: wherefore the king was very glad at their comming.

45 ¶ But they that were of the citie, euen an hundred and twentie thousand men, gathered them together in the mids of the city, and would haue slaine the king.

46 But the king fled into the palace, and the citizens kept the streetes of the city, and began to fight.

47 Then the king called to the Iewes for helpe, which came to him all together, and went abroad thorow the city,

48 And slew the same day an hundred thousand, and set fire vpon the citie, and tooke many spoiles in that day, and deliuered the king.

49 So when the citizens saw that the Iewes had gotten the vpper hand of the citie, and that they themselues were disappointed of their purpose, they made their supplication vnto the king, saying,

50 ‖ Graunt vs peace, and let the Iewes cease from vexing vs and the city. ‖ Or, giue vs the right hand.

51 So they cast away their weapons, & made peace, and the Iewes were greatly honoured before the King, and before all that were in his realme, and they came again to Ierusalem with great pray.

52 Then king Demetrius sate in the throne of his kingdome, and had peace in his land.

53 Neuertheles, he dissembled in all that euer he

he spake, & withdrew himselfe from Ionathan, neither did he reward him according to the benefits which he had done for him, but troubled him very sore.

54 ¶ After this returned Tryphon with the young child Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him all the men of warre, whom Demetrius had scattered, and they fought against him, who fled, and turned his backe.

56 So Tryphon tooke the ‖ beasts, and wan Antiochia.

‖ Or, Elephants.

57 And young Antiochus wrote vnto Ionathan, saying, I appoint thee to be ye chiefe Priest, and make thee ruler ouer the foure gouernements that thou mayest be a friend of the Kings.

58 Vpon this he sent him golden vessels to be serued in, and gaue him leaue to drinke in gold, and to weare purple, & to haue a collar of gold.

59 He made his brother Simon also captaine from the coastes of Tyrus vnto the borders of Egypt.

60 Then Ionathan went forth, and passed thorow the cities beyond the flood, & all the men of warre of Syria gathered vnto him for to help him: so he came vnto Ascalon, and they of the citie receiued him honourably.

61 And from thence went he vnto Gaza: but they of Gaza shut him out: wherefore hee layde siege vnto it, & burned the suburbs thereof with fire, and spoiled them.

62 Then they of Gaza made supplication vnto Ionathan, and he made peace with them, and tooke of the sons of the chiefe men for hostages, and sent them to Ierusalem, and went thorow the countrey vnto Damascus.

63 And when Ionathan heard that Demetrius princes were come into Cades, which is in Galile, with a great hoste, purposing to drive him out of the countrey,

64 Yee came against them, and left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, and fought against it a long season, and shut it vp.

66 So they desired to haue peace with him, which he graunted them, & afterward put them out from thence, and tooke the city, and set a garrison in it.

67 Then Ionathan with his host came to the water of Genesar, and betimes in the morning came to the plaine of Azor.

68 And behold, the hostes of the ‖ strangers met him in the plaine, & had layd ambushments for him in the mountaines.

‖ Or, heathen.

69 So that when they came against them, the ambushments rose out of their places and skirmished.

70 So that all that were of Ionathans side, fled: and there was not one of them left, except Mattathias the sonne of ‖ Absolomus, and Iudas the sonne of Calphi the Captaines of the the hoste.

‖ Or, Abessalomus.

71 Then Ionathan rent his clothes, and cast earth vpon his head, and prayed,

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Now when his owne men that were fled saw this, they turned againe vnto him, and helped him to follow after all vnto their tents at Cades, and there they camped.

74 So there were slaine of the strangers the same day about three thousand men, and Ionathan turned againe to Ierusalem.

CHAP. XII.

1 Ionathan sendeth ambassadours to Rome, 2 and to the people of Sparta, to renew their couenant of friendship. 24 Ionathan putteth to flight the Princes of Demetrius. 40 Tryphon taketh Ionathan by deceit.

1 Ionathan now seeing that the time was meete for him, chose certaine men, and sent them vnto Rome, to establish and renew the friendship with them.

Ioseph Ant. 13, cap. 8.

2 He sent letters also vnto the ‖ Spartians, and to other places for the same purpose.

‖ Or, Lacedemonians.

3 So they went vnto Rome, and entred into the Senate, and said, Ionathan the high Priest and the nation of the Iewes sent vs vnto you, for to renew friendship with you, and the bond of loue, as in times past.

4 So the Romanes gaue them free passports: that men should leade them home into the land of Iuda peaceably.

5 ¶ AND THIS is the copy of the letters that Ionathan wrote vnto the Spartians,

6 Ionathan the hie Priest with the Elders of the nation, and the Priests, and the rest of the people of the Iewes, send greeting vnto the Spartians their brethren.

7 Heretofore were letters sent vnto Onias the hie Priest from ‖ Arius, which then reigned among you, that you would be our brethren, as the copy hereunder written specifieth.

Ioseph. Ant. 12 cap. 5.

‖ Or, Darius.

8 And Onias intreated the ambassadour honourably, and receiued the letters: wherin there was mention made of the bond of loue & friendship.

9 But as for vs, we neede no such writings: for wee haue the holy bookes in our hands for comfort.

10 Neuertheleſſe, we thought it good to send vnto you, for the renewing of the brotherhood and friendship, lest wee should be strange vnto you: for it is long since the time that ye sent vnto vs.

11 Wherefore we remember you at all seasons continually, and in the feasts and other dayes appointed, when we offer sacrifices and prayers, as it is meete and conuenient to thinke vpon our brethren.

12 And wee reioyce at your prosperous estate.

13 And though we haue bene inuironed with great troubles and warres, so that the kings round about vs haue fought against vs,

14 Yet would we not be grieuous vnto you, nor to other of our confederates and friends in these warres.

15 For we haue had helpe from heauen, that hath succoured vs, and wee are deliuered from our enemies, and our enemies are subdued.

16 Yet haue we chosen Numenius the sonne of Antiochus, and Antipater the sonne of Iason, and sent them vnto the Romanes, for to renew the former friendship with them, and league.

17 We commaunded them also to goe vnto you, and to salute you, and to deliuer you our letters concerning the renewing of our brotherhood.

18 And

18 And now ye shall doe vs a pleasure to giue vs an answere of these things.

19 ¶ And this was the copy of the Letters, which Arius the king of Sparta sent vnto Onias.

20 THE KING of the Spartians vnto Onias the high Priest sendeth greeting.

21 It is found in writing that the Spartians and Iewes are brethren, and come out of the generation of Abraham.

22 And nowe for so much as this is come to our knowledge, yee shall doe well to write vnto vs of your prosperitie.

23 As for vs wee haue written vnto you, that your cattell and goods are ours, and ours are yours: these things haue wee commanded to bee shewed vnto you.

24 ¶ Nowe when Ionathan heard that Demetrius princes were come to fight against him, with a greater hoste then afore,

25 Hee went from Ierusalem, and met them in the land of Hamath: for hee gaue them not space to come into his owne countrey.

26 And hee sent spies vnto their tents, which came againe and tolde him, that they were appointed to come vpon him in the night.

27 Wherefore, when the Sunne was gone downe, Ionathan commaunded his men to watch, and to be in armes readie to fight all the night, and sent watchmen round about the hoste.

28 But when the aduersaries heard that Ionathan was readie with his men to the battell, they feared, and trembled in their hearts, and kindled fires in their tents, and fled away.

29 Neuertheless Ionathan and his company knew it not till the morning: for they saw the fires burning.

30 Then Ionathan followed vpon them, but he could not ouertake them: for they were gone ouer the flood Eleutherus.

31 So Ionathan turned to the Arabians, which were called Zabedei, and slew them, and tooke their spoile.

32 Hee proceeded further also, and came vnto Damascus, and went thorow all the countrey.

33 But Simon his brother went forth, and came to Ascalon, and to the next holds, departing vnto Ioppe, and wanne it.

34 For hee heard that they would deliuer the hold to them that tooke Demetrius part: wherefore he set a garison there to keepe it.

35 ¶ After this came Ionathan home, and called the Elders of the people together, and deuised with them for to build vp the strong holds in Iudea.

36 And to make the walles of Ierusalem higher, and to make a great mount betwixt the castle and the citie, for to separate it from the citie that it might bee alone, and that men should neither buy, nor sell in it.

37 So they came together to build vp the city: for part of the wall vpon the bracke of the East side was fallen downe, and they repaired it, and called it Caphenatha.

38 Simon also set vp Adida in Sephela, and made it strong with gates and barres.

39 ¶ In the meane time Tryphon purposed to reigne in Asia, & to be crowned when he had slaine the King Antiochus.

Ioseph Ant. 13.chap.9.

40 But he was afraid that Ionathan would not suffer him, but fight against him: wherefore he went about to take Ionathan, & to kill him: so he departed and came vnto Bethsan.

41 Then went Ionathan forth against him to the battell with fourtie thousand choisen men, and came vnto Bethsan.

42 But when Tryphon saw that Ionathan came with so great an hoste, hee durst not lay hand vpon him,

43 But receiued him honourably, and commended him vnto all his friends, and gaue him rewards, and commaunded his men of ware to be as obedient vnto him, as to himselfe,

44 And sayd vnto Ionathan, Why hast thou cauſed this people to take such trauaile, seeing there is no warre betweene vs?

45 Therefore send them now home againe, and chuse certaine men to waite vpon thee, and come thou with mee to Ptolemais: For I will giue it thee, with the other strong holds, and the other garisons, and all them that haue the charge of the common affaires: so will I returne, and depart: for this is the cause of my comming.

46 Ionathan beleeued him, and did as hee sayd, and sent away his hoste, which went into the land of Iuda,

47 And retained but three thousand with him, whereof hee sent two thousand into Galilee, and one thousand went with himselfe.

48 Now as soone as Ionathan entred into Ptolemais, they of Ptolemais shut the gates, and tooke him, & slew all them with the sword, that came in with him.

49 Then sent Tryphon an hoste of footemen and horsemen into Galilee, and into the great plaine to destroy all Ionathans company.

50 But when they knew that Ionathan was taken, and slaine, and those that were with him, they encouraged one another, and came forth against them ready to the battell.

51 But when they which followed vpon them, saw that it was a matter of life, they turned backe againe.

52 By this meanes all they came into the land of Iuda peaceably, and bewailed Ionathan, and them that were with him, and feared greatly, and all Israel made great lamentation.

53 For all the heathen that were round about them, sought to destroy them.

54 For they said, Now haue they no captaine, nor any man to helpe them: therefore let vs now fight against them, and roote out their memory from among men.

CHAP. XIII.

1 After Ionathan was taken, Simon is chosen captaine. 17 Tryphon, taking his children and money for the redemption of Ionathan, killeth him and his children. 31 Tryphon killeth Antiochus, and possesseth the realme. 36 Demetrius taketh truce with Simon. 43 Simon winneth Gaza. 50 He possesseth the towre of Sion. 53 He maketh his sonne Iohn captaine.

NOw when Simon heard that Tryphon gathered a great hoste to come into the land of Iuda, and to destroy it,

Ioseph. Ant. 13.chap.9.

2 And sawe that the people was in great trembling and feare, hee came vp to Ierusalem, and gathered the people together.

3 And gaue them exhortation, saying, Yee know

know what great things I, and my brethren, and my fathers house haue done for the Law, and the Sanctuary, and the battels, and troubles that we haue seene.

4 By reason whereof all my brethren are slaine for Israels sake, and I am left alone.

5 Now therefore God forbid, that I should spare mine owne life in any time of trouble: for I am not better then my brethren.

6 But I will auenge my nation, and the Sanctuary, and our wiues and our children: for all the heathen are gathered together to destroy vs of very malice.

7 In hearing these words the hearts of the people were kindled,

8 So that they cryed with a loud voyce, saying, Thou shalt be our captaine in stead of Iudas and Ionathan thy brethren.

9 Fight thou our battels, and whatsoeuer thou commandest vs, we will doe it.

10 ¶ So hee gathered all the men of warre, making hast to finish the walles of Ierusalem, and fortified it round about.

11 Then sent hee Ionathan the sonne of Absalomus with a great hoste vnto Ioppe, which droue them out that were therein, and remained there himselfe.

12 Tryphon also remoued from Ptolemais with a great armie, to come into the land of Iuda, and Ionathan was with him as prisoner.

13 And Simon pitched his tents at || Addidis vpon the open plaine.

|| Or, Addus.

14 But when Tryphon knew that Simon stood vp in stead of his brother Ionathan, and that he would fight against him, he sent messengers vnto him, saying,

15 Whereas we haue kept Ionathan thy brother, it is for money that hee is owing in ỳ kings accompt concerning the businesse that hee had in hand.

16 Wherefore send now an hundreth talents of siluer, and his two sonnes for hostages, that when he is loosed forth hee will not turne from vs, and we will send him againe.

17 Neuertheless Simon knew that hee dissembled in his wordes, yet commanded hee the money and children to bee deliuered vnto him, lest hee should be in greater hatred of the people of Israel:

18 Who might haue sayd, Because hee sent him not the money and the children, therefore is Ionathan dead.

19 So hee sent the children and an hundreth talents: but hee dissembled and would not let Ionathan goe.

20 ¶ Afterward came Tryphon into the land to destroy it, and went round about by the way, that leadeth vnto Adora: but whersoeuer they went, thither went Simon and his hoste.

21 Now they that were in the castle sent messengers vnto Tryphon, that hee should make haste to come by the wildernesse, and to send them vittailes.

22 So Tryphon made ready all his horsemen: but the same night fell a very great snow, so that he came not, because of the snow: but hee remoued & went into the countrey of Galaad.

23 And when he came neere to Bastama, hee slew Ionathan, and he was buried there.

24 So Tryphon returned, and went into his owne land.

25 ¶ Then sent Simon to take the bones of Ionathan his brother, and they buried him in Modin his fathers citie.

26 And all Israel bewailed him with great lamentation, and mourned for him very long.

27 And Simon made vpon the sepulchre of his Father and his brethren, a building high to looke vnto of hewen stone behind and before.

28 And set vp seuen pillars vpon it, one against another, for his father, his mother, and foure brethren,

29 And set great pillars round about them, and set armes vpon the pillars for a perpetuall memory, and carued shippes beside the armes, that they might bee seene of men sayling in the Sea.

30 This sepulchre which he made at Modin, standeth yet vnto this day.

31 ¶ Now as Tryphon went forth with the young King Antiochus, he slew him traitorously,

Ioseph. Ant. 13. chap. 10.

32 And reigned in his stead, and crowned himselfe King of Asia, & brought a great plague vpon the land.

33 Simon also built vp the castles of Iudea, and compassed them about with high towers, and great walles, euen with towres, and gates, and barres, and layd vp vitailes in the strong holds.

34 Moreouer, Simon chose certaine men and sent them to king Demetrius, that he would discharge the land: for all Tryphons doings were robberies.

35 Whereupon Demetrius the King answered him, and wrote vnto him after this maner,

36 DEMETRIVS the King vnto Simon the hie Priest, and the friend of Kings, and to the Elders, and to the nation of the Iewes, sendeth greeting.

37 The golden crowne, and || precious stone that yee sent vnto vs, haue we receiued, and are ready to make a stedfast peace with you, and to write vnto the officers to releale you of the things wherein we made you free.

|| Or, collar, or baudricke: in Greeke Bainen, or, baheu.

38 So the things that we haue granted you, shall be stable: the strong holds which yee haue builded, shall be your owne.

39 Also we forgiue the ouersights, and faults committed vnto this day, and the crowne taxe that yee ought vs, and whereas was any other tribute in Ierusalem, it shall be now no tribute.

40 And they that are meete among you to be written with our men, let them bee written vp, that there may be peace betweene vs.

41 Thus the yoke of the heathen was taken from Israel in the hundreth and seuenty yeere.

42 And the people of Israel began to write in their letters and publike instruments, IN THE FIRST yeere of Simon, the high and chiefe Priest, gouernour and Prince of the Iewes.

43 In those dayes Simon camped against Gaza, and besieged it round about, where hee set vp an engine of warre, and approched neere the citie, and beat a tower and took it.

44 So they that were in the engine, leapt into the citie, and there was great trouble in the city.

45 In so much that the people of the city, rent their clothes, and climed vp vpon the walles with

with their wiues, and children and cryed with a loud voyce, beseeching Simon to graunt them peace, saying,

46 Deale not with vs according to our wickednesse, but according to thy mercy.

47 Then Simon pitied them, & would fight no more against them, but put them out of the citie, and clensed the houses, wherein the idoles were, and so entred thereunto with Psalmes and thankesgiuing.

48 So when he had cast all the filthinesse out, he set such men in it as kept the Law, and fortified it, and builded there a dwelling place for himselfe.

49 Now, when they in the castle at Ierusalem were kept, that they could not come forth nor goe into the countrey, neither buy nor sell, they were very hungry, and many of them were famished to death,

50 Insomuch that they besought Simon to make peace with them: which he granted them, and put them out from thence, and cleansed the castle from filthinesse.

51 And vpon the three and twenty day of the second moneth, in the hundreth seuenty and one yere they entred into it with thankesgiuing, and branches of palme trees, and with harpes, and with cymbals, and with violes, & with Psalmes, and songs, because the great enemie of Israel was ouercome.

52 And he ordained that the same day should be kept euery yeere with gladnesse.

53 And he fortified the mount of the Temple that was besides the castle, where he dwelt himselfe with his company.

54 Simon also seeing that Iohn his sonne was now a man, he made hem captaine of all the hosts, and caused him to dwell in ‖ Gazaris.

‖ Or, Gaza.

CHAP. XIIII.

1 Demetrius is ouercome of Arsaces. 11 Simon being captaine, there is great quietnesse in Israel. 18 The couenant of friendship with the Romans, and with the people of Sparta is renewed.

IN the hundreth seuentie and two yeere, gathered king Demetrius his hoste, and departed vnto Media, to get him helpe for to fight against Tryphon.

2 But when Arsaces the king of Persia and Media heard that Demetrius was entred within his borders, he sent one of his princes to take him aliue.

3 So he went and ouercame the armie of Demetrius, and tooke him, and brought him to Arsaces which kept him in ward.

4 Thus all the land of Iuda was in rest, so long as Simon liued: for he sought the wealth of his nation: therefore were they glad to haue him for their ruler, and to do him worship alway.

5 Simon also wan the citie of Ioppe to his great honour, to be an hauen towne, and made it an entrance vnto the ples of the sea.

6 He enlarged also the borders of his people, and conquered the countreys.

7 Hee gathered vp many of their people that were prisoners, and he had the dominion of Gazaris, and Beth sura, and the castle, which hee cleansed from filthinesse, and there was no man that resisted him.

8 So that euery man tilled his ground in peace, and the land gaue her fruits, and the trees gaue their fruit.

9 The Elders sate in the open places, and consulted all together for the Common wealth, and the yong men were honourably clothed and armed.

10 He prouided vitailes for the cities, and all kind of munition, so that his glorious fame was renowned vnto the end of the world.

11 He made peace throwout the land, and Israel had perfit mirth and ioy.

12 For euery man sate vnder his vine, and the fig trees, and there was no man to fray them.

13 There was none in the land to fight against them: for then the kings were ouercome.

14 He helped all those that were in aduersitie among his people: hee was diligent to see the Law kept, and he tooke away the vngodly and wicked.

15 He beautified the Sanctuary, and increased the vessels of the Temple.

16 When the Romans heard, and the Spartians had knowledge that Ionathan was dead, they were very sorry.

17 But when they heard that Simon his brother was made high Priest in his stead, and how he had wonne the land againe with the cities in it.

18 They wrote vnto him in tables of brasse, to renew the friendship and bond of loue, which they had made with Iudas and Ionathan his brethren.

19 Which writings were read before the congregation at Ierusalem, and this is the copie of the letters that the Spartians sent.

20 THE SENATORS and citie of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Iewes their brethren send greeting,

21 When your ambassadours that were sent vnto our people, certified vs of your glory and honour, we were glad of their comming.

22 And haue registred their ambassage in the publike records in this maner, NVMENIVS the sonne of Antiochus, and Antipater the sonne of Iason, the Iewes ambassadours came vnto vs, to renew amitie with vs.

23 And it pleased the people, that the men should be honourably intreated, and that the copie of their ambassage should be registred in the publike records, that it might bee for a memoriall vnto the people of Sparta, and a copie of the same was sent to Simon the chiefe Priest.

24 After this, Simon sent Numenius to Rome with a great shield of gold of a thousand pound weight to confirme the friendship with them.

25 Which when the people vnderstood, they sayd, What thanks shall wee recompense againe vnto Simon and his children?

26 For he and his brethren, and the house of his father haue stablished Israel, and ouercome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set it vpon pillars in mount Sion.

27 The copy of the writing is this, In the eight and twentieth day of the moneth ‖ Elul, in the hundreth seuenty and two yeere, in the third yeere of Simon the hie Priest.

‖ August.

28 In

28 In ‖ Saramel in the great congregation of the Priests, and of the people, and of the gouernours of the nation, and of the elders of the countrey, we would signifie vnto you, that many battels haue been fought in our countrey.

‖ Or Ierusalem.

29 Wherin Simon the sonne of Mattathias (come of the children of Jarib) and his brethren put themselues in danger, and resisted the enemies of their nation, that their Sanctuary, and Law might be maintained, and did their nation great honour.

30 For Jonathan gathered his nation together, and became their high Priest, and is laide with his people.

31 After that would their enemies haue inuaded their countrey, and destroyed their land, and lay their hands on their Sanctuary.

32 Then Simon resisted them, and fought for his nation, and spent much of his owne substance, and armed the valiant men of his nation, and gaue them wages.

33 Yea fortified also the cities of Judea, and Bethsura that lieth vpon the borders of Judea, (where the ordinance of their enemies lay sometime) and set there a garison of the Jewes.

34 And he fortified Joppe, which lieth vpon the sea, and ‖ Gazara that bordereth vpon Azotus (where the enemies dwelt afore) and there he placed Jewes, & furnished them with things necessary for the reparation thereof.

‖ Or, Gaza, or Gazaris.

35 Now when the people saw the faithfulnesse of Simon, and to what glory hee thought to bring his nation vnto, they made him their gouernour and the chiefe Priest, because he had done all these things, and for the vprightnesse and fidelitie that he had kept to his nation and that sought by all meanes to exalt his people.

36 For in his time they prospered wel by him, so that the heathen were taken out of their countrey, and they also which were in the city of Dauid at Jerusalem, where they had made them a castle, out of the which they went, and defiled all things that were about the Sanctuary, and did great hurt vnto religion.

37 And he set Jewes in it, and fortified it, for the assurance of the land and citie, and raised vp the walles of Jerusalem.

38 And king Demetrius confirmed him in his hie Priesthood for these causes,

39 And made him one of his friends, & gaue him great honour.

40 For it was reported that the Romans called the Jewes their friends and confederates, and that they honourably receiued Simons ambassadours,

41 And that the Jewes and Priests consented that Simon should be their Prince and high Priest perpetually, till God raised vp the true Prophet,

42 And that he should be their captaine and haue the charge of the Sanctuary, and so set men ouer the workes, and ouer the Countrey, and ouer the weapons and ouer the fortresses, and that should make prouision for the holy things.

43 And that he should be obeied of euery man, and that all the writings in the countrey should be made in his name, and that he should be clothed in purple, and weare gold,

44 And that it should not bee lawfull for any of the people, or Priests to breake any of these things, or to withstand his words, or to call any congregation in the countrey without him, or be clothed in purple, or weare a collar of gold:

45 And if any did contrary to these things, or brake any of them, he should be punished.

46 So it pleased all the people to agree that it should be done to Simon according vnto these words.

47 Simon also accepted it, and was content to be the high Priest, and the captaine, and the Prince of the Jewes and of the Priests, and to be the chiefe of all.

48 And they commaunded to set vp this writing in tables of brasse, and to fasten it to the wall that compassed the Sanctuary in an open place,

49 And that a copy of the same should be laid vp in the treasurie, that Simon and his sonnes might haue it.

CHAP. XV.

1 Antiochus maketh a conenant of friendship with Simon. 11 Tryphon is pursued. 15 The Romanes write letters vnto kings and nations in the defence of the Iewes. 27 Antiochus refusing the helpe that Simon sent him, breaketh his conenant.

MOreouer, King Antiochus the sonne of Demetrius sent letters from the ylés of the sea, vnto Simon the Priest and Prince of the Jewes and to all the nation,

2 Conteining these words, ANTIOCHVS the King vnto Simon the great Priest, and to the nation of the Jewes, sendeth greeting.

3 For so much as certaine pestilent men haue vsurped the kingdome of our Fathers, I am purposed to challenge the Realme againe, and to restore it to the olde estate: wherefore I haue gathered a great hoste, and prepared ships of warre.

4 That I may goe through the countrey, and bee auenged of them, which haue destroyed our countrey, and wasted many cities in the realme.

5 Now therefore I do confirme vnto thee all the liberties, whereof all the Kings my progenitors haue discharged thee, and all the payments, whereof they haue released thee.

6 And I giue thee leaue to coyne money of thine owne stampe within thy countrey,

7 And that Jerusalem and the Sanctuary be free, and that all the weapons that thou hast prepared, and the fortresses, which thou hast builded, and keepest in thine hands, shall bee thine.

8 And all that is due vnto the King: and all that shall bee due vnto the King, I forgiue it thee, from this time forth forenermore,

9 And when wee haue obtained our kingdome, we will giue thee and thy nation, and the temple great honour, so that your honour shall be knowen throughout the world.

10 ¶ In the hundreth, seuenty and foure yere, went Antiochus into his fathers land, and all the bands came together vnto him, so that few were left with Tryphon.

Ioseph. Ant. 13. chap. 11.

11 So the King Antiochus pursued him, but he fled and came to Dora, which lieth by the sea side

12 For hee saw that troubles were toward him,

him, and that the armie had forsaken him.

13 Then camped Antiochus against Dora with an hundreth and twenty thousand fighting men, and eight thousand horsemen.

14 So he compassed the citie about, and the ships came by the sea. Thus they pressed the citie by lande, and by sea, insomuch that they suffered no man to goe in nor out.

15 In the meane season came Numenius, and his company from Rome, hauing letters written vnto the kings and countreyes, wherein were conteined these words,

16 LVCIVS the Consul of Rome vnto king Ptolomeus sendeth greeting.

17 The ambassadours of the Iewes are come vnto vs as our friends and confederates from Simon the high Priest, and from the people of the Iewes, to renew friendship, and the bond of loue,

18 Who haue brought a shield of gold weighing a thousand pound.

19 Wherefore we thought it good to write vnto the Kings and countries, that they should not go about to hurt them, nor to fight against them nor their cities, nor their countrey, neither to maintaine their enemies against them.

20 And we were content to receiue of them, the shield.

21 If therefore there be any pestilent felowes fled from their countrey vnto you, deliuer them vnto Simon the hie Priest, that he may punish them according to their owne law.

22 The same things were written to Demetrius the King, And to Attalus, And to Arathes, and to Arsaces.

23 And to all the countries, as ‖ Sampsames and to them of Sparta, and to ‖ Delus, and to ‖ Mindus, & to Sycion, & to Caria, and to Samos, and to Pamphylia, and to Lycia, and to Halicarnassus, and to Rodus, and to Phaselis, and to Coos, and to Siden, and to Coryna, and to Gnidon, and to Cyprus, and to Cyrene.

24 And they sent a copy of them to Simon the high Priest.

25 ¶ So Antiochus the king camped against Dora the second time euer ready to take it, and make diuers engines of warre, and kept Tryphon in, that he could neither go in nor out.

26 Then Simon sent him two thousand chosen men to helpe him with siluer and golde, and much furniture.

27 Neuertheless, he would not receiue them, but brake all the couenant, which hee had made with him afore, and withdrewe himselfe from him.

28 And sent vnto him Athenobius one of his friends, to commune with him, saying, Yee withhold Joppe, and Gazara, with the castle that is at Ierusalem the citie of my Realme.

29 Whose borders yee haue destroyed, and done great hurt in the land, and haue the gouernment of many places of my kingdome.

30 Wherefore now deliuer the cities, which ye haue taken, with the tributes of the places, that ye haue rule ouer without the borders of Judea.

31 Orelse giue me for them fiue hundred talents of siluer, and for the harme that yee haue done, and for the tributes of the places other fiue hundred talents, if not, wee will come and fight against you.

32 So Athenobius the kings friend came to Ierusalem, and when he saw the honour of Simon, and the cupboord of gold and siluer plate, and so great preparation, hee was astonished, and told him the kings message.

33 Then answered Simon, and saide vnto him, We haue neither taken other mens lands, nor withholden that which appertained to others: but our fathers heritage, which our enemies had vnrighteously in possession a certaine time.

34 But when we had occasion, we recouered the inheritance of our fathers.

35 And whereas thou ‖ requirest Joppe and Gazara, they did great harme to our people, and thorow our countrey, yet will wee giue an hundreth talents for them. But Athenobius answered him not one word,

36 But turned againe angry vnto the king, and told him all these words, and the dignity of Simon, with all that he had seene: and the king was very angry.

37 ¶ In the meane time fled Tryphon by ship vnto Orthosias.

38 Then the king made Cendebeus captaine of the sea coast, and gaue him bands of footmen and horsemen,

39 And commanded him to remoue the host toward Judea, and to build vp Cedron, and to fortifie the gates, and to warre against the people: but the king pursued Tryphon.

40 So Cendebeus came vnto Jamnia, and began to vexe the people, and to inuade Judea, and to take the people prisoners, & to slay them.

41 And he built vp Cedron, where he set horsemen and garisons, that they might make outrodes by the wayes of Judea, as the king had commanded him.

‖ Or, Sampsace.
‖ Or, Delo.
‖ Or, Mido, or, Mydus.
‖ Or, complainest concerning.

CHAP. XVI.

1 Cendebeus the captaine of Antiochus hoste is put to flight by the sonnes of Simon. 11 Ptolemeus the sonne of Abubus killeth Simon and his two sonnes at a banket. 25 Iohn killeth them that lie in wait for his life.

THen came Iohn vp from Gazara, and tolde Simon his father, what Cendebeus had done.

2 So Simon called two of his eldest sonnes, Judas and Iohn, and said vnto them, I and my brethren, and my fathers house, haue euer from our youth vnto this day fought against the enemies of Israel, and the matters haue had good successe vnder our hands, and we haue deliuered Israel often times.

3 But I am now old, and yee by Gods mercy are of a sufficient age: be yee therefore in stead of me and my brother, and goe forth and fight for our nation, and the helpe of heauen be with you.

4 So he chose twenty thousand fighting men of the countrey with the horsemen, which went forth against Cendebeus, and rested at Modin.

5 In the morning they arose, and went into the plaine field: and behold, a mighty great hoste came against them, both of footemen, and horsemen: but there was a riuer betwixt them.

6 And Iohn ranged his armie ouer against him, and when hee saw that the people was afrayd to goe ouer the riuer, hee went ouer first himselfe, and the men seeing him, passed thorow after him.

7 Then he diuided his men, and set the horse-

Iosephus Ant. 13. chap. 12.

men in the mids of the footmen.

8 For their enemies horsemen were very many: but when they blew the trumpets, Cendebeus fled with his hoste: whereof many were slaine, and the remnant gate them to the fortresse.

9 Then was Judas Johns brother wounded: but John followed after them, till he came to Cedron, which Cendebeus had built.

10 Also they fled vnto the towers, that were in the fields of Azotus, and those did Iohn burne with fire: thus were there slaine two thousand men of them, so he returned peaceably into the land of Iuda.

11 ¶ Now in the field of Jericho was Ptolemeus the sonne of Abubus made captaine, and he had abundance of siluer and gold.

12 (For he had married the daughter of the high Priest)

13 Therefore hee waxed proud in his minde, and thought to rule the land, and thought to slay Simon and his sonnes by deceit.

14 Now as Simon went about thorow the cities of the countrey, and studied carefully for them, he came downe to Jericho with Mattathias, and Judas his sonnes, in the hundreth seuentie and seuen yeere, in the eleuenth moneth, which is the moneth Sabat.

15 Then the sonne of Abubus receiued them by treason into a litle hold called Dochus, which he had built, where he made them a great banket, and had hid men there.

16 So when Simon & his sonnes had made good cheere, Ptolemeus stood vp with his men and toke their weapons, and entred in to Simon in the banket house, and slew him with his two sonnes and certaine of his seruants.

17 Whereby hee committed a great villenie, and recompensed euill for good.

18 Then wrote Ptolemeus these things and sent to the king, that he might send him an hoste to helpe him, and so would deliuer him the countrey with the cities.

19 He sent other men also vnto Gazara, to take John, and sent letters vnto the captaines to come to him, and he would giue them siluer, and gold and rewards.

20 And to Jerusalem he sent other to take it, and the mountaine of the Temple.

21 But one ran before, and told John in Gazara, that his father & his brethren were slaine, and that Ptolomeus had sent to slay him.

22 When he heard this, he was sore astonished, and layd hands on them that were come to slay him, and slew them: for he knew that they went about to kill him.

23 Concerning other things of John, both of his warres, and of his noble actes (wherein hee behaued himselfe manfully) of the building of walles which he made, and other of his deeds,

24 Beholde, they are written in the Chronicles of his Priesthood, from the time that he was made high Priest after his father.

The second booke of the Maccabees.

CHAP. I.

1 *An Epistle of the Iewes that dwelt at Ierusalem, sent vnto them that dwelt in Egypt, wherein they exhort them to giue thankes for the death of Antiochus.* 19 *Of the fire that was hid in the pit.* 24 *The prayer of Neemias.*

THe brethren the Iewes which be at Ierusalem, and they that are in the countrey of Judea, vnto the brethren the Iewes that are thorowout Egypt, send salutation, and prosperitie.

2 God be gracious vnto you, and remember his couenant made with Abraham, and Isaac, and Jacob his faithfull seruants.

3 And giue you all an heart to worship him, and to doe his will with a whole heart and with a willing minde,

4 And open your hearts in his Law and commandements, and send you peace,

5 And heare your prayers, and bee reconciled with you, & neuer forsake you in time of trouble.

6 Thus now we pray here for you.

7 When Demetrius reigned in the hundreth threescore and ninth yeere, we Iewes wrote vnto you in the trouble and violence that came vnto vs in those yeeres, after that Jason and his companie departed out of the holy land and kingdome,

8 And burnt the porch, & shed innocent blood. Then wee prayed vnto the Lord, & were heard: wee offered sacrifice and fine floure, and lighted the lampes, and set forth the bread.

9 Now therefore keepe yee the dayes of the feast of the Tabernacles in the moneth Chasleu.

10 ¶ In the hundreth, fourescore and eight yeere, the people that was at Ierusalem, and in Judea, and the counsel, and Judas, vnto Aristobulus king Ptolomeus master, which is of the stocke of the anointed Priests, and to the Iewes that are in Egypt, sendeth greeting and health.

11 Insomuch as God hath deliuered vs from great perils, wee thanke him highly, as though we had ouercome the king.

12 For he brought them into Persia by heaps that fought against the holy citie.

13 For albeit the captaine and the armie that was with him, seemed inuincible, yet they were slaine in the Temple of Nanea, by the deceit of Naneas priests.

14 For Antiochus as though he would dwell with her, came thither, hee and his friends with him to receiue money vnder the title of a dowrie.

15 But when the priests of Nanea had laid it forth, and he was entred with a small company within the temple, they shut the temple, when Antiochus was come in.

16 And by opening a priuie doore of the vaut, they cast stones, as it were thunder, vpon the captaine and his, and hauing bruised them in pieces, they cut off their heads, and threw them to those that were without.

17 God be blessed in all things, which hath deliuered vp the wicked.

18 Whereas wee are now purposed to keepe the

the purification of the temple vpon the flue and twentie day of the moneth Challeu, we thought it necessary to certifie you thereof, that yee also might keepe the feast of the Tabernacles, and of the fire, which was giuen vs when Neemias offered sacrifice, after that he had built the Temple and the altar.

19 For when as our fathers were led away vnto Persia, the Priests, which sought the honour of God, tooke the * fire of the altar priuily, and hid it in an hollow pit, which was drie in the bottome, and therein they kept it, so that the place was vnknowen vnto euery man.

Leuit 6.13. and 10 2. and 16.12.

20 Now after many yeeres when it pleased God that Neemias should be sent from the king of Persia, hee sent of the posteritie of those Priests, which had hid it, to fetch the fire, and as they tolde vs, they found no fire, but thicke water.

21 Then commaunded hee them to drawe it vp, and to bring it: and when the things appertaining to the sacrifices were brought, Neemias commaunded the Priests to sprinkle the wood, and the things layd thereupon, with water.

22 When this was done, and the time came that the Sunne shone, which afore was hid in the cloud, there was a great fire kindled, so that euery man marueiled.

23 Now the Priests, and all prayed, while the sacrifice was consuming: Jonathan began, and the other answered thereunto.

24 And the prayer of Neemias was after this manner: O Lord, Lord God, maker of all things, which art fearefull and strong, and righteous, and mercifull, and the onely and gracious King,

25 Onely liberall, onely iust and Almightie and euerlasting, thou that deliuerest Israel from all trouble, and hast chosen the fathers and sanctified them,

26 Receiue the sacrifice for thy whole people of Israel, and preserue thine owne portion, and sanctifie it.

27 Gather those together, that are scattered from vs: deliuer them that serue among the heathen: look vpon them which are despised, and abhorred, that the heathen may know that thou art our God.

28 Punish them that oppresse vs, and with pride doe vs wrong.

29 Plant thy people againe in thine holy place, * as Moyses hath spoken.

Deut, 30.5.

30 And the Priests sang Psalmes thereunto.

31 Now when the sacrifice was consumed, Neemias commaunded the great stones to bee sprinkled with the residue of the water.

32 Which when it was done, there was kindled a flame, which was consumed by the light, that shined from the altar.

33 ¶ So when this matter was knowen, it was told the King of Persia, that in the place where the Priests, which were led away, had hid fire, there appeared water, wherewith Neemias and his company had purified the sacrifices.

34 The king tryed out the thing, and closed the place about, and made it holy.

35 And to them that the king fauoured, hee gaue and bestowed many gifts.

36 And Neemias called the same place [a] Ephthar, which is to say, purification: but manie men call it Nephthar.

a That is to say, a shining it is also called Nephi, or Nephthar, which is a cleansing.

CHAP. II.

4 How Ieremie hid the Tabernacle, the Arke and the Altar in the hill. 23 Of the fine bookes of Iason contained in one.

IT is found also in the writings of Ieremias the Prophet, that he commanded them which were caried away, to take fire, as was declared, and as the Prophet commanded them that were led into captiuitie,

2 * Giuing them a law, that they should not forget the commandements of the Lord, and that they should not erre in their mindes, when they saw images of golde and siluer, with their ornaments.

Baruch 6.

3 These and such other things commanded hee them, and exhorted them that they should not let the law goe out of their hearts.

4 It is written also, how the Prophet, by an oracle that he had charged them to take the Tabernacle and the Arke, & followed him: and when hee came vp into the mountaine where Moyses went vp, * and saw the heritage of God,

Deut. 34.1.

5 Ieremias went forth, and found an hollow caue, wherein hee layd the Tabernacle, and the Arke, and the altar of incense, and so stopped the dore.

6 And there came certaine of those that followed him, to marke the place; but they could not finde it.

7 Which when Ieremias perceiued, hee reproued them, saying. As for that place, it shall bee vnknowen, vntill the time that God gather his people together againe, and that mercy bee shewed.

8 Then shall the Lord shewe them these things, and the maiestie of the Lord shal appeare and the cloud also, as it was shewed vnder Moyses, and as * when Salomon desired, that the place might be honourably sanctified.

1. King. 8. 14, 23, 30. 2. chro. 6.21. 1. Kin. 8.62. 65. 2. chron. 7.4, 5.

9 For it is manifest that hee, being a wise man, offered the * sacrifice of dedication, and consecration of the Temple.

10 * And as when Moyses prayed vnto the Lord, the fire came downe from heauen, and consumed the sacrifice: so when Salomon prayed * the fire came downe from heauen, and consumed the burnt offering.

Leuit. 9.24. and 10.16. 2. Chron. 7.1.

11 And Moyses sayd, because the sinne offering was not eaten, therefore it is consumed.

12 So Salomon kept those eight dayes.

13 These things also are declared in the writing and registers of ‖ Neemias, and how hee made a library, and how hee gathered the actes of the Kings, and of the Prophets, & the actes of Dauid, and the epistles of the Kings concerning the holy gifts.

‖ Some reade Ieremie.

14 Euen so Judas also gathered all things that came to passe by the warres that were among vs, which things we haue.

15 Wherefore if yee haue neede thereof, send some to fetch them vnto you.

16 Whereas wee then are about to celebrate the purification, wee haue written vnto you, and ye shall doe well, if yee keepe the same dayes.

17 Wee hope also that the God which deliuered all his people, and gaue an heritage to them all, and the kingdome, and the Priest-

hood and the Sanctuary,

Deut.30.5. 18 *As he promised in the Law, will shortly haue mercy vpon vs, and gather vs together from vnder the heauen into his holy place: for hee hath saued vs from great perils, and hath cleansed the place.

19 As concerning Iudas Maccabeus and his brethren, the purification of the great Temple and the dedication of the altar,

20 And the warres against Antiochus Epiphanes, and Eupator his sonne,

21 And the manifest signes that came from heauen vnto those, which manfully stood for the Iewes religion: (for though they were but few, yet they ran thorow whole countreyes, and pursued the barbarous armes.

22 And repayred the Temple that was renowmed thorowout all the world, and deliuered the citie, and established the Lawes, that were like to be abolished, because the Lord was mercifull vnto them with all lenitie.)

23 Wee will assay to abridge in one volume those things that Iason the Cyrenian hath declared in fiue bookes.

24 For considering the wonderfull number, and the difficultie that they haue that would be occupied in the rehearsall of stories, because of the diuersitie of the matters,

25 Wee haue endeuoured, that they that would read, might haue pleasure, and that they which are studious, might easily keepe them in memorie, and that whosoeuer read them, might haue profit.

26 Therefore to vs that haue taken in hand this great labour, it was no easie thing to make this abridgement, but required both sweat and watching.

27 Like as hee that maketh a feast, & seeketh other mens commoditie hath no small labour: so wee also for many mens sakes are very well content to vndertake this great labour.

28 Leauing to the author the exact diligence of euery particular, wee will labour to goe forward according to the prescript order of an abridgement.

29 For as hee that will build a newe house, must prouide for the whole building, but he that setteth out the plat, or goeth about to paint it, seeketh but onely what is comely for the decking thereof:

30 Euen so I thinke for vs, that it appertaineth to the first writer of a story to enter deepely into it, and to make mention of all things, and to be curious in euery part.

31 But it is permitted to him that will shorten it, to vse few words, & to auoyd those things that are curious therein.

32 Here then will we begin the story, adding thus much to our former words, that it is but a foolish thing to abound in words before the storie, and to bee short in the story.

CHAP. III.

2 Of the honour done to the Temple by the kings of the Gentiles. 6 Simon vttereth what treasure is in the Temple. 7 Heliodorus is sent to take them away. 26 Hee is striken of God, and healed at the prayer of Onias.

WHat time as the holy citie was inhabited with all peace, and when the lawes were very wel kept, because of the godlinesse of Onias the high Priest, and hatred of wickednesse,

2 It came to passe that euen the Kings did honour the place, and garnished the Temple with great gifts.

3 In so much that Seleucus King of Asia, of his owne rents, bare all the costs belonging to the seruice of the sacrifices.

4 But one Simon of the tribe of Beniamin being appoynted ruler of the Temple, contended with the hie Priest concerning the ‖iniquity committed in the citie.

‖Or, the state & prouision.

5 And when he could not ouercome Onias, hee gate him to Apollonius the sonne of Thraseas which then was gouernour of Coelosyria, and Phenice,

6 And told him that the treasurie in Ierusalem was full of innumerable money, which did not belong to the prouision of the sacrifices, and that it were possible that these things might come into the kings hands.

7 Now when Apollonius came to the King, and had shewed him of the money, as it was told him, the king chose out Heliodorus his treasurer, and sent him with a commaundement, to bring him the foresayd money.

8 Immediatly Heliodorus tooke his iourney as though he would visite the cities of Coelosyria and Phenice, but in effect to fulfil the kings purpose.

9 So when he came to Ierusalem, and was courteously receiued of the hie Priest into the citie, hee declared what was determined concerning the money, and shewed the cause of his comming, and asked if these things were so indeed.

10 Then the hie Priest tolde him that there were such things laid vp by the widowes and fatherlesse,

11 And that a certaine of it belonged vnto Hircanus the sonne of Tobias a noble man, and not as that wicked Simon had reported, and that in al, there were but foure hundreth talents of siluer, and two hundreth of gold.

12 And that it were altogether impossible to do this wrong to them that had committed it of trust to the holinesse of the place and Temple, which is honoured through the whole world for holinesse and integritie.

13 But Heliodorus because of the kings commandement giuen him, sayd that in any wise it must be brought into the kings treasurie.

14 So he appoynted a day, & went in to take order for these things: then there was no small griefe thorowout the whole citie.

15 For the Priests fell downe before the altar in the Priests garments, and called vnto heauen vpon him which had made a Law concerning things giuen to be kept, that they should be safely preserued for such as had committed them to be kept.

16 Then they that looked the hie Priest in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the sorow of his minde.

17 The man was so wrapped in feare and trembling of the body, that it was manifest to them that looked vpon him, what sorow he had in his heart.

18 Others also came out of their houses by heapes vnto the common prayer, because the place was like to come vnto contempt.

19 And

19 And the women, girt with sackcloth vnder their brests, filled the streets, and the virgins that were kept in, ranne some to the gates, and some to the walles, and others looked out of the windowes.

20 And all held vp their hands toward heauen, and made prayer.

21 It was a lamentable thing to see the multitude that fell downe of all sorts, and the expectation of the high Priest being in such anguish.

22 Therefore they called vpon the Almighty Lord, that he would keepe safe & sure the things which were laid vp for those that had deliuered them.

23 Neuertheless, the thing that Heliodorus was determined to doe, that did he performe.

24 And as he and his souldiers were now there present by the treasurie, he that is the Lord of the spirits, and of all power, shewed a great vision. so that all they which presumed to come with him, were astonished at the power of God, and fell into feare and trembling.

25 For there appeared vnto them an horse with a terrible man sitting vpon him, most richly barbed, and he ran fiercely, and smote at Heliodorus with his fore feete, and it seemed that he that sate vpon the horse, had harnesse of gold.

26 Moreouer, there appeared two yong men, notable in strength, excellent in beauty, & comely in apparel, which stood by him on either side, and scourged him continually, and gaue him many sore stripes.

27 And Heliodorus fell suddenly vnto the ground, and was couered with great darknesse: but they that were with him, tooke him vp, and put him in a litter.

28 Thus he that came with so great companie, and many souldiers into the said treasury, was borne out: for he could not helpe himselfe with his weapons.

29 So they did know the power of God manifestly, but hee was dumbe by the power of God, and lay destitute of all hope and health.

30 And they praised the Lord that had honored his own place: for the Temple which a little afore was full of feare and trouble, when the Almighty Lord appeared, was filled with ioy and gladnesse.

31 Then straightway certaine of Heliodorus friends, prayed Onias, that he would call vpon the most High to graunt him his life, which lay ready to giue vp the ghost.

32 So the high Priest, considering that the King might suspect that the Iewes had done Heliodorus some [a] euill, he offered a sacrifice for the health of the man.

a In working some trechery or sorcerie against him.

33 Now when the high Priest had made his prayer, the same young men in the same clothing appeared, and stood beside Heliodorus, saying, Giue Onias the high Priest great thankes: for, for his sake hath the Lord graunted thee thy life:

34 And seeing that thou hast beene scourged from heauen, declare vnto all men the mighty power of God: and when they had spoken these words, they appeared no more.

35 So Heliodorus offred vnto the Lord sacrifice, and made great vowes vnto him which had graunted him his life, and thanked Onias, and went againe with his hoste to the king.

36 Then testified hee vnto euery man of the great works of God that hee had seene with his eyes.

37 And when the king asked Heliodorus, who were meet to bee sent yet once againe to Ierusalem, he sayd,

38 If thou hast any enemie, or traitour, send him thither, & thou shalt receiue him well scourged, if he escape with his life: for in that place, no doubt, there is a speciall power of God.

39 For he that dwelleth in heauen, hath his eye on that place, and defendeth it, and hee beateth and destroyeth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasury.

CHAP. IIII.

1 Simon reporteth euill of Onias. 7 Iason obtaineth the office of the high Priest by corrupting the King, 27 and was by Menelaus defrauded by like bribing. 34 Onias is slaine traiterously by Andronicus.

THis Simon now, of whom wee spake afore, being a bewrayer of the money, and of his owne natural countrey, reported euill of Onias, as though he had mooued Heliodorus vnto this, and had bene the inuenter of the euill.

2 Thus was he bold to call him a traitour, that was so beneficiall to the city, and a defender of his nation, and so zealous of the Lawes.

3 But when his malice increased so far, that through one that belonged to Simon, murders were committed,

4 Onias considering the danger of this contention, and that Apollonius, as he that was the gouernour of Coelosyria and Phenice, did rage, and increased Simons malice,

5 Hee went to the king, not as an accuser of the citizens, but as one that intended the common wealth both priuately and publikely.

6 For he saw it was not possible, except the king tooke order, to quiet the matters, and that Simon would not leaue off his folly.

7 But after the death of Seleucus, when Antiochus called Epiphanes, tooke the kingdome, Iason the brother of Onias laboured by vnlawfull meanes to be high Priest.

8 For he came vnto the king, and promised him three hundreth and threescore talents of siluer, and of another rent fourescore talents.

9 Besides this, he promised him an hundred and fiftie, if hee might haue licence to set vp a place for exercise, and a place for the youth, and that they would ‖ name them of Ierusalem, Antiochians,

‖ Or, that he would write the Antiochians that were at Ierusalem among them.

10 The which thing when the king had granted, and he had gotten the superioritie, hee began immediatly to draw his kinsmen to the customs of the Gentiles,

11 And abolished the friendly priuiledges of the Kings, that the Iewes had set vp by Iohn the father of Eupolemus, which was sent Ambassadour vnto Rome, to become friends and confederates: he put downe their lawes and policies, and brought vp new statutes, and contrary to the Law.

12 For he presumed to build a place of exercise vnder the castle, and brought the chiefe yong men vnder his subiection, and made them weare ‖ hats.

‖ Or, buskins, in token of wantonnesse as the Gentiles did.

13 So there began a great desire to follow the manners of the Gentiles, and they tooke vp the fashions of strange nations by the exceeding wickednes of Iason, not the high Priest, but the vngodly person,

14 So that the Priests were now no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to be partakers of the wicked expences at the play, [a] after the casting of the stone.

a This game was to try strength by casting a stone that had an hole in the mids, or a piece of mettall.

15 For they did not set by the honour of their fathers, but liked the glory of the Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had them to bee their enemies and punishers, whose custome they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgresse against the lawes of God, but the time following shall declare these things.

18 ¶ Now when the ‖ games that were vsed euery fift yeere, were played at Tyrus, the King being present,

‖ Or, Olympian sports, which were games kept euery fift yeere.

19 This wicked Iason sent from Ierusalem men to looke vpon them, as though they had beene Antiochians, which brought three hundreth drachmes of siluer for a sacrifice to Hercules: albeit they that caried them, desired they might not be bestowed on the sacrifice, (because it was not comely) but to be bestowed for other expences.

20 So hee that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were giuen to the making of gallies.

21 ¶ Now Apollonius the sonne of Menestheus was sent into Egypt because of the coronation of king Ptolemeus Philometor: but when Antiochus perceiued that he was euil affectioned toward his affaires, hee sought his owne assurance, and departed from thence to Ioppe, and so came to Ierusalem,

22 Where he was honourably receiued of Iason, & of the city, and was brought in with torch-light, and with great shoutings, and so he went with his hoste vnto Phenice.

23 Three yeere afterward Iason sent Menelaus, the foresaid Simons brother, to beare the money vnto the King, and to bring to passe certaine necessary affaires, whereof he had giuen him a memoriall.

24 But hee, being commended to the King, magnified him for the appearance of his power, and turned the Priesthood vnto himselfe: for he gaue three hundreth talents of siluer more then Iason.

25 So he gate the kings ‖ letters patents, albeit he had nothing in himselfe worthy of the hie Priesthood, but bare the stomacke of a cruell tyrant, and the wrath of a wild beast.

‖ Or, commandements.

26 Then Iason which had deceiued his own brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money that hee had promised vnto the King, he tooke none order for it, albeit Sostratus the ruler of the castle required it.

28 For vnto him appertained the gathering of the customes: wherefore they were both called before the king.

29 Now Menelaus left his brother Lysimachus in his stead in the Priesthood, and Sostratus left Crates which was gouernour of the [b] Cyprians.

b That is, of them that measured the corne.

30 ¶ Whiles these things were in doing, the Tharsians and they of Mallot made insurrection, because they were giuen to the kings concubine called Antiochis.

31 Then came the king in all haste to appease the businesse, leauing Andronicus a man of authority to be his lieutenant.

32 Now Menelaus, supposing that he had gotten a conuenient time, stole certaine vessels of gold out of the Temple, and gaue certaine of them to Andronicus: and some he sold at Tyrus and in the cities thereby.

33 Which when Onias knew of a surety, hee reproued him, and withdrew himselfe into a Sanctuary at Daphne by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to slay Onias: so when hee came to Onias, hee counselled him craftily, giuing him his right hand with an oath: (howbeit hee suspected him, and perswaded him to come out of the Sanctuary) so he slew him incontinently without any regard of righteousnesse.

35 For the which cause not onely the Iewes, but many other nations also were grieued, and tooke it heauily, for the vnrighteous death of this man.

36 ¶ And when the King was come againe from the places about Cilicia, the Iewes that were in the city, and certaine of the Greeks that abhorred the fact also, complained because Onias was slaine without cause.

37 Therefore Antiochus was sorrie in his mind, and he had compassion, and wept because of the modestie and great discretion of him that was dead.

38 Wherefore being kindled with anger, he tooke away Andronicus garment of purple, and rent his clothes, and commanded him to be led throughout the city, and in the same place where hee had committed the wickednes against Onias, he was slaine as a murtherer. Thus the Lord rewarded him his punishment as he had deserued.

39 ¶ Now when Lysimachus had done many wicked deedes in the city through the counsel of Menelaus, and the bruit was spread abroad, the multitude gathered them together against Lysimachus: for hee had caried out now much vessel of gold.

40 And when the people arose, and were full of anger, Lysimachus armed about three thousand, and began to vse vnlawfull power, a certaine tyrant being their Captaine, who was no lesse decayed in wit then in age.

41 But when they vnderstood the purpose of Lysimachus, some gate stones, some great clubs, and some cast handfuls of dust which lay by, vpon Lysimachus men, and those that inuaded them.

42 Wherby many of them were wounded, some were slaine, and all the other chased away: but the wicked Churchrobber himselfe they killed besides the treasury.

43 For these causes an accusation was layde against

against Menelaus.

44 And when the King came to Tyrus, three men sent from the Senate pleaded the cause before him.

45 But Menelaus being now conuinced, promised to Ptolemeus the sonne of Dorimenes much money, if he would perswade the king.

46 So Ptolemeus went to the King into a court, whereas he was to cole himselfe, and turned the Kings minde.

47 Insomuch that hee discharged Menelaus from the accusation (notwithstanding hee was the cause of all mischiefe) and condemned those poore men to death, which if they had told their cause, yea, before the Scythians, they should haue bene heard as innocent.

48 Thus were they some punished vniustly, which followed vpon the matter for the city, and for the people, and for the holy vessels.

49 Wherefore they of Tyrus hated that wickednesse, and ministred all things liberally for their buriall.

50 And so through the couetousnesse of them that were in power, Menelaus remained in authoritie, increasing in malice, and declared himselfe a great traitour to the citizens.

CHAP. V.

2 Of the signes and tokens seene in Ierusalem. 6 Of the ende and wickednesse of Iason. 11 The pursuit of Antiochus against the Iewes. 15 The spoyling of the Temple. 27 Maccabeus fleeth into the wilderness.

ABout the same time Antiochus vndertooke his second voyage into Egypt.

2 And there were there seene throughout all the citie of Ierusalem fortie dayes long, horsemen running in the ayre, with robes of golde, and as bands of spearemen,

3 And as troupes of horsemen set in aray, encountring and coursing one against another with shaking of shields and multitude of darts, and drawing of swords and shooting of arrows, and the glittering of the golden armour seene and harnesse of all sorts.

4 Therefore euery man prayed, that those tokens might turne to good.

5 Now when there was gone forth a false rumour, as though Antiochus had beene dead, Iason tooke at the least a thousand men, and came suddenly vpon the citie, and they that were vpon the walles, being put backe, and the citie at length taken.

6 Menelaus fled into the castle, but Iason slew his owne citizens without mercy, not considering, that to haue the aduantage against his kinsemen his greatest disaduantage, but thought that hee had gotten the victory of his enemies, and not of his owne nation.

7 Yet he gate not the superioritie, but at the last receiued shame for the reward of his treason, and went againe like a vagabond into the countrey of the Ammonites.

8 Finally he had this end of his wicked conuersation, that he was || accused before Areta the king of the Arabians, and fled from city to city, being pursued of euery man, and hated as a forsaker of the Lawes, and was in abomination, as an enemie of his countrey and citizens, and was driuen into Egypt.

|| Or, shut vp.

9 Thus he that had chased many out of their owne countrey, perished as a banished man, after that hee was gone to the Lacedemonians, thinking there to haue gotten succour by reason of kinred.

10 And he that had cast many out vnburied, was throwen out himselfe, no man mourning for him, nor putting him in his graue: neither was he partaker of his fathers sepulchre.

11 ¶ Now when these things that were done, were declared to the king, he thought that Iudea would haue fallen from him: wherefore hee came with a furious minde out of Egypt, and tooke the citie by violence.

12 Hee commaunded his men of warre also, that they should kill and not spare such as they met, and to slay such as went into their houses.

13 Thus was there a slaughter of young men, and old men, and a destruction of men and women and children, and virgins and infants were murthered:

14 So that within three dayes were slaine fourescore thousand, and fourtie thousand taken prisoners, and there were as many solde as were slaine.

15 Yet was hee not content with this, but durst goe into the most holy Temple of all the world, hauing Menelaus that traitour to the lawes, and to his owne countrey, to be his guide,

16 And with his wicked hands tooke the holy vessels, which other kings had giuen for the garnishing, glory, and honour of that place, and handled them with his wicked hands.

17 So hautie in his minde was Antiochus, that he considered not that God was not a little wroth for the sinnes of them that dwelt in the city, for the which such contempt came vpon that place.

18 For if they had not bene wrapped in many sinnes, he, assoone as he had come, had suddenly bene punished, and put backe from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

19 But God hath not chosen the nation for the places sake, but the place for the nations sake.

20 And therefore is the place become partaker of the peoples trouble, but afterward shall it be partaker of the benefits of the Lord, and as it is now forsaken in the wrath of the Almighty, so when the great Lord shalbe reconciled, it shall be set vp in great worship againe.

21 ¶ So when Antiochus had taken eighteene hundred talents out of the Temple, hee gate him to Antiochia in all haste, thinking in his pride to make men saile vpon the drie land, and to walke vpon the sea: such an high minde had he.

22 But he left deputies to vere the people: at Ierusalem Philip a Phrygian by birth, in maners more cruell then he that set him there:

23 And at Garizin Andronicus, and with them Menelaus, which was more grieuous to the citizens then the other, and was despitefull against the Iewes his citizens.

24 Hee sent also Apollonius a cruell prince, with an armie of two and twentie thousand, whom he commanded to slay those that were toward mans age, and to sell the women, and the yonger sort.

25 So when he came to Ierusalem, he fained

peace, and kept him still vntill the holy day of Sabbath: and then finding the Iewes keeping the feast, he commaunded his men to take their weapons.

26 And so hee slew all them that were gone forth to the shew, and running throw the citie with his men armed, hee murthered a great number.

27 But Iudas Maccabeus, being as it were the tenth, fled into the wildernes, and liued there in the mountaines with his company among the beasts, and dwelling there, and eating graile, lest they should be partakers of the filthynesse.

CHAP. VI.

1 The Iewes are compelled to leaue the Lawe of God. 4 The Temple is defiled. 10 The women cruelly punished. 28 The grieuous paine of Eleazarus.

NOt long after this, sent the king an old man of || Athens, for to compell the Iewes to transgresse the lawes of the fathers, and not to be gouerned by the law of God,

|| *Or, Antiochia.*

2 And to defile the Temple that was at Ierusalem, and to call it the Temple of Iupiter Olympius, and that of Garizin, according as they did that dwelt at that place, Iupiter that keepeth hospitalitie.

3 This wicked gouernement was sore and grieuous vnto the people.

4 For the temple was ful of dissolution, and gluttony of the Gentiles, which dallied with harlots, and had to doe with women within the circuit of the holy places, and brought in such things as were not lawfull.

5 The altar also was full of such things, as were abominable and forbidden by the law.

6 Neither was it lawfull to keepe the Sabbaths, nor to obserue their ancient feastes, nor plainely to confesse himselfe to be a Iew.

7 In the day of the Kings birth they were grieuously compelled perforce euery moneth to banket, and when the feast of Bacchus was kept, they were constrained to goe in the procession of Bacchus with garlands of Iuie.

8 Moreouer, through the councell of Ptolemeus, there went out a commandement vnto the next cities of the heathen against the Iewes, that the like custome, and || banketting should be kept.

|| *Or, eating of the flesh that was sacrificed.*

9 And who so would not conforme themselues to the manners of the Gentiles, should bee put to death: then might a man haue seene the present miserie.

10 For there were two women brought forth that had circumcised their sonnes, whom when they had ledde round about the citie (the babes hanging at their breasts) they cast them downe headlong ouer the walles.

11 Some that were run together into dennes to keepe the Sabbath day secretly, were discouered vnto Philip, & were burnt together, because that for the reuerence of the honourable day they were afrayd to helpe themselues.

12 ¶ Now I beseech those which reade this booke, that they be not discouraged for these calamities, but that they iudge these afflictions not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodnes, not to suffer sinners long to continue, but straightwayes to punish them.

14 For the Lord doeth not long wait for vs, as for other nations, whom he punisheth when they are come to the fulnesse of their sinnes.

15 But thus hee dealeth with vs, that our sinnes should not be heaped vp to the full, so that afterward he should punish vs.

16 And therefore hee neuer withdraweth his mercy from vs: and though he punish with aduersity, yet doeth he neuer forsake his people.

17 But let this be spoken now for a warning vnto vs: and now will we come to the declaring of the matter in few words.

18 ¶ Eleazar then one of the principall Scribes, an aged man, and of a well fauoured countenance was constrained to open his mouth, and to eate swines flesh.

19 But hee desiring rather to die gloriously then to liue with hatred, offred himselfe willingly to the torment and spit it out:

20 As they ought to goe to death which suffer punishment for such things, as it is not lawfull to taste of for the desire to liue.

21 But they that had the charge of this wicked banket, for that olde friendship of the man, toke him aside priuily, and prayed him that hee would take such flesh, as was lawfull for him to vse, and as hee would prepare for himselfe, and dissemble as though hee had eaten of the things appointed by the king, euen the flesh of the sacrifice,

22 That in so doing hee might bee deliuered from death, and that for the old friendship that was among them, he would receiue this fauour.

23 But he began to consider discreetly, and as became his age, and the excellency of his ancient yeeres, and the honour of his gray haires, whereunto hee was come, and his most honest conuersation from his childehood, but chiefly the holy Law made and giuen by God: therefore he answered consequently, & willed them straightwayes to send him to the graue.

24 For it becommeth not our age, sayd he, to dissemble, whereby many young persons might thinke that Eleazar being foure score yeeres old and ten, were now gone to || another religion,

|| *Or, to another maner of life.*

25 And so through mine hypocrisie (for a litle time of a transitory life) they might be deceiued by me, and I should procure malediction, and reproch to mine olde age.

26 For though I were now deliuered from the torments of men, yet could I not escape the hand of the Almightie, neither aliue nor dead.

27 Wherefore I will now change this life manfully, and will shewe my selfe such as mine age requireth,

28 And so will leaue a notable example for such as be young to die willingly, and couragiously, for the honourable and holy lawes. And when he had sayd these words, immediatly hee went to torment.

29 Now they that led him, changed the loue which they bare him before, into hatred, because of ye words that he had spoken: for they thought it had bene a rage.

30 And as he was ready to giue the ghost because of the strokes, hee sighed and sayd, The Lord that hath the holy knowledge, knoweth manifestly, that whereas I might haue beene deliuered from death, I am scourged, and suffer

these

these sore paines of my body: but in my minde I suffer them gladly for his religion.

31 Euen now after this manner ended he his life, leauing his death for an example of a noble courage, and a memorall of vertue, not onely vnto yong men, but vnto all his nation.

CHAP. VII.

The punishment of the seuen brethren, and of their mother.

IT came to passe also that seuen brethren, with their mother, were taken to be compelled by the king against the Law to taste swines flesh, and were tormented with scourges and whips.

2 But one of them which spake first, sayd thus, What seekest thou? and what wouldest thou know of vs? wee are ready to die rather then to transgresse the lawes of our fathers.

3 Then was the king angry, and commanded to heate pannes and caldrons, which were incontinently made hote.

4 And he commanded the tongue of him that spake first to be cut out, and to slay him, and to cut off the vtmost parts of his body in the sight of his other brethren, and his mother.

5 Now when he was thus mangled in all his members, he commanded him to be brought aliue to the fire, and to frie him in the pan: and while the smoke for a long time smoked out of the pan, the other brethren with their mother exhorted one another to die courageously, saying in this maner:

6 The Lord God doth regard vs, & in deede taketh pleasure in vs, as Moyses * declared in the song wherein hee testified openly, saying, That God will take pleasure in his seruants.

Deut. 32.36.

7 ¶ So when the first was dead after this maner, they brought the second to make him a mocking stocke: and when they had pulled the skinne with the haire ouer his head, they asked him if he would eate, or he were punished in all the members of the body.

8 But hee answered in his owne language, and sayd, No. Wherefore he was tormented forthwith like the first.

9 And when hee was at the last breath, hee said, Thou murtherer takest this present life from vs, but the King of the world will raise vs vp, which die for his Lawes, in the resurrection of euerlasting life.

10 ¶ After him was the third had in derision, and when they demaunded his tongue, he put it out incontinently, and stretched forth his hands boldly,

11 And spake manfully, These haue I had from the heauen, but now for the Law of God I despise them, and trust that I shall receiue them of him againe.

12 Insomuch that the King and they which were with him, marueiled at the young mans courage, as at one that nothing regarded the paines.

13 ¶ Now when he was dead also, they vexed and tormented the fourth in like maner.

14 And when hee was now ready to die, hee sayd thus, It is better that we should change this which we might hope for of men, and waite for our hope from God, that wee may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 ¶ Afterward they brought the fift also and tormented him,

16 Who looked vpon the King, and sayd, Thou hast power among men, and though thou bee a mortall man, thou doest what thou wilt: but thinke not that God hath forsaken our nation.

17 But abide a while, and thou shalt see his great power, how he will torment thee and thy seede.

18 After him also they brought the sixt, who being at the point of death, said, Deceiue not thy selfe foolishly: for we suffer these things, which are worthy to be wondred at for our owne sakes, because we haue offended our God.

19 But thinke not thou, which vndertakest to fight against God, that thou shalt be vnpunished.

20 But the mother was marueilous aboue all other, and worthy of honourable memorie: for when she saw her seuen sonnes slaine within the space of one day, she suffered it with a good will, because of the hope that she had in the Lord.

21 Yea, she exhorted euery one of them in her owne language, and being full of courage, and wiledome, stirred vp her womanly affections, with a manly stomacke, and sayd vnto them,

22 I cannot tell how yee came into my wombe: for I neither gaue you breath nor life: it is not I that set in order the members of your body,

23 But doubtlesse the Creator of the world, which formed the birth of man, and found out the beginning of all things, will also of his owne mercy giue you breath, and life againe, as yee now regard not your owne selues, for his lawes sake.

24 Now Antiochus thinking himselfe despised, and considering the iniurious words, while the yongest was yet aliue, he did exhort him not onely with words, but sware also vnto him by an othe that he would make him rich and wealthy, if he would forsake the lawes of his fathers, and that he would take him as a friend, and giue him offices.

25 But when the yong man would in no case hearken vnto him, the King called his mother, and exhorted that she would counsell the young man to saue his life.

26 And when he had exhorted her with many words, she promised him that she would counsell her sonne.

27 So she turned her vnto him laughing the cruell tyrant to scorne, and spake in her owne language, O my sonne, haue pitie vpon mee, that bare thee nine moneths in my wombe, and gaue thee sucke three yeeres, and nourished thee, and tooke care for thee vnto this age, & brought thee vp.

28 I beseech thee, my sonne, looke vpon the heauen and the earth, and all that is therein, and consider that God made them of things that were not, and so was mankind made likewise.

29 Feare not this hangman, but shew thy selfe worthy such brethren by suffering death, that I may receiue thee in mercy with thy brethren.

30 While she was yet speaking these words, the yong man said, Whom waite ye for? I will not obey the kings commandement: but I will obey the commandement of the Law that was giuen vnto our fathers by Moyses.

31 And

31 And thou that imaginest all mischiefe against the Hebrewes, shalt not escape the hand of God.

32 For we suffer these things because of our sinnes.

33 But though the liuing Lord be angry with vs a litle while for our chastening and correction, yet will he be reconciled with his owne seruants.

34 But thou, O man without religion, and most wicked of all men, lift not thy selfe vp in vaine, which art puffed vp with vncertain hope, and liftest thine hands against the seruants of God.

35 For thou hast not yet escaped the iudgement of Almighty God, which seeth all things.

36 My brethren that haue suffered a little paine, are now vnder the diuine Couenant of euerlasting life: but thou through the iudgement of God, shalt suffer iust punishments for thy pride.

37 Therefore I, as my brethren haue done, offer my body and life for the Lawes of our fathers, beseeching God, that he will sone be mercifull vnto our nation, and that thou by torment and punishment mayest confesse, that hee is the onely God,

38 And that in me and my brethren the wrath of the Almighty, which is righteously fallen vpon all our nation, may cease.

39 Then the king being kindled with anger, raged more cruelly against him then the others, and tooke it grieuously that he was mocked.

40 So he also died holily, and put his whole trust in the Lord.

41 Last of all after the sonnes, was the mother put to death.

42 Let this now bee enough spoken concerning the bankets, and extreme cruelties.

CHAP. VIII.

1 Iudas gatheth together his hoste 9 Nicanor is sent against Iudas. 16 Iudas exhorteth his souldiers to constancie. 20 Nicanor is ouercome. 27 The Iewes giue thankes, after they haue put their enemies to flight, diuiding part of the spoyles vnto the fatherlesse and vnto the widowes. 30 Timotheus and Bacchides are discomfited. 35 Nicanor fleeth vnto Antiochus.

THen Iudas Maccabeus, and they that were with him, went priuily into the townes, and called their kinsfolkes and friends together, and tooke vnto them all such as continued in the Iewes religion: and assembled fiue thousand men.

2 So they called vpon the Lord, that hee would haue an eye vnto his people, which was vexed of euery man, and haue pitie vpon the Temple that was defiled by wicked men,

3 And that he would haue compassion vpon the citie that was destroyed, and almost brought to the ground, and that he would heare the voyce of the blood, that cryed vnto him,

4 And that hee would remember the wicked slaughter of the innocent children, and the blasphemies committed against his Name, and that he would shew his hatred against the wicked.

5 Now when Maccabeus had gathered this multitude, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy.

6 Therefore he came at vnwares, and burnt vp the townes and cities: yet he tooke the most commodious places, and slew many of the enemies.

7 But specially hee vsed the nights to make such assaults, insomuch that the bruit of his manlinesse was spread euery where.

8 ¶ So when Philip saw that this man increased by little and little, and that things prospered with him for the most part, he wrote vnto Ptolemeus the gouernour of Coelosyria and Phenice to helpe him in the kings businesse.

9 Then sent he speedily Nicanor the sonne of Patroclus, a specialt friend of his, and gaue him of all nations of the heathen no lesse then twenty thousand men, to rote out the whole generation of the Iewes, and ioyned with him Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordained also a tribute for the king of two thousand talents, which the Romanes should haue, to bee taken of the Iewes that were taken prisoners.

11 Therefore immediatly he sent to the cities on the sea coast, prouoking them to buy Iewes to be their seruants, promising to sell fourescore and ten for one talent: but he considered not the vengeance of Almighty God, that should come vpon him.

12 When Iudas then knew of Nicanors comming, he told them that were with him, of the comming of the armie.

13 Now were there some of them fearefull, which trusted not vnto the righteousnesse of God, but fled away, and abode not in that place.

14 But the other sold all that they had left, and besought the Lord together to deliuer them from that wicked Nicanor, which had sold them or euer he came neere them.

15 And though he would not doe it for their sakes: yet for the Couenant made with their fathers, and because they called vpon his holy and glorious Name.

16 And so Maccabeus called his men together, about fiue thousand, exhorting them not to bee afraid of their enemies, neither to feare the great multitude of the Gentiles, which came against them vnrighteously, but to fight manly,

17 Setting before their eyes the iniurie that they had vniustly done to the holy place, and the cruelty done to the citie by derision, and the destruction of the orders established by their fathers.

18 For they, said he, trust in their weapons and boldnesse: but our confidence is in the Almighty God, which at a becke can both destroy them that come against vs, and all the world.

19 Moreouer, hee admonished them of the helpe that God shewed vnto their fathers, as when there perished an hundreth and fourescore and fiue thousand vnder * Sennacherib,

20 And of the battell that they had in Babylon against the Galatians, how they came in all to the battell ‖ eight thousand, with foure thousand Macedonians: and when the Macedonians were astonished, the eight thousand slew an hundred and twenty thousand through the helpe that was giuen them from heauen, whereby they had receiued many benefits.

21 Thus when he had made them bold with these wordes, and readie to die for the Lawes and

2 King. 19. 35. Isa. 37. 36 tob. 1. 18. ecclu. 48. 22. 1. mac. 7. 41.

‖ Some reade fixe thousand.

and the countrey, he diuided his army into foure parts,

22 And made his own brethren captaines ouer the army, to wit, Simon, and Joseph, and Jonathan, giuing each one fifteene hundred men.

23 And when Eleazrarus had read the holy booke, and giuen them a token of the helpe of God, Iudas which led the foreward ioyned with Nicanor.

24 And because the Almighty helped them, they slew aboue nine thousand men, & wounded and maimed the most part of Nicanors hoste, and so put all to flight,

25 And tooke the money from those that came to buy them, and pursued them farre: but lacking time, they returned.

26 For it was the day before the Sabbath, and therefore they would no longer pursue them.

27 So they tooke their weapons, and spoiled the enemies, & kept the Sabboth, giuing thanks and praising the Lord wonderfully, which had deliuered them that day, and powred vpon them the beginning of his mercy.

28 And after the Sabbath, *they distributed the spoiles to the sicke, and to the fatherlesse, and to the widowes, and diuided the residue among themselues and their children.

Num. 31. 27
1. Sam. 30. 24

29 When this was done, and they all had made a generall prayer, they besought the merciful Lord to be reconciled at the length with his seruants.

30 Afterward with one consent they fel vpon Timotheus & Bacchides, and slew aboue twenty thousand, and wanne high and strong holds, and diuided great spoiles, and gaue an equal portion vnto the sicke, and to the fatherlesse, and to the widowes, and to aged persons also.

31 Moreouer, they gathered their weapons together, and layd them vp diligently in conuenient places, and brought the remnant of the spoiles to Jerusalem.

32 They slew also Philarches a most wicked person which was with Timotheus, and had vexed the Jewes many wayes.

33 And when they kept the feast of Victory in their Countrey, they burnt Calisthenes that had set fire vpon the holy gates, which was fled into a little house: so he receiued a reward meete for his wickednesse.

34 And that most wicked Nicanor, which had brought a thousand merchants to buy ỳ Jewes,

35 Yee was through the helpe of the Lord brought downe of them whom he thought as nothing, insomuch that he put off his glorious rayment, and fled ouerthwart the countrey like a fugitiue seruant, and came alone to Antiochia, with great dishonour through the destruction of his hoste.

36 Thus hee that promised to pay tribute to toe Romanes, by meanes of the prisoners of Jerusalem, brought newes, that the Jewes had a ‖ defender, and for this cause none could hurt the Jewes, because they followed the Lawes appointed by him.

‖ Or, God their defender.

CHAP. IX.

1 Antiochus willing to spoyle Persepolis, is put to flight. 5 As he persecuteth the Iewes, he is stricken of the Lord. 13 The famed repentance of Antiochus. 28 Hee dieth miserably.

AT the same time came Antiochus againe with dishonour, out of the Countrey of Persia.

2 For when he came to Persepolis, and went about to rob the Temple, and to subdue the citie, the people ranne in a rage to defend themselues with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants and returned with shame.

3 Now when he came to Ecbatane, he vnderstood the things that had come vnto Nicanor and Timotheus.

4 And then being chafed in his mind, hee thought to impute to the Jewes their fault, which had put him to flight, and therefore commanded his charetman to driue continually, and to dispatch the iourney: for Gods iudgement compelled him: for he had said thus in his pride, I will make Jerusalem a common burying place of the Jewes, when I come thither.

5 But the Lord Almightie, and God of Israel smote him with an incurable and inuisible plague: for assoone as he had spoken these words, a paine of the bowels that was remediless came vpon him, and sore torments of the inner parts,

6 And that most iustly: for hee had tormented other mens bowels with diuers and strange torments.

7 Howbeit he would in no wise cease from his arrogancie, but swelled the more with pride, breathing out fire in his rage against the Jewes, and commaunded to haste the iourney: but it came to passe that he fell downe from the charet that ranne swiftly, so that all the members of his body were bruised with the great fall.

8 And thus he that a litle afore thought he might commaund the floods of the Sea (so proud was he beyond the condition of man) and to weigh the high mountaines in the ballance, was now cast on the ground, and carried in an horselitter, declaring vnto all the manifest power of God.

9 *So that the wormes came out of the bodie of this wicked man in abundance: & whiles hee was aliue, his flesh fell off for paine and torment: and all his armie was grieued at his ‖ sinell.

Act. 12. 23.

‖ Or, rottennesse.

13 Thus no man could beare because of his stinke, him that a little afore thought he might reach to the starres of heauen.

11 Then he began to leaue off his great pride and selfe will when hee was plagued, and came to the knowledge of himselfe by the scourge of God, and by his paine which increased euery moment.

12 And when he himselfe might not abide his owne stinke, he said these words, It is meete to bee subiect vnto God, and that a man which is mortall, should not thinke himselfe equall vnto God through pride.

13 This wicked person prayed also vnto the Lorde, who would now haue no mercie on him,

14 And said thus, that he would set at liberty the holy city vnto the which he made haste to destroy it and to make it a burying place.

15 And as touching the Jewes (whom hee had iudged not worthy to bee buryed, but would haue cast them out with their chil-

dren to be deuoured of the foules & wilde beasts) hee would make them all like the citizens of Athens.

16 And wheras he had spoiled the holy Temple afore, he would garnish it with great gifts, and increase the holy vessels, and of his owne rents beare the charges belonging to the sacrifices.

17 Yea, and that he would also become a Iew himselfe, and goe thorow all the world that was inhabited, and preach the power of God.

18 But for all this, his paines would not cease: for the iust iudgement of God was come vpon him: therefore despairing of his health, he wrote vnto the Iewes this letter vnder written, conteining the forme of a supplication.

19 ¶ THE KING, and prince Antiochus vnto the Iewes his louing citizens, wisheth much ioy, and health and prosperity.

20 If ye and your children fare wel, and if all things go after your mind, I giue great thanks vnto God, hauing hope in the heauen.

21 Though I lie sicke, yet I am mindfull of your honour, and good will for the loue I beare you: therefore when I returned from the countrey of Persia, & fell into a sore disease, I thought it necessary to care for the common safetie of all,

22 Not distrusting mine health, but hauing great hope to escape this sicknesse.

23 Therefore considering that when my father led an host against the high countreys, hee appointed who should succeed him:

24 That if any controuersie happened contrary to his expectation, or if that any tydings were brought that were grieuous, they in the land might knowe to whom the affaires were committed, that they should not be troubled. ¶

25 Againe, when I ponder how that the gouernors, that are borderers and neighbours vnto my kingdom, wait for all occasions, and looke but for opportunitie, I haue ordeined that my sonne Antiochus shall be king, whom I oft commended and committed to many of you, when I went into the high prouinces, and haue written vnto him as followeth hereafter.

26 Therefore I pray you, and require you to remember the benefits that I haue done vnto you generally, and particularly, and that euery man will be faithfull to me and to my sonne.

27 For I trust that he will bee gentle and louing vnto you according to my minde.

28 ¶ Thus the murtherer and blasphemer suffered most grieuously, and as he had intreated other men, so hee dyed a miserable death in a strange countrey among the mountaines.

29 And Philip that was brought vp with him, carried away his body, who fearing the sonne of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 Iudas Maccabeus taketh the citie and the Temple. 10 The actes of Eupator. 16 The Iewes fight against the Idumeans. 24 Timotheus inuadeth Iudea, with whom Iudas ioyneth battell. 29 Fiue men appeare in the aire to the helpe of the Iewes. 37 Timotheus is slaine.

MAccabeus now and his company, through the helpe of the Lord, wan the Temple and the citie againe,

2 And destroyed the altars, & chappels that the heathen had builded in the open places,

3 And cleansed the Temple, and made another altar, and burned stones, and tooke fire of them, and offered sacrifices, and incense two yeeres, and fiue moneths after, and set forth the lampes, and the shewbread.

4 ¶ When that was done, they fell downe flat vpon the ground, and besought the Lord, that they might come no more into such troubles: but if they sinned any more against him, that he himselfe would chasten them with mercy, and that they might not be deliuered to the blasphemous, and barbarous nations.

5 Now vpon the same day, that the strangers polluted the Temple, on the very same day it was cleansed againe, euen the fine and twentieth day of the same moneth which is ‖ Chasleu.

‖ Or, November.

6 They kept eight dayes with gladnesse as in the feast of the Tabernacles, remembring, that not long afore they held the feast of the Tabernacles, when they liued in the mountaines and dennes like beasts.

7 And for the same cause they bare greene boughes, and faire branches & palmes, and sang Psalmes vnto him that had giuen them good successe in cleansing his place.

8 They ordained also by a common statute and decree, that euery yeere those dayes should be kept of the whole nation of the Iewes.

9 And this was the end of Antiochus called Epiphanes.

10 ¶ Now wil we declare the acts of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres that followed.

11 For when he had taken the kingdome, he made one Lysias, which had bin captaine of the hoste in Phenice and Coelosyria, ruler ouer the affaires of the Realme.

12 For Ptolemeus that was called Macron, purposed to doe iustice vnto the Iewes for the wrong that had bene done vnto them, and went about to behaue himselfe peaceably with them.

13 For the which cause, he was accused of his friends before Eupator, and was called oft times traitour, because he had left Cyprus that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seeing that he was no more in estimation, he was discouraged, and poysoned himselfe, and died.

14 ¶ But when Gorgias was gouernour of the same places, he entertained strangers, and made warre oft times against the Iewes.

15 Moreouer, the Idumeans that held the strong holdes which were meete for their purpose, troubled the Iewes, and by receiuing them that were driuen from Ierusalem, tooke in hand to continue warre.

16 Then they that were with Maccabeus, made prayers, and besought God that he would be their helper, and so they fell vpon the strong holds of the Idumeans,

17 And assaulted them sore, that they wanne the places, and slew all that fought against them on the wall, and killed all that they mette with, and slew no lesse then twentie thousand.

18 And because certaine (which were not lesse then

then nine thousand) were fled into two strong castles, hauing all maner of things conuenient to sustaine the siege.

19 Maccabeus left Simon, and Joseph, and Zaccheus also, and those that were with them, which were enow to besiege them, and departed to those places which were more necessary.

20 Now they that were with Simon, being led with couetousnes, were entreated for money (through certaine of those that were in the castle) and tooke seuentie thouland [a] drachmes, and let some of them escape.

21 But when it was told Maccabeus what was done, hee called the gouernours of the people together, and accused those men, that they had sold their brethren for money, and let their enemies goe.

22 So he slew them when they were conuict of treason, and immediatly wanne the two castles:

23 And hauing good successe, as in all the warres that he tooke in hand, he slew in the two castles moe then twentie thouland.

24 Now Timotheus whom the Iewes had ouercome afore, gathered an armie of strangers of all sorts, and brought a great troupe of horsemen out of Asia, to winne Iewrie by strength.

25 But when he drew neere, Maccabeus and they that were with him, turned to pray vnto God, and sprinkled earth vpon their heads, and girded their reines with sackcloth,

26 And fell downe at the foote of the altar, and besought the Lord to be mercifull to them, and to be an enemie to their enemies, and to bee an aduersary to their aduersaries, * as the Law declareth.

27 So after the prayer they tooke their weapons, and went on further from the citie, and when they came neere to the enemies, they tooke heede to themselues.

28 And when the morning appeared, they both ioyned together: the one part had the Lord for their refuge, and pledge of prosperitie, and noble victorie, and the other tooke courage as a guide of the warre.

29 But when the battell waxed strong, there appeared vnto the enemies from heauen fiue comely men vpon horses with bridles of golde, and two of them led the Iewes,

30 And tooke Maccabeus betwixt them, and couered him on euery side with their weapons, and kept him safe, but shot darts & lightenings against the enemies, so that they were confounded with blindnesse, and beaten downe and full of trouble.

31 There were slaine of foote men twentie thousand and fiue hundred, and fiue hundred horsemen.

32 As for Timotheus himselfe, he fled vnto Gazara, which was called a very strong hold, wherein Chereas was captaine.

33 But Maccabeus and his company layd siege against the fortresses with courage for foure dayes.

34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible words.

35 Neuertheless, vpon the ‖ fifth day in the morning, twentie young men of Maccabeus company, whose hearts were inflamed, because of the blasphemies, came vnto the wall, & with bold stomacks smote downe those that they met.

36 Others also that climbed vp vpon the engines of warre against them that were within, set fire vpon the towers, and burnt those blasphemers quicke with the fires that they had made, and others brake vp the gates, and receiued the rest of the armie, and tooke the citie.

37 And hauing found Timotheus, that was crept into a caue, they killed him, and Chereas his brother with Apollophanes.

38 When this was done, they prayled the Lord with Psalmes and thanksgiuing, which had done so great things for Israel, and giuen them the victory.

A drachme is the eight part of an ounce, which is about three pence.

Exod. 23.20. deut. 20.4.

‖ Or, the fiue and twentieth day.

CHAP. XI.

1 Lysias goeth about to ouercome the Iewes. 8 Succour is sent from heauen vnto the Iewes. 16 The letter of Lysias vnto the Iewes. 20 The letter of king Antiochus vnto Lysias. 27 A letter of the same vnto the Iewes. 34 A letter of the Romanes to the Iewes.

VEry shortly after this, Lysias the Kings steward, and a kinsman of his, which had the gouernance of the affaires, tooke sore displeasure for the things that were done.

2 And when hee had gathered about foure score thousand, with all the horsemen, he came against the Iewes, thinking to make the city an habitation of the Gentiles.

3 And the Temple would he haue to get money by, like the other temples of the heathen: for he would sell the Priests office euery yeere.

4 And thus being puffed vp in his minde, because of the great number of footemen, and thousands of horsemen, and in his fourescore Elephants,

5 Hee came into Judea, and drew neere to Beth-sura, which was a castle of defence, fiue [a] furlongs from Ierusalem, and laid sore siege vnto it.

6 But when Maccabeus and his company knew that he besieged the holds, they and all the people made prayers with weeping and teares before the Lord, that he would send a good Angel to deliuer Israel.

7 And Maccabeus himselfe first of all tooke weapons, exhorting the other that they would ieopard themselues together with him to helpe their brethren: so they went forth together with a couragious minde.

8 And as they were there besides Ierusalem, there appeared before them vpon horseback a man in white clothing, shaking his harnesse of golde.

9 Then they prayled the mercifull God all together, and tooke heart, insomuch that they were ready, not onely to fight with men, but with the most cruel beasts, and to breake downe walles of yron.

10 Thus they marched forward in aray, hauing an helper from heauen: for the Lord was mercifull vnto them.

11 And running vpon their enemies like lyons, they slew eleuen thouland footemen, and sixteene hundreth horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked, & Lysias himselfe fled away shamefully,

a Whereof eight make a mile.

fully, and so escaped.

13 Who as he was a man of vnderstanding, considering what losse he had had, and knowing that the Hebrewes could not be ouercome because the Almightie God helped them, sent vnto them,

14 And promised that he would consent to all things which were reasonable, and perswade the king to be their friend.

15 Maccabeus agreed to Lysias requests, hauing respect in all things to the common wealth, and whatsoeuer Maccabeus wrote vnto Lysias concerning the Iewes, the king granted it.

16 For there were letters written vnto the Iewes from Lysias containing these wordes, LYSIAS vnto the people of the Iewes sendeth greeting.

17 John and ‖Abessalom, which were sent from you, deliuered me the things that you demand by writing, and required me to fulfill the things that they had declared.

‖Or, Absalon, or Absalom.

18 Therefore what things soeuer were meete to be reported to the king himselfe, I haue declared them, and he granted that that was possible.

19 Therefore if yee behaue your selues as friends toward his affaires, hereafter also I wil endeuour my selfe to doe you good.

20 As concerning these things, I haue giuen commandement to these men, & to those whom I sent vnto you, to commune with you of the same particularly.

21 Fare ye well, the hundred and eight and fortie yeere, the foure and twentieth day of the moneth Dioscorinthius.

22 ¶ Now the kings letter conteined these words, KING ANTIOCHVS vnto his brother Lysias sendeth greeting.

23 Since our father is translated vnto the gods, our will is, that they which are in our Realme, liue quietly, that euery man may apply his owne affaires.

24 We vnderstand also that the Iewes would not consent to our father, for to be brought vnto the custome of the Gentiles, but would keepe their owne maner of liuing: for the which cause they require of vs, that we would suffer them to liue after their owne lawes.

25 Wherefore our minde is, that this nation shall be in rest, and haue determined to restore them their Temple, that they may be gouerned according to the custome of their fathers.

26 Thou shalt doe well therefore to send vnto them, and grant them peace, that when they are certified of our minde, they may be of good comfort, and cheerefully goe about their owne affaires.

27 And this was the Kings letter vnto the nation, KING ANTIOCHVS vnto the Elders of the Iewes, and to the rest of the Iewes sendeth greeting.

28 If ye fare well, we haue our desire: we are also in good health.

29 Menelaus declared vnto vs that your desire was to returne home, and to apply your own businesse.

‖Or, April, some reade Xanticus, and some Zanticus.

30 Wherefore, those that wil depart, we giue them free liberty, vnto the thirtie day of the moneth of ‖Panthicus,

31 That the Iewes may vse their owne maner of liuing and lawes, like as afore, and none of them by any manner of wayes to haue harme for things done by ignorance.

32 I haue sent also Menelaus to comfort you.

33 Fare ye well: the hundreth and eight and fortie yeere, the fifteenth day of the moneth of Panthicus.

34 ¶ The Romanes also sent a letter conteining these words, QVINTVS MEMMIVS, and Titus ‖Manilius ambassadours of the Romanes, vnto the people of the Iewes send greeting.

‖Or, Manlius.

35 The things that Lysias the Kings kinsman hath granted you, we grant the same also.

36 But concerning that which he shall report vnto the King, send hither some wishlyed, when yee haue considered the matter diligently, that wee may consult thereupon, as shall be best for you: for we must goe vnto Antiochia.

37 And therefore make haste, and send some men, that we may know your minde.

38 Farewell: this hundreth and eight and fortie yeere, the fifteenth day of the moneth of Panthicus.

CHAP. XII.

2 Timotheus troubleth the Iewes. 3 The wicked deede of them of Ioppe against the Iewes. 6 Iudas is auenged of them. 9 Hee setteth fire in the hauen of Iamnia. 20 The pursuit of the Iewes against Timotheus. 24 Timotheus is taken, and let goe vnhurt. 32 Iudas pursueth Gorgias.

WHen these couenants were made, Lysias went vnto the King, and the Iewes tilled their ground.

2 But the gouernours of the places, as Timotheus, and Apollonius the sonne of Genneus, and Ieronymus, and also Demophon, and besides them Nicanor the gouernour of Cyprus, would not let them liue in rest and peace.

3 ¶ They of Ioppe also did such a vile acte: they prayed the Iewes that dwelt among them, to goe with their wiues and children into the ships, which they had prepared as though they had ought them none euill will.

4 And so by the common aduice of the citie, they obeyed them, and suspected nothing: but when they were gone forth into the deepe, they drowned no lesse then two hundred of them.

5 Now when Iudas knew of this cruelty shewed against his nation, he commanded those men that were with him, to make them ready.

6 And hauing called vpon God the righteous Iudge, hee went forth against the murtherers of his brethren, and set fire in the hauen by night, and burnt the shippes, and those that fled thence, he slew.

7 ¶ And when the city was shut vp, he departed as though hee would come againe, and roote out all them of the city of Ioppe.

8 ¶ But when he perceiued that the Iamnites were minded to doe in like manner vnto the Iewes which dwelt among them,

9 He came vpon the Iamnites by night, and set fire in the hauen with the naue, so that the light of the fire was seene at Ierusalem, vpon a two hundred and fortie furlongs.

10 Now when they were gone from thence nine furlongs, in their iourney toward Timotheus, about fiue thousand men of foote

and

and fiue hundreth horsemen of the Arabians set vpon him.

11 So the battell was sharpe, but it prospered with Iudas through the helpe of God: the [a] Nomades of Arabia being ouercome, besought Iudas to make peace with them, and promised to giue him certaine ‖ cattell, and to helpe him in other things.

12 And Iudas thinking that they should indeede bee profitable concerning many things, granted them peace: whereupon they shooke hands, and so they departed to their tents.

13 ¶ Iudas also assaulted a city called Casphis, which was strong by reason of a bridge, and fenced round about with walles, and had diuers kinds of people dwelling therein.

14 So they that were within it, put such trust in the strength of the walles, and in store of victuals, that they were the slacker in their doings, reuiling them that were with Iudas, and reproching them: yea, they blaspemed and spake such words as were not lawfull.

15 But Maccabeus souldiers calling vpon the great Prince of the world (which without any ‖ instruments, or engines of warre, did *cast downe the walles of Iericho, in the time of Iesus) gaue a fierce assault against the walles,

16 And tooke the city by the will of God, and made an exceeding great slaughter, insomuch that a lake of two furlongs broad, which lay thereby, seemed to flow with blood.

17 ¶ Then departed they from thence, seuen hundreth and fiftie furlongs, and came to Characa vnto the Iewes, that are called Tubieni.

18 But they found not Timotheus there: for he was departed from thence, and had done nothing, and had left a garison in a very strong hold.

19 But Dositheus & Sosipater, which were captains with Maccabeus, went forth, and slew those that Timotheus had left in the fortresse, more then ten thousand men.

20 And Maccabeus prepared and ranged his army by bands, and went courageously against Timotheus, which had with him an hundreth and twenty thousand men of foot, and two thousand and fiue hundreth horsemen.

21 When Timotheus had knowledge of Iudas comming, hee sent the women and children, and the other bagage afore, vnto a fortresse called Carnion (for it was hard to besiege, and vneasie to come vnto, because of the straits on all sides.)

22 But when Iudas first band came in sight, the enemies were smitten with feare, & a trembling was among them through the presence of him that seeth all things, insomuch that they fleeing one here, another there, were oft times hurt by their owne people, and wounded with the points of their owne swords.

23 But Iudas was very earnest in pursuing, and slew those wicked men: yea, hee slew thirtie thousand men of them.

24 Timotheus also himselfe fell into the hands of Dositheus and Sosipater, whom hee besought with much craft to let him go with his life, because he had many of the Iewes parents, and the brethren of some of them, which, if they put him to death, should be despised.

25 So when he had assured them with many words, and promised that he would restore them without hurt, they let him goe for the health of their brethren.

26 ¶ Then went Maccabeus toward Carnion, and Artagation, and slew fiue and twenty thousand persons.

27 And after that hee had chased away and slaine them, Iudas remooued the hoste toward Ephron a strong citie, wherein was Lysias and a great multitude of all nations, and the strong young men kept the walles, defending them mightily: there was also great preparation of engins of warre, and darts.

28 But when they had called vpon the Lord, which with his power breaketh the strength of the enemies, they wanne the citie, and slewe fiue and twentie thousand of them that were within.

29 ¶ From thence went they to Scythopolis, which lieth sixe hundreth furlongs from Ierusalem.

30 But when the Iewes which dwelt there, testified that the ‖ Scythopolitans dealt louingly with them, and intreated them kindly in the time of their aduersitie,

31 They gaue them thankes, desiring them to bee friendly still vnto them, and so they came to Ierusalem, as the feast of the weekes approched.

32 ¶ And after the feast called Pentecost, they went forth against Gorgias the gouernour of Idumea:

33 Who came out with three thousand men of foote, and foure hundreth horsemen.

34 And when they ioyned together, a few of the Iewes were slaine,

35 And Dositheus one of the Baccenors, which was on horseback and a mightie man, tooke Gorgias, and layd hold of his garment, and drew him by force, because hee would haue taken the wicked man aliue: but an horseman of Thracia fell vpon him, and smote off his shoulder, so that Gorgias fled into ‖ Marisa.

36 And when they that were ‖ with Esdrin, had foughten long, and were wearie, Iudas called vpon the Lord, that hee would shew himselfe to bee their helper, and Captaine of the field.

37 And then he began in his owne language, and sung Psalmes with a loude voice, insomuch that straightways hee made them that were about Gorgias, to take their flight.

38 ¶ So Iudas gathered his hoste, and came into the citie of Odolla. And when the seuenth day came, they cleansed themselues (as the custome was) and kept the Sabbath in the same place.

39 And vpon the day following, as necessitie required, Iudas and his company came to take vp the bodies of them that were slaine, and to bury them with their kinsemen in their fathers graues.

40 Now vnder the coates of euery one that was slaine, they found iewels that had bene consecrate to the idoles of the *Iamnites, which thing is forbidden the Iewes by the Law. Then euery man saw that this was the cause wherefore they were slaine.

41 And so euery man gaue thankes vnto the Lord, the righteous Iudge, which had opened the things that were hid.

42 And

a So called because they were shepheards.
‖ Or, pastures.
‖ Or, battell rammes.
Iosh. 6. 20.
‖ Or, Scythians.
‖ Or, Moresa, or, Maresa.
‖ Or, with Gorgias.
Deut. 7. 25. Iosh. 7. 1, 11, 12.

42 And they gaue themselues to prayer, and beseought him, that they should not vtterly be destroyed for the fault committed. Besides that, noble Iudas exhorted the people to keepe themselues from sinne, forasmuch as they saw before their eyes the things which came to passe by the sinne of these that were slaine,

43 And hauing made a gathering thorow the company, sent to Ierusalem about two thousand drachmes of siluer, to offer a sinne offring, doing very well and honestly, that he thought of the resurrection.

44 For if hee had not hoped that they which were slaine, should rise againe, it had bene superfluous and vaine, to [a] pray for the dead.

45 And therefore he perceiued that there was great fauour layed vp for those that died godly. (It was an holy & good thought.) So hee made a reconciliation for the dead, that they might be deliuered from sinne.

a From this verse to the end of this chapter, the Greeke text is corrupt, so that no good sense, much lesse certaine doctrine can be gathered thereby. Also it is euident that this place was not written by the holy Ghost, both because it dissenteth from the rest of the holy Scriptures, and also the authour of this booke acknowledging his owne infirmitie, desireth pardon, if he haue not attained to that hee should. And it seemeth that this Iason the Cyrenian, out of whom he tooke this abridgement, is Ioseph Ben-gorion, who hath written in Ebrew fiue books of these matters, & intreating this place, maketh no mention of this prayer for the dead, *Lib.3. cap.19.* For it is contrary to the custome of the Iewes euen to this day to pray for the dead. And though Iudas had so done, yet this particular example is not sufficient to establish a doctrine, no more then Zipporahs was to proue that women might minister the Sacraments, Exod.4.25. or the example of Razis, that one might kill himselfe, whom this authour so much commendeth, Chap.14.41.

CHAP. XIII.

1 The comming of Eupator into Iudea. 4 The death of Menelaus. 10 Maccabeus going to fight against Eupator, moueth his souldiers vnto prayer. 15 Hee killeth foureteene thousand men in the tents of Antiochus. 21 Rhodocus the betrayer of the Iewes is taken.

IN the hundreth fourty and nine yeere, it was tolde Iudas that Antiochus Eupator was comming with a great power into Iudea,

2 And Lysias the steward and ruler of his affaires with him, hauing both in their armie an hundreth and ten thousand men of foote of the Grecians, and fiue thousand horsemen, and two and twenty Elephants, and three hundreth charets set with hookes.

3 Menelaus also ioyned himselfe with them, and with great deceit encouraged Antiochus, not for the safegard of the countrey, but because he thought to haue beene made the gouernour.

4 But the King of kings moued Antiochus minde against this wicked man, and Lysias enformed the king, that this man was the cause of all mischiefe, so that the King commaunded to bring him to Berea to put him vnto death as the maner was in that place.

5 Now there was in that place a tower of fiftie cubits high, full of ashes, and it had an instrument that turned round, and on euery side it rouled downe into the ashes:

6 And there whosoeuer was condemned of sacrilledge, or of any other grieuous crime, was cast of all men to the death.

7 And so it came to passe that this wicked man should die such a death, and it was a most iust thing that Menelaus should want buriall.

8 For because he had committed many sins by the altar, whose fire and ashes were holy: hee himselfe also died in the ashes.

9 ¶ Now the king raged in his minde, and came to shew himself more cruel vnto the Iewes then his father.

10 Which things when Iudas perceiued, he commanded the people to call vpon the Lord night and day, that if euer hee had holpen them, he would now helpe them, when they should bee put from their Law, from their countrey, and from the holy Temple:

11 And that hee would not suffer the people which a little before began to recouer, to be subdued vnto the blasphemous nations.

12 So when they had done this altogether, and besought the Lord for mercie with weeping and fasting, and falling downe three dayes together, Iudas exhorted them to make themselues ready.

13 And he being apart with the Elders, took counsell to goe forth, afore the king brought his hoste into Iudea, and should take the citie, and commit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the world, hee exhorted his souldiers to fight mankully, euen vnto death for the Lawes, the Temple, the citie, their countrey, and the common wealth, and camped by Modin.

15 And so giuing his souldiers for a watchword, The victorie of God, hee picked out the manliest yong men; and went by night into the Kings campe, and slew of the hoste foureteene thousand men, and the greatest Elephant with all that sate vpon him.

16 Thus when they had brought a great feare, and trouble in the campe, and all things went prosperously with them, they departed.

17 This was done in the breake of the day, because the protection of the Lord did helpe them.

18 ¶ Now when the King had tasted the manlinesse of the Iewes, he went about to take the holds by policie,

19 And marched toward Beth-sura, which was a strong hold of the Iewes: but hee was chased away, hurt, and lost of his men.

20 For Iudas had sent vnto them that were in it, such things as were necessary.

21 But Rhodocus which was in the Iewes hoste, disclosed the secrets to the enemies: therefore he was sought out, and when they had gotten him, they put him in prison.

22 After this, did the King commune with them that were in Beth-sura, and ‖ tooke truce with them, departed and ioyned battell with Iudas, who ouercame him.

‖ Or, gaue and tooke the right hand.

23 But when hee vnderstood, that Philip (whom he had left to be ouerseer of his business at Antiochia) did rebell against him, he was astonished, so that he yeelded himselfe to the Iewes, and made them an othe to doe all things that were right, and was appeased toward them, and offered Sacrifice and adorned the Temple, and shewed great gentlenesse to the place,

24 And embraced Maccabeus, & made him captaine and gouernour from Ptolemais vnto the Gerreneans.

25 Neuertheless,

25 Neuertheleſſe, when hee came to Ptolemais, the people of the citie were not content with this agreement: and becauſe they were grieued, they would that he ſhould breake the couenants.

26 Then went Lyſias vp into the iudgement ſeat, and reuiled the fact as well as he could, and perſwaded them, and pacified them, and made them well affectioned, and came againe vnto Antiochia. This is the matter concerning the kings iourney, and his returne.

CHAP. XIIIJ.

1 Demetrius mooued by Alcimus, ſendeth Nicanor to kill the Iewes. 18 Nicanor maketh a compact with the Iewes, 29 Which hee yet breaketh thorow the motion of the King. 37 Nicanor commandeth Razis to bee taken, who ſlayeth himſelfe.

After three yeeres was Iudas informed that Demetrius the ſonne of Seleucus was come vp with a great power and naue by the hauen of Tripolis,

2 When he had won the countrey, and ſlaine Antiochus, and his lieutenant Lyſias.

3 Now Alcimus, which had beene the high Prieſt, and wilfully defiled himſelfe in the time that all things were confounded, ſeeing that by no meanes hee could ſaue himſelfe, nor haue any more entrance to the holy Altar,

4 Hee came to king Demetrius in the hundreth fifte and one yeere, preſenting vnto him a crowne of gold, and a palme, and of the boughes which were vſed ſolemnly in the Temple, and that day he held his tongue.

5 But when he had gotten opportunity, and occaſion for his rage, Demetrius called him to counſell, and aſked him what deuices or counſels the Iewes leaned vnto.

6 To the which hee anſwered, The Iewes that be called Aſideans, whoſe captaine is Iudas Maccabeus, maintaine wares, and make inſurrections, and will not let the Realme bee in peace.

7 Therefore I, being deprriued of my fathers honour (I meane the high Prieſthood) am now come hither,

8 Partly becauſe I was well affectioned vnto the kings affaires, and ſecondly becauſe I ſought the profit of mine owne citizens: for all our people, thorow their raſhneſſe, are not a little troubled.

9 Wherefore, O king, ſeeing thou knoweſt all theſe things, make prouiſion for the countrey, and our Nation which is abused, according to thine owne humanitie, that is ready to helpe all men.

10 For as long as Iudas liueth, it is not poſſible that the matter ſhould be well.

11 When he had ſpoken theſe words, other friends alſo having euill will at Iudas, ſet Demetrius on fire.

12 Who immediatly called for Nicanor the ruler of the Elephants, and made him captaine ouer Iudea,

13 And ſent him forth, commanding him to ſlay Iudas, and to ſcatter them that were with him, and to make Alcimus the prieſt of the great Temple.

14 Then the heathen which fled out of Iudea from Iudas, came to Nicanor by flockes, thinking the harme and calamities of the Iewes to be their welfare.

15 Now when the Iewes heard of Nicanors comming, and the gathering together of the heathen, they ſprinkled themſelues with earth, and praied vnto him which had appointed himſelfe a people for euer, and did alwayes defend his own portion with euident tokens.

16 So at the commandement of the captaine, they remoued ſtraightways from thence, and came to the towne of Deſſau,

17 Where Simon Iudas brother had ioyned battell with Nicanor, and was ſomewhat aſtoniſhed through the ſudden ſilence of the enemies.

18 Neuertheleſſe Nicanor hearing the manlineſſe of them that were with Iudas, and the holde ſtomacks that they had for their countrey, durſt not proone the matter with bloodſhedding.

19 Wherefore he ſent Poſidonius, ‖ Theodotus, and ‖ Matthias before to make peace. ‖ *Or, Theodotus.* ‖ *Or, Mattathias.*

20 So when they had taken long aduiſement thereupon, and the captaine ſhewed it vnto the multitude, they were agreed in one minde, and conſented to the couenants.

21 And they appointed a day when they ſhould particularly come together: ſo when the day was come, they ſet for euery man his ſtoole.

22 Neuertheleſſe Iudas commanded certaine men of armes to waite in conuenient places: leaſt there ſhould ſuddenly ariſe any euill through the enemies: and ſo they communed together of the things whereupon they had agreed.

23 Nicanor, while hee abode at Ieruſalem, did none hurt, but ſent away the people that were gathered together.

24 Hee ‖ loued Iudas, and fauoured him in his heart. ‖ *Or, had Iudas before his eyes.*

25 He prayed him alſo to take a wife, and to beget children: ſo he married, and they liued together.

26 But Alcimus perceiuing the loue that was betweene them, and vnderſtanding the couenants that were made, came to Demetrius and told him that Nicanor had taken ſtrange matters in hand, and ordained Iudas a traitour to the Realme, to be his ſucceſſour.

27 Then the King was diſpleaſed, and by the reports of this wicked man, hee wrote to Nicanor, ſaying, that hee was very angry for the couenants, commanding him that he ſhould ſend Maccabeus in all haſte priſoner vnto Antiochia.

28 When theſe things came vnto Nicanor, he was aſtoniſhed and ſore grieued, that hee ſhould breake the things wherein they had agreed, ſeeing that that man had committed no wickedneſſe.

29 But becauſe it was not commodious to him to withſtand the King, he ſought craftily to accompliſh it.

30 Notwithſtanding when Maccabeus perceiued that Nicanor begamne to bee rough vnto him, and that hee entreated him more rudely then he was wont, he perceiued that ſuch rigour came not of good, and therefore hee gathered a few of his men, and withdrew himſelfe from Nicanor.

31 But the other perceiuing that hee was preuen-

preuented by Maccabeus worthy policy, came into the great and holy Temple, and commanded the Priests, which were offering their vsuall sacrifices, to deliuer him the man.

32 And when they sware that they could not tell where the man was, whom he sought,

33 Hee stretched out his right hand toward the Temple, and made an othe in this maner, If ye will not deliuer mee Iudas as a prisoner, I will make this Temple of God a plaine field, and will breake downe the Altar, and will erect a notable temple vnto Bacchus.

34 After these words hee departed: then the Priests lift vp their hands toward heauen, and besought him that was euer the defender of their nation, saying in this maner,

35 Thou, O Lord of all things, which hast need of nothing, wouldest that the Temple of thine habitation shouldbe among vs.

36 Therefore now, O most holy Lord, keepe this House euer vndefiled, which lately was cleansed, and stop all the mouthes of the vnrighteous.

37 Now was there accused vnto Nicanor, Razis one of the Elders of Ierusalem, a louer of the Citie, and a man of very good report, which for his loue was called a father of the Iewes.

38 For this man aforetimes when the Iewes were inuided to keepe themselues vndefiled and pure, being accused to be of the Religion of the Iewes, did offer to spend his body and life with all constancie for the Religion of the Iewes.

39 So Nicanor willing to declare the hatred that hee bare to the Iewes, sent about fiue hundreth men of warre to take him.

40 For hee thought by taking him to doe the Iewes much hurt.

41 But when this company would haue taken his castle, and would haue broken the gates by violence, & commanded to bring fire to burne the gates, so that he was ready to be taken on euery side, he fell on his sword,

42 Willing rather to die manfully, then to giue himselfe into the hands of wicked men, and to suffer reproch vnworthy for his noble stocke.

43 Notwithstanding what time as he missed of his stroke for haste, and the multitude rushed in violently hee were the dores, he ran boldly to the wall, and cast himselfe downe manfully among the multitude,

44 Which conueyed themselues lightly away, and gaue place, so that hee fell vpon his belly,

45 Neuertheleſſe while there was yet breath in him, being kindled in his minde, hee rose vp, and though his blood gushed out like a fountaine, and he was very sore wounded, yet hee ran thorow the mids of the people,

46 And gate him to the top of an high rocke: so when his blood was vtterly gone, he tooke out his owne bowels with both his handes, and threw them vpon the people, calling vpon the Lord of life and spirit, that hee would restore them againe vnto him, and thus he died.

a As this priuate example ought not to bee followed of the godly, because it is contrary to the word of God, although the authour seeme here to approue it: so that place as touching prayer, Chap 12. 44. though Iudas had appointed it, yet were it not sufficient to prooue a doctrine, because it is onely a particular example.

CHAP. XV.

1 Nicanor goeth against to come vpon Iudas on the Sabbath day. 5 The blasphemy of Nicanor. 14 Maccabeus expounding vnto the Iewes the vision, encouraggeth them. 21 The prayer of Maccabeus. 30 Maccabeus commandeth Nicanors head and hand to bee cut off, and his tongue to be giuen to the fowles. 39 The authour excuseth himselfe.

NOw when Nicanor knew that Iudas and his company were in the countrey of Samaria, he thought with all assurance to come vpon them, vpon the Sabbath day.

2 Neuertheleſſe the Iewes that were compelled to goe with him, said, O kill not so cruelly and barbarously, but honour and sanctifie the day that is appointed by him that seeth all things.

3 But this most wicked person demaunded, Is there a Lord in heauen, that commanded the Sabbath day to be kept?

4 And when they sayd, There is a liuing Lord, which ruleth in the heauen, that commanded the seuenth day to be kept,

5 Then hee sayd, And I am mighty vpon earth to command them for to arme themselues, and to performe the kings business. Notwithstanding he could not accomplish his wicked enterprise.

6 For Nicanor lifted vp with great pride, purposed to set vp a memoriall of the victory obtained of all them that were with Iudas.

7 But Maccabeus had euer sure confidence and a perfect hope that the Lord would helpe him,

8 And exhorted his people not to bee afraid at the comming of the heathen, but alway to remember the helpe that had bene shewed vnto them from heauen, and to trust now also that they should haue the victorie by the Almightie.

9 Thus he encouraged them by the Law, and Prophets, putting them in remembrance of the battels that they had wonne afore, and so made them more willing,

10 And stirred vp their hearts, and shewed them also the deceitfulnesse of the heathen, and how they had broken their othes.

11 Thus hee armed euery one of them, not with the assurance of shields and speares, but with wholesome words and exhortations, and shewed them a dreame worthy to bee beleeued, and reioyced them greatly.

12 And this was his vision, He thought that he saw Onias, (which had bene the high Priest, a vertuous and a good man, reuerent in behaiour, and of sober conuersation, well spoken, and one that had bene exercised in all points of godlinesse from a child) holding vp his hands toward heauen, and praying for the whole people of the Iewes.

13 ¶ After this there appeared vnto him another man which was aged, honourable, and of a wonderfull dignitie, and excellencie aboue him.

14 And Onias spake and said, This is a louer of the brethren, who prayeth much for the people, and for the holy Citie, to wit, Ieremias the Prophet of God.

15 He thought also that Ieremias held out his right hand, & gaue vnto Iudas a sword of gold: and as he gaue it, he spake thus,

16 Take this holy sword a gift from God, wherewith thou shalt wound the aduersaries.

17 And so being comforted by the words of Iudas, which were very sweet and able to stirre

them vp to valiantnes, & to encourage the hearts of the young men, they determined to pitch no campe, but couragiously to set vpon them, and manfully to assaile them, and to trie the matter hand to hand, because the City, and the Sanctuary, and the Temple were in danger.

18 As for their wiues and children, and brethren and kinsfolkes, they set lesse by their danger: but their greatest and principall feare was for the holy Temple.

19 Againe they that were in the Citie, were carefull for the armie that was abroad.

20 Now whiles they all waited for the triall of the matter, and the enemies now met with them, and the hoste was set in aray, & the || beasts were separated into conuenient places, and the horsemen were placed in the wings:

|| Or, elephants

21 Maccabeus considering the comming of the multitude, and the diuers preparations of weapons, and the fiercenesse of the beastes, held vp his hands toward heauen, calling vpon the Lord that doeth wonders, and that looked vpon them, knowing that the victorie commeth not by the weapons, but that hee gineth the victory to them that are worthy, as seemeth good vnto him.

22 Therefore in his prayer he sayd after this maner, O Lord, * thou that didst send thine Angel in the time of Ezekias king of Iudea, who in the host of Sennacherib, slew an hundred foure-score and fiue thousand,

2. King. 19. 35. isa. 37. 36 tob 1. 18. eccius. 48. 22

23 Send now also thy good Angel before vs, O Lord of heauens, for a feare and dread vnto them,

24 And let them be discomfited by the strength of thine arme, which come against thine holy people to blaspheme. Thus with these words he made an end.

25 Then Nicanor and they that were with him, drew neere with trumpets and shoutings for ioy.

26 But Iudas and his company praying and calling vpon God, encountered with the enemies.

27 So that with their hands they fought, but with their hearts they prayed vnto God, and slew no lesse then fiue and thirtie thousand men: for through the presence of God they were wonderously comforted.

28 Now when they left off, and were turning againe with ioy, they vnderstood that Nicanor himselfe was slaine for all his armour.

29 Then they made a great shout and a crie, praising the Almightie in their owne language.

30 Therefore Iudas which was euer the chiefe defender of his citizens both in body and mind, and which bare euer good affection towards them of his nation, commanded to smite off Nicanors head, with his hand and shoulder, and to bring it to Ierusalem.

31 And when he came there, he called all them of his nation, and set the priests by the altar, and sent for them of the castle,

32 And shewed them wicked Nicanors head, and the hand of that blasphemer which hee had holden vp against the holy Temple of the Almightie with proud brags.

33 Hee caused the tongue also of wicked Nicanor to be cut in little pieces, and to be cast vnto the foules, and that the rewards of his madnesse should be hanged vp before the Temple.

34 So euery man prayseed toward the heauen the glorious Lord, saying, Blessed be he that hath kept his place vndefiled.

35 Hee hanged also Nicanors head vpon the high castle, for an euident and plaine token vnto all of the helpe of God.

36 And so they established altogether by a common decree, that they would in no case suffer this day without keeping it holy:

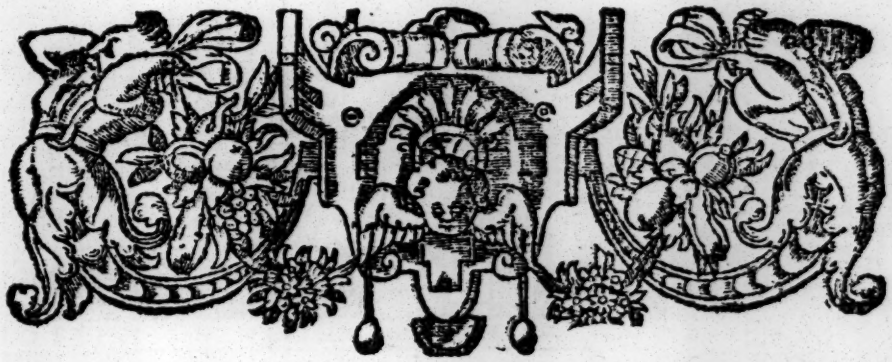
37 And that the feast should be the thirteenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Mardocheus day.

38 Thus farre as concerning Nicanors matters, and from that time the Hebrewes had the citie in possession. And heere will I also make an ende.

39 If I haue done well, and as the story required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.

40 For as it is hurtfull to drinke wine alone, and then againe water: and as wine tempered with water is pleasant and delighteth the taste: so the setting out of the matter delighteth the eares of them that reade the story. And heere shall be the end.

The end of the Apocrypha.



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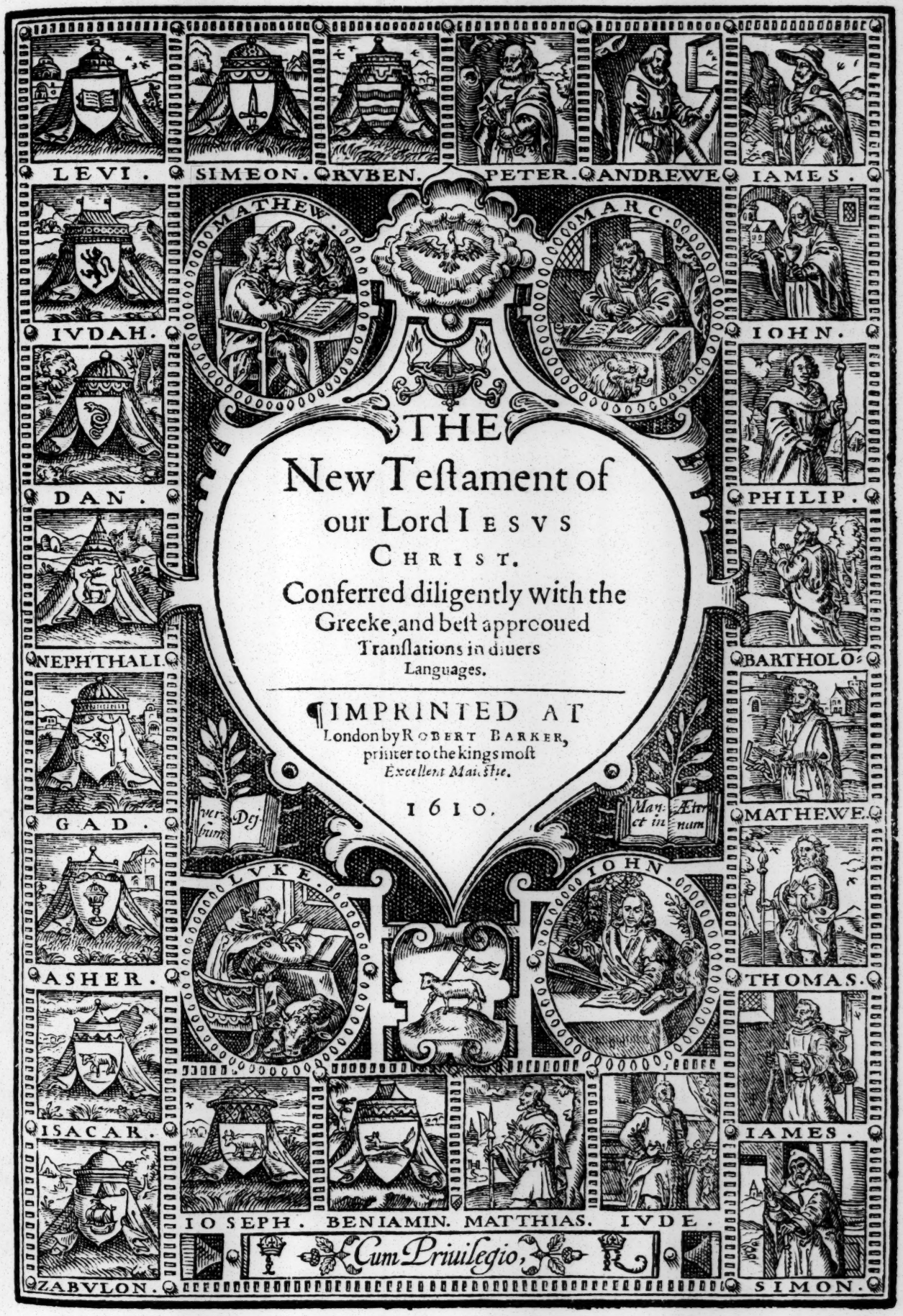

THE New Testament of our Lord IESVS CHRIST.

Conferred diligently with the Greeke, and best approoued Translations in diuers Languages.

¶IMPRINTED AT London by ROBERT BARKER, printer to the kings most Excellent Maiestie.

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¶ The summe of the whole Scripture of the Bookes of the Old and New Testament.

GOD.

THE bookes of the olde Testament doe teach vs, that the same God, whom Adam, Noe, Abraham, Isaac, Iacob, Dauid, and the other fathers did worship, is * the onely true God, and that hee the same is Almighty and [a] euerlasting: who of his meere goodnesse hath created by his Word [b] heauen and earth, and all that is in them: From whom all things doe come: without whom there is nothing at all: And that he is [c] iust and merciful: who also [d] worketh all in all, [e] after his owne will: [f] To whom it is not lawfull to say, Wherefore doth he thus or thus?

Creation of man

MOreouer, these Bookes teach vs, that this very God Almighty, after he created all things, shope also Adam the first man, [g] to the image and spirituall similitude of himselfe, and that he did constitute him Lord ouer all things that he had created in earth. Which Adam by the enuie and fraude of the deuill, transgressing the precept of his Creator, [h] by this his sinne brought in such and so great sinne into the worlde, that we which be sprong from him by the flesh, [i] bee in nature the children of wrath, and thereupon we be made subiect and thrall to death, to damnation, to the yoke and tyranny of the deuill.

Sinne.

Christ promised.

FVrthermore, we are taught by these excellent bookes, that God promised to [k] Adam, [l] Abraham, [m] Isaac, [n] Iacob, [o] Dauid, and to other Fathers of the olde time, that he would sende that blessed seede, his sonne Iesus Christ our Sauiour, which should deliuer all those from sinne, and from the [p] tyrannie of the deuill which by a liuely and working faith should beleeue this promise, and put their trust in Iesus Christ, hoping that of him and by him, they should obtaine this deliuerance.

The Law.

ALso they giue vs to vnderstand, that in the meane season, while those Fathers the Israelites looked for the saluation, and deliuerance promised (for that the nature of man is such, so proud and to corrupt, that those would not willingly acknowledge themselues to bee sinners, which had neede of the Sauiour promised) God the Creator gaue by Moses his [q] Lawe written in two Tables of stone: that by it, sinne & the malice of mans heart being [r] knowen, men might more vehemently thirst for the [s] comming of Iesus Christ, who should redeeme and deliuer them from sinne: which thing, neither the Lawe, nor yet the sacrifices and oblations of the Law did [t] performe. For they were shadowes and figures of the true oblation of the body of Christ: by which oblation all [u] sinne should be blotted out, and quite put away.

Christ God our Sauiour came.

BY the bookes of the new Testament we be taught, that Christ so afore promised (* which is God aboue all things most blessed for euer) euen he, I say, was shadowed in the bookes of the olde Testament, and in sacrifices figured, that hee was [a] sent at the last from the Father, the selfe same time which the Father did constitute within himselfe: I say, [b] at that time when all wickednesse abounded in the world, then hee was sent: And this Iesus our Sauiour being borne in the flesh, [c] suffered death, and rose againe from the dead. Which actes of his were not done by him in respect of the [d] good workes of any man (for we were all sinners) but that this God our Father should [e] appeare true, in exhibiting the abundant [f] riches of his grace which he promised, and that [g] through his mercie hee might bring vs to saluation.

A Lambe. A sacrifice. Peace. Adoption.

Whereupon it is euidently shewed in the [h] Newe Testament, that Iesus Christ, being the true [i] Lambe, the true [k] sacrifice of the worlde, [l] putting away the sinnes of men, came into this worlde to purchase grace and [m] peace for vs with the Father, [n] washing vs from our sinnes in his owne blood, and [o] should deliuer vs from the bondage of the deuill, whom by sinne we did serue: And so we should be [p] adopted by him to be the sonnes of God, made [q] heires with him of that most excellent and enerlasting kingdome.

The holy Ghost. Faith.

Now that we should acknowledge this singular and excellent benefit of God towards vs, almighty God [r] giueth vs his holy Spirit: the [s] fruit and effect of which, is faith in God, and in his Christ. For without the holy Ghost, by which we are instructed and [t] sealed, neither can we beleeue that God the Father sent Messias, nor yet that Iesus is Christ: For [u] no man (saith Paul) can say that Iesus is the Lord, but by the holy Ghost. The [x] same Spirit witnesseth to our spirit, that we are the children of God, [y] and powreth into our bowels that Charitie which Paul describeth to the Corinthians. Furthermore, that holy Spirit doth giue vs hope, which is a sure looking for eternall life, whereof he himselfe is the certaine [z] token and pledge. Also he giueth vs other * spirituall gifts, of the which Paul writeth to the Galatians. Therfore the benefit of faith is not yet to be despised or litle to be set by. For by the means of this trust & [a] faith in Christ, which [b] worketh by charity, & sheweth it selfe foorth by the works of charity, mouing man thereto, we are [c] iustified and sanctified: that is to say, God and the Father of our Lord

Charitie. Hope.

Iustification and Sanctification.

* Isaiah 45.14
a Gen.21.33 dan.7.9
b Gen.2.2 isa.45.18
c Exo.9.27.psa. 9.7,8.isa.45.21 exod.22.27
d 1.Cor.12.6
e Ier.18 6
f Isaiah 45.9 rom 9.20
g Gen.1.27 wisd.2.23,24
h Rom.5.14,18
i Ephes 2.3
k Gen.3.15.
l Gen.12.3
m Gen.26.4
n Gen.28.14
o 2.Sam.7.12, psal.132.11
p Heb.2.14
q Exod.20.2
r Rom.3.20
s Gal.3.19
t Heb.7.18 and 10.1
u Iohn 1.29
* Rom.9.5
a Luke 1.31
b Gal 4.4,5 ephes.1.10
c Rom.5.8
d Eph.2.9.tit.3.5
e Rom.15.8
f Ephes.2.7
g Titus 3.5
h Isaiah 53.7
i Iohn 1.29
k Ephes.5.2 heb.9.26
l Actes 3.19
m Eph.2.14.15
n Reuel.1.5
o Heb.2.14
p Gal.4.5.eph.1.5
q Rom.8.17
r Eph.3.5.rom. 8 15.gal.4.6
s Ephes.1.1 gal.5.23
t Eph 1.13 & 4.3
u 1.Cor.12.3
x Rom 8.16
y Rom.5.5 1.cor.13.4
z Eph.1.14
* Gal.5.22
a Gal.5.6
b Ephes.5.2 heb.13.21
c Rom.3.30.& 4.2.gal.2.16

Iesus Christ (which is made our [d] Father also by him, being our [e] brother) doeth accompt vs to be iust and holy through his grace, and through the merite of his Sonne Iesus Christ, not [f] imputing our sinnes to vs, so farre foorth, that we should suffer the paines of hell for them.

Good workes.

Finally, Christ himselfe came into the world, to the intent that we through him being sanctified and cleansed from our sinnes, following his will in good workes, should deny the things pertaining to the flesh, and freely [h] serue him in righteousnesse and holinesse all the dayes of our life: and that [i] by good workes (which God hath prepared for vs to walke in) we should [k] shew ourselues to be called to his grace, and gift of faith: which good workes who so hath not, doeth shew himselfe not to haue such a faith in Christ as is required in vs.

Christ our Master and teacher.

To Christ must we come, and [l] follow him with a cheerefull minde, that he may teach vs: For hee is [m] our master, [n] lowly and humble of heart: he is to vs an [o] example, whereby we must learne the rule to liue well.

Bishop. Mediatour. Aduocate.

Moreouer, he is our [p] Bishop, & our [q] high Priest, which did himselfe offer vp for vs his own blood, being the onely [r] mediatour betweene God and men: Who now sitteth at the right hand of God the Father, being made our [s] Aduocate, making prayer and intercession for vs: who doubtlesse shall obteine for vs [t] whatsoeuer we shall desire, either of him, or else of his Father in his Name, if so be that we thus desiring, shall beleeue that he will so do: for thus hath he promised. Therefore let vs not doubt, if we sinne at any time, to come with [u] repentance (to the which he doeth inuite and stirre vs at the very beginning of his preaching) and with sure trust to the [x] throne of his grace, with this beliefe, that we shall obteine mercy. For therefore [y] he came into the world, that he might saue sinners by his grace.

Iudgement.

THis is verily Christ Iesus, which shall come at a [z] certaine time appointed by his Father, and shall sit in great maiestie to [a] iudge all men, and to render to euery man [b] the workes of his body according to that he hath done, whether it be good or euill: And he shall say to them which shall be on the right side, which in this world did looke for the good things to come (that is to say, life euerlasting) [c] Come yee blessed of my Father, enioy the kingdome that hath bene prepared for you from the beginning of the world: but to them which shalbe on the left side, he shall say, Depart from me ye cursed into euerlasting fire prepared for the deuil and his angels. And then [d] shall the end bee, when Christ hauing vtterly vanquished all maner of enemies, shall deliuer vp the kingdome to God the Father.

Eternall life.

Eternall fire.

To what intent the Scriptures were written.

TO the intent that wee mought vnderstand these things, the [e] sacred Bookes of the Bible were deliuered to vs by the goodnesse of God through his holy Spirit, with the preaching of that doctrine which is conteined in them, and with his Sacraments, by which the trueth of his doctrine is sealed vp to vs: that we [f] mought vnderstand, I say, and beleeue that there is one onely true God, and one Sauiour Iesus Christ, whom (as he had promised) hee hath sent: [g] and that wee beleeuing, mought haue in his Name life euerlasting.

Christ the onely foundation.

BEsides this [h] foundation, no man can lay any other in the Church of Christ: and vpon this foundation the Church doeth stand sure and stedfast. And Paul willeth him to bee [i] accursed which shall preach any other faith and saluation, then by IESVS CHRIST, yea, though hee were an Angel from heauen.

For [k] of him, through him, and for him, are all things: To whom with the Father and the holy Ghost be all honour and glory, world without end, Amen.

d Matth.5.48 and 23.9
e Heb.2.11
f 2.Cor.5.19
g Titus 2.11, 12,13
h Luke 1.74
i Ephes.2.10
k 2.Pet.1.10
l Ephes.5.2
m Matth.23.8
n Matth.11.29
o Iohn 13.15 1.pet.2.20,21
p 1.Pet.2.25
q Heb 4.14
r 1.Tim.2.5
s 1.Iohn 2.1,2
t Iohn 14.13 and 16.23 marke 11.24
u Matth.4.17
x Heb.4.16
y 1.Tim.1.15
z Matth.25.31
a 2.Tim.4.1
b 2.Cor.5.10
c Matth.25.34 &c.
d 1 Cor.15.24 25,26
e 2.Pet.1.19, 21
f Iohn 17.3
g Iohn 20.31
h 1.Cor.3.11
i Galat.1.8
k Rom.11.36

¶ Certaine

¶ Certaine questions and answeres touching doctrine of Predestination, the vse of *Gods word and Sacraments.*

Question.

WHy doe men so much varie in matters of religion?

Answere.

Because all haue not the like measure of knowledge, neither do all beleeue the Gospel of Christ.

Question.

What is the reason thereof?

Answere.

Because they onely beleeue the Gospel and doctrine of Christ, which are ordained vnto eternall life.

Question.

Are not all ordained vnto eternall life?

Answere.

Some are vessels of wrath ordained vnto destruction, as others are vessels of mercie prepared to glory.

Question.

How standeth it with Gods iustice, that some are appointed vnto damnation?

Answere.

Very well: because all men haue in themselues sinne, which deserueth no lesse: and therefore the mercie of God is wonderfull in that hee vouchsafeth to saue some of that sinfull race, and to bring them to the knowledge of the trueth.

Question.

If Gods ordinance and determination must of necessitie take effect, then what need any man to care? for hee that lineth well, must needs be damned, if hee be thereunto ordained: and hee that lineth ill must needs be saued, if he be thereunto appointed.

Answere.

Not so: for it is not possible, that either the elect should alwayes bee without care to doe well, or that the reprobate should haue any will thereunto. For to haue either good will or good worke, is a testimonie of the Spirit of God which is giuen to the Elect onely, whereby faith is so wrought in them, that, being graft in Christ, they grow in holinesse to that glory, whereunto they are appointed. Neither are they so vaine as once to thinke that they may doe as they list themselues, because they are predestinate vnto saluation: but rather they endeuour to walke in such good workes as God in Christ Iesus hath ordained them vnto, and prepared for them to bee occupied in, to their owne comfort, stay and assurance, and to his glory.

Question.

But how shall I know my selfe to bee one of those whom God hath ordained to life eternall?

Answere.

By the motions of spirituall life, which belongeth onely to the children of God: by the which that life is perceiued, euen as the life of this body is discerned by the sense and motions thereof.

Question.

What meane you by the motions of spirituall life?

Answere.

I meane remorse of conscience, ioyned with the lothing of sinne, and loue of righteousnes: the hand of faith reaching vnto life eternall in Christ, the conscience comforted in distresse, and raised vp to confidence in God by the worke of his Spirit: a thankefull remembrance of Gods benefittes receiued, and the vsing of all aduersittes as occasion of amendment sent from God.

Question.

Cannot such perish as at some time or other feele these motions within themselues?

Answere.

It is not possible that they should: for as Gods purpose is not changeable, so hee repenteth not of the gifts and graces of his adoption: neither doeth hee cast off those whom he hath once receiued.

Question.

Why then should wee pray by the example of Dauid, that he cast vs not from his face, and that hee take not his holy Spirit from vs?

Answere.

In so praying we make protestation of the weakenesse of flesh, which moueth vs to doubt: yet should not wee haue courage to aske, if wee were not assured that God will giue according to his purpose and promise, that which we require.

Question.

Doe the children of God feele the motions aforesaid alwayes alike?

Answere.

No truely: for God sometime to proue his, seemeth to leaue them in such sort, that the flesh ouermaztheth the spirit, wherefor ariseth trouble of conscience for the time:

yet the spirit of adoption is neuer taken from them, that haue once receiued it: else might they perish. But as in many diseases of the body, the powers of bodily life are letted: So in some assaults these motions of spirituall life are not perceiued, because they lie hidden in our manifold infirmities, as the fire couered with ashes. Yet as after sickenesse commeth health, & after cloudes the Sunne shineth cleare: so the powers of spirituall life will more or lesse be felt and perceiued in the children of God.

Question.

What if I neuer feele these motions in my selfe, shall I despaire and thinke my selfe a castaway?

Answere.

God forbid: for God calleth his at what time hee seeth good: and the instruments whereby he vsually calleth, haue not the like effect at all times, yet it is not good to neglect the meanes whereby God hath determined to worke the saluation of his. For as ware is not melted without heate, nor clay hardened but by meanes thereof: so God vseth meanes both to drawe those vnto himselfe, whom hee hath appoynted vnto saluaon, and also to bewray the wickednesse of them whom he iustly condemneth.

Question.

By what meanes vseth God to draw men to himselfe that they may be saued?

Answere.

By the preaching of his word, and the ministring of hs Sacraments thereunto annexed.

Question.

What meane you by the word of God?

Answere.

I meane the doctrine of the Prophets and Apostles which they receiued of the Spirit of God, and haue left written in that Booke which we commonly call the Old and New Testament.

Question.

How may I be assured that it is the word of God, which that Booke conteineth?

Answere.

By the maiestie of God appearing in that plaine and simple doctrine: by the purenes, vprightnesse and holinesse thereof: by the certaintie of euery thing therein affirmed: by the sucesse of all things according to it: by perpetuall consent which is to be seene in euery part thereof: by the excellencie of the matters vttered: But especially by the testimony of Gods Spirit, whereby it was written who moueth the hearts of those in whom it resteth, to consent vnto the word, and reuerently to embrace it.

Question.

How doth this word of God serue to draw men vnto him?

Answere.

When it is so preached and heard, that men may vnderstand and learne what God teacheth: accept and receiue thankefully that which is thereby giuen, promised and assured: and be moued with desire and diligence to do that which it commandeth.

Question.

Doe the Sacraments also serue to this ende?

Answere.

Yea verily: that by sight, tast and feeling, as well as by hearing wee might be instructed, assured, and brought to obedience.

Question.

How doeth our Baptisme serue hereunto?

Answere.

It teacheth vs to put on Christ, that with his righteousnesse our sinfulnes may be hidden: it assureth vs that wee are so graft into Christ, that all our sinnes by him are washed away: it chargeth vs to die to sinne, to continue in the profession of Christ, and to loue each other.

Question.

Hath the Lords supper also this vse?

Answere.

Yea doublesse: for it teacheth, that the body and blood of Christ crucified, is the onely food of the new borne children of God: it assureth that Christ is wholly theirs to giue and to continue life spirituall and heauenly to body and soule, to nourish, strengthen, refresh, and to make cheerefull the hearts of the elect: it requireth thankefull remembrance of the death of Christ, vnitie among those that doe professe him, with a free confession of his trueth.

Question.

Why is not this vse of the Sacraments commonly knowen?

Answere.

Because they are abused for forme, for fashion, for custome and company, without regard vnto the word, whereunto they are so annexed, that they ought not vpon any necessity by any person be seuered fro it, which teacheth the right vse of euery thing.

Question.

I perceiue that nothing is more necessary then the word of God: therefore I pray you shew mee how I may attaine to some knowledge and profit thereby.

Answere.

By diligent hearing of such as preach it, by continuall and orderly exercise of reading and praying.

Question.

What orderly exercise thinke you most conuenient to be vsed herein?

Answere.

Answere.

That as euery day twise at the least, wee most commonly receiue food to the nourishment of this corporall life: so no day bee let passe without some reading, in such sort that occasion thereby may bee taken to speake againe vnto God by prayer, as he in his word speaketh vnto vs: So that at the least two Chapters would bee orderly and aduisedly read euery day, all other businesse, impediments and lets set apart.

Question.

This seemeth very easie to be done: what thinke you else requisite?

Answere.

That some especiall places of Scripture be so committed to memorie, that the minde may euer be furnished with some good matter against all temptations. To which end I note these Scriptures vnto you, whereunto you may ioyne other at your owne choice: Psalmes 139, 37, 50. Esa. 53. Joh. 17. Rom. 8. 1. Tim. 4.

Question.

But the Scriptures are hard and not easie to vnderstand.

Answere.

Discourage not your selfe herewith: for God maketh them easie to such as in humilitie seeke him: and that hardnesse that you finde, serueth to moue you to the more diligence, and to make enquirie of such as haue knowledge when any doubt ariseth. That which you perceiue not at one time, God shall reueale at another: So that you shall haue your growing in grace, knowledge and godlinesse, to Gods glory and your owne comfort in Christ, whose Name for euer bee praised, Amen.

¶ The

¶ The names and order of all the Bookes of the Olde and New Testament, with the number of their Chapters.

Genesis hath Chapters	50	Prouerbs hath Chapters	31
Exodus	40	Ecclesiastes	12
Leuiticus	27	The song of Salomon	8
Numbers	36	Isaiah	66
Deuteronomie	34	Ieremiah	52
Ioshua	24	Lamentations	5
Iudges	21	Ezekiel	48
Ruth	4	Daniel	12
1.Samuel	31	Hosea	14
2.Samuel	24	Ioel	3
1.Kings	22	Amos	9
2.Kings	25	Obadiah	1
1.Chronicles	29	Ionah	4
2.Chronicles	36	Micah	7
The prayer of Manasseh, Apocryphe.		Nahum	5
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Ester	10	Haggai	2
Iob	42	Zechariah	14
Psalmes	150	Malachi	4

¶ The Bookes called Apocrypha.

1. Esdras	9	Baruch with the Epistle of Ieremiah	6
2. Esdras	16	The Song of the three children	
Tobit	14	The story of Susanna	
Iudeth	16	The idole Bel and the Dragon	
The rest of Esther	6	1.Maccabees	16
Wisedome	19	2.Maccabees	15
Ecclesiasticus	51		

¶ The Bookes of the New Testament.

Matthew	28	1.Timotheus	6
Marke	16	2.Timotheus	4
Luke	24	Titus	3
Iohn	21	Philemon	1
The Actes	28	To the Hebrewes	13
The Epistle to the Romanes	16	The Epistle of Iames	5
1.Corinthians	16	1.Peter	5
2.Corinthians	13	2.Peter	3
Galatians	6	1.Iohn	5
Ephesians	6	2.Iohn	1
Philpipians	4	3.Iohn	1
Colossians	4	Iude	1
1.Thessalonians	5	Reuelation	22.
2.Thessalonians	3		

¶ The

The holy [a] Gospel of Iesus Christ [b] according to Matthew.

a This word signifieth good tidings, and is taken here for the story which conteineth the ioyfull message of the comming of the Sonne of God, promised from the beginning.

b That is, written and taught by Matthew.

THE ARGVMENT.

IN this history written by Matthew, Marke, Luke, and Iohn, the Spirit of God so gouerned their hearts, that although they were foure in number, yet in effect & purpose they so cõsent, as though the whole had beene composed by any one of them. And albeit in style & maner of writing they be diuers, and sometime one writeth more largely that which the other doeth abridge, neuertheleſſe in matter and argument, they all tend to one end: which is to publish to the world the fauour of God toward mankinde through Christ Iesus, whom the Father hath given as a pledge of his mercy and loue. And for this cause they entitle their story, Gospel, which signifieth good tidings, forasmuch as God hath performed indeed that which the fathers hoped for. So that hereby we are admonished to forsake the world, and the vanities therof, and with most affectionate hearts embrace this incomparable treasure freely offered vnto vs: for there is no ioy nor consolation, no peace nor quietnesse, no felicitie nor saluation, but in Iesus Christ, who is the very substance of this Gospel, and in whom all the promises are, Yea, and Amen. And therefore vnder this word is conteined the whole new Testament: but commonly we vse this name for the historie, which the foure Euangelists write, containing Christs comming in the flesh, his death and resurrection, which is the perfect summe of our saluation. Matthew, Marke, and Luke are more copious in describing his life and death: but Iohn more laboureth to set forth his doctrine, wherein both Christs office, and also the vertue of his death and resurrection more fully appeare: for without this, to know that Christ was borne, dead, and risen againe, should nothing profit vs. The which thing notwithstanding that the three first touch partly, as hee also sometime intermedleth the historicall narration, yet Iohn chiefly is occupied herein. And therefore as a most learned interpreter writeth, they describe as it were, the body, and Iohn setteth before our eyes the soule. Wherfore the same aptly termeth the Gospel writẽ by Iohn, the key which openeth the doore to the vnderstanding of the others: for whosoeuer doeth know the office, vertue, and power of Christ, shall reade that which is written of the Sonne of God come to be the Redeemer of the world with most profit. Now as concerning the writers of this history, it is euident that Matthew was a Publicane or custome gatherer, & was thence chosen of Christ to be an Apostle. Marke is thought to haue been Peters disciple, and to haue planted the first Church at Alexandria, where he died the eight yere of the reigne of Nero. Luke was a Phylician of Antiochia, and became Pauls disciple, and fellow in all his trauailes: he liued fourescore and foure yeres, and was buried at Constantinople. Iohn was that Apostle whom the Lord loued, the sonne of Zebedeus, and brother of Iames: he died threescore yeeres after Christ, and was buried neere to the citie of Ephesus.

CHAP. I.

1 *The genealogie of Christ, that is, the Messias promised to the Fathers.* 18 *Who was conceiued by the holy Ghost, and borne of the virgine Mary, wherin shee was betrothed vnto Ioseph.* 20 *The Angel satisfieth Ioseph's mind.* 21 *Why he is called Iesus, and wherefore Emmanuel.*

THE [c] Booke of the generation of IESVS CHRIST the [d] sonne of Dauid, [e] the sonne of Abraham.

2 * Abraham begate Isaac. * And Isaac begate Iaakob. And * Iaakob begate Iudas and his brethren.

3 * And Iudas begate Phares, and Zara [f] of Thamar. And * Phares begate Esrom. And Esrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

5 And Salmon begate Booz of [g] Rachab. And * Booz begate Obed of Ruth. And Obed begate Iesse.

6 And * Iesse begate Dauid the King. And * Dauid the King begate Salomon of her that was the wife of Urias.

7 And * Salomon begate Roboam. And Roboam begate Abia. And Abia begat Asa.

8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias.

9 And Ozias begate [h] Ioatham. And Ioatham begate Achaz. And Achaz begate Ezekias.

10 And * Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11 And * Iosias begate Iacim. And Iacim begate Iechonias and his brethren about the time they were caried away to Babylon.

12 And after they were caried away into Babylon, * Iechonias begate [i] Salathiel.

Luke 3.23.

c This is the rehearsall of the progenie, whereof Iesus Christ is sprung according to the flesh.

d So called for that he came of the stocke of Dauid.

e These two are first rehearsed, because Christ was especially promised to come of them and their seede, and therefore Christ commonly was called the sonne of Dauid, because the promise was more euidently confirmed vnto him. *Gene.* 21, 2. *Gene.* 25. 24. *Gene.* 29. 35. *Gene.* 38 27. f By incestuous adultery, the which shame setteth foorth his great humilitie, who made himselfe of no reputation, but became a seruant for our sakes, yea, a worme and no man, the reproch of men, and contempt of the people, and at length suffered the accursed death of the Crosse. 1. *Chro.* 2, 5. *ruth* 4. 18, 19.

g Rachab and Ruth being Gentiles, signifie that Christ came not onely of the Iewes, and for them, but also of the Gentiles, and for their saluation. *Ruth.* 4. 21. 1. *Sam.* 16. 1. *and* 17. 12. 2. *Sam.* 12. 24. 1. *King.* 11. 43. 1. *chron.* 3. 10.

h He hath omitted three kings, Ioas, Amazia, Azaria, abridging the number, to make the times fourteene generations.

i After the captiuitie, the title Royall was appointed vnto him: so that notwithstanding that they were as slaues for the space of seuentie yeeres, yet by the prouidence of God, the gouernment remained in the familie of Dauid, where it continued till the comming of Christ.

2 *King.* 20. 21. *and* 21. 18. 1. *chro* 3. 13, 14, 15. 2. *King.* 23. 34. *and* 24 1, 6. 2. *chron.* 36. 4, 9. 1. *Chron.* 3. 16.

[1] 1. Chron. 3. 17. 19. 2. Tim. 3. 2. and 5. 2.

[k] Albeit the Iewes number their kinred by the male kind, yet this linage of Mary is comprehended vnder the same, because she was maried to a man of her owne stocke and tribe.

[l] Who is the true King, Priest, and Prophet anointed of God to accomplish the office of the redeemer.

Luke 1. 27.

[m] Before he tooke her home to him.

[n] As the Angel afterward declared to Ioseph.

[o] Vpright and fearing God, and therefore suspecting that she had committed fornication, before she was betrothed, would neither retaine her, which by the Law should be maried to an other, neither by accusing her put her to shame for her fact.

Deut. 24. 1.

[p] This dreame is witnessed by the holy Ghost, and is a kinde of reuelation, Num. 12. 6.

[q] This name pertaineth hier in remembrance of Gods promise to David, Luke. 1. 31. Phil. 1. 10. Psa. 7. 14.

[r] That is, a Sauiour. Acts 4. 12.

[s] Or, thou God is ioyned with vs by the meanes of Iesus Christ, who is both God and man.

[t] Christ is here called the first borne, because he had neuer any before, and not in respect of any shee had after. Neither yet doeth this word (till) import alwayes a time following: wherein the contrary may be affirmed, as our Sauiour, saying that he will be present with his disciples till the ende of the world, meaneth not, that after this world hee will not be with them.

CHAP. II.

1 *The time and place of Christs birth.* 11 *The wise men offer their presents* 14 *Christ flieth into Egypt.* 16 *The young children are slayne.* 23 *Ioseph turneth into Galilee.*

WHen * Iesus then was borne at Beth-lehem in [a] Iudea, in the dayes of Herode the King, behold, there came [b] wise men from the east to Ierusalem,

2 Saying, Where is the King of the Iewes that is borne? for wee haue seene his [c] starre in the East, and are come [d] to worship him.

3 When king Herode heard this, he was troubled, and all Ierusalem with him.

4 And gathering together all the chiefe Priests and Scribes of the people, he asked of them, where Christ should be borne.

5 [e] And they sayd vnto him, At Beth-lehem in Iudea: for so it is written by the Prophet,

6 * And thou Beth-lehem in the land of Iuda, art not the least among the princes of Iuda: for out of thee shal come the gouernor that shall feed my people Israel.

7 Then Herode [f] priuily called the wise men, & diligently inquired of them the time of the starre that appeared,

8 And sent them to Beth-lehem, saying, Go and search diligently for the babe: and when yee haue found him, bring mee word againe, that I may come also, and worship him.

9 So when they had heard the King, they departed: and loe, the [g] starre which they had seene in the East, went before them, till it came, and stood ouer the place where the babe was.

10 And when they saw the starre, they reioyced with an exceeding great ioy,

11 And went into the house, and ‖ found the babe with Mary his mother, and fell downe, and worshipped him, and opened their treasures, and presented vnto him gifts, [h] gold, and incense, and myrrhe.

12 And after they were warned of God in a dreame, that they should [i] not go againe to Herode, they returned into their countrey another way.

13 After their departure, behold, the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise, and take the babe and his mother, and flee into Egypt, [k] and bee there till I bring thee word: for Herode will seeke the babe to destroy him.

14 So he arose, and tooke the babe and his mother by night, and departed into Egypt,

15 And was there vnto the death of Herode, [k] that it might be fulfilled, which was spoken of the Lorde by the * Prophet, saying, Out of Egypt haue I called my Sonne.

16 Then Herode, seeing that hee was mocked of the Wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Beth-lehem, and in all the coastes thereof, from two yeere olde and vnder, according to the time which he had diligently searched out of the Wise men.

17 Then was that fulfilled which was

Luke 2. 6.

[a] For there is another Beth-lehem in the tribe of Zebulun.

[b] Wise men, or Magi, in the Persians & Chaldeans tongue, signifie Philosophers, Priests or Astronomers, & are here the first fruits of the Gentiles that came to worship Christ.

[c] An extraordinary signe to set forth that King, whom the world did not esteeme.

[d] Which was a declaration of that reuerence which the Gentiles should beare vnto Christ.

[e] They could well tell of Christ in generall: but when they should professe his Name, and giue him his due honour, they waxe cold and shrinke backe. Mica. 5. 2. John. 7. 42.

[f] An euill conscience is a burning fire.

[g] The starre vanished away before, to the intent they should stay at Ierusalem, and there inquire of the thing to the confusion of the Iewes.

‖ Or, saw.

[h] The Persians maner was not to salute Kings without a present, and therefore they brought of that which was most precious in their countrey, where of every one of them offered.

[i] Promise ought not to be kept where Gods honour and preaching of his truetie is hindered, or else it ought not to be broken.

[k] That which was prefigured by the deliuerance of the Israelites out of Egypt, which were Christs Church and his body, is now verified, and accomplished in the head Christ. Hos. 11. 1.

[l] Within a certaine time after.

spoken

spoken by the Prophet Jeremias, saying,
18 * In m Rama was a voyce heard, mourning, and weeping and great lamentation: Rachel weeping for her children, and would not be comforted, because they n were not.
19 And when Herod was dead, beholde, an Angel of the Lord appeareth in a dreame [illegible]seph in Egypt,
[illegible]aying, Arise, and take the babe and [illegible]er, and goe, into the land of Israel: [illegible] are p dead which sought the babes life.
21 Then hee arose vp, and toke the babe and his mother, and came into the land of Israel.
22 But when hee heard that Archelaus did reigne in Judea in stead of his Father Herod, hee was afrayde to goe thither: || yet after hee was warned of God in a dreame, hee turned aside into the parts of Galile,
23 And went and dwelt in a citie called Nazareth, that it might bee fulfilled which was spoken by the Prophets, which was, that he should be called || a p Nazarite.

Jere. 31. 15.
m Herod renewed the sorow which the Benjamites had suffered long before: yet for al his cruelty hee could not bring to passe that Christ should not reigne. That is, they were killed and dead.
o Thus the faithfull may see how God hath infinite meanes to preserue them from the rage of tyrants.
|| Or, therefore.
|| Or, Nazareth.
p Which is holy and consecrated to God: alluding vnto those that were Nazarites in the old Law, which were a figure of that holines which should be manifest in Christ, as was Samson, Ioseph, &c.

CHAP. III.

1 *The office, doctrine and life of Iohn.* 7 *The Pharises are reproued.* 8 *The fruits of repentance.* 13 *Christ is baptized in Iordan,* 17 *and authorised by God his Father.*

Mat. 1. 4. luke. 3. 3.
A Nd * in a those dayes, Iohn the Baptist came and preached in the b wildernesse of Judea.
2 And sayd, || Repent: for the c Kingdome of heauen is at hand.
3 For this is he of whom it is spoken by the Prophet Esaias, saying, * The voyce of him that cryeth in the wildernesse, is, Prepare ye the way of the Lord: make his paths straight.
4 * And this Iohn had his d garment of camels haire, and a girdle of a skinne about his loynes: his meat was also || e locusts and wild hony
5 * Then went out to him Ierusalem and all Judea, & all the region round about Iordan.
6 And they were baptized of him in Iordan, f confessing their sinnes.
7 Now when hee saw many of the Pharises and of the Sadducees come to his baptisme, hee sayd vnto them, * O || generations of vipers, who hath forewarned you to flee from the anger to come?
8 Bring foorth therefore g fruits worthy amendement of life,
9 And thinke not to say with your selues, * We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.
10 And now also is the h axe put to the root of the trees: * therefore every tree which bringeth not forth good fruit, is hewen down and cast into the fire.
11 * Indeed I baptize you with water to amendement of life, but he that commeth after me, is mightier then I, whose shooes I am not worthy to beare: he will baptize you with the holy Ghost, and with i fire.
12 Which hath his k fanne in his hand, and will make cleane his floore, and gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire.
13 ¶ * Then came Iesus from Galile to Iordan vnto Iohn, to be baptized of him.
14 But Iohn put him backe, saying, I haue neede to bee baptized of thee, and commest thou to me?
15 Then Iesus answering, sayd to him, Let bee now: for thus it becommeth vs to l fulfill all righteousnesse. So hee suffered him.
16 And Iesus when hee was baptized, came straight out of the water. And loe, the heauens were opened vnto him, and Iohn sawe the Spirit of God descending like a m doue, and lighting vpon him.
17 And loe, a voyce came from heauen, saying, * n This is my * beloued Sonne in whom I am well pleased.

a In the 15. yere of the reigne of Tiberius, after Christ had long time remained in Nazaret, and was now about 30. yeere olde, Luke 3. 1, 23.
b So called in respect of the plain countrey & fertile valleys, and not because it was not inhabited.
|| Or, be sorie for your faults past, and amend.
c Which is, that God will reigne ouer vs, gather vs vnto him, pardon our sinnes, and adopt vs by the preaching of the Gospel. Isa 40. 3. marke 1. 3. luke 3. 4. iohn 1. 23. Marke 1. 6.
d Woven with haire, as grosse haire-cloth. || Or, grashoppers.
e Such meates as nature brought foorth without mans labour or diligence: reade Leuit 11. 22. Marke 1. 5. luke 3. 7. f Acknowledging their faults: for there is no repentance without confession. Chap. 12. 34. || Or, broods. g He menaceth those venimous and malicious Pharises with the iudgement of God except they shew before men such works as are agreable to the profession of the godly, whom Isai calleth the trees of righteousnesse, Chap 61. 3.
Iohn 8. 39. actes 13. 26.
h The iudgement of God is at hand to destroy such as are not meet to bee of his Church.
Chap 7. 19.
Mar 1. 8. luke 3. 16. ioh. 1. 26. actes 1. 5. & 2. 4. & 8. 17. and 19. 4, 5.
i When God baptiseth inwardly with the vertue of his Spirit, hee burneth and consumeth the vices, and inflameth the hearts with loue toward him.
k Which is the preaching of the Gospel, whereby he gatheretheth the faithfull as good corne, and scattereth the infidels as chaffe.
Marke 1. 9. luke 3. 21.
l Wee must render perfite obedience to God in all things, which he hath ordained.
m To shew the state of his Kingdome, which is in all meekenesse and lowlinesse. Chap. 17. 5. 2. pet. 1. 17. n The faueur of God resteth on Iesus Christ, that from him it might bee powred on vs, which deserue of our selues his wrath and indignation. Coloss. 1. 13.

CHAP. IIII.

1 *Christ fasteth and is tempted.* 11 *The Angels minister vnto him.* 17 *He beginneth to preach.* 18 *He calleth Peter, Andrew, Iames and Iohn, and healeth all the sicke.*

Then * was Iesus led aside a of the Spirit into the wildernesse, to bee b tempted of the deuill.
2 And when he had fasted fourtie dayes and fourtie nights, hee was afterward hungry.
3 Then came to him the tempter, and sais, If thou be the Sonne of God, c commaud that these stones be made bread.
4 But he answering, said, It is written, * Man shall not liue by bread onely, but by every || word that proceedeth out of the mouth of God.
5 Then the deuill tooke him vp into the e holy Citie, and set him on a || pinacle of the Temple,
6 And saide vnto him, If thou bee the Sonne of God, cast thy selfe downe: for it is written, * that hee will giue his Angels charge ouer thee, and with their hands they shall f lift thee vp, least at any time thou

Marke 1. 12. luke 4. 2.
a By the holy Ghost.
b To the end that hee ouercomming these tentations, might get the victory for vs.
c Satan would haue Christ to distrust God, and his word, and follow other strange and vnlawfull meanes. Deut. 8. 3.
d He meaneth the order that God hath ordeined to maintaine his creatures by.
e To wit, Ierusalem. || Or, vane, which sheweth where the wind stood. Psal. 91. 11, 12. f He alleageth but halfe the sentence to deceiue thereby the rather, and cloke his crafty purpose,

houldest dash thy foot against a stone.
7 Iesus said vnto him, It is written againe, * Thou shalt not tempt the Lord thy God.
8 Againe the deuill tooke him vp vnto an exceeding high mountaine, and h shewed him all the kingdomes of the world, and the glory of them,
9 And sayd to him, All these will I giue thee, if thou wilt fall down and worship me.
10 Then sayd Iesus vnto him, Auoide Satan: for it is written, * Thou shalt worship the Lord thy God, and him onely shalt thou serue.
11 * Then the deuill i left him: and behold, the Angels k came and ministred vnto him.
12 ¶ * And when Iesus had heard that Iohn was l deliuered vp, he returned into Galile,
13 And leaving Nazareth, went m dwelt in Capernaum, which is neere the n sea, in the borders of Zabulon and Nephthalim,
14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,
15 * The land of Zabulon, and the land of Nephthalim by the way of the sea, beyond Iorden, n Galile of the Gentiles:
16 The people which sate in o darkenesse, saw great light: and to them which sate in the region and shadow of death, light is risen vp.
17 * From that time Iesus begaine to preach, and to say, Amend your liues: for the Kingdome of heauen is at hand.
18 ¶ * And Iesus walking by the sea of Galile, saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were p fishers)
19 And he sayd vnto them, Follow mee, and I will make you fishers q of men.
20 And they straightway leaving the nets followed him.
21 And when hee was gone forth from thence, he saw other two brethren, Iames the sonne of Zebedeus, and Iohn his brother in a ship, with Zebedeus their father mending their nets, and he called them.
22 And they * without tarying, leaving the ship and their father, followed him.
23 So Iesus went about all Galile, teaching in their Synagogues, and preaching the Gospel of the r Kingdome, and healing euery sickenesse, and euery disease among the people.
24 And his fame spread abroad through all Syria: and they brought vnto him all sicke people that were taken with diuers diseases and gripings, and them that were possessed with s deuils, and those which were u lunatike, and those that had the palsie and he healed them.
25 And there followed him great multitudes out of Galile, and x Decapolis, and Ierusalem, and Iudea, t from beyond Iordan.

Deut. 6. 16.
g We must not leaue such lawful meanes as God hath appointed, to seeke others after our owne fantasie.
h In a vision.
Deut. 6. 13. and 10. 20. Marke 1. 13. Luke 4. 13.
i The word of God is the sword of the Spirit, wherewith Satan is ouercome.
k To comfort him.
Marke 1. 14. Luke 4. 14. Iohn 4. 43.
l And cast in prison by Herod.
m For so they called the lake of Gennezareth.
Esa. 9. 1, 2.
n Christ had preached now almost a yere in Iudea, & Samaria, & after went to preach in the vppermost Galile, which was out of the borders of Palestina.
o Which was without comfort hath receiued consolation.
Marke 1. 15.
Marke 1. 16.
p God hath chosen the weake things of the world to confound the mightie, 1. Cor. 1. 27.
q To draw them out of the sea of this world, wherein they are drowned.
r We ought to be most ready to follow Christ when he calleth, leaving all worldly respects apart.
s That is, the blessed tidings of forgiuenes of sinnes and reconciliation with God. t So that by healing incurable diseases, Christs diuinitie appeared. u They that were mad or sicke at a certaine time of the moone. x It was a countrey wherein were ten cities as the word signifieth.

CHAP. V.

3 Christ teacheth who are blessed. 13 The salt of the earth, and light of the world. 16 Good works. 17 Christ came to fulfill the Law. 21 What is meant by killing. 23 Reconciliation. 27 Adulterie. 29 Offences. 31 Diuorcement. 33 Not to sweare. 39 To suffer wrong. 44 To loue our enemies. 48 Perfection.

AND when he saw the multitude, he [illegible] vp into a mountaine: and when [illegible] set, his Disciples came to him.
2 And he opened his mouth and taught them, saying,
3 * Blessed are the a poore in spirit: for theirs is the Kingdome of heauen.
4 * Blessed are they that b mourne: for they shalbe comforted.
5 * Blessed are the c meeke: for they shall inherit the earth.
6 Blessed are they which d hunger and thirst for righteousnes: for they shal be filled.
7 Blessed are the mercifull: for they shal obtaine mercy.
8 Blessed are the e pure in heart: for they shall see God.
9 Blessed are the peacemakers: for they shall be called the e children of God.
10 Blessed are they f which suffer persecution for righteousnesse sake: for theirs is the Kingdome of heauen.
11 * Blessed are ye when men reuile you, and persecute you, and say all maner of euill against you for my sake, falsly.
12 Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.
13 * Yee are the f salt of the earth: but if the salt haue lost his sauour, wherewith shall it bee salted? it is thenceforth good for nothing, but to be cast out, and to be troden vnder foot of men.
14 Yee are the light of the world. A city that is set on an hill, cannot be hid.
15 * Neither doe men light a candle, and put it vnder a bushell, but on a candlestick, and it giueth light vnto all that are in the house.
16 * Let g your light so shine before men, that they may see your good works, and glorifie your Father which is in heauen.
17 Thinke not that I am come to destroy the Law, or the Prophets. h I am not come to destroy them, but to fulfill them.
18 * For truely I say vnto you, Till heauen and earth perish, one iote, or one title of the Law shall not escape, till i all things bee fulfilled.
19 * Whosoeuer therefore shall breake one of k these least Commandements, and teach men so, hee shall be called the least in the Kingdome of heauen: but whosoeuer shall obserue and teach them, the same shall bee called great in the Kingdome of heauen.
20 For I say vnto you, except your righteousnesse * exceede the righteousnesse of the

Luke 6. 20.
a That feele themselues voyd of all righteousnesse, that they may onely seeke it in Christ.
Isa. 61. 2, 3, 7. and 65. 13. 19. Luke 6. 21.
b Which feele their owne miserie, and seeke their comfort in God.
Psal. 37. 11.
c Who rather would suffer all iniuries, thē they would reuenge themselues.
d Being in necessitie, desire nothing but that which is vpright and godly.
Psal. 24. 4.
e For he is called the God of peace, 1. Cor. 14. 33. 1. Pet. 3. 14. 1. Pet. 4. 14. Acts 5. 41.
Marke 9. 50. Luke 14. 34.
f Your office is to sealon men with the salt of the heauenly doctrine.
Marke 4. 21. Luke 8. 16. and 11. 33. 1. Pet. 2. 12.
g Because you are seene farre off, giue good example of life.
h The Gospel is the stablishing and accomplishing of the Law.
Luke 16. 17.
i The doctrine of the law containeth nothing vnprofitable or superfluous Iam. 2. 10.
k Whosoeuer shall transgresse the least of the ten Commandements in word and example, he shalbe cast out of the Kingdome of God, except it be pardoned him in Christ. Luke 11. 39.

l Scribes

l Which neither expound the law truely, nor obserue it well.
m He sheweth how these worthy doctors haue falsly glossed this commandement. *Exod.20.13. deut.5.17.*
‖*Or, subiect to punishment.*
‖*Or, without cause.*
n For God knowing his secret malice, will punish him.
o Which signifieth in the Syrians tongue, an idle braine, & is spoken in contempt.
p Like iudgement almost the Romanes obserued: for Triumuiri had the examination of final matters, & counsel of 23 of greater causes, and finally great matters of importãce were decided by the Senate of 71. Iudges, which here is compared to the iudgement of God, or to be punished with hell fire.
q For that thou hast offended him, or he hath offended thee: for God preferreth brotherly reconciliation to sacrifice. *Luke 12.58. Exod.20.14. rom.13.9.*
r Chastitie is required both in bodie & in mind. *Chap.18.8,9. mar.9.47.*
s Nothing is so precious which ought not to be reiected in respect of the glory of God
‖*Or, and not that. Chap.19.7. deut. 24.1. mar.10.4. luke 16.18. 1.cor 7 10.*
t In that thee giueth her leaue to marrie another by that testimoniall. *Exod.20.7. deut.19.12. deut.5.11.*
u All superfluous othes are vtterly debarred, whether the Name of God be therein mentioned, or otherwise.

Scribes and Pharises, ye shall not enter into the kingdome of heauen.

21 [m] Ye haue heard that it was said vnto them of the old time, * Thou shalt not kill: for whosoeuer killeth, shall be ‖ culpable of iudgement.

22 But I say vnto you, Whosoeuer is angry with his brother ‖ [n] vnaduisedly, shall be culpable of iudgement. And whosoeuer saith vnto his brother, [o] Raca, shalbe worthy to be punished by the [p] Councill. And whosoeuer shall say, Fole, shalbe worthy to be punished with hell fire.

23 If then thou bring thy gift to the altar, and there remember that thy brother hath ought against thee,

24 Leaue there thine offering before the altar, and goe thy way: first be [q] reconciled to thy brother, and then come and offer thy gift.

25 * Agree with thine aduersary quickly, whiles thou art in the way with him, least thine aduersary deliuer thee to the iudge, and the Iudge deliuer thee to the Sergeant, and thou be cast into prison.

26 Verily I say vnto thee, thou shalt not come out thence till thou hast payed the vtmost farthing.

27 ¶ Ye haue heard that it was sayd to them of old time, * Thou shalt not commit adultery.

28 But I say vnto you, that whosoeuer looketh on a woman to lust after her, hath committed [r] adultery with her already in his heart.

29 * Wherefore if thy right [s] eye cause thee to offend, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee that one of thy members perish, then that thy whole body should be cast into hell.

31 It hath beene sayd also, * Whosoeuer shall put away his wife, let him giue her a testimonall of diuorcement.

32 But I say vnto you, Whosoeuer shall put away his wife (except it be for fornication) [t] causeth her to commit adultery: & whosoeuer shall marry her that is diuorced, committeth adultery.

33 Againe, ye haue heard that it was said to them of old time, * Thou shalt not forsweare thy selfe, but shalt perfourme thine othes to the Lord.

34 But I say vnto [illegible] [u] Sweare not at all, neither by heaven [illegible] it is the throne of God:

35 Nor yet by the [illegible] for it is his footstole: neither by Ie[illegible] for it is the city of the great King.

36 Neither shalt [illegible] sweare by thine head, because thou [illegible] make one haire white or blacke.

37 * But let your communication be [x] Yea, yea: Nay, nay. For whatsoeuer is more then these, commeth of [y] euill.

38 ¶ Ye haue heard that it hath bin said An * [z] eye for an eye, and a tooth for a tooth.

39 But I say vnto you, * Resist not ‖ euil: but whosoeuer [a] shall smite thee on thy right cheeke, turne to him the other also.

40 And if any man will sue thee at the Law, and take away thy coate, let him haue thy cloke also.

41 And whosoeuer will compel thee to goe a mile, goe with him twaine.

42 * Giue to him that asketh, and from him that would borrow of thee, turne not away.

43 Ye haue heard that it hath bene said, * Thou shalt loue thy neighbour, and [b] hate thine enemy.

44 But I say vnto you, * Loue your enemies, blesse them that curse you: doe good to them that hate you, * and pray for them which ‖ hurt you, and persecute you,

45 * That ye may be the children of your Father that is in heauen: for he maketh his sunne to arise on the euill, and the good, and sendeth raine on the iust and vniust.

46 * For if you loue them which loue you, what reward shall you haue, Doe not the [c] Publicanes euen the same?

47 And if ye ‖ be friendly to your brethren only, what singular thing do ye? do not euen the Publicanes likewise?

48 Ye shall therefore bee [d] perfit, as your Father which is in heauen, is perfit.

Iames 5.12.
x Let simplicitie and trueth be in your words, and then ye shall not be so light and ready to sweare.
y When a man speaketh otherwise then hee thinketh in heart, it commeth of an euil conscience, and of the deuill. *Exod.21.24. leuit.24.20. deut.19.21.*
z Albeit this was spoken for the iudges, yet euery man applied it to reuenge his priuate quarrell. *Luke 6.29. rom.12.17. 1.cor.6.7.*
‖*Or, iniurie.*
a Rather receiue double wrong, then reuenge thine owne griefes. *Deut.15 8. leuit.19.18.*
b This was added by the false expositors the Pharises. *Luke 6.27,35. Luk.23.34. acts 7 60. 1.cor.4.13.* ‖*Or, rusho in vp on you. Luke 6.35 Luke 6.32*
c These did take to farme the taxes, tolles, and other paiments and therefore were greatly in disdaine with all men. ‖*Or, embrace.*
d We must labour to attaine to the perfection of God, who of his free liberalitie doeth good to them that are vnworthy.

CHAP. VI.

1 Of almes, 5 prayer, 14 forgiuing one another, 16 fasting. 19 Hee forbiddeth the carefull seeking of wordly things, and willeth men to put their whole trust in him.

TAke heede that you giue not your almes before men to be seene of them, or else ye shall haue no reward of your Father which is in heauen.

2 * Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blowen before thee, as the [a] hypocrites doe in the Synagogues and in the streetes, to be praised of men. Verily I say vnto you, they haue [b] their reward.

3 But when thou doest thine almes, let not thy [c] left hand knowe what thy right hand doth.

4 That thine almes may be in secret, and thy Father that seeth in secret, hee will reward thee [d] openly.

5 And when thou prayest, be not as the hypocrites: for they loue to stand and pray in the Synagogues and in the corners of the streetes, because they would be seene of men. Verily I say vnto you, they haue their reward.

Rom.12.8.
a Whose works proceed not of a right faith, but are done for vaine glory.
b In that they are praised and commended of men.
c It is sufficient that God approue our works.
d In that day when all things shalbe reuealed.

6 But when thou prayest, [e] enter into thy chamber: and when thou hast shut thy doore, pray vnto thy Father which is in secret, and thy Father which seeth in secret, shal reward thee openly.

7 Also when ye pray, ‖ [f] vse no vaine repetitions as the heathen: for they thinke to be heard for their much babling.

8 Be ye not like them therefore: for your [g] Father knoweth whereof ye haue need before ye alke of him.

9 After this [h] manner therefore pray ye, * Our Father which art in heauen, halowed be thy [i] Name.

10 Thy [k] kingdome come. Thy will be done euen in earth as it is in heauen.

11 Giue vs this day our dayly bread.

12 And forgiue vs our debts, as we also forgiue our debtors.

13 And leade vs not into [l] tentation, but deliuer vs from * euil: for [m] thine is the kingdome, and the power, and the glory for euer, Amen.

14 * For if ye doe forgiue men their trespasses, your heauenly Father will also forgiue you.

15 But if ye doe not forgiue men their trespasses, no more will your Father forgiue you your trespasses.

16 Moreouer, when yee fast, looke not sowre, as the hypocrites: for they [n] disfigure their faces, that they might seeme vnto men to fast. Verily I say vnto you, that they haue their reward.

17 But when thou fastest, [o] anoynt thine head, and wash thy face,

18 That thou seeme not vnto men to fast, but vnto thy Father which is in secret, and thy Father which seeth in secret, wil reward thee openly.

19 ¶ Lay not vp treasures for your selues vpon the earth, where the moth and canker corrupt, and where theeues dig thorow, and steale.

20 * But lay vp treasures for your selues in heauen, where neither the moth nor canker corrupteth, and where theeues neither dig thorow nor steale.

21 For where your treasure is, there will your heart be also.

22 ¶ * The light of the body is the eye: if then thine eye be [p] single, thy whole body shalbe light.

23 But if thine eye be [q] wicked: then all thy body shall be darke. Wherefore if the [r] light that is in thee, be darknes, how great is that darknesse?

24 * No man canserue two masters: for either he shall hate the one, and loue the other, or els he shall leane to the one, and despise the other. Yee cannot serue God and riches.

25 * Therefore I say vnto you, Bee not [s] carefull for your life, what ye shall eat, or what ye shall drinke: nor yet for your body, what ye shall put on. Is not the life more worth then meate? and the body then raiment?

26 Behold the fowles of the heauen: for they sowe not, neither reape, nor carry into the barnes: yet your heauenly Father feedeth them. Are ye not much better then they?

27 Which of you by taking care, is able to adde one cubite vnto his stature?

28 And why care ye for raiment? Learne how the lilies of the [t] field doe grow: they [u] labour not, neither spin:

29 Yet I say vnto you, that euen Salomon in all his glory was not arayed like one of these.

30 Wherefore if God so clothe the grasse of the field which is to day, and to morow is cast into the ouen, shal he not doe much more vnto you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or what shall we drinke? or wherewith shall we be clothed?

32 (For after all these things [x] seeke the Gentiles) for your heauenly Father knoweth that ye haue need of all these things.

33 But seeke ye first the kingdom of God and his [y] righteousnesse, and all these things shalbe ministred vnto you.

34 Care not then for the morrow: for the morow shall care for ‖ it [z] selfe: the day hath enough with his owne griefe.

CHAP. VII.

1 Christ forbiddeth rash iudgement. 6 Not to cast holy things to dogs. 7 To aske, seeke, or knocke. 12 The scope of the Scripture. 13 The straite and wide gate. 15 Of false prophets. 16 The good tree and euill. 22 False miracles. 24 The house on the rocke or vpon the sand.

1 Iudge [a] not, that ye be not iudged.

2 For with what * iudgement ye iudge, yee shall bee iudged, and with what * measure yee mete, it shall be measured to you againe.

3 And why seest thou the mote that is in thy brothers eye, & perceiuest not the beame that is in thine owne eye?

4 * Or how sayest thou to thy brother, Suffer me to cast out the mote out of thine eye, and behold, a beame is in thine owne eye?

5 Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearely to cast out the mote out of thy brothers eye.

6 ¶ [b] Giue ye not that which is holy, to dogges, neither cast yee your pearles before swine, lest they tread them vnder their feet, and turning againe all to rent you.

7 ¶ * Aske, and it shalbe giuen you: seeke, and ye shall find: knocke, and it shall be opened vnto you.

8 For whosoeuer alketh, receiueth: and hee that seeketh, findeth: and to him that knocketh, it shalbe opened.

9 For what man is there among you, which if his sonne alke him bread, would giue hine him a stone?

10 Or if he alke fish, will he giue him a serpent?

11 If ye then which are euill, can giue to your children good gifts, how much more shall

e Withdraw thy selfe rather apart. ‖ *Or, babble not much.*

f He commandeth vs to beware of much babling and superfluous repeats.

g Who is not perswaded by eloquent speach and long talke, as men are.

h Christ bindeth them not to the words, but to the sense and forme of prayer. *Luke* 11.2.

i We must seeke Gods glory first, and aboue all things.

k Reigne thou ouer all, and let vs render vnto thee perfect obedience as thine Angels doe.

l To be ouercome thereby. *Chap.* 13.19.

m This conclusion excludeth mans merits, and teacheth vs to ground our prayers onely on God. *Mar.* 11.25. *eccles.* 28.2.

n Make their faces to seeme of another sort then they were wont to doe.

o Whereby is commanded to auoyd all vaine ostentation. *Luke* 12.33. 1.*tim.* 6.19. *Luke* 11.34.

p If thine eye be disposed to liberality, *Pro.* 22.9.

q If thine affection be corrupt, and giuen to couetousnes, *Deut.* 15.9.

r If the concupiscence & wicked affections ouercome reason, we must not marueile though men beblinded, and be like vnto beasts. *Luke* 16.13. *Psal.* 55.22. *luke* 12.22 *phil* 4.6. 1.*tim.* 6.8. 1.*pet.* 5.7.

s Mans travel nothing auaileth when God giueth not increase.

t The goodnesse of God euen toward the herbes of the field farre passeth all things that man can compasse by his power & labour.

u The word signifieth, they wearie not themselues.

x With care and distrust.

y That is, to be regenerate, & amend your liues. ‖ *Or, his own things.*

z God will prouide for euery day that that shalbe necessary, though we doe not increase the present griefe, by the carefulnes how to liue in time to come.

a He commandeth not to be curious or malicious to try out & condemne our neighbors faults: for hypocrites hide their owne faults, and seeke not to amend them, but are curious to reproue other mens. *Luke* 6.37. *rom.* 2.1. 1.*cor.* 4.3. *Mar.* 4.24. *luke* 6.38. *Luke* 6.41.

b Declare not the Gospel to the wicked contemners of God, whō thou seest left to themselues and forsaken. *Cha.* 21.22. *mar.* 11.24. *luke* 11.9. *iohn* 14.13. & 16.23,24. *iames* 1.5.

shall your Father which is in heauen, giue
good things to them that aske him?
12 * Therefore whatsoeuer ye would that
men should do to you, euen so do ye to them,
for this is the c Law and the Prophets.
13 ¶ * d Enter in at the strait gate, for it
is the wide gate, and broad e way that lea-
deth to destruction: and many there bee
which goe in thereat,
14 Because the gate is strait, and the way
narrow that leadeth vnto life, & few there
be that find it.
15 ¶ Beware of false prophets, which
come to you in sheeps clothing, but inward-
ly they are rauening wolues.
16 Yee shall know them by their fruits.
* Doe men gather grapes of thornes? or figs
of thistles?
17 So euery good tree bringeth forth
good fruit, & a || corrupt tree bringeth forth
euill fruit.
18 A good tree cannot bring forth euill
fruit, neither can a corrupt tree bring forth
good fruit.
19 * Euery tree that bringeth not forth
good fruit, is hewen downe, and cast into
the fire.
20 Therefore by their fruites yee shall
know them.
21 ¶ Not euery one that saith vnto mee,
f Lord, Lord, shall enter into the kingdome
of heauen. * but hee that doeth my Fathers
will which is in heauen.
22 Many will say to me in that day, Lord,
Lord, haue we not g by thy Name prophesi-
ed? and by thy Name cast out deuils? and
by thy Name done many || great works?
23 And then will I professe to them, h * I
neuer knew you: * depart from mee, ye that
worke iniquitie.
24 Whosoeuer then heareth of mee these
words, * and doeth the same, I will liken
him to a wise man, which hath builded his
house on a rocke:
25 And the raine fell, & the floods came
and the winds blewe, and beat vpon that
house, and it fell not: for it was grounded
on a rocke.
26 But whosoeuer heareth these my
words, and doeth them not, shall be likened
vnto a foolish man, which hath builded his
house vpon the sand:
27 And the raine fell, and the floods came
and the windes blewe, and beat vpon that
house, and it fell, & the fall thereof was great.
28 ¶ * And it came to passe when Iesus
had ended these words, the people were asto-
nied at his doctrine.
29 For hee taught them as one hauing
i authoritie, and not as the Scribes.

CHAP. VIII.

2 Christ healeth the leper. 5 The Captaines faith. 11 The vocation of the Gentiles. 14 Peters mother in law. 19 The Scribe that would follow Christ. 20 Christs pouertie. 24 He stilleth the sea and the winde, 31 And drieth the deuils out of the possessed into the swine.

NOw when hee was come downe from
the mountaine, great multitudes fol-
lowed him.
2 * And loe, there came a leper and wor-
shipped him, saying, Master, if thou wilt,
thou canst make me cleane.
3 And Iesus putting forth his hand tou-
ched him, saying, I will, be thou cleane: and
immediatly his a leprosie was cleansed.
4 Then Iesus said vnto him, See thou
tell b no man, but goe, and shew thy selfe vnto
the c Priest, and offer the gift that * Moses
commanded, for d a witnesse to them.
5 ¶ * When Iesus was entred into Ca-
pernaum, there came vnto him a || Centuri-
on, beseeching him,
6 And said, Master, my || seruant lieth sick
at home of the palsie, & is grieuously pained.
7 And Iesus said vnto him, I will come
and heale him.
8 But the Centurion answered, saying,
Master, I am not worthy that thou shol-
dest come vnder my rooke: but speake the
word onely, and my seruant shall be healed.
9 For I am a man also vnder the autho-
ritie of another, & haue souldiers vnder mee:
and I say to one, Goe, and hee goeth: and
to another, Come, and he commeth: and to
my seruant, Doe this, and he doeth it.
10 When Iesus heard that, he marueiled
and said to them that followed him, Verely
I say vnto you, I haue not found so great
faith euen in Israel.
11 But I say vnto you, that e many shall
come from the East and West, and shall sit
downe with Abraham, and Isaac, and Ia-
cob in the kingdome of heauen.
12 And the children of the kingdom shal
be cast out into f * vtter darknes: there shall
be weeping and gnashing of teeth.
13 Then Iesus said vnto the Centurion,
Goe thy way, and as thou hast beleeued, so
be it vnto thee. And his seruant was healed
the same houre.
14 ¶ * And when Iesus came to Peters
house, he saw his wiues mother layd downe,
and sicke of a feuer.
15 And he touched her hand, and the feuer
left her: so she arose, & ministred vnto them.
16 * When the euen was come, they
brought vnto him many that were possessed
with deuils: and he cast out the spirits with
his word, and healed all that were sicke.
17 That it might be fulfilled which was
spoken by * Esaias the Prophet, saying, g He
tooke our infirmities, & bare our sicknesses.
18 ¶ And when Iesus saw great multi-
tudes of people about him, hee commanded
them to goe ouer the water.
19 * Then came there a certaine Scribe,
and said vnto him, Master, h I will follow
thee whithersoeuer thou goest.
20 But Iesus said vnto him, The foxes
haue holes, and the birds of the heauen haue
nests, but the Sonne of man hath not wher-
on to rest his head.
21 ¶ And i another of his disciples said
vnto him, Master, suffer me first to goe, and
k bury my father.

Luke 6.31.
tob.4.15.
c The whole law & the Scriptures set forth vnto vs and commend charitie.
Luke 13.24.
d We must ouercome & mortifie our affections, if we will be true disciples of Christ.
e For the most part of men seeke their owne libertie, & run head-long to euill.
Luke 6.43,44.
||Or, a rotten.
Chap. 3 10.
f He meaneth hyrelings and hypocrites, who rather serue God with their lips then with their heart.
Rom. 2.13.
Iames 1.22.
g By the vertue, authoritie and power, *||Or, miracles.*
h I neuer accepted you to be my true ministers and disciples.
Luke 13.27.
Psal. 6.8.
Luke 6.47.
Marke 1.22.
luke 4.32.
i The mightie power of Gods Spirit appeared in him, whereby he declared himselfe to be God, and caused others to beleeue in him.
Marke 1.40.
luke 5.12.
a It was not like that leprosie, that is now, but was a kind thereof which was incurable.
b He would not yet be throughly knowen, but had his time & houre appointed.
c Our Sauiour would not contemne ye which was ordeined by the Law, seeing as yet ye ceremonies thereof were not abolished.
Leuit. 14.4.
d To condemne them of ingratitude when they shall see thee whole.
Luke 7.1.
||Or, a captaine vnder an hundred.
||Or, sonne.
e Which are strange people, and the Gentiles, to whom the couenant of God did not properly appertaine.
f For there is nothing but meere darkenesse out of the kingdome of heauen.
Chap. 22.13.
Mar. 1 29.
luke 4.38.
Marke 1.32.
luke 4 40.
Isa. 53.4. 1. pet. 2.24.
g The Prophet speaketh chiefly of the feeblenes & disease of our soules, which Iesus Christ hath borne: therefore he setteth his great mercie and power before our eyes by healing the body.
Luke 9.57.
h He thought by this meanes to currie fauor with the world: but Iesus sheweth him that hee is farre wide from that he looketh for: for in stead of worldly wealth, there is but pouertie in Christ.
i Luke maketh mention of three, which were hindered by worldly respects from comming to Christ.
k To succour and helpe him in his old age till he die: and then I will follow thee wholly.

22 But Iesus said vnto him, Follow me, and let the [l] dead bury the dead.

23 ¶ * And when he was entred into the ship, his disciples followed him.

24 And behold, there arose a great tempest in the Sea, so that the ship was couered with waues: but he was asleepe.

25 Then his disciples came and awoke him, saying, Master, saue vs: we perish.

26 And he said vnto them, Why are yee fearefull, O ye of little faith? Then he arose and rebuked the windes and the sea: and so there was a great calme.

27 And the men marueiled, saying, What man is this, that both the winds and the Sea obey him!

28 ¶ * And when hee was come to the other side into the countrey of the Gergesenes, there met him two possessed with deuils, which came out of ỳ graues very fierce, so that no man might goe by that way.

29 And behold, they cryed out, saying, Iesus the sonne of God, what haue wee to doe with thee? Art thou come hither to torment vs [m] before the time?

30 Now there was a far off from them, a great heard of swine feeding.

31 And the deuils besought him, saying, If thou cast vs out, [n] suffer vs to go into the herd of swine.

32 And he sayd vnto them, Goe. So they went out, and departed into the herde of swine: and behold, the whole herde of swine was carried with violence from a steepe downe place into the [o] Sea, and died in the water.

33 Then the herdmen fled: and when they were come into the citie, they tolde all things, and what was become of them, that were possessed with the deuils.

34 And behold, all the citie came out to meet Iesus: and when they saw him, [p] they besought him to depart out of their coastes.

No duety or oue is to be preferred to Gods calling: therfore Iesus calleth them dead which are hindered by any worldly thing to follow Christ.
Marke 4.35.
luke 8.22.

Marke 5.1.
luke 8.26.

m The wicked would euer deferre their punishment, thinking all correction to come too soone.

n The deuill desireth euer to do harme, but he can doe no more then God doeth appoint.

o Meaning, the lake of Genesareth.

p These Gergesenes esteemed more their hogs then Iesus Christ

CHAP. IX.

2 He healeth the palsie, 5 and forgiueth sinnes. 9 Hee calleth and visiteth Matthew. 13 Mercie. 15 He answereth the Pharises and Iohns disciples. 16 Of the raw cloth and new wine. 22 He healeth the woman of the bloodie issue. 25 He raiseth Iairus daughter, 29 Giueth two blinde men their sight, 33 Maketh a dumbe man to speake, 35 Preacheth and healeth in diuers places, 38 And exhorteth to prayers for the aduancement of the Gospel.

THen hee entred into a ship, and passed ouer, and came into his owne citie.

2 And * loe, they brought to him a man sicke of the palsie, lying on a bed. And Iesus seeing their [a] faith, sayd to the sicke of the palsie, Sonne, be of good comfort: thy [b] sins are forgiuen thee.

3 And behold, certaine of the Scribes said with themselues, This man blasphemeth.

4 But when Iesus saw their thoughts, he said, Wherefore thinke ye euill things [c] in your hearts?

Marke 2.3.
luke 5.18.

a And also his faith that had the palsie: for except we haue faith, our sinnes cannot bee forgiuen.

b Iesus toucheth the principall cause of all our miseries which is sinne.

c Because they did maliciously refuse Christ, who offered himselfe vnto them.

5 For whether is it [d] easier to say, Thy sinnes are forgiuen thee, or to say, Arise, and walke?

6 And that ye may know that the Sonne of man hath authoritie in earth to forgiue sinnes, (then said hee vnto the sicke of the palsie,) Arise, take vp thy bed, and goe to thine house.

7 And he arose, and departed to his own house.

8 So when the multitude sawe it, they marueiled, and glorified God, which had giuen such authoritie to men.

9 ¶ * And as Iesus passed foorth from thence, he saw a man sitting at the receipt of custome, named Matthew, and sayde to him, Follow me. And he arose, and followed him.

10 And it came to passe as Iesus sate at meate in his house, beholde, many Publicanes and sinners, that came thither, sat downe at the table with Iesus and his disciples.

11 And when the Pharises saw that, they said to his disciples, Why eateth your Master with Publicanes and sinners?

12 Now when Iesus heard it, hee sayd vnto them, The [e] whole need not a physician, but they that are sicke.

13 But go [f] yee, and learne what this is, * I s will haue mercy, and not sacrifice: for I am not come to call the righteous, but the * sinners to repentance.

14 ¶ * Then came the disciples of Iohn to him, saying, Why doe we and the Pharises fast oft, and thy disciples fast not?

15 And Iesus said vnto them, Can the [h] children of the marriage chamber mourne as long as the bridegroome is with them? But the dayes will come when the bridegroome shall bee taken from them, and then shall they fast.

16 Moreouer, no man pieceth an [i] old garment with a piece of || new cloth: for that that should fill it vp, taketh away from the garment, and the breach is worse.

17 Neither doe they put new wine into [k] olde || vessels: for then the vessels would breake, and the wine would be spilt, and the vessels should perish: but they put newe wine into new vessels, and so are both preserued.

18 ¶ * While hee thus spake vnto them, behold, there came a certain ruler, and worshiped him, saying, My daughter is now deceased, but come and lay thine hand on her, and shee shall liue.

19 And Iesus arose, and followed him with his disciples.

20 (And behold, a woman which was diseased with an issue of blood twelue yeres, came behinde him, and touched the hemme of his garment.

21 For shee said in her selfe, If I may touch but his garment onely, I shall bee whole.

22 Then Iesus turned him about, and seeing her, did say, Daughter, bee of good comfort;

d Christ speaketh according to their capacitie: for they more esteemed outward miracles, then the vertue and power of Iesus Christ, whereby their sinnes might be forgiuen.
Marke 2.14.
luke 5.27.

e He reproueth the vaine persuasion of them, which thought themselues whole, and contemned the poore sicke sinners: which sought Iesus Christ to bee their physician.

f Which are puffed vp with vaine confidence of your owne righteousnesse.
Hose 6.6.
chap. 12.7.

g God requireth not ceremonies, but brotherly loue of one towards another.
1.*Tim.* 1.15.
Marke 2.18.
luke 5.33.

h Christ would spare his disciples a while, not burdening them too much, lest he should discourage them.

i Christ compareth his disciples for their infirmitie, to old garments, and olde vessels, which are not able as yet to beare the perfection of his doctrine which he meaneth by new cloth, and new wine.

|| *Or, raw and vndressed.*

k The minde which is infected with the dregs of superstitious ceremonies, is not meet to receiue the pleasant wine of the Gospel.

|| *Or, bottels or bags of leather or skin, wherein wine was caried on asses or camels.* *Marke* 5.22. *luke* 8.41.

comfort: thy faith hath made thee whole. And the woman was made whole at that houre.)

23 Now when Iesus came into the Rulers house, and saw the [l] minstrels and the multitude making noyse,

24 He said vnto them, Get you hence: for the maide is not dead, but sleepeth. And they laughed him to scorne.

25 And when the multitude were put forth, he went in and tooke her by the hand, and the maid arose.

26 And this bruit went throughout all that land.

27 And as Iesus departed thence, two blind men followed him, crying, and saying, O Sonne of Dauid, haue mercy vpon vs.

28 And when hee was come into the house, the blinde came to him, and Iesus sayd vnto them, [m] Beleeue yee that I am able to doe this? And they sayd vnto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, and Iesus charged them, saying, See that no man know it.

31 But when they were departed, they spread abroad his fame throughout all that land.

32 ¶ * And as they went out, behold, they brought to him a dumbe man possessed with a deuill.

33 And when the deuill was cast out, the dumbe spake: then the multitude marueiled, saying, The like was neuer seene in Israel.

34 But the Pharises sayd, * He [n] casteth out deuils through the prince of deuils.

35 ¶ And * Iesus went about all cities and townes, teaching in their Synagogues, and preaching the Gospel of the [o] kingdome, and healing euery sicknesse and euery disease among the people.

36 * But when he saw the multitude, he had compassion vpon them, because they were dispersed and scattered abroad, as sheepe hauing no shepheard.

37 Then said he to his disciples, * Surely the [p] harueſt is great, but the labourers are few.

38 Wherefore pray the Lord of the harnest, that he would || send forth labourers into his harnest.

l Players vpon flutes or pipes, or other instruments, which in those dayes they vsed at burials.

m Hee would prooue whether they bare him that reuerence which was due to Messias. *Luke* 11.14. *Chap.* 12.24. • *marke* 3.22. *luke* 11.15.

n This blasphemie proceedeth of extreme impietie, seeing all the people confessed the contrary. *Marke* 6.6. *luke* 13.22.

o Whereby God gathereth his people together, that hee may reigneouer them. *Marke* 6.34. *Luke* 10.2. *iohn* 4.35,36.

p He meaneth the people are ripe, and ready to receiue the Gospel, comparing the number of the elect to a plentiful harnest.

|| *Or, thrust forth.*

CHAP. X.

5 Christ sendeth out his Apostles to preach in Iudea. 7 He giueth them charge, teacheth them, and comforteth them against persecution. 20 The holy Ghost speaketh by his ministers. 28 Whom we ought to feare. 30 Our haires are counted. 32 To confesse Christ. 37 Not to loue our parents more then Christ. 38 To take vp our Crosse. 39 To saue or lose the life. 40 To receiue the preachers.

AND * he called his twelue Disciples vnto him, and gaue them power against vncleane spirits, to cast them out, and to heale euery sicknesse, and euery disease.

Mar. 3.13. *luke* 9.1.

2 Now the names of the twelue Apostles are these. The first is Simon, called Peter, and Andrew his brother: James the sonne of Zebedeus, and Iohn his brother:

3 Philip and Bartlemew: Thomas and Matthew the Publicane: Iames the sonne of Alpheus, and Lebbeus whose surname was Thaddeus:

4 Simon || the Cananite, and Iudas Iscariot, who also betrayed him.

5 These twelue did Iesus send forth, and commanded them, saying, Goe not into the way of the Gentiles, and into the cities of the Samaritanes enter ye not:

6 But goe rather * to the [a] lost sheepe of the house of Israel.

7 * And as ye goe, preach, saying, The kingdome of heauen is at hand.

8 Heale the sicke: cleanse the lepers: raise vp the dead: cast out the deuils. Freely ye haue receiued, [b] freely giue.

9 * || Possesse not [c] golde, nor siluer, nor money in your || girdles,

10 Nor a scrip for the iourney, neither two coates, neither shoos, nor a staffe: * for the workeman is worthy of his meate.

11 * And into whatsoeuer citie or towne ye shall come, enquire who is worthy in it, and there abide till ye goe thence

12 And when ye come into an house, salute the same.

13 And if the house be worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you.

14 * And whosoeuer shal not receiue you, nor heare your words, when ye depart out of that house, or that citie, * [d] shake off the dust of your feete.

15 Truely I say vnto you, it shall be easier for them of the land of [e] Sodome and Gomorrah in the day of iudgement, then for that city.

16 ¶ * Behold, I send you as sheepe in the mids of wolues: be ye therefore wise as serpents, and || [f] innocent as doues.

17 But beware of men, for they will deliuer you vp to the Councils, and will scourge you in their Synagogues.

18 And ye shall be brought to the gouernours and Kings for my sake, in [g] witnesse to them, and to the Gentiles.

19 * But when they deliuer you vp, take no thought how or what ye shall speake: for it shalbe giuen you in that houre, what ye shall say.

20 For it is not ye that speake, but the Spirit of your Father which speaketh in you.

21 And the * brother shall betray the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

22 And ye shall be * hated of all men for my Name: * but he that endureth to the end, he shall be saued.

23 And when they persecute you in this city, flee [h] into another: for verily I say vnto you, ye shall not finish all the cities of Israel, till the [i] Sonne of man be come.

|| *Or, the zealous.*

Acts 13.46.

a For the kingdome of God must first bee preached vnto them, because Christ was especially promised vnto them. *Luke* 10.9.

b He commandeth them to offer themselues freely to the Lords worke without respect of gaine or lucre. *Marke* 6.8. *luke* 9.3. *and* 22.35.

|| *Or, prouide not for.*

c Because he sendeth thē not for a long time, but onely for one iourney, he defendeth ȳ things that might let them: neither is this a perpetuall commandement.

|| *Or, purses.* 1.*Tim.* 5.18. *Luke* 10.7. *Luke* 10.8. *Marke* 6.11. *luke* 9.5. *Acts* 13.51. *and* 18.6.

d To signifie that their land is polluted, & that you consent not to their wickednes.

e Who were not so liuely taught and admonished. *Luke* 10.3.

|| *Or, simple.*

f Not reuenging wrōg, much lesse doing wrong.

g To take from them all pretence of ignorance, & to make them inexcusable. *Marke* 13.11. *luke* 12.11. *Luke* 21.16. *Luke* 21.17. *Marke* 13.13. *luke* 21.19.

h To profit and doe good, and not to be idle.

i And will comfort you and giue manifest euidence of his presence: and hee speaketh not of their first sending, but of the whole time of their Apostleship.

24 * The

24 * The disciple is not aboue his master, nor the seruant aboue his lord.
25 It is enough for the disciple to bee as his master is, and the seruant as his lord. * If they haue called the master of the house [k] Beelzebub, how much more them of his houshold?
26 Feare them not therefore: * for there is nothing couered, that shall not be disclosed, nor hid, that shall not be knowen.
27 What I tell you in darkenesse, that speake ye in light: and what yee heare in the eare, that preach ye on [l] the houses.
28 And feare ye not them which kill the body, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and body in hell.
29 Are not two sparrowes sold for a farthing, and one of them shall not fall on the ground without your Father?
30 * Yea, and all the haires of your head are numbred.
31 Feare ye not therefore, ye are of more value then many sparrowes.
32 * Whosoeuer therefore shall [m] confesse me before men, him will I confesse also before my Father which is in heauen.
33 But whosoeuer shall denie me before men, him will I also denie before my Father which is in heauen.
34 * Thinke not that I am come to send [n] peace into the earth: I came not to send peace, but the sword.
35 For I am come to set a man at [o] variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.
36 * And a mans enemies shall be they of his owne houshold.
37 * He that loueth father or mother more then me, is not worthy of me. And he that loueth sonne or daughter more then mee, is not worthy of me.
38 * And he that taketh not his crosse, and [p] followeth after me, is not worthy of me.
39 Hee that will saue his [q] life, shall lose it, and he that loseth his life for my sake, shall saue it.
40 He that receiueth you, receiueth me: and he that receiueth me, receiueth him that hath sent me.
41 * He that receiueth a [r] Prophet in the name of a Prophet, shall receiue a Prophets reward: and he that receiueth a righteous man, in the name of a righteous man, shall receiue the reward of a righteous man.
42 * And whosoeuer shall giue vnto one of these little ones to drinke a cup of colde water onely, in the name of a Disciple, verely I say vnto you, he shall not lose his reward.

Luke 6.40. iohn 13.16. and 15.20. Chap.12.24.
k It was the name of an idole which signified the god of flies, and in despite thereof was attributed to the deuill, reade 2. King.1.2. and the wicked called Christ by this name. *Mar.4.22. luke 8.17. and 12.2.*
l Which in those countreys are so made that men may walke vpon them. *2.Sam.14.11. acts 27.34.*
Mar.8.38. luke 9.26. and 12.8. 2.tim.2.12.
m And acknowledge me his only Sauiour. *Luke 12.51.*
n He giueth vs inward peace in our consciences, but outwardly we must haue warre with wicked worldlings.
o Which thing commeth not of the propertie of Christ, but proceedeth of the malice of men, which loue not the light, but darkenesse, and are offended with the word of saluation. *Micah 7.6. Luke 14.26. Chap.16.24. mar.8.34. luke 9.23. and 14.27.*
p Also they that inuent any other way to honour God, then that he hath prescribed by his word, follow not Christ, but goe before him.
q He that doth preferre his life before my glory. *Luk.10.16. iohn 13.20.*
r We must reuerence Christ in his seruants, and receiue them as sent from him, and honour them for their office sake. *Mar.9.41.*

CHAP. XI.

a Christ preacheth. 2 Iohn Baptist sendeth his disciples vnto him. 7 Christes testimonie concerning Iohn. 18 The opinion of the people concerning Christ and Iohn. 20 Christ vpbraideth the vnthankefull cities. 25 The Gospel is reuealed to the simple. 28 They that labour, and are laden. 29 Christs yoke.

AND it came to passe, that when Iesus had made an ende of commaunding his twelue disciples, he departed thence to teach and to preach in their cities.
2 ¶ * And when Iohn heard in the prison the workes of Christ, he [a] sent two of his disciples, and said vnto him,
3 Art thou he that should come, or shall we looke for another?
4 And Iesus answering, said vnto them, Goe, and shew Iohn what things yee haue heard and seene.
5 The blinde receiue sight, and the halt goe: the lepers are cleansed, and the deafe heare: the dead are raised vp, * & the ‖ poore receiue the Gospel.
6 And blessed is he that shall not be [b] offended in me.
7 And as they departed, Iesus began to speake vnto the multitude, of Iohn, What went yee out into the wildernesse to see? A [c] reede shaken with the winde?
8 But what went ye out to see? A man clothed in soft rayment? Behold, they that weare soft clothing, are in kings houses.
9 But what went ye out to see? A Prophet? Yea, I say vnto you, and [d] more then a Prophet.
10 For this is he of whom it is written, * Behold, I send my messenger before thy face, which shall prepare thy way before thee.
11 Verily I say vnto you, among them which are [e] begotten of women, arose there not a greater then Iohn Baptist: notwithstanding, hee that is the [f] least in the kingdome of heauen, is greater then he.
12 And from * the time of Iohn Baptist hitherto, the kingdome of heauen [g] suffereth violence, and the violent take it by force.
13 For all the Prophets and the Law [h] prophesied vnto Iohn.
14 And if ye will receiue [i] it, this is * Elias, which was to come.
15 ¶ He that hath eares to heare, let him heare.
16 * But wherevnto shall I liken this generation? It is like vnto little children which sit in the markets, and call vnto their fellowes,
17 And say, We haue piped vnto you, and ye haue not danced, we haue ‖ mourned vnto you, and ye haue not lamented.
18 For Iohn came neither eating nor drinking, and they say, He hath a deuill.
19 The Sonne of man came eating and drinking, and they say, Behold, a glutton and a drinker of wine, a friend vnto Publicanes and sinners: but [k] wisedome is iustified of her children.
20 ¶ * Then began he to vpbraid the cities,

Luke 7.18,19.
a Not because Iohn was ignorãt of Christ, but that he might teach his disciples that his office was to leade them to Christ. *Isa.61.1. luke 4.18.*
‖ *Or, the Gospel is preached to the poore.*
b That take no occasiõ by Christ to be hindered from the Gospel.
c A man inconstant?
d For the Prophets declared Christ long before he came, but Iohn as it were, pointed him with his finger. *Malach 3.1. luke 7.27,28.*
e Which were begottẽ & borne by the meanes of man & after the common course of nature: for Christ was conceiued by the holy Ghost.
f The least of them that shall preach the Gospel in the new estate of Christs Church, shall haue more cleare knowledge then Iohn, and their message shall be more excellent. *Luke 16.16.*
g Mens zeales are inflamed with desire to receiue Gods mercies offered, and are most greedy to heare ye word.
h They prophesied of Christ, and more cleare.
i Meaning his testimony concerning Iohn. *Mala.4.5. Luke 7.31,32.*
‖ *Or, sung mourningly.*
k They that are wise indeede, acknowledge the wisedome of God in him, whom the Pharises contemne, reade Luke 7.29. *Luke 10.13.*

ties, wherein most of his great works were done, because they repented not.

21 Woe be to thee, Chorazim: Woe be to thee, Bethsaida: for if the great works which were done in you, had bene done in [l] Tyrus and Sidon, they had repented long agone in sackcloth and ashes.

22 ‖But I say vnto you, it shalbe easier for Tyrus and Sidon at the day of iudgement, then for you.

23 And thou Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell: for if the great works which haue beene done in thee, had beene done among them of Sodom, they had remained to this day.

24 But I say vnto you, that it shalbe easier for them of the land of Sodom in the day of iudgement, then for thee.

25 *At that time, Iesus answered, and said, I giue thee thanks, O Father, Lord of heauen and earth, because thou hast hidde these things from the wise and men of vnderstanding, and hast opened them vnto babes.

26 It is so, O Father, because thy good [m] pleasure was such.

27 *All things are giuen vnto me of my Father: and *no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, and he to whom the Sonne will reueale him.

28 Come vnto me all yee that [n] are weatie and laden: and I will ease you.

29 Take my [o] yoke on you, and learne of me, that I am meeke and lowly in heart, and ye shall find *rest vnto your soules.

30 *For my yoke is easie, and my burden light.

l Cities of great merchandise full of dissolution and wantonnes.
‖Or, therefore.
Luke 10.21.
m Faith cōmeth not of mans will or power, but by the secret illumination of God, which is the declaration of his eternall counsell.
Iohn 3.35.
Iohn 6.46.
n Which feele the weight and griefe of your sins and miseries.
o To be gouerned by my spirit, and to mortifie your affections.
Ierem 6.16.
1.Iohn.5.3.

CHAP. XII.

3 Christ excuseth his disciples which plucke the eares of corne. 10 Hee healeth the dried hand, 22 helpeth the possessed that was blinde and dumbe. 31 Blasphemie. 34 The generation of vipers. 35 Of goodworks. 36 Of idle words. 38 Herebuketh the vnfaithfull that would needes haue tokens, 49 And sheweth who is his brother, sister and mother.

AT *that time Iesus went on a Sabbath day through the corne, and his disciples were an hungred, and began to plucke the eares of corne, and to eate.

2 And when the Pharises sawe it, they sayd vnto him, Behold, thy disciples do that which is not lawfull to doe vpon the Sabbath.

3 But hee sayde vnto them, *[a] Haue yee not read what Dauid did when he was an hungred, and they that were with him?

4 How he entred into the house of God, and ate the Shew bread, which was not lawfull for him to eate, neither for them which were with him, but onely for the *Priests?

5 Or haue ye not read in the Law, how that on the Sabbath dayes the Priestes in the Temple *[b] breake the Sabbath, and are blamelesse?

6 But I say vnto you, that heere is one greater then the Temple.

7 Wherefore if ye knew what this is, *I will haue mercy and not sacrifice, yee would not haue condemned the innocents.

8 For the Sonne of man is [c] Lord, euen of the Sabbath.

9 *And hee departed thence, and went into their Synagogue.

10 And beholde, there was a man which had his hand dryed vp. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? That they might accuse him.

11 And hee sayd vnto them, What man shall there bee among you, that shall haue a sheepe, and if it fall on a Sabbath day into a pit, will not hee take it and lift it out?

12 How much more then is a man better then a sheepe? therefore it is lawfull to doe well on a Sabbath day.

13 Then sayd hee to the man, Stretch forth thine hand. And he stretched it forth, and it was made whole as the other.

14 Then the Pharises went out, and consulted against him how they might destroy him.

15 But when Iesus knew it, he departed thence, and great multitudes followed him, and he healed them all,

16 And charged them that they should not make him knowen,

17 That it might be fulfilled, which was spoken by Esaias the Prophet, saying,

18 *Behold my seruant whom I haue chosen, my beloued in whom my soule delighteth: I will put my Spirit on him, and hee shall shew [d] iudgement to the Gentiles.

19 He shal not [e] striue nor cry, neither shal any man heare his voyce in the streetes.

20 A [f] bruised reede shall he not breake, and smoking flaxe shall hee not quench, till hee bring forth iudgement [g] vnto victorie.

21 And in his Name shall the Gentiles trust.

22 ¶*Then was brought to him one possessed with a deuill, both blinde and dumbe, and he healed him, so that he which was blind and dumbe, both spake and saw.

23 And all the people were amazed, and sayd, Is not this the Sonne of Dauid?

24 But when the Pharises heard it, they said, *This man casteth the deuils no other wise out, but through Beelzebub the prince of deuils.

25 But Iesus knew their thoughts, and sayd to them, Euery kingdome diuided against it selfe, shall be ‖ brought to nought: and euery citie or house diuided against it selfe, shall not stand.

26 So if Satan cast out Satan, he is diuided against himselfe: how shall then his kingdome endure?

27 Also if I through Beelzebub cast out deuils, by whom doe your [h] children cast them out? Therefore they shall bee your iudges.

Mar.2.23. Luke 6.
1.Deut.23.25.
1.Sam 21.6.
a Necessitie maketh that lawful, which is prohibited for a certaine respect in things appertaining to ceremonies.
Exod.29.33. Leui. 8.31. and 24.9.
Numb.28.9.
b Not that the Priest brake the Sabbath in doing that which was commanded by the Law, but he speaketh thus to confute the errour of the people, who thought the Sabbath broken, if any necessary worke were done that day.

Hose 6.6. chap 9.13.
c Christ hath power to exempt his from keeping of the Sabbath, seeing the seruice required in the Temple was able to excuse them that laboured in the same.
Mar.3.1. Luke 6.6.
Isa.42.1.
d The right trade of gouernment, not onely to the Iewes, but also to strange nations.
e He shall not make great noise, nor seeke outward pompe and glory.
f He will beare with them that be infirme and weake.
g Christ shall ouercome all lets which hinder the course of the Gospel, and then shall giue sentence as a conquerour against all his enemies.
Luke 11.14.
Chap.9.34. mar.3.22. Luke 11.15.
‖Or, desolate.
h Which coniured deuils by the vertue of Gods Name, albeit it was expressly against the law of God.

28 But

28 But if I cast out deuils by the Spirit of God, then is the kingdome of God come vnto you.

29 Els how can a man enter into a strong mans house, and spoile his goods, except he first bind the strong man, and then spoile his house?

30 He [i] that is not with mee, is against me: and he that gatheretth not with me, scatereth.

31 * Wherefore I say vnto you, euery sin, and blasphemy shall be forgiuen vnto men: but the blasphemy against the holy Ghost shal not be forgiuen vnto men.

32 And whosoeuer shall speake a word against the Sonne of man, it shall be forgiuen him: but whosoeuer shall speake against the [k] holy Ghost, it shall not be forgiuen him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruit good: or els make the tree || euill, and his fruit euill: for the tree is knowen by the fruit.

34 O || generations of vipers, how can you speake good things, when ye are euill? for of the* abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth forth good things: and an euill man out of an euill treasure bringeth forth euil things.

36 But I say vnto you, that of euery [l] idle word that men shall speake, they shall giue account thereof at the day of iudgement.

37 For by thy words thou shalt be [m] iustified, and by thy words thou shalt be condemned.

38 ¶ * Then answered certaine of the Scribes and of the Pharises, saying, Master, [n] we would see a signe of thee.

39 But he answered and said to them, An euill and [o] adulterous generation seeketh a signe, but no signe shall be giuen vnto it, saue the signe of the Prophet Ionas.

40 * For as Ionas was three dayes and three nights in the Whales belly: so shal the Sonne of man bee three [p] dayes and three nights in the heart of the earth.

41 The men of Nineue shall rise in iudgement with this generation, & condemne it: for they * repented at the preaching of [q] Ionas: and behold, a greater then Ionas is here.

42 * The Queene of the South shall rise in iudgement with this generation, and shal [r] condemne it: for she came from the vtmost parts of the earth to heare the wisedome of Salomon: and behold, a greater then Salomon is here.

43 ¶ * Now when the vncleane spirit is gone out of a man, hee walketh throughout || dry places, seeking rest, and findeth none.

44 Then hee sayth, I will returne into mine house, from whence I came: and when hee is come, hee findeth it emptie, swept and garnished.

45 ¶ Then hee goeth, and taketh vnto him [s] seuen other [t] spirits worse then himselfe, and they enter in, and dwel there: * and the end of that man is worse then the beginning. Euen so shall it bee with this wicked generation.

46 ¶ * While hee yet spake to the multitude, behold, his mother and his [u] brethren stood without, desiring to speake with him.

47 Then one sayd vnto him, Beholde, thy mother and thy brethren stand without, desiring to speake with thee.

48 But he answered and said to him that told him, Who is my mother? and who are my brethren?

49 And hee stretched forth his hand toward his disciples, & said, Behold my [x] mother and my brethren.

50 For whosoeuer shall doe my Fathers wil, which is in heauen, the same is my brother, and sister and mother.

i He declareth to the Pharises that they were in two sorts his enemies, not onely because they did forsake him, but also make open warre against him. *Mar.3.28,29. luke 12.10. 1.ohn 5.16.*

k That is, he that striueth against the trueth, which he knoweth, and against his owne conscience, cannot returne to repentance: for he sinneth against the holy Ghost.

|| *Or, corrupt.*

|| *Or, broodes. Luke 6.45.*

l Much more shall they giue account of their blasphemies.

m Their wicked words shalbe a sufficient proofe to condemne the vngodly, if there were no other thing. *Cha.16.1.luk.11. 29.1 cor.1.22.*

n This was to find some new shift, or pretext to resist his doctrine.

o They were become bastards & degenerate from their holy ancesters. *Ionas 1.17. and 2.10.*

p He taketh part of the day for the whole day. *Ionas 3.5.*

q Who was a poore stranger, and yet these know not the Messias which was promised to be their king. *1.King.10 1. 2.chron.9.1.*

r It is meant as touching her fact in comming to see Salomon, and not her person: for she was not instructed in the Law of God. *Luke 11.24.* || *Or, wildernesse.*

s Meaning, an infinite number.

t If Satan be cast out, wee must watch still, that he enter not againe: for since hee was once mans olde guest, he knoweth euery hole & corner of our house. *2.Pet.2.20.heb. 6.4.and 10.26. Marke 3.31. luke 8.20.*

u This word in § Scriptures signifieth oft times euery kinsman.

x Christ prefereth the spiritual kinred to the carnall.

CHAP. XIII.

3 The state of the kingdome of God set forth by the parable of the seede. 24 Of the tares. 31 Of the mustard seede. 33 Of the leauen. 44 Of the treasure hid in the field. 45 Of the pearles, 47 And of the net. 57 The Prophet is contemned in his owne countrey.

THe * same day went Iesus out of the house, and sate by the sea side. *Mar.4.1.luke 8.4,5.*

2 And [a] great multitudes resorted vnto him, so that hee went into a shippe, and sate downe: and the whole multitude stood on the shore.

3 Then he spake many things to them in parables, saying, Behold, a sower went forth to sowe.

4 And as he sowed, some fel by the wayes side, and the fowles came and deuoured them vp.

5 And some fel vpon stony ground, where they had not much earth, & anon they sprung vp, because they had no depth of earth.

6 And when the sunne rose vp, they were parched, and for lacke of rooting, withered away.

7 And some fell among thornes, and the thornes sprung vp, and choked them.

8 Some againe fell in good ground, and brought forth fruite, one corne an hundred folde, some sixtie folde, and another thirtie folde:

9 Hee that [b] hath eares to heare, let him heare.

10 ¶ Then the disciples came, and sayd to him, Why speakest thou to them in parables?

11 And he answered, and said vnto them, Because it is giuen vnto you to know the secrets of the kingdome of heauen, but to them it is not [c] giuen.

12 * [d] For whosoeuer hath, to him shalbe giuen, & he shall haue abundance: but whosoeuer hath not, from him shall be taken away, euen [e] that he hath.

13 Therefore speake I to them in parables, because they seeing, do not see: and hearing, they heare not, neither vndertstand.

a All desired to heare his doctrine, but there was not like affection in all.

b He sheweth that all men cannot vndertstand these mysteries, and also maketh his Disciples more attentiue.

c The Gospel is hid to them that perish. *Chap.25.29.*

d Christ increaseth in his children his graces.

e Euen that which he seemeth to haue.

14 So

14 So in them is fulfilled the prophecie of Esaias, which prophecie saith, * By hearing, ye shal heare, and shall not vnderstand, and seeing yee shall see, and shall not perceiue.

15 f For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes they haue winked, lest they should see with their eyes, and heare with their eares, and should vnderstand with their hearts, and should returne, that I might heale them.

16 But blessed are your eyes, for they g see: and your eares, for they heare.

17 * For verily I say vnto you, that many Prophets and righteous men haue desired to see those things which yee see, and haue not seene them, and to heare those things which ye heare, and haue not heard them.

18 ¶ * Heare yee therefore the parable of the sower.

19 Whensoeuer a man heareth the word of the kingdome, and vnderstandeth it not, the euill one commeth, and catcheth away that which was sowen in his heart: and this is he which || hath receiued the seede by the way side.

20 And hee that receiued seede in the stonie ground, is hee which heareth the word, and incontinently with ioy receiueth it.

21 Yet hath hee no root in himselfe, and dureth but a season: for as soone as tribulation or persecution commeth because of the word, by and by he is offended.

22 And he that receiueth the seede among thornes, is hee, that heareth the word; but the care of this world, and the deceitfulnesse of riches choke the word, and he is made vnfruitfull.

23 But he that receiueth the seede in the good ground, is hee that heareth the word, and vnderstandeth it, which also beareth fruit, and bringeth forth, some an hundreth fold, some sixty fold, and some thirty fold.

24 ¶ Another parable put he forth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seede in his field.

25 h But while men slept, there came his enemie, and sowed tares among the wheate, and went his way.

26 And when the blade was sprung vp, and brought forth fruit, then appeared the tares also.

27 Then came the seruants of the householder, and said vnto him, Master, sowedst not thou good seed in thy field? from whence then hath it tares?

28 And hee sayd to them, The enuious man hath done this. Then the seruants said vnto him, Wilt thou then that we goe, and gather them vp?

29 But he said, Nay, lest while yee goe about to gather the tares, ye plucke vp also with them the wheat.

30 i Let both grow together vntill the harueſt, and in time of harueſt I will say to the reapers, Gather yee first the tares, and binde them in sheaues to burne them: but gather the wheate into my barne.

31 ¶ * Another parable he put forth vnto them, saying, The Kingdome of heauen is like vnto a graine of mustard seede, which a man taketh and soweth in his field:

32 Which in deed is the k least of all seeds: but when it is growen it is the greatest among herbes, and it is a tree, so that the birds of heauen come and build in the branches thereof.

33 ¶ * Another parable spake he to them, The Kingdome of heauen is like vnto leauen, which a woman taketh and hideth in three peckes of meale, l till all bee leauened.

34 ¶ * All these things spake Iesus vnto the multitude in parables, and without parables spake he not to them,

35 That it might be fulfilled, which was spoken by the Prophet, saying, * I will open my mouth in m parables, and will vtter the things which haue been kept secret from the foundation of the world.

36 Then sent Iesus the multitude away, and went into the house. And his Disciples came vnto him, saying, Declare vnto vs the parable of the tares of the field.

37 Then answered he, and said to them, He that soweth the good seede, is the Sonne of man,

38 And the field is the world, and the good seede, they are the children of the Kingdome, and the tares are the children of the wicked,

39 And the enemie that soweth them, is the deuill, * and the harueſt is the end of the world, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Sonne of man shall send forth his Angels, and they shall gather out of his kingdome all things that n offend, and them which doe iniquity,

42 And shall cast them into a fornace of fire. There shall be wayling and gnashing of teeth.

43 * Then shall the iust men shine as the Sunne in the Kingdome of their Father. Yee that hath eares to heare, let him heare.

44 ¶ Againe, the Kingdome of heauen is like vnto a treasure hid in the field, which when a man hath found, hee hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that field.

45 ¶ Againe, the Kingdome of heauen is like to a marchant man that seeketh good pearles,

46 Who hauing found a pearle of great price, went, and sold all that hee had, and bought it.

47 ¶ Againe, the kingdome of heauen is like o vnto a draw net cast into the sea, that gatheretth of all kindes of things.

48 Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the p bad away.

49 So shall it be in the end of the world. The

Isa. 6. 9. mark 4. 12. luke 8. 10. john 12. 40. acts 28. 26. rom. 11. 8

f That which the Prophet referreth to the secret counsell of God, is here attributed to the hard stubburnes of the people: for the one cannot be separated from the other.

g To wit, the glory of the Sonne of God, to acknowledge him their Saiour.

Luke 10. 24.

Marke 4. 15. luke 8. 11.

|| *Or, was sowen.*

h He teacheth that the good and the bad shall be mixt together in the Church to the end that the faithfull may arme themselues with patience and constancy.

i Christ meaneth onely that the Church shal neuer be without some wicked men, although they be neuer so sharpely punished by such meanes as hee hath left to purge his Church.

Marke 4. 30, 31. luke 13. 19.

k This teacheth vs not to bee astonished at the small beginnings of the Gospel.

Luke 13. 21.

l By this he admonisheth them to waite till the fruit of the Gospel appeare.

Marke 4. 33, 34.

Psal. 78. 2.

m This word signifieth graue and sententious prouerbes, to the end that the doctrine might haue the more maiesty, and the wicked might thereby be confounded.

Ioel 3. 13. reuel. 14. 15.

n The wicked which hurt others by their euill example.

Dan. 12. 3. wisd. 3. 7.

o It is a kind of net that gatheretth in all things that come in the way.

p The Greeke word signifieth rotten things.

The Angels shall goe forth, and seuer the bad from among the iust.

50 And shal cast them into a fornace of fire: there shall be wailing, and gnashing of teeth.

51 ¶ Iesus said vnto them, Vnderstand yee all these things? They saide vnto him, Yea, Lord.

52 Then said he vnto them, Therefore euery q Scribe which is taught vnto the kingdome of heauen, is like vnto an householder, which bringeth forth out of his r treasure things both new and old.

53 ¶ And it came to passe that when Iesus had ended these parables, hee departed thence,

54 * And came into his owne countrey, and taught them in their Synagogue, so that they were astonied, and said, Whence commeth this wisedome and great workes vnto this man?

55 Is not this the carpenters sonne? is not his mother called Mary,* and his ‖ brethren Iames and Ioses, and Simon and Iudas?

56 And are not his sisters all with vs? Whence then hath he all these things?

57 And they were offended with him. Then Iesus said to them, * A Prophet is not without honour, t saue in his own countrey, and in his owne house.

58 And hee did not many great workes there for their vnbeliefes sake.

CHAP. XIIII.

2 Herods opinion concerning Christ. 10 Iohn is beheaded. 19 Christ feedeth fiue thousand men with fiue loaues and two fishes. 23 Hee prayeth in the mountaine. 25 He appeareth by night vnto his disciples vpon the sea, 31 and saueth Peter. 33 They confesse him to be the Sonne of God. 36 He healeth all that touched the hemme of his garment.

AT * that time Herod the Tetrarch heard of the fame of Iesus,

2 And said vnto his seruants, This is Iohn Baptist: a hee is risen againe from the dead, & therefore great b works are wrought by him.

3 * For Herod had taken Iohn & bound him, and put him in prison for Herodias sake, his brother Philips wife.

4 For Iohn sayde vnto him, It is not * c lawfull for thee to haue her.

5 And when hee would haue put him to death, hee feared the multitude, because they counted him as a * Prophet.

6 But when Herods birthday was kept, the daughter of Herodias daunced before them, and pleased Herod.

7 Wherefore he d promised with an othe, that hee would giue her whatsoeuer shee would aske.

8 And shee being before instructed of her mother, said, Giue me here Iohn Baptists head in a platter.

9 And the King was sorie: neuertheless because of the othe and them that sate with him at the table, he commanded it to be giuen her.

10 And sent, and beheaded Iohn in the prison.

11 And his head was brought in a platter, and giuen to the mayd, and she brought it vnto her mother.

12 And his Disciples came and tooke vp his ‖ body, and buried it, and went, and told Iesus.

13 * And when Iesus heard it, he departed thence by ship into a e desert place apart. And when the multitude had heard it, they followed him a foot out of the cities.

14 And Iesus went forth and saw a great multitude, and was moued with compassion toward them, and hee healed their sicke.

15 ¶ And when euen was come, * his disciples came to him, saying, This is a desert place, and the houre is already past: let the multitude depart, that they may go into the townes, and buy them victuals.

16 But Iesus said to them, They haue no f neede to goe away: giue yee them to eate.

17 Then said they vnto him, Wee haue here but fiue loaues and two fishes.

18 And he said, Bring them hither to me.

19 And he commanded the multitude to sit downe on the grasse, and tooke the fiue loaues and the two fishes, and looked vp to heauen and ‖ blessed and brake, and gaue the loaues to his Disciples, and the disciples to the multitude.

20 And they did all eate, and were sufficed, and they tooke vp of the fragments that remained, twelue baskets full.

21 And they that had eaten, were about fiue thousand men, besides women and little children.

22 ¶ And straightway Iesus g compelled his Disciples to enter into a ship, and to goe ouer before him, while he sent the multitude away.

23 And assoone as he had sent the multitude away, he went vp into a mountaine alone to pray: * and when the euening was come, he was there alone.

24 And the ship was now in the middes of the Sea, and was tossed with waues; for it was a contrary wind.

25 And in the h fourth watch of the night, Iesus went vnto them, walking on the sea.

26 And when his disciples saw him walking on the sea, they were troubled, saying, It is a spirit, and cried out for feare.

27 But straightway Iesus spake vnto them, saying, i Be of good comfort, It is I: be not afraid.

28 Then Peter answered him, and said, Master, if it bee thou, k bid mee come vnto thee on the water.

29 And he said, Come. And when Peter was come downe out of the ship, he walked on the water, to goe to Iesus.

30 But when he saw a mighty winde, he was afraid: and as he l beganne to sinke, he cried, saying, Master, saue me.

31 So immediatly Iesus stretched forth his hand, and caught him, and said to him, m O thou of little faith, wherefore didst thou doubt?

32 And assoone as they were come into the

Marke 6.14. luke 9.7.

a He spake after the common errour: for they thought that the soules of them that were departed, entred into another body.

b To approue his resurrection, and to get him greater authority.

Marke 6.17. luke 3.19. Leuit.18.16. and 20.21.

c Aswell because nature abhorreth such horrible incest, as also that hee had taken her by force from his brother.

Chap.21.26.

d The promise was wicked: but yet it was more vile to be obstinate in the same, that he might seem constant.

‖ Or, carkeis.

Marke 6.32. luke 9.10.

e To the intent that his disciples now after their ambassage might somewhat rest them, or else that he might instruct them to greater enterprises.

Marke 6.35. luke 9.12. iohn 6.5.

f Christ leaueth them not destitute of bodily nourishment, which seeke the food of the soule.

‖ Or, prayed, and gaue thanks to God.

g The disciples were loth to depart from Christ but yet they shewed their obedience.

Mar.6.45,47. iohn 6.16,17,18.

h The night was diuided into foure watches, whereof euery one conteined three houres.

i The presence of Christ maketh his hold.

k His zeale was great, but hee had not sufficiently considered the measure of his faith.

l His enterprise was too great, and therefore he must needes fall into danger, when his faith failed.

m Christ correcteth his fault, and also giueth remedy both at once.

the ship, the winde ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Sonne of God.

34 ¶ * And when they were come over, they came into the land of Gennesaret.

35 And when the men of that place knew him, they sent out into all that countrey round about, and brought vnto him all that were sicke,

36 And besought him, that they might touch the [n] hemme of his garment onely: and as many as touched it, were made whole.

CHAP. XV.

3 Christ excuseth his disciples, and rebuketh the Scribes and Pharisees for transgressing Gods Commandement by their owne traditions. 13 The plant that shall bee rooted out. 18 What things defile a man. 22 Hee deliuereth the woman of Cananees daughter. 26 The bread of the children. 30 Hee healeth the sicke, 36 And feed. to foure thousand men, besides women and children.

THen came to Iesus the Scribes and Pharisees, which were of Ierusalem, saying,

2 * Why doe thy disciples transgresse the tradition of the Elders? for they [a] wash not their hands when they eat ‖ bread.

3 But he answered and said vnto them, Why doe ye also transgresse the commandement of God by your tradition?

4 * For God hath commaunded, saying, Honour thy father and mother: * and hee that curseth father or mother, let him die the death.

5 But ye say, Whosoeuer shall say to father or mother, [b] By the gift that is offered by me, thou mayest haue profit,

6 Though hee honour not his father, or his mother, shall be free: thus haue yee made the commandement of God of no authority by your tradition.

7 O hypocrites, Esaias prophesied well of you, saying,

8 * This people draweth near vnto me with their mouth, and honoureth mee with the lippes, but their heart is farre off from mee.

9 But [c] in vaine they worship mee, teaching for doctrines mens precepts.

10 * Then he called the multitude vnto him, and said vnto them, Heare and vnderstand.

11 That which goeth into the mouth, defileth not the man, but that which commeth out of the mouth, that defileth the man.

12 ¶ Then came his disciples, and said vnto him, Perceiuest thou not that the Pharises are offended in hearing this saying?

13 But he answered and said, * [d] Euery plant which mine heauenly Father hath not planted, shall be rooted vp.

14 * Let them alone: they be the * blinde leaders of the blind: and if the blinde leade the blinde, both shall fall into the ditch.

15 ¶ * Then answered Peter, and said to him, Declare vnto vs this parable.

16 Then said Iesus, Are ye yet without vnderstanding?

17 Perceiue ye not yet, that whatsoeuer [e] entereth into the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth, come from the heart, and they defile the man.

19 For out of the heart * come euill [f] thoughts, murthers, adulteries, fornications, thefts, false testimonies, slanders.

20 These are the things which defile the man: but to eat with vnwashen hands, defileth not the man.

21 * And Iesus went thence, and departed into the coasts of Tyrus and Sidon.

22 And behold a woman, a Canaanite came out of the same coasts, and cryed, saying vnto him, Haue mercie on mee, O Lord, the sonne of Dauid: my daughter is miserably vexed with a deuill.

23 But hee answered her not a worde. Then came to him his disciples, [g] besought him, saying, Send her away, for shee cryeth after vs.

24 But he answered, and sayd, I am not sent, but vnto the * lost sheepe of the house of Israel.

25 Yet shee came and worshipped him, saying, Lord helpe me.

26 And he answered, and said, It is not good to take the childrens bread, and to cast it to [h] whelpes.

27 But shee said, Truth, Lord: yet in deed the whelps eate of the crummes, which fall from their masters table.

28 Then Iesus answered, and said vnto her, O woman, great is thy [i] faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

29 ¶ So Iesus * went away from thence, and came neere vnto the sea of Galile, and went vp into a mountaine and sate downe there.

30 And great multitudes came vnto him, * having with them halte, blinde, dumbe, maimed, and many other, and cast them downe at Iesus feete, and hee healed them,

31 Insomuch that the multitude wondered, to see the dumbe speake, the maimed whole, the halt to goe, and the blind to see: and they glorified the God of Israel.

32 * Then Iesus called his disciples vnto him, and said, [k] I haue compassion on this multitude, because they haue continued with mee already three dayes, and haue nothing to eate: and I will not let them depart fasting, lest they faint in the way.

33 And his disciples sayde vnto him, Whence should we get so much bread in the wilderness, as should suffice so great a multitude?

34 And Iesus sayd vnto them, How many loaues haue ye? and they sayde, Seuen, and a few little fishes.

35 Then he commaunded the multitude to sit downe on the ground,

36 And tooke the seuen loaues, and the fishes, and gaue thanks, and brake them, and gaue to his disciples, and the disciples to the multitude.

37 And they did all eate, and were suffi-

ced:

Mar. 6. 54. [a] It seemeth they were led with a certaine superstition notwithstanding our Saiuiour would not quench the smoking flaxe, and therefore did beare with these smal beginnings.

Marke 7. 1, 5. [a] Men are more rigorous to obserue their owne traditions then Gods commandement. ‖ *Or, meate.*

Exod. 20. 12. deu. 5. 16. ephes. 6. 2. Exod. 21. 17. Leuit. 20. 9. prou. 20. 20.

[b] The Scribes dispensed with them that did not their duties to their own parents, so that they would recompense same to their profit by their offrings.

Isa. 29. 13.

[c] God will not be honoured according to mans fantasie, but detesteth al good intentions, which are not grounded on his word.

Marke 7. 14, 15. Iohn 15. 2.

[d] Al they which are not grafted in Iesus Christ by free adoption, and euery doctrine that is not established by Gods word.

[e] They are not worthy to be cared for.

Luke 6. 39. Marke 7. 17.

Gen. 6. 5. and 8. 21.

[f] All vices proceed of the corrupt affection of the heart.

Marke 7. 24.

[g] The disciples were offended at her importunatie.

Chap. 10. 6.

[h] Christ calleth them dogges, or whelpes, which are strangers from the house of God.

[i] Christ granted her petition for her faiths sake, and not at the request of his disciples.

Marke 7. 31. Isa. 35. 5, 6.

Marke 8. 1.

[k] Christ cannot forget those that follow him.

ced: and they tooke vp of the fragments that remained, seuen baskets full.

38 And they that had eaten, were foure thousand men, besides women and little children.

39 Then Iesus sent away the multitude, and tooke shippe, and came into the parts of ‖Magdala.

‖ Or, Magadan:

CHAP. XVI.

1 The Pharises require a token. 6 Iesus warneth his disciples of the Pharises doctrine. 16 The confession of Peter. 19 The keyes of heauen. 24 The faithfull must beare the crosse. 25 To winne or lose the life. 27 Christs comming.

THen * came the [a] Pharises and Sadducees, and did [b] tempt him, desiring him to shew them a signe from heauen.

2 But he answered, and said vnto them, When it is euening, yee say, Faire weather: for the skie is red.

3 And in the morning ye say, To day shall be a tempest: for the skie is red and louring. O hypocrites, can ye discerne the face of the skie, and can yee not discerne the [c] signes of the times?

4 * The wicked generation, and adulterous seeketh a signe, and there shall no signe be giuen it, but the [d] signe of the Prophet * Ionas: so he left them and departed.

6 ¶ And when his disciples were come to the other side, they had * forgotten to take bread with them.

6 Then Iesus saide vnto them, Take heed and beware of the leauen of the Pharises and Sadducees.

7 And they ‖ thought in themselues saying, It is, because wee haue brought no bread.

8 But Iesus [e] knowing it, sayd vnto them, O yee of little faith, why thinke you thus in your selues, because yee haue brought no bread?

9 Doe yee not yet perceiue, neither remember the fiue loaues, when there were * fiue thousand men, and how many baskets tooke ye vp?

10 Neither the seuen loaues when there were * foure thousand men, and how many baskets tooke ye vp?

11 Why perceiue yee not, that I said not vnto you concerning bread, that yee should beware of the leauen of the Pharises and Sadducees?

12 Then vnderstood they that hee had not said, that they should beware of the leauen of bread, but of the [f] doctrine of the Pharises, and Sadducees.

13 ¶ Now when Iesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the Sonne of man am?

14 And they said, Some say, Iohn Baptist: and some, Elias: and others, Ieremias, or one of the Prophets.

15 He sayd vnto them, But whom say yee that I am?

16 Then Simon Peter answered, and said, * Thou art the Christ the Sonne of the liuing God.

17 And Iesus answered, and said to him Blessed art thou, Simon, the sonne of Ionas: for [g] flesh and bloud hath not reuealed it vnto thee, but my Father which is in heauen.

18 And I say also vnto thee, that thou art * Peter, and vpon [h] this rocke will I build my Church: and the [i] gates of hell shall not ouercome it.

19 [k] And I * will giue vnto thee the keyes of the kingdome of heauen, and whatsoeuer thou shalt [l] bind vpon earth, shall bee bound in heauen: and whatsoeuer thou shalt ‖ loose on earth shall be loosed in heauen.

20 Then he charged his disciples, that they should [m] tell no man that he was Iesus the Christ.

21 ¶ [n] From that time forth Iesus began to shew vnto his disciples, that he must go vnto Ierusalem, and suffer many things of the Elders, and of the high Priests and Scribes, and be slaine, and rise againe the third day.

22 Then Peter tooke him aside, and began to rebuke him, saying, Master, pitie thy selfe: this shall not be vnto thee.

23 Then he turned backe, and said vnto Peter, Get thee behinde me, [o] Satan: thou art an offence vnto me, because thou vnderstandest not the things that are of God, but the things that are of of men.

24 Iesus then saide to his Disciples, * If any man will follow mee, let him forsake himselfe, and take vp his crosse and follow me.

25 For * whosoeuer will [p] saue his life shal lose it: and whosoeuer shall lose his life for my sake, shall finde it.

26 * For what shal it profit a man, though he should win the whole world, if he lose his owne soule? or what shall a man giue for recompense of his soule?

27 For the Sonne of man shall come in the glory of his Father with his Angels, and * then shall hee giue to euery man according to his deedes.

28 * Verily I say vnto you, there be some of them that stand here, which shall not taste of death [q] till they haue seene the Sonne of man come in his kingdome.

Chap 12.38. marke 8.11. luke 12.54.
a Although they did not agree in doctrine, yet they ioyned together to fight against the truth.
b Men tempt God either by their incredulity, or curiositie.
c Which appertaine to the heauenly and spirituall life. Chap. 12.34.
d Christ shall be to them as a Ionas raised vp from death. Ionas 1.17. and 2.1. Marke, 8.14. luke 12,1.
‖ Or, reasoned with themselues.
e A token of Christs diuinity, to know mens thoughts. Chap. 14.17. iohn.6.9. Chap. 15 34.
f We may boldly by Christs admonition reiect and contemne all erroneous doctrine and mans inuentions, and ought onely to cleaue to the word of God Mar 8.27. luke 9 18.
d Iohn 6.69. was but mo
g He meaneth, any thing that is in man. Iohn 1.42.
h Vpō that faith whereby thou hast confessed, & acknowledged mee: for it is grounded vpon an infallible trueth.
i The power of Satan which standeth in craft and violence.
k The preachers of the Gospel open the gates of heauen with the word of God, which is the right key: so that where this word is not purely taught, there is neither key nor authority. Iohn 20.23.
l Condemne by Gods word.
‖ Or, absolue.
m Because he would yet instruct them, and not preuent his time.
n He would plucke out of their hearts the false opnion, which they had of his temporall kingdome.
o Which word signifieth an aduersary, whosoeuer resisteth the will of God, either of malice, as did Iudas or of rashnesse and arrogancie, as Peter did. Chap. 10.38. marke 8.34. luke. 9.23. and 14.27. Chap. 10.39. marke 8.35. luke 9.24. and 17.33.
p That is whosoeuer thinketh to saue himselfe by forsaking Iesus Christ. Mark 8.36. luke 9.25. iohn 12.25. Psalm. 62.14. rom. 2.6. Marke. 9.1. luke 9.27.
q This was fulfilled in his resurrection, which was as an entry into his kingdome, & was also confirmed by sending the holy Ghost, whereby we wrought so great and sundry miracles.

CHAP. XVII.

1 The transfiguration of Christ vpon the mountaine of Thabor. 5 Christ ought to be heard. 11.13 of Elias and Iohn Baptist. 15 He healeth the lunatike. 20 The power of faith. 21 Prayer and fasting. 22 Christ telleth them before of his passion. 27 He payeth tribute.

AND * ‖ after fiue dayes Iesus tooke Peter, and Iames, and Iohn his brother, and brought them vp into an hie mountaine apart,

Marke 9.2. luke. 9.26.
‖ Or, the sixt day after.

2 And

2 And was [a] transfigured before them: and his face did shine as the Sunne, and his clothes were as white as the light.
3 And behold, there appeared [b] vnto them Moses and Elias talking with him.
4 Then answered Peter, and said to Iesus, Master, it is [c] good for vs to be here: if thou wilt, let vs make here three Tabernacles, one for thee, and one for Moses, and one for Elias.
5 While hee yet spake, behold, a bright cloud shadowed them: and beholde, there came a voice out of the cloud, saying, * This is my beloued Sonne, [d] in whom I am well pleased: [e] heare him.
6 And when the disciples heard that, they [f] fell on their faces, and were sore afraid.
7 Then Iesus came and touched them, and said, Arise, and be not afraid.
8 And when they lifted vp their eyes, they saw no man saue Iesus onely.
9 ¶ And as they came downe from the mountaine, Iesus charged them, saying, Shew the vision to no man, vntil the Son of man rise againe from the dead.
10 * And his disciples asked him, saying, Why then say the Scribes that * Elias must first come?
11 And Iesus answered, and said vnto them, Certainly Elias must first come, and restore all things.
12 But I say vnto you, That Elias is come already, and they knew him not, but haue done vnto him whatsoeuer they would: likewise shall also the Sonne of man suffer of them.
13 Then the disciples perceiued that hee spake vnto them of Iohn Baptist.
14 ¶ * And when they were come to the multitude, there came to him a certaine man and kneeled downe to him,
15 And said, Master, haue pitie on my sonne: for he is lunatike, and is sore vexed: for oft times he falleth into the fire, and oft times into the water.
16 And I brought him to thy disciples, and they could not heale him.
17 Then Iesus answered, and said, [h] O generation faithlesse and crooked, how long now shal I be with you? how long now shal I suffer you? bring him hither to me.
18 And Iesus rebuked the deuill, and he went out of him, and the childe was healed at that houre.
19 Then came [i] disciples to Iesus apart, and said, Why could not wee cast him out?
20 And Iesus said vnto them, Because of your vnbelieke: for * verely I say vnto you, if ye haue faith, as much as is a graine of mustard seed, ye shall say vnto this mountaine, [j] Remoue hence to yonder place, and it shall remoue: and nothing shalbe vnpossible vnto you.
21 Howbeit, this kind goeth not out, but by [k] prayer and fasting.
22 ¶ And as ‖ they abode * in Galile, Iesus said vnto them, The Sonne of man shall be deliuered into the handes of men,
23 And they shall kill him, but the third day shall he rise againe: and they were very sorry.
24 ¶ And when they were come to Capernaum, they that receiued [l] poll money, came to Peter, and said, Doeth not your Master pay tribute?
25 He said, Yes. And when he was come into the house, Iesus preuented him, saying, What thinkest thou Simon? Of whom doe the Kings of the earth take tribute or poll money? of their children, or of strangers?
26 Peter sayd vnto him, Of strangers. Then sayd Iesus vnto him, Then are the children free.
27 Neuertheless, lest we should [m] offend them, goe to the sea, and cast in an angle, and take the first fish that commeth vp, and when thou hast opened his mouth, thou shalt finde a [n] piece of twenty pence: that take, and giue it vnto them for me and thee.

a Christ shewed them his glory, that they might not thinke that he suffered thorow infirmitie, but that he offred vp himselfe willingly to die.
b By these two witnesses are represented the Law and the Prophets which leade vs to Christ.
c After Moses & Elias departure, Peter fearing he should lose that ioyfull sight, speaketh as a man distract, and would haue lodged them in earthly houses, which were receiued in glory. *Chap.3.17. 2.pet.1.17.*
d We are reconciled to God by Christ onely.
e Christ is our chiefe and onely Schoolemaster.
f And so worshipped Christ.
g For men would not haue beleeued them, before that Christ had made his glory more manifest by his resurrection. *Mar.9.11. chap.11.14. Malac.4.5. Mar.9.14,17. luke 9.38.*
h He speaketh chiefly to the Scribes, who began to brag as if they had now gotten the victorie ouer Christ, because his disciples were not able to do this miracle. *Luke 17.6.*
i By this maner of speach is signified, that they should do things by their faith that should seeme impossible.
k The best remedy to strengthen the weake faith, is prayer, which hath fasting added to it as an helpe to the same.
‖ *Or, were conuersant, or, returned into Galile. Chap.20.17. mar.9.31. luke 9.44. and 24.7.*
l The Greeke word is (didrachma) which was of value about ten pence of old sterling money, and the Israelites payd it once by the law, Exod.30.13. and at this time they payd it to the Romanes.
m Or giue occasion to forsake the trueth.
n The word is (Statera) which conteineth two didrachmas, and is valued about fiue groats of old sterling.

CHAP. XVIII.

1 The greatest in the kingdome of heauen. 3 He teacheth his disciples to be humble and harmelesse. 6 To auoyde occasions of euill. 10 Not to contemne the little ones. 11 Why Christ came. 15 Of brotherly correction. 17 Of the authority of the Church. 19 The commendation of prayer and godly assemblies. 21 Of brotherly forgiuenesse.

THe * same time the disciples came vnto Iesus, saying, [a] Who is the greatest in the kingdome of heauen?
2 And Iesus called a little childe vnto him, and set him in the mids of them,
3 And said, Verely I say vnto you, except ye be * conuerted, and become as little [b] children, yee shall not enter into the kingdome of heauen.
4 Whosoeuer therefore shall humble himselfe as this lietle child, the same is the greatest in the kingdome of heauen.
5 [c] And whosoeuer shall receiue such a little child in my Name, receiueth me.
6 * But whosoeuer shall offend one of these little ones which beleeue in me, it were better for him that a [d] millstone were hanged about his necke, and that hee were drowned in the depth of the Sea.
7 [e] Woe be vnto the world because of offences: for it must needes be that offences shall come, but woe be to that man by whom the offence commeth.
8 * Wherefore if thine hand or thy foote cause thee to offend, cut them off, and cast them from thee: it is better for thee to enter into life, halt, or maimed, then hauing two hands or two feet, to be cast into euerlasting fire.
9 And if thine eye cause thee to offend, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes, to bee cast into hell fire.

Marke 9.34. luke 9.46.
a They striue for the reward before they haue taken any paine: and whereas they should haue holpen and reuerenced one another, they were ambitious and despisers of their brethren. *Chap.19.14. 1.cor.14.20.*
b Not in lacke of discretion, but that they be not vaineglorious, seeking to aduance themselues to worldly honours.
c Hee calleth them little children now, which humble themselues with all humilitie and subiection. *Marke 9.42. luke 17.1,2.*
d The word signifieth a great millstone which an asse turneth: and it is spoken in respect of that which is turned with mans hand, which is lesse.
e Christ warneth his to take heede that they shrinke not backe from him for any euill example or offence that man can giue. *Chap.5.30. marke 9.45.*

10 [f] See that yee despise not one of these little ones: for I say vnto you, that in heauen their [g] Angels alwayes behold the face of my Father which is in heauen

11 For * the Sonne of man is come to [h] saue that was lost.

12 How thinke yee? * If a man haue an hundreth sheepe, and one of them be gone astray, doth he not leaue ninety and nine, and goe vnto the mountaines, & seeke that which is gone astray?

13 And if so be that he find it, verely I say vnto you, hee reioyceth more of that sheepe, then of the ninetie and nine which went not astray.

14 So is it not the will of your Father which is in heauen, that one of these little ones should perish.

15 ¶ * Moreouer, if thy brother trespasse against [i] thee, goe and || tell him his fault betweene thee and him alone: if he heare thee, thou hast wonne thy brother.

16 But if he heare thee not, take yet with thee one or two, that by the * mouth of two or three witnesses euery word may be confirmed.

17 And if he will not vouchsafe to heare them, tell it vnto the [k] Church: and if hee refuse to heare the Church also, let him bee vnto thee as an heathen man, and a Publicane.

18 Verely I say vnto you, * Whatsoeuer ye [l] bind on earth, shall be bound in heauen: and * whatsoeuer ye loose on earth, shalbe loosed in heauen.

19 Againe, Verely I say vnto you, that if two of you shall agree in earth vpon any thing, whatsoeuer they shall desire, it shall bee || giuen them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the mids of them.

21 Then came Peter to him, and sayd, Master, how oft shall my brother sinne against me, and I shall forgiue him? * vnto seuen times?

22 Iesus said vnto him, I say not to thee, Vnto seuen times, but vnto [m] seuenty times seuen times.

23 Therefore is the kingdome of heauen likened vnto a certaine King, which would take account of his seruants.

24 And when he had begun to reckon, one was brought vnto him, which ought him ten thousand [n] talents.

25 And because he had nothing to pay, his master commanded him to bee sold, and his wife and his children, and all that hee had, and the debt to be payd.

26 The seruant therefore fell downe, and besought him, saying, Master, appease thine anger toward me, and I will pay thee all.

27 Then that seruants master had compassion, and loosed him, and forgaue him the debt.

28 But when the seruant was departed, he found one of his fellowes, which ought him an hundreth * pence, and he layd hands on him, and tooke him by the throat, saying, Pay me that thou owest.

29 Then his fellow fell down at his feet, and besought him, saying, Appease thine anger toward me, and I will pay thee all.

30 Yet hee would not, but went and cast him into prison, till he should pay the debt.

31 And when his other fellowes saw what was done, they were very sory, and came, and declared vnto their master all that was done.

32 Then his master called him, and said to him, O euill seruant, I forgaue thee all that debt, because thou prayedst me.

33 Oughtest not thou also to haue had pitie on thy fellow, euen as I had pitie on thee?

34 So his master was wroth, and deliuered him to the taylers, till he should pay all that was due to him.

35 So likewise shall mine heauenly Father doe vnto you, except yee forgiue [p] from your hearts, each one to his brother their trespasses.

f Christ toucheth the cause of this offence, which is pride and disdaine of our inferiours. *Psal.* 34.7.

g Seeing God hath commanded his Angels to take the charge of his children, the wicked may be assured, that if they despise them, God wil reuenge their cause. *Luke* 19.10.

h We may not lose by our offence that which God hath so dearely bought. *Luke* 15.4. *Leuit.* 19.17. *apocalus* 19.13. *luke* 17.3. *iames* 5.19.

i Wherewith thou mayest be offended: hee speaketh of secret or particular sinnes, and not of open or knowen to others. || *Or, reproue him.* *Deut.* 19.15. *iohn* 8.17. *hebr.* 10.28. 2 *cor.* 13.1.

k He meaneth according to the order that was among the Iewes, who had their counsel of ancient and expert men to reforme maners, and execute discipline. This assembly represented the Church, which had appointed them to this charge. 1.*Cor.* 5.4. 2.*thes* 3.14.

l In the 16.cha. 19 he meant this of doctrine and here of Ecclesiasticall discipline, which dependeth of the doctrine. *Iohn* 20.23. || *Or, done to.* *Luke* 17.4.

m Wee must bee continually ready to forgiue, and bee forgiuen.

n A common talent was valued at three score pound: some also were greater, and some lesse.

o Which amounteth of our money to the summe of 25. shillings, or very neere, and was nothing in respect of the former, which his master forgaue him.

p God esteemeth onely the heart and affection.

CHAP. XIX.

3 Christ sheweth for what cause a woman may be diuorced. 11 Continencie is the gift of God. 14 He receiueth little children. 16 To obtaine life euerlasting. 24 That rich men can scarcely be saued. 28 He promiseth them that haue left all to follow him, life euerlasting.

AND * it came to passe, that when Iesus had finished those sayings, he departed from Galile, and came into the coasts of Iudea beyond Iordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ Then came vnto him the Pharises tempting him, and saying to him, Is it lawfull for a man to put away his wife for euery || fault?

4 And he answered and said vnto them, Haue yee not read, * that hee which made them at the beginning, made them male and female,

5 And sayd * For this cause shall a man leaue father and mother, and cleaue vnto his wife, and they [a] twaine shall bee one || flesh?

6 Wherefore they are no more twaine, but one flesh. Let not man therefore put asunder that which God hath coupled together.

7 They said to him, Why did then * Moses [b] command to giue a bill of diuorcement, and to put her away?

8 He said vnto them, Moses, because of the [b] hardnes of your heart, suffred you to put away your wiues: but [c] from the beginning it was not so.

9 I say therefore vnto you, * That whosoeuer shall put away his wife, except it be for whoredome, and marrie another, [d] committeth adulterie: and whosoeuer marrieth her which is diuorced, doth commit adultery.

10 Then said his disciples to him, If the matter

Marke 10.1.

|| *Or, cause.* *Gen.* 1.27. *Gen.* 2.24. 1 *cor.* 6.16. *ephes.* 5.32.

a They that afore were as two, shalbe now as one person. || *Or, person.* *Deut.* 24.1.

b It was to auoyd the cruelty that men would haue vsed towards their wiues, if they had bene forced to retaine them in their displeasure, furie, and malice.

c That is, at the beginning, and by Gods ordinance. *Chap.* 5.32. *marke* 10.11. *luke* 16.18. 1.*cor.* 7.11.

d For this band cannot be broken at mans pleasure.

matter be so betweene man and wife, it is not good to marrie.

11 But he said vnto them, All men can not receiue this thing, saue they to whom it is giuen.

12 For there are e some f chaste, which were so borne of their mothers belly: and there be some chaste, which be made chaste by men: and there be some chaste, g which haue made themselues chaste for the kingdome of heauen. He h that is able to receiue this, let him receiue it.

13 ¶ * Then were brought to him little children, that he should put his handes on them, & pray, and the disciples rebuked them.

14 But Iesus said, Suffer the little children, and forbid them not to come to me: for of such is the kingdome of heauen.

15 And when hee had put his handes on them, he departed thence.

16 ¶ * And behold, one came and said vnto him, Good master, what good thing shall I doe, that I may haue eternall life?

17 And he sayd vnto him, i Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into life, k keepe the commandements.

18 He said vnto him, Which? And Iesus said, * These, Thou shalt not kill: Thou shalt not commit adultery, Thou shalt not steale: Thou shalt not beare false witnesse.

19 Honour thy father and mother: and, Thou shalt loue thy neighbour as thy selfe.

20 * The young man sayde vnto him, I haue l obserued all these things from my youth: what lacke I yet?

21 Iesus sayd vnto him, If thou wilt bee perfect, goe, m sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come and follow me.

22 And when the young man heard that saying, he went away sorowfull: for he had great n possessions.

23 Then Iesus said vnto his disciples, Verely I say vnto you, that a rich man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a ‖ camel to goe thorow the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saued?

26 And Iesus beheld them, and said vnto them, With men this is vnpossible, but with God o all things are possible.

27 ¶ * Then answered Peter, and sayd to him, Behold, we haue forsaken al, and followed thee: what shall we haue?

28 And Iesus sayd vnto them, Verely I say vnto you, that when the Sonne of man shall sit in the throne of his Maiestie, yee which followed mee p in the regeneration, * shal sit also vpon twelue thrones, and iudge the twelue tribes of Israel.

29 And whosoeuer shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or landes, for my Names sake, hee shall receiue an q hundreth folde more, and shall inherite euerlasting life.

30 * But many that are first, shal be last, and the last shall be first.

CHAP. XX.

1 *Christ teacheth by a similitude, that God is debter to no man, and how he alway calleth men to his labour.* 18 *Hee admonisheth them of his passion.* 20 *Hee teacheth his to flee ambition.* 28 *Christ payeth our ransome.* 30 *He giueth two blind men their sight.*

FOr the kingdome of heauen is like vnto a certaine householder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he agreed with the labourers for a * peny a day, and sent them into his vineyard.

3 And hee went out about the b thirde houre, and sawe other standing idle in the market place,

4 And sayd vnto them, Goe ye also into my vineyard, and whatsoeuer is right I will giue you: and they went their way.

5 Againe hee went out about the sixt and ninth houre, and did likewise.

6 And hee went about the eleuenth houre, and found other standing idle, and sayd vnto them, Why stand ye here all the day idle?

7 They sayd vnto him, Because no man hath hired vs. He said vnto them, Go ye also into my vineyard, and whatsoeuer is right that shall ye receiue.

8 ¶ And when euen was come, the Master of the vineyard sayde vnto his steward, Call the labourers, and giue them their hire, beginning at the last, till thou come to the first.

9 And they which were hired about the eleuenth houre, came and receiued euery man a peny.

10 And when the first came, they supposed that they should receiue more, but they likewise receiued euery man a peny.

11 And when they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burthen, and heat of the day.

13 And he answered one of them, saying, ‖ Friend, I doe thee no wrong: didst thou not agree with me for a peny?

14 Take that which is thine owne, and goe thy way: I will giue vnto this last as much as to thee.

15 Is it not lawfull for mee to doe as I will with mine owne? Is thine eye c euill because I am good?

16 * So d the last shalbe first, and the first last: * for many are called, but few chosen.

17 * And Iesus went vp to Ierusalem, and toke the twelue disciples apart in the way, and said vnto them,

18 Be-

e Some by nature are vnable to marry, and some by arte.
f The word signifieth (gelded) and they were so made, because they should keep the chambers of noble women, for they were iudged chaste.
g Which haue the gift of continencie, and vse to serue God with more free libertie.
h This gift is not common for all men, but is very rare, and giuen to few: therefore men may not rashly abstaine from marriage.
Chap. 18.3. *mar* 10.13. *luke* 18.15.
Mar. 10.17. *luke* 18.18.
i Because this yong man knew nothing in Iesus Christ but his manhood, hee leadeth him to higher things, to the intent that his doctrine might better take place.
k He spake this that he might learne to know himselfe.
Exod. 20.13. *deu.* 5.17. *rom.* 13.9. *Marke* 10.20.
l He boasteth much, because as yet he knew not himselfe.
m Christ hereby discouered his hypocrisie and cause him to feele his owne weakenesse, not generally commanding all to doe the like.
n What hinderance men haue by riches.
‖ *Or, cable rope.*
o Who can frame mens hearts so, that they shall not set their minds on their riches. *Marke* 10.28. *luke* 18.18.
p In this worke whereby the world is changed, renued and regenerate: or to ioyne this word with the sentence following, and so take regeneration for the day of iudgement, when the elect shall in soule and body enioy their inheritance, to the end that they might know that it is not sufficient to haue begun once.

Luke 22.30.
q The ioy of conscience which Gods children feele euen in their afflictions, is a thousand fold more worth then all worldly treasure.
Cha. 20.16. *mar.* 10.31. *lu.* 13.30.

a Which was called *denarius*, and was of value about foure pence halfeperny of old money, and was commonly a workemans hire.
b They diuided the day into twelue houres, so that the third was the fourth part of the day, sixe of the clocke was noone, nine was three of the clocke after dinner, and the eleuenth houre was an houre before the Sunne set.

‖ *Or, Fellow.*
c Or, enuious because of my liberalitie? Deut. 15.9.
Chap 19.30. *marke* 10.31. *luke* 13.30.
d Therefore euery man in his vocation, as he is called first, ought to goe forward, and encourage others, seeing the hire is indifferent for all.
Chap. 22.14. *Marke* 10.32. *luke* 18.31.

18 Behold, we goe vp to Ierusalem, and the sonne of man shall be deliuered vnto the chiefe Priests, and vnto the Scribes, and they shall condemne him to death,

Iohn 18.32. 19 And * shal deliuer him to the Gentiles to mocke and to scourge, and to crucifie him: but the third day he shall rise againe.

Marke 10.35. 20 * Then came to him the mother of Zebedeus children with her sons, worshipping him, and desiring a certaine thing of him.

21 And he said vnto her, What wouldest thou? She said to him, Grant that these my two sons may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered, and sayd, Ye know not what yee aske. Are yee able to drinke of the [e] cup that I shall drinke of, and to be baptized with the baptisme that I shall be baptized with? They sayd to him, We are able.

23 And he said vnto them, Ye shal drinke indeed of my cuppe, and shall bee baptized with the baptisme that I am baptized with, but to sit at my right hand, and at my left hand, is not [f] mine to giue: but it shall be giuen to them, for whom it is prepared of my Father.

24 * And when the other ten heard this, they disdained at the two brethren.

25 Therefore Iesus called them vnto him, and said, Ye know that the lords of the Gentiles haue domination ouer them, and they that are great, exercise authoritie ouer them.

26 But it shall not be so among you: but whosoeuer will be great among you, let him be your seruant,

27 And whosoeuer will be chiefe among you, let him be your seruant,

28 * Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

29 ¶ * And as they departed from Iericho, a great multitude followed him.

30 And behold, two blinde men sitting by the way side, when they heard that Iesus passed by, cryed, saying, O Lord the Sonne of Dauid, haue mercie on vs.

31 And the multitude rebuked them, because they should hold their peace: but they cryed the more saying, O Lord, the Sonne of Dauid, haue mercie on vs.

32 Then Iesus stood still & called them and sayd, What will ye that I should doe to you?

33 They sayd to him, Lord, that our eyes may be opened.

34 And Iesus moued with compassion touched their eyes, and immediatly their eyes receiued sight, and they followed him.

e He setteth the crosse before their eyes to draw them from ambition, calling it a cup, to signifie the measure of the afflictions, which God hath ordained for euery man: the which thing also hee calleth baptisme.

f God my father hath not giuen me charge to bestow offices of honour here: but to be an example of humilitie vnto all.

Marke 10.41. Luke 12.25. Phil.2.7.

Marke 10.46. Luke 18.35.

CHAP. XXI.

7 Christ rideth into Ierusalem on an asse. 12 The buyers and sellers are chased out of the Temple. 15 The children wish prosperitie vnto Christ. 19 The figge tree withereth. 22 Faith requisite in prayer. 25 Iohn baptisme. 28 The two sonnes. 33 The parable of the husbandmen. 42 The corner stone reiected. 43 The Iewes reiected, and the Gentiles receiued.

AND * when they drew neere to Ierusalem, and were come to Bethphage vnto the mount of the Olives, then sent Iesus two disciples,

2 Saying to them, Goe into the towne that is ouer against you, and anon yee shall find an [a] asse bound, and a colt with her: loose them, and bring them vnto me.

3 And if any man say ought vnto you, say yee, that the Lord hath need of them, and straightway he will let them goe.

4 All this was done, that it might bee fulfilled which was spoken by the Prophet, saying,

5 ¶ * Tell ye the [b] daughter of Sion, Behold, thy king commeth vnto thee, meeke, and sitting vpon an asse, & a [c] colt, the foale of an asse vsed to the yoke.

6 So the disciples went, and did as Iesus had commanded them.

7 And brought the asse & the colt, and put on [d] them their clothes, and set him thereon.

8 And a great multitude spread their garments in the way: and other cut downe branches from the trees and strawed them in the way.

9 Moreouer, the people that went before and they also that followed, cryed, saying, * Hosanna the sonne of Dauid: blessed be hee that commeth in the Name of the Lord, Hosanna thou which art in the [f] highest heauens.

10 * And when he was come into Ierusalem, all the citie was mooued, saying, Who is this?

11 And the people sayd, This is Iesus the Prophet of Nazareth in Galile.

12 ¶ And Iesus went into the Temple of God, and cast out all them that solde and bought in the [g] Temple, and ouerthrew the tables of the money changers, and the seates of them that solde doues.

13 And said to them, It is written, * Mine house shal be called the house of prayer: [h] but * ye haue made it a denne of theeues.

14 Then the blind and the halt came to him in the Temple, and he healed them.

15 But when the * chiefe Priests and Scribes saw the maruailes that he did, and the children crying in the Temple, and saying, Hosanna the Sonne of Dauid, they disdained,

16 And said vnto him, Hearest thou what these say? And Iesus said vnto them, Yea: reade yee neuer, * By the [i] mouth of babes and sucklings thou hast [k] made perfite the praise?

17 ¶ So he left them and went out of the citie vnto Bethania, and lodged there.

18 And * in the morning as hee returned into the citie, he was hungry.

19 And seeing a figge tree in the way, hee came to it, and found nothing thereon, but leaues onely, and sayd to it, Neuer fruite grow on thee henceforwards. And anon the figge tree withered.

20 And when his disciples saw it, they maruelled, saying, How sone is the fig tree withered!

21 And Iesus answered, & said vnto them, * Verely I say vnto you, if yee haue faith, and

Marke 11.1. Luke 19.29.

a By this entry Christ would shew the state & condition of his kingdom, which is far contrary to the pompe and glory of ỳ world *Isa.62 11. zech. 9.9 Iohn 12.15.*

b That is, the citie Sion or Ierusalem.

c It is a maner of speech called Synecdoche, wherby two are taken for one.

d He rid on the foale, and the dam went by.

e Which is to say, Saue I pray thee, desiring God to prosper and send good successe to the Messias.

f For God which is in heauen, must onely saue.

Mar.11.11. Luke 19.45. Iob.2.13.

g In the porch or entry into the Temple.

Isa.56.7.

h Vnder the pretence of religiõ, hypocrites seeke their own gaine, & spoile God of his true worship.

Iere.7.11. mar.11.17. Luke 16.46.

Marke 11.18. Psal.8.2.

i If God reuele his glory and might by babes that cannot as yet speake, is it maruell if they that can speake, doe set forth and magnifie the same?

k In Ebrew it is, hast ordeined or grounded the strength: which is all to one purpose, because God is then most praised when his strength is best knowen.

Mar.11.12,13. Chap.17.20.

and doubt not, yee shall not onely doe that which I haue done to the figge tree, but also if ye say vnto this mountaine, [l] Take thy selfe away, and cast thy selfe into the sea, it shalbe done.

22 * And whatsoeuer ye shall aske in prayer, if ye beleeue, ye shall receiue it.

23 ¶ * And when he was come into the Temple, the chiefe Priests and the Elders of the people came vnto him as he was teaching, and sayd, By what authoritie doest thou these things? and who gaue thee this authority?

24 Then Iesus answered, and sayd vnto them, I also will aske of you a certaine thing, which if ye tell me, I likewise will tell you by what authoritie I doe these things.

25 The Baptisme of Iohn, whence was it? ‖ from heauen, or of men? Then they reasoned among themselues, saying, If we shall say, From heauen, he will say vnto vs, Why did ye not then beleeue him?

26 And if we say, Of men, we [m] feare the people: * for all hold Iohn as a Prophet.

27 Then they answered Iesus, and said, We cannot tell. And he said vnto them, Neither tell I you by what authority I do these things.

28 ¶ But what thinke ye? A certaine man had two sonnes, and came to the elder, and said, Sonne, goe, and worke to day in my vineyard.

29 But he answered, and said, I will not: yet afterward hee repented himselfe, and went.

30 Then came he to the second, and said likewise. And he answered, and said, I will sir: yet he went not.

31 Whether of them twaine did the will of the father? They said vnto him, The first. Iesus said vnto them, Verily I say vnto you, that the [n] Publicanes and the harlots shall go before you into the kingdome of God.

32 For Iohn came vnto you in the [o] way of righteousnes, and ye beleeued him not, but the Publicans and the harlots beleeued him, and ye, though ye saw it, were not mooued with repentance afterward, that ye might beleeue him.

33 ¶ Heare another parable. There was a certaine householder, * which planted a [p] vineyard, and hedged it round about, and ‖ made a winepresse therein, [q] built a towre, and let it out to husbandmen, and went into a strange countrey.

34 And when the time of the fruit drew neere, he sent his seruants to the [r] husbandmen to receiue the fruits thereof.

35 And the husbandmen tooke his [s] seruants, and beat one, and killed another, and stoned another.

36 Againe hee sent other seruants, moe then the first: and they did the like vnto them.

37 But last of all he sent vnto them his owne [t] sonne, saying, They will reuerence my sonne.

38 But when the husbandmen saw the sonne, they said among themselues, * This is the heire: come, let vs kil him, and let vs take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and slew him.

40 When therefore the Lord of the vineyard shall come, what wil he do to those husbandmen?

41 They said vnto him, He will cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shal deliuer him the fruits in their seasons.

42 Iesus said vnto them, Read ye neuer in the Scriptures, * The stone which the builders [u] refused, the same is made the [x] head of the corner? This was the Lords doing, and it is maruellous in our eyes.

43 Therefore say I vnto you, the kingdom of God shalbe taken from you, and shalbe giuen to a nation which shall bring forth the fruits thereof.

44 * And whosoeuer shal fal on this stone, he shalbe broken: but on whomsoeuer it shall fall, it will grinde him to powder.

45 And when the chiefe Priests and Pharises had heard his parables, they perceiued that he spake of them.

46 And they seeking to lay hands on him, feared the people, because they tooke him as a Prophet.

l Which thing seemeth to bee impossible. *Chap.7.7.iohn 15.7. 1.iohn 3.22. Mar.11.27,28. luke 20.1,2.*

‖ *Or, of God.*

m The hypocrites feare man more then God, and malice neuer iustifieth the trueth. *Chap.14.5. mar.6.20.*

n So farre it is impossible for them to repent and be saued, that stand in their owne conceit that the greatest sinners that are, shall more soone come to repentance.

o God taught by Iohn the way of righteousnesse, whose life was vpright and perfit. *Isa.5.1 iere.2.21 mar.12.1. luke 20.9.*

p The vineyard is the people, whom he had elected.

q Vsed all means to preserue it, and to make it fruitfull.

‖ *Or, digged.*

r Which were the Priests and rulers.

s The Prophets.

t Iesus Christ. *Chap.26.3,4. and 27.1 iohn 11.53.*

u As not meet or fit for their building.

x To fasten and ioyne the building together, and to vphold the whole. *Isai.8.14.*

Psalm.118.22. acts 4.11 rom.9.33. 1.pet.2.7.

CHAP. XXII.

2 The parable of the mariage. 9 The vocation of the Gentiles. 11 The marriage garment. 17 Of paying of tribute. 25 Of the resurrection. 36 The Scribes question. 44 Christs diuinitie.

THen * Iesus answered, and spake vnto them againe in parables, saying,

2 The kingdome of heauen is like vnto a certaine King which married his sonne,

3 And [a] sent forth his seruants to call them that were bidden to the wedding, but they would not come.

4 Againe he sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen and my fatlings are killed, and all things are ready: come vnto the marriage.

5 But they made light of it, and went their wayes, one to his farme, and another about his merchandise.

6 And the remnant tooke his seruants, and intreated them sharply, and slew them.

7 But when the King heard it, hee was wroth, and sent forth his warriors, and [b] destroyed those murtherers, and burnt vp their city.

8 Then said he to his seruants, Truely the wedding is prepared: but they which were bidden were not worthy.

9 Goe yee therefore out into the high wayes, and as many as ye finde, bid them to the marriage.

10 So [c] those seruants went out into the high wayes, and gathered together all that euer they found, both [d] good and bad: so the wedding was furnished with ghests.

11 Then the King came in, to see the ghests, and saw there a man which had not on a [e] wedding garment.

12 And he said vnto him, Friend, how [f] cannest

Luke 14.16. reuel.19.9.

a Christ reprocheth the Iewes of their ingratitude and obstinate malice, in that they reiected the grace of God which was so plentifully offred vnto them.

b God punisheth extremely such ingratitude.

c The ingratitude of them which are bid, cannot cause Gods liberality & his holy meaes to perish, which he hath prepared for his.

d In the Church the hypocrites are mixed with the godly.

e He had not a pure affection and vpright conscience, which proceeded of faith.

f

f Though God suffer for a time hypocrites in the Church, yet he knoweth how to try them, and fanne them out, *Chap.* 8.12. & 13.42. *and* 25.30. *chap.* 26.16.

g By the outward and generall calling. *Marke* 12.13. *luke* 20.20.

h These were certaine flatterers of the court, which euer maintained that religion which king Herod best approued: and though they were enemies to the Pharises, yet in this thing they consented, thinking to entangle Christ, and so either to accuse him of treason, or to bring him into the hatred of all his people.

i As touching the outward qualitie, as whether a man be rich or poore.

‖ *Or, the coyne of the tribute.*

k Which was of value about foure pence halfepeny. *Rom.* 13.7. *mar.* 12.17. *luk.* 20.25. *Mar.* 12.18. *luke* 20.27. *acts* 23.8. *Deut.* 25.5.

‖ *Or, sonnes.*

l By the title of alliance: and here by brother hee meaneth the next kinseman, that lawfully might marry her.

m Where Gods word is not preached and vnderstood, there must needs reigne blindnesse and errours.

n Forasmuch as they shalbe exempted from the infirmities of this present life. *Exod.* 3.6. *Marke* 12.28. *Deut.* 6.5. *luke* 10.27.

f cameſt thou in hither, & haſt not on a wedding garment? and he was ſpeachleſſe.

13 Then ſaid the King to the ſeruants, Binde him hand and foot: take him away, and caſt him into vtter darknes: * there ſhal be weeping and gnaſhing of teeth.

14 * For many are called, but few choſen.

15 ¶ Then went the Phariſes, and toke counſell how they might tangle him in talk.

16 And they ſent vnto him their diſciples with the h Herodians, ſaying, Maſter, wee know that thou art true, & teacheſt the way of God truely, neither careſt for any man: for thou conſidereſt not the i perſon of men.

17 Tell vs therefore, How thinkeſt thou? Is it lawfull to giue tribute vnto Ceſar, or not?

18 But Jeſus perceiued their wickednes, and ſaid, Why tempt ye me, ye hypocrites?

19 Shew me the ‖ tribute money. And they brought him a k peny.

20 And he ſaid vnto them, Whoſe is this image and ſuperſcription?

21 They ſaid vnto him Ceſars. Then ſaid he vnto them, * Giue therefore to Ceſar, the things which are Ceſars, and giue vnto God, thoſe things which are Gods.

22 And when they heard it, they marueiled, and left him, and went their way.

23 ¶ * The ſame day the Sadducees came to him (which ſay that there is no reſurrection) and aſked him,

24 Saying, Maſter, * Moſes ſaid, If a man die, hauing no ‖ children, let his brother l marrie his wife, and raiſe vp ſeed vnto his brother.

25 Now there were with vs ſeuen brethren, and the firſt married a wife, and deceaſed: and hauing no iſſue, left his wife vnto his brother.

26 Likewiſe alſo the ſecond, and the third vnto the ſeuenth.

27 And laſt of all the woman died alſo.

28 Therefore in the reſurrection, whoſe wife ſhall ſhe be of the ſeuen? for all had her.

29 Then Jeſus anſwered, and ſaid vnto them, Ye m are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the Reſurrection they neither marry wiues, nor wiues are beſtowed in marriage, but are as the n Angels of God in heauen.

31 And concerning the reſurrection of the dead, haue ye not read what is ſpoken vnto you of God, ſaying,

32 * I am the God of Abraham, and the God of Izhak, and the God of Jaakob? God is not the God of the dead, but of the liuing.

33 And when the people heard it, they were aſtonied at his doctrine.

34 ¶ * But when the Phariſes had heard that hee had put the Sadducees to ſilence, they aſſembled together.

35 And one of them which was an expounder of the Law, aſked him a queſtion, tempting him, and ſaying,

36 Maſter, which is the great commandement in the Law?

37 Jeſus ſaid vnto him, * Thou ſhalt loue the Lord thy God with all thine heart, with all thy ſoule, and with all thy mind.

38 This is the firſt and the great Commandement.

39 And p ſecond is like vnto this, * Thou ſhalt loue thy neighbour as thy ſelfe.

40 On theſe two Commandements hangeth the whole Law and the Prophets.

41 ¶ * While the Phariſes were gathered together, Jeſus aſked them,

42 Saying, What thinke ye of Chriſt? Whoſe o Sonne is he? They ſaid vnto him, Dauids.

43 He ſaid vnto them, How then doth Dauid in p ſpirit call him Lord, ſaying,

44 * The Lord ſaid to my Lord, Sit at my q right hand, r til I make thine enemies thy footſtoole?

45 If then Dauid call him s Lord, How is he his ſonne?

46 And none could anſwere him a word, neither durſt any from that day forth aske him any moe queſtions.

Leuit. 19.18. *mar.* 12.31. *rom.* 13.9. *gal.* 5.14. *iames* 2.8. *Marke* 12.35. *luke* 20.41.

o Of what ſtock or family.

p By the ſpirit of prophecie, ſpeaking of the kingdome of Chriſt. *Pſal.* 110.1.

q By the right hand is ſignified the authority and power, which God giueth his Sonne Chriſt in making him his lieutenant and gouernor ouer his Church.

r Not that his kingdome ſhall then end: but the office of his humanitie ſhall ceaſe, and he with the Father and the holy Ghoſt ſhall reigne for euer as one God all in all. s Chriſt is Dauids Sonne touching his manhood, and his Lord concerning his Godhead.

CHAP. XXIII.

3 Chriſt condemneth the ambition, coueteuſneſſe and hypocriſie of the Scribes and Phariſes. 31 Their perſecutions againſt the ſeruants of God. 37 He prophecieth the deſtruction of Ieruſalem.

Then ſpake Jeſus to the multitude, and to his diſciples,

2 Saying, The * Scribes and the Phariſes a ſit in Moſes ſeat.

3 All therefore whatſoeuer they bid you obſerue, that b obſerue and do: but after their works doe not: for they ſay, and doe not.

4 * For they binde heauy burdens, and grieuous to be borne, and lay them on mens ſhoulders, but they themſelues will not moue them with one of their fingers.

5 All their works they doe for to be ſeene of men: for they make their c phylacteries broad, and make long the * fringes of their garments,

6 * And loue the chiefe place at feaſts, and to haue the chiefe ſeats in the aſſemblies,

7 And greetings in the markets, and to be called of men, ‖ Rabbi, Rabbi.

8 * But be not ye called d Rabbi: for one is your ‖ Doctor, to wit, Chriſt, and all ye are brethren.

9 And * call no man your father vpon the earth: for there is but one, your Father which is in heauen.

10 Bee not called e Doctors: for one is your Doctor, euen Chriſt.

11 But he that is f greateſt among you, let him be your ſeruant.

Nehem. 8.4.

a And teach that which Moſes ſaith.

b According to Moſes whom they reade, but not that which they teach of themſelues. *Luke* 11.46. *actes* 15.10.

c They were ſcroles of parchment wherein the commandements were written: and to this day the Iewes vſe ye ſame, and cloſe them in a piece of leather, & ſo binde them to their brow and left arme, to the intent they might haue continuall remembrance of the Law. *Num.* 15.38. *deut.* 22.12. *Mar.* 12.38. *luke* 11.43. *and* 20.46.

‖ *Or, maſter. Iam.* 3.1.

d Chriſt forbidderh not to giue iuſt honour to Magiſtrates and maſters, but condemneth ambition and ſuperiority ouer our brothers faith, which office appertaineth to Chriſt alone. ‖ *Or, teacher. Mal.* 1.6. e The Phariſes were called maſters or fathers, and the Scribes doctors. f The higheſt dignity in the Church is not lordſhip or dominion, but miniſtery and ſeruice.

Luke 14.11. and 18.14.

12 *For whosoever will exalt himselfe, shall be brought lowe: and whosoever will humble himselfe, shall be exalted.

13 ¶ Woe therefore be vnto you Scribes and Pharises, hypocrites, because yee g shut vp the kingdome of heauen before men: for yee your selues goe not in, neither suffer yee them h that would enter, to come in.

14 *Woe be vnto you Scribes and Pharises, hypocrites: for yee deuoure widowes houses, euen vnder a colour of long prayers: wherefore yee shall receiue the greater damnation.

15 Woe be vnto you Scribes and Pharises, hypocrites: for ye compasse i sea & land to make one of your profession: and when he is made, yee make him two folde more the childe of hell then you your selues.

16 Woe be vnto you blind guides, which say, Whosoever sweareth by the Temple, it is nothing: but whosoever sweareth by the golde of the Temple, he ‖ offendeth.

17 Ye fooles and blind, whether is greater, the gold, or the Temple that k sanctifieth the golde?

18 And whosoever sweareth by the altar, it is nothing: but whosoever sweareth by the offering that is vpon it, offendeth.

19 Ye fooles and blind, whether is greater, the offring, or the altar which sanctifieth the offering?

20 Whosoever therefore sweareth by the altar, sweareth by it, and by al things thereon.

21 *And whosoever sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 *And hee that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon.

23 ¶ *Woe be to you Scribes and Pharises, hypocrites: for ye tithe mint, and anise, and cummin, and leaue the weightier matters of the Law, as iudgement, and mercie, and fidelitie. These ought ye to haue done, and not to haue left the other.

Luke 11.42.

24 Ye blinde guides, which l straine out a gnat, and swallow a camell.

25 ¶ Woe be to you, Scribes & Pharises, hypocrites: m for yee make cleane the vtter side of the cup and of the platter, but within they are full of bribery and ‖ excesse.

26 *Thou blind Pharise, cleanse first the inside of the cup and platter, that the outside of them may be cleane also.

27 Woe bee to you Scribes and Pharises, hypocrites: for ye are like vnto ‖ whited tombes, which appeare beautifull outward, but are within full of dead mens bones and of all filthinesse.

28 So are ye also: for outward ye appeare righteous vnto men, but within ye are ful of hypocrisie and iniquitie.

29 ¶ Woe be vnto you Scribes & Pharises, hypocrites: for ye build the tombes of the n Prophets, and garnish the sepulchres of the righteous,

30 And say, If we had beene in the dayes of our fathers, we would not haue bin partners with them in the blood of the Prophets.

31 So then yee bee witnesses vnto your selues, that ye o are the children of them that murdered the Prophets.

32 Fulfill ye also the measure of your fathers.

33 O serpents, the generation of vipers, how should yee escape the damnation of hell?

34 Wherefore behold, I send vnto you p Prophets, and wisemen, and Scribes, and of them ye shall kill and crucifie: and of them shall ye scourge in your Synagogues, and persecute from citie to citie,

35 That vpon q you may come all the righteous blood that was shed vpo the earth, *from the blood of Abel the righteous, vnto the blood of r Zacharias the sonne of Barachias, whom yee slew betweene the Temple and the altar.

36 Verily I say vnto you, all these things shall come vpon this generation.

37 *Ierusalem, Ierusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I haue gathered thy children together, *as the henne gathereth her chickens vnder her wings, and ye would not!

38 Behold, your habitation shall bee left vnto you desolate.

39 For I say vnto you, ye shall not see me s henceforth, till that ye say, Blessed is hee that commeth in the Name of the Lord.

g Yee keepe backe the pure religion and knowledge of God, when men are ready to embrace it.
h Which haue now their foot within the doores.
Marke 12.40. luke 20.47.
i They sought all meanes that they could inuent to make of a Gentile a Iew.
‖ Or, is a debtor.
k And maketh it to be taken as an holy thing, because of the vse: and hereby Christ sheweth that mans doctrine doth not only obscure the word of God, but is contrary to it.
1.King.8.13. 2 chron.6.2. Chap.5.34.
l Ye stay at that which is nothing, and let passe that which is of greater importance.
m Yee seeke how to get estimation with men, and passe not whether ye haue a good conscience or no.
‖ Or, intemperancie Luke 11.39.
‖ Or, painted.
n For a remembrance of them, and in the meane season they passed not for their doctrine.
o It is not now onely that your nation hath begun to be cruell against the seruants of God, & therefore it is no maruell though the children of such mutherers handle roughly the Prophets.
p To conuince you of greater ingratitude.
q Christ meaneth that al their race shalbe punished, so that the iniquitie of the fathers shall be powred into the bosome of the children, which resemble their fathers.
Gen.4.8. heb.11.4
r Read 2.Chron. 24.22. Luke 13.34. 2.Esdr.1.30.
s Hee will returne no more to them as a teacher, but as a Iudge, when as they shall bee compelled to confesse (although too late) that he is the very Sonne of God.

CHAP. XXIIII.

2 Christ sheweth his disciples the destruction of the Temple. 5. 24. The false Christs. 13 To perseuere. 14 The preaching of the Gospel. 6. 29 The signes of the end of the world. 42 He warneth them to wake. 44 The sudden comming of Christ.

AND *Iesus went out, and departed from the Temple, and his disciples came to him, to shew him the a building of the Temple.

Mar.13.1. luke 21.5.

2 And Iesus said vnto them, See ye not all these things? Verily I say vnto you, *there shall not be heere left a stone vpon a stone, that shall not be cast downe.

3 And as he sate vpon the mount of Olives, his disciples came vnto him apart, saying, Tell vs when these things shall be, and what signe shall be of thy comming, b and of the end of the world

4 And Iesus answerd, & said vnto them, *c Take heed that no man deceiue you.

5 For many shall come in my Name, saying, I am Christ, and shall deceiue many.

6 And ye shall heare of warres, and rumours of wars: see that ye be not troubled: for all these things must come to passe, but the end is not yet.

7 For nation shall rise against nation, and realme against realme, and there shall be pestilence, and famine, and earthquakes in diuers places.

8 All these are but the d beginning of sorowes.

a Whose excellencie appeareth in that that Herod for the space of 8. yeeres kept ten thousand men in worke: the stones were 15. cubites long, in height 12. in bredth 8. as Iosephus writeth.
Luke 19.44.
b They thought the world should be at an end, when Ierusalem were destroyed.
Ephes.5.6. col.2.18.
c He answereth them not according to their minds, but admonisheth them of that which is necessary for them to know.
d Great and cruel wartes haue ensued since among the heathen, for the contempt of the Gospel, and increase more and more.

Chap. 10.17. luke 21.12. iohn 15. 20. and 16.2.

e As if yee were the cause of these troubles.

f Many will keepe backe their charitie, because they are vnthankfull and euil, vpon whom they should bestow it. 2. Thes. 3.13 2. tim. 2.5.

g When the Temple shall bee polluted, it shall be a signe of extreme desolation: the sacrifices shall end and neuer be restored. Marke 13.14 luke 21.20.

h The horrible destruction of the Temple, and the corruption of Gods pure religion. Dan. 9.27. Acts 1.12.

‖ Or, man.

i God prouideth for his children in the mids of troubles. Marke 13.21. luke 17.23.

k Whither the false Christs, and deceiuers leade the people, hiding themselues in holes, as if they were ashamed of their profession.

‖ Or, closets. Luke 17.37.

l In despite of Satan the faithfull shall be gathered and ioyned with Christ, as the Eagles assemble to a dead carkeis. Marke 13.24. luke 21.25. isa. 13.10. ezek. 32.7. ioel. 2.31. and 3.15.

m When God hath made an end of the troubles of his Church.

n He meaueth an horrible trembling of the world, and as it were an alteration of the order of nature. Dan. 7.13 reuel. 1.7.

9 * Then they shall deliuer you vp to be afflicted, and shall kill you, and yee shall bee e hated of all nations for my Names sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall arise, and shall deceiue many.

12 And because f iniquitie shall be increased, the loue of many shall be cold.

13 * But he that endureth to the end, he shall be saued.

14 And this Gospel of the kingdom shall be preached through the whole world for a witnesse vnto all nations, and then shall the end come.

15 ¶ When g yee * therefore shall see the h abomination of desolation spoken of by * Daniel the Prophet, standing in the holy place, (let him that readeth consider it.)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is on the house top, not come downe to fetch any thing out of his house.

18 And he that is in the field, let not him returne backe to fetch his clothes.

19 And woe shalbe to them that are with childe, and to them that giue sucke in those dayes:

20 But pray that your flight be not in the winter, neither on the * Sabbath day.

21 For then shalbe great tribulation, such as was not from the beginning of the world to this time, nor shall be.

22 And except those dayes should be shortned, there should no ‖ flesh bee saued: but for the i elects sake, those dayes shal be shortned.

23 * Then if any shall say vnto you, Loe, here is Christ, or there, beleeue it not.

24 For there shall arise false Christs and false Prophets, and shall shew great signes and wonders, so that if it were possible, they should deceiue the very elect.

25 Behold, I haue told you before.

26 Wherefore if they shall say vnto you, Behold, he is in the k desert, goe not forth: Behold, hee is in the ‖ secret places, beleeue it not.

27 For as the lightening commeth out of the East, and shineth into the West, so shall also the comming of the Sonne of man bee:

28 * For wherefoeuer a l dead carkeis is, thither will the Eagles resort.

29 * And immediatly after the m tribulations of those dayes, shall the Sunne n bee darkened, and the Moone shall not giue her light, and the starres shall fall from heauen, and the powers of heauen shalbe shaken.

30 * And then shall appeare the signe of the Sonne of man in heauen: and then shall all the kinreds of the earth mourne, and they shall see the Sonne of man come in the cloudes of heauen with power and great glory.

31 * And hee shall send his Angels with a great sound of a trumpet, and they shall gather together his elect from the foure winds, and from the one end of the heauen vnto the ther. 1. Cor. 15.52. 1. thes. 4.16.

32 Now learne the parable of the figge tree: when her bough is yet tender, and it bringeth forth leaues, ye know that summer is neere.

33 So likewise yee, when yee see all these things, know that the kingdome of God is neere, euen at the doores.

34 Verily I say vnto you, this o generation shall not passe, till all these things bee done.

35 * Heauen and earth shall passe away: but my words shall not passe away.

36 But of that day and houre knoweth no man, no not the Angels of heauen, but my Father onely.

37 But as the dayes of Noe were, so likewise shall the comming of the Sonne of man bee.

38 * For as in the dayes before the flood, they did eate and drinke, marrie, and giue in marriage, vnto the day that Noe entred into the Arke,

39 And p knew nothing till the flood came, and tooke them all away: so shall also the comming of the Sonne of man bee.

40 * q Then two men shalbe in the fields, the one shall be receiued, and the other shall be refused.

41 Two women shall be grinding at the mill: the one shall be receiued, and the other shall be refused.

42 * Wake therefore: for yee know not what houre your Master will come.

43 Of * this be sure, that if the goodman of the house knew at what watch the thiefe would come, he would surely watch, and not suffer his house to be digged thorow.

44 Therefore be yee also ready: for in the houre that ye thinke not, will the Sonne of man come.

45 * Who then is a faithfull seruant and wise, whom his Master hath made ruler ouer his houshoulde, to giue them meate in season?

46 Blessed is that seruant, whom his master when he commeth, shall find so doing,

47 Verely I say vnto you, hee shall make him ruler ouer all his goods.

48 But if that euill seruant shall say in his heart, My master doth deferre his comming,

49 And begin to smite his fellowes, and to eat, and to drinke with the drunken.

50 That seruants Master will come in a day, when hee looketh not for him, and in an houre that he is not ware of,

51 And will ‖ cut him off, and giue him his portion with hypocrites: * there shall bee weeping and gnashing of teeth.

o For within fiftie yeres after Ierusalem was destroyed, the godly were persecuted, false teachers seduced the people, religion was polluted, so that the world seemed to be at an end. Marke 13.31. Gen. 7.5, 11. luke 17.16. 1. pet. 3.20.

p Because of their incredulitie. Luke 17.34, 35. 1. thes. 4.17.

q This teacheth euery man to walke warily, not respecting his companion, although he be neuer so deare vnto him. Marke 13.35. Luke 12.39. 1. thes. 5.2. reuel. 16.15. Luke 12.42.

‖ Or, separate him. Chap. 13.42. and 25.30.

CHAP. XXV.

1 *By the similitude of the virgins Iesus teacheth every man to watch,* 14 *And by the talents to be diligent.* 31 *The last iudgement,* 32 *The sheepe and the goates.* 35 *The workes of the faithfull.*

Then

THen the *kingdome of heauen shall bee
likened vnto ten virgins, which tooke
their lampes, and went to [b] meete the bridegrome.
2 And fiue of them were wise, and fiue
foolish.
3 The foolish tooke their lampes, but
tooke none oyle with them.
4 But the wise tooke oyle in their vessels
with their lampes.
5 Now while the bridegrome tarryed
long, all slumbred and slept.
6 And at midnight there was a cry made,
Behold, the bridegrome commeth: goe out
to meete him.
7 Then all those virgins arose, and trimmed
their lampes.
8 And the foolish said to the wise, [c] Giue
vs of your oyle, for our lampes are ‖ out.
9 But the wise answered, saying, Wee
feare lest there will not be enough for vs and
you: but [d] goe ye rather to them that sell, and
buy for your selues.
10 And while they went to buy, the bridegrome
came: and they that were ready, went
in with him to the wedding, and the gate
was shut.
11 Afterwards came also the other virgins,
saying, Lord, Lord, open to vs.
12 But he answered, and said, Verily I
say vnto you, [e] I know you not.
13 *Watch therefore: for ye know neither
the day nor the houre, when the Sonne
of man will come.
14 *[f] For the kingdome of heauen is as a
man that going into a strange countrey, called
his seruants, and deliuered to them his
goods.
15 And vnto one hee gaue fiue [g] talents,
and to another two, and to another one, to
euery man after his owne ability, & straightway
went from home.
16 Then he that had receiued the fiue talents,
went and occupied with them, and
‖ gained other fiue talents.
17 Likewise also, he that receiued two, he
also gained other two.
18 But he that receiued that one, went
and digged it in the earth, and hid his masters
money.
19 But after a long season, the master of
those seruants came, and reckoned with
them.
20 Then came he that had receiued fiue
talents, and brought other fiue talents, saying,
Master, thou deliueredst vnto me fiue
talents: behold, I haue gained with them
other fiue talents.
21 Then his master said vnto him, It is
well done good seruant and faithfull, Thou
hast bene faithfull in litle, I will make thee
ruler ouer much: [h] enter in into thy masters
ioy.
22 Also he that had receiued two talents,
came and said, Master, thou deliueredst vnto
me two talents: behold, I haue gained
two other talents with them.
23 His master said vnto him, It is well
done good seruant, and faithfull, Thou hast
bene faithfull in litle, I will make thee ruler
ouer much: enter in into thy masters ioy.
24 Then he which had receiued the one
talent, came and said, Master, I knew that
thou wast an hard man, which reapest where
thou sowedst not, and gathereest where thou
strawedst not:
25 I was therefore afraid, and went and
hid thy talent in the earth: behold, thou hast
thine owne.
26 And his master answered, and sayd
vnto him, Thou euil seruant and ‖ slothfull,
thou knewest that I reape, where I sowed
not, and gather where I strawed not.
27 Thou oughtest therefore to haue put
my money to the exchangers, and then at my
comming should I haue receiued mine owne
with vantage.
28 Take therefore the talent from him,
& giue it vnto him which hath ten talents.
29 *For vnto euery man that hath, it shal
be giuen, and he shall haue abundance, and
[i] from him that hath not, euen that he hath,
shall be taken away.
30 Cast therefore that vnprofitable seruant
into vtter *darkenesse: there shall be
weeping and gnashing of teeth.
31 ¶ And when the Sonne of man commeth
in his glory, and all the holy Angels
with him, then shall he sit vpon the throne of
his glory.
32 And before him shall be gathered all
nations, and he shall separate them one from
another, as a shepheard separateth the sheepe
from the goates.
33 And he shall set the sheepe on his right
hand, and the goates on the left.
34 Then shall the King say to them on
his right hand, Come ye [k] blessed of my Father:
inherite ye the kingdome prepared for
you from the [l] foundations of the world.
35 *For [m] I was an hungred, & ye gaue
me meate: I thirsted, and ye gaue me drinke:
I was a stranger, and ye lodged me:
36 I was naked, and ye clothed me: I was
*‖ sicke, and ye visited me: I was in prison,
and ye came vnto me.
37 Then shall the righteous answere
him, saying, Lord, when saw wee thee an
hungred, and fed thee? or athirst, and gaue
thee drinke?
38 And when saw we thee a stranger and
lodged thee? or naked, and clothed thee?
39 Or when saw we thee sicke, or in prison,
and came vnto thee?
40 And the King shall answere and say
vnto them, Verily I say vnto you, In as
much as ye haue done it vnto one of the least
of these my brethren, ye haue done it to me.
41 Then shal he say vnto them on the left
hand, *Depart from me ye cursed into euerlasting
fire, which is prepared for the deuill
and his angels.
42 For I was an hungred, and ye gaue
me no meate: I thirsted, and ye gaue me no
drinke:
43 I was a stranger, and ye lodged mee
not: I was naked, and yee clothed me not:
sicke, and in prison, and ye visited me not.
44 Then shall they also answere him, saying,
Lord, when saw we thee an hungred, or
athirst, or a stranger, or naked, or sicke, or in
prison, and did not minister vnto thee?
45 Then

a This similitude teacheth vs that it is not sufficient to haue once giuen our selues to follow Christ, but that we must continue.
b To doe him honour as the maner was.
c Many seeke that which they haue contemned, but it is too late.
‖ Or, quenched.
d This was spoken in reproch, because they made not prouision in time.
e I will not open to you because you haue failed in the midway.
Chap. 24.42,44. marke 13.33,35. Luke 19.12.
f This similitude teacheth how we ought to continue in the knowledge of God, and doe good with those graces that God hath giuen vs.
g Every talent commonly made threescore pound, reade Chap. 18.24.
‖ Or, made.
h The master receiueth him into his house to giue him part of his goods and commodities.

Chap. 13.12. luke 8.18. and 19.26. marke 4.25.
i The graces of God shall be taken away from him that doeth not bestow them to Gods glory, and his neighbours profit.
Chap. 8.12. and 22.13.
k For our saluation commeth of the blessing and fauour of God.
l Hereby God declareth the certaintie of our predestination, whereby we are saued, because we were chosen in Christ before the foundations of the world, Ephes. 1.4. Isa. 58.7. ezek. 18.7.
m Christ meaneth not that our saluation dependeth on our workes or merits, but teacheth what it is to liue iustly according to godlinesse and charitie, and that God recompenseth his of his free mercie, likewise as he doeth elect them.
Eccles. 7.35.
‖ Or, infirme.
Psal. 6.8. chap. 7.23. luke 13.27.

45 Then shall he answere them, and say, Verily I say vnto you, in as much as yee did it not to one of the least of these, ye did it not to me.

46 * And these [n] shal goe into euerlasting paine, and the righteous into life eternall.

CHAP. XXVI.

3 Conspiracie of the Priests against Christ. 10 He excuseth Magdalene. 26 The institution of the Lords Supper. 31 The disciples weakenesse. 48 The treason of Iudas. 62 The sword. 64 Because Christ calleth himselfe the Sonne of God, he is iudged worthy to die. 69 Peter denieth, and repenteth.

AND * it came to passe when Iesus had finished all these sayings, hee sayd vnto his disciples,

2 Ye know that within two dayes is the Passeouer, and the Sonne of man shall bee deliuered to be crucified.

3 * Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people into the hall of the hie Priest, called Caiaphas,

4 And consulted how they might take Iesus by subtilty, and kill him.

5 But they said, Not on the feast day, lest any vproare be among the people.

6 ¶ * And when Iesus was in Bethania, in the house of Simon the leper,

7 There came vnto him a woman, which had a box of very costly oyntment, & [a] powred it on his head, as he sate at the table.

8 And when his disciples saw it, they had [b] indignation, saying, What needed this waste?

9 For this oyntment might haue bene solde for much, and bene giuen to the poore.

10 And Iesus knowing it, sayde vnto them, Why trouble ye the woman? for shee hath wrought a good worke vpon me.

11 * For ye haue the poore alwayes with you, but me shall ye not [c] haue alwayes.

12 For in that she powred this oyntment on my body, she did it to [d] bury me.

13 Verily I say vnto you, Wheresoeuer this Gospel shall be preached throughout all the world, there shall also this that she hath done, be spoken of for a memorall of her.

14 ¶ * Then one of the twelue called Iudas Iscariot, went vnto the chiefe Priests,

15 And said, What will ye giue me, and I will deliuer him vnto you? And they appointed vnto him thirty [e] pieces of siluer.

16 And from that time he sought opportunity to betray him.

17 ¶ * Now on the first day of the feast of vnleauened bread, the disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eate the Passeouer?

18 And he said, Goe into the city to such a man, and say to him, The master sayth, [f] My time is at hand: I will keepe the Passeouer at thine house with my disciples.

19 And the disciples did as Iesus had giuen them charge, and made ready the Passeouer.

20 * So when the euen was come, he sate downe with the twelue.

21 And as they did eate, he said, Verily I say vnto you, that one of you shall betray me.

22 And they were exceeding sorrowfull, and beganne euery one of them to say vnto him, Is it I, Master?

23 And he answered, and said, * He that [g] dippeth his hand with mee in the dish, he shall betray me.

24 Surely the Sonne of man goeth his way, [h] as it is written of him: but woe be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

25 Then Iudas which betrayed him, answered, & said, Is it I, Master? He said vnto him, Thou hast said it.

26 ¶ * And as they did eate, Iesus tooke the bread: and when he had giuen thankes, he brake it, and gaue it to the Disciples, and said, Take, eate: [i] this is my body.

27 Also he tooke the cup, and when he had giuen thankes, hee gaue it them, saying, Drinke ye all of it.

28 For this is my [k] blood of the new Testament, that is shed for many, for the remission of sinnes.

29 I say vnto you, that [l] I will not drinke henceforth of this fruit of the vine, vntil that day, when I shall drinke it new with you in my Fathers kingdome.

30 And when they had sung a Psalme, they went out into the mount of Oliues.

31 ¶ * Then said Iesus vnto them, All ye shall be [m] offended by me this night: for it is written, I will * smite the Shepheard, and the Sheepe of the flocke shall be scattered.

32 But * after I am risen againe, I will goe before you into Galilee.

33 But Peter answered, and said vnto him, * Though that all men should be offended by thee, yet will I neuer be offended.

34 * Iesus said vnto him, Verily I say vnto thee, that this night, before the Cocke crow, thou shalt denie me thrise.

35 Peter said vnto him, Though I should die with thee, yet will I not denie thee. Likewise also said all the Disciples.

36 ¶ * Then went Iesus with them into a place which is called Gethsemane, and said vnto his Disciples, Sit ye here, while I goe and pray yonder.

37 And he tooke Peter, & the two sonnes of Zebedeus, and began to waxe sorrowfull, [o] and grieuously troubled.

38 Then said Iesus vnto them, My soule is very heauie, euen vnto the [p] death: tary ye here, and watch with me.

39 So he went a little further, & fel on his face, and prayed, saying, O my Father, if it be possible, let this [q] cup [r] passe from me: nevertheleste, not as I will, but as thou wilt.

40 After, he came vnto the disciples, and found them asleepe, & said to Peter, What? could ye not watch with me one houre?

41 Watch, and pray, that ye enter not into tentation: the spirit indeede is ready, but the flesh is [s] weake.

42 Againe he went away the second time, and prayed, saying, O my Father, if this

Dan.12.2. iohn 5.29.
n We must therfore only do that which God requireth of vs, and not follow mens foolish fantasies.

Marke 14.1. luke 22.1.

Iohn 11.47.

Mar.14.3. iohn 11.2. & 12.3.
a He sheweth what occasion Iudas tooke to commit his treason.
b This was through Iudas motion to whom they gaue credit.
Deut.15.11.
c This fact was extraordinary, neither was it left as an example to be followed: also Christ is not present with vs bodily or to be honoured with any outward pompe.
d To honour my buriall withall.
Marke 14.10. luke 22.4.
e Euery one in value was about foure pence halfpenie of olde sterling.
Marke 14.12. luke 22.7.
f Hee maketh haste to a more worthy sacrifice, to wit, to that which the Passeouer signified.
Mar.14.18. luke 22.14. iob.13.21.

Psal.41.9.
g He that is accustomed to eate with me dayly at the table, Psal. 41.9.
h To the intent his disciples might know that all this was appointed by ye prouidence of God.
1.Cor.11.24.
i That is, a true signe and testimony, that my body is made yours, and by me your soules are nourished.
k The wine signifieth that our soules are refreshed & satisfied with the blood of Christ spiritually receiued, so that without him we haue no nourishment.
l You shall no more enioy my bodily presence till we meete together in heauen.
Mar.14.27 iohn 16.32. and 18.8.
m Shall turne backe and bee discouraged.
Zech.13.7. Marke 14.28. and 16.7.
n This declareth what danger it is to trust too much to our owne strength.
Iohn 13.38. Marke 14.32. luke 22.39.
o He feared not death of it selfe, but trembled for feare of Gods anger toward sin, the burden whereof he bare for our sakes.
p For hee saw Gods anger kindled toward vs.
q That is, the anger of God for mans sinnes.
r He knew well what his Father had determined, and therefore was ready to obey: but he prayeth as the faithful doe in their troubles, without respect of the eternall counsell of God.
s And therefore we must continually fight against the flesh.

cup cannot passe away from me, but that I must drinke it, thy will be done.

43 And he came, and found them asleepe againe: for their eyes were heauy.

44 So he left them, & went away againe, and prayed the third time, saying the same words.

45 Then came he to his Disciples, and said vnto them, [c] Sleepe henceforth, and take your rest: behold, the houre is at hand, and the Sonne of man is giuen into the hands of sinners.

46 [a] Rise, let vs goe, behold, he is at hand that betrayeth me.

47 * And while he yet spake, lo Iudas one of the twelue, came, & with him a great multitude with swords and staues from the high Priests and Elders of the people.

48 Now he that betrayed him, had giuen them a token, saying, [d] Whomsoeuer I shall kisse, that is he, lay hold on him.

49 And forthwith he came to Iesus, and said, ‖ God saue thee, Master, and kissed him.

50 Then said Iesus vnto him, [x] Friend, wherefore art thou come? Then came they, and laid hands on Iesus, and tooke him.

51 And behold, one of them which were with Iesus, stretched out his hand, and drew his sword, and stroke a seruant of the high Priest, and smote off his eare.

52 Then said Iesus vnto him, Put vp thy sword into his ‖ place: * for all that [y] take the sword, shall perish with the sword.

53 Either thinkest thou that I cannot now pray to my Father, and he will giue me more then twelue [z] legions of Angels?

54 How then should the * Scriptures be fulfilled, which say, that it must be so?

55 The same houre said Iesus to the multitude, Ye bee come out as it were against a theefe with swords and staues to take me: I sate dayly teaching in the Temple among you, and ye tooke me not.

56 But all this was done, that [y] * Scriptures of the Prophets might bee fulfilled. * Then all the disciples forsooke him, & fled.

57 ¶ * And they tooke Iesus, & led him to Caiaphas the hie Priest, where the Scribes and the Elders were assembled.

58 And Peter followed him a far off vnto the hie Priests hall, and went in, and sate with the seruants to see the end.

59 * Now the chiefe Priests and the Elders, and al the whole Council [a] sought false witnes against Iesus to put him to death.

60 But they found none, and though many false witnesses came, yet found they [b] none: but at the last came two false witnesses,

61 And said, This man said, * I can destroy the temple of God, and build it in three dayes.

62 Then the chiefe Priest arose, and said to him, Answerest thou nothing? What is the matter that these men witnesse against thee?

63 But Iesus [c] held his peace. Then the chiefe Priest answered, and said to him, I [d] charge thee by the liuing God, that thou tell vs if thou bee the Christ the Sonne of God.

64 * Iesus said to him, * Thou hast said it: nevertheless I say vnto you, hereafter shall ye see the Sonne of man sitting at the right hand of the power of God, and come in the clouds of the heauen.

65 Then the hie Priest rent his [f] clothes, saying, He hath blasphemed: what haue we any more need of witnesses? behold, now ye haue heard his blasphemy.

66 What think yee? They answered, and said, He is worthy to die.

67 * Then spat they in his face, and buffeted him: and [h] other smote him with their rods,

68 Saying, [i] Prophesie to vs, O Christ, Who is he that smote thee?

69 ¶ * Peter sate without in the hall: and a maid came to him, saying, Thou also wast with Iesus of Galile.

70 But he denied before them all, saying, I wote not what thou sayest.

71 And when he went out into the porch, another mayd saw him, and said vnto them that were there, This man was also with Iesus of Nazaret.

72 And [k] againe he denied with an oath, saying, I know not the man.

73 So after a while, came vnto him they that stood by, and said vnto Peter, Surely thou art also one of them: for euen thy speech bewrayeth thee.

74 Then began he to curse himselfe, and to sweare, saying, I know not the man. And immediatly the cocke crew.

75 Then Peter remembred the words of Iesus, which had said vnto him, Before the cocke crow, thou shalt deny me thrise. So he went out, and [l] wept bitterly.

x He speaketh this in a contrary sense, meaning, they should anon be wel wakened.
u Christ died willingly, and therefore presented himselfe to his enemies.
Mar. 14.43. *luke* 22.47. *iohn* 18.3
‖ *Or, haile Rabbi.*
x He rebuketh his vnkindnesse vnder the cloke of presenced friendship.
‖ *Or, sheathe.*
Gen. 9.6. *reuel.* 13.10.
y The exercising of the sword is forbid to priuate persons. Also he would haue hindered by his vndiscreete zeale that work of God.
z Euery legion conteined commonly 6000. footmen, and 732. horsemen, whereby here he meaneth an infinite number.
Isai 53.10.
Lamen. 4.20.
Verse 31.
Mar. 14.53.
luke 22.54. *iohn* 18.13.24.
Mar. 14.55.
a He declareth how Iesus was wrongfully accused, to the end y we may know his innocency, & not that he suffered for himselfe, but for vs.
b Which could iustly witnesse against him.
Iohn 2.19.
c Christ did neglect their false reports, and moreouer, he was not there to defend his cause, but to suffer condemnation.
d Or, adiure thee by thine allegiance towards God.
Chap. 16.27.
rom. 14.10.
1. *thes.* 4.14.
e Christ confesseth that he is the Son of God.
f This was one of their own traditions, if they had heard any Israelite blasphemie.
g The enemies of God cal a true confession blasphemy.
Isai. 50.6.
h The officers smite Christ with their rods or little staues.
i They mocked him after this sort, y he might not seeme to be a Prophet, and so would turne the peoples mindes from him.
Mar. 14.66. *luke* 22.55. *ioh.* 18.25
k An example of our infirmitie, that wee may learne to depend vpon God, and not put our trust in our selues.
l He was liuely touched with repentance by the motion of Gods Spirit, who neuer suffereth his to perish vtterly, though for a time they fall, to the intent they may feele their owne weakenesse, and acknowledge his great mercy.

CHAP. XXVII.

2 Christ is deliuered vnto Pilate. 5 Iudas hangeth himselfe. 24 Christ is pronounced innocent by the iudge, and yet is condemned and crucified among theeues. 46 He prayeth vpon the crosse. 51 The vaile is rent. 52 The dead bodies arise. 57 Ioseph buryeth Christ. 64 Watchmen keepe the grave.

WHen * the morning was come, all the chiefe Priests, and the Elders of the people tooke counsell against Iesus, to put him to death,

2 And led him away bound, and [a] deliuered him vnto Pontius Pilate the gouernor.

3 ¶ Then when Iudas which betrayed him, saw that he was condemned, [b] he repented himselfe, & brought againe the thirty pieces of siluer to the chiefe Priests & Elders,

4 Saying, I haue [c] sinned betraying the innocent blood. But they said, What is that to vs? [d] see thou to it.

5 And when he had cast downe the siluer pieces in the Temple, he departed, and went, * and hanged himselfe.

6 And the chiefe Priestes tooke the siluer pieces, and said, It is not [e] lawfull for vs

Mar. 15.1. *luke* 23.66. *iohn* 18.28.
a For they had no authority to condemne him, or to put any to death.
b Ouer late repentance bringeth desperation.
c Although he abhorre his sins, yet he is not displeased therewith, but despaireth in Gods mercies, and seeketh his owne destruction.
Acts 1.18.
d These hypocrites lay the whole fault vpon Iudas.
e The hypocrites are full of conscience in a matter of nothing, but to shed innocent blood, they make nothing at it.

to

|| Or, Corbana.

to put them into the || treasure, because it is the price of blood.

7 And they tooke counsell, and bought with them a potters field, for the buriall of f strangers.

8 Wherefore that field is called, * The field of blood vntill this day.

9 (Then was fulfilled that which was spoken by Ieremias the Prophet, saying, * And they tooke thirty siluer pieces, the price of him that was valued, whom they of the children of Israel valued.

10 And they gaue them for the potters field, as the Lord had appointed me.)

11 ¶ * And Iesus stood before the gouernour, and the gouernour asked him, saying, Art thou the King of the Iewes? Iesus said vnto him, Thou sayest it.

12 And when he was accused of the chiefe Priests and Elders, he answered nothing.

13 Then said Pilate vnto him, Hearest thou not how many things they say against thee?

14 But he answered him not to one word, in so much that the Gouernour marueiled greatly.

15 Now at the feast the Gouernour was wont to || deliuer vnto the people g a prisoner, whom they would.

16 And they had then a notable prisoner called Barabbas.

17 When they were then gathered together, Pilate said vnto them, Whether wil ye that I let loose vnto you, Barabbas, or Iesus which is called Christ?

18 (For he knew well, that for enuie they had deliuered him.

19 Also when he was set downe vpon the iudgement seat, his wife sent to him, saying, h Haue thou nothing to doe with that iust man: for I haue suffered many things this day in a dreame by reason of him.)

20 * But the chiefe Priests and the Elders had perswaded the people, that they should aske Barabbas, and should destroy Iesus.

21 Then the Gouernour answered, and sayd vnto them, Whether of the twaine will ye that I let loose vnto you? And they sayd, i Barabbas.

22 Pilate said vnto them, What shall I doe then with Iesus which is called Christ? They all said to him, Let him be crucified.

23 Then sayd the Gouernour, But what euil hath he done? Then they cryed the more, saying, Let him be crucified.

24 When Pilate saw that he auailed nothing, but that more tumult was made, he tooke water and washed his hands before the multitude, saying, I am innocent of the blood of this iust k man, looke you to it.

25 Then answered all the people, & sayd, His l blood be on vs, and on our children.

26 Then let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified.

27 ¶ * Then the souldiers of the gouernor tooke Iesus into the common hal, and gathered about him the whole band.

28 And they stripped him, and put vpon him a m scarlet robe,

29 And platted a crowne of thornes, and put it vpon his head, and a reed in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee, King of the Iewes,

30 And spitted vpon him, & tooke a reede and smote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne rayment on him, and led him away to crucifie him.

32 * And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his crosse.

33 * And when they came vnto the place called Golgotha, (that is to say the place of dead mens skulles)

34 They gaue him n vineger to drinke mingled with gall: and when he had tasted thereof he would not drinke.

35 ¶ And when they had crucified him, they parted his garments, and did cast lots, that it might bee fulfilled which was spoken by the Prophet, * They diuided my garments among them, and vpon my vesture did cast lots.

36 And they sate and watched him there.

37 ¶ They set vp also ouer his head his cause written, o THIS IS IESVS THE KING OF THE IEWES.

38 ¶ And there were two theeues crucified with him, one on the right hand, and another on the left.

39 And they that passed by, reuiled him, wagging their heads,

40 And saying, * Thou that destroyest the Temple, and buildest it in three dayes, saue thy selfe: if thou be the Sonne of God, come downe from the crosse.

41 Likewise also the hie Priests mocking him, with the Scribes & Elders, and Pharises, said,

42 He saued others, but he cannot saue himselfe: if he be the King of Israel, let him now come downe from the crosse, and wee will beleeue him.

43 * He p trusteth in God, let him deliuer him now, if he will haue him: for he said, I am the Sonne of God.

44 That same also the q theeues which were crucified with him, cast in his teeth.

45 Now from the r sixt houre was there darknesse ouer all the s land vnto the ninth houre.

46 And about the ninth houre Iesus cried with a loud voyce, saying, * Eli, Eli, lamma sabachthani? that is, t My God, my God, why hast thou forsaken me?

47 And some of them that stood there, when they heard it, said, This man calleth u Elias.

48 And straightway one of them ranne, and tooke * a sponge, and filled it with vineger, and put it on a || reede, and gaue him to * drinke.

49 Other said, Let be: let vs see if Elias will come and saue him.

50 Then Iesus cried againe with a loud voyce,

f For the Iewes thought it a great offence to be buried in the same place that the strangers were.
Acts 1.19.
Zech. 11.13.

Mar. 15.2.
Luke 23.3.
John 18.33.

|| Or, quit.
g It was a tradition of the Iewes to deliuer a prisoner at Easter.
h This was to the greater condemnatiõ of Pilate, whõ neither his owne knowledge could teach, nor counsell of others, to defend Christs innocencie.
Mar. 15.11.
Luke 23.18.
John 18.40.
Acts 3.14.
i The multitude preferre the wicked to the righteous.
k Pilate beareth witnesse that hee is innocent before he cõdemne him.
l If his death be not lawfull, let the punishment fall on our heads and on our children. And as they wished, so this curse taketh place to this day.
Mar. 15.16.
John 19.2.

m To deride him because he called himselfe a king.

Mar. 15.21.
Luke 23.26.
Mar. 15.22.
John 19.17.
n It was a kind of drinke to open the veines, and so to hasten his death, which was giuen him vpon the crosse.
Psal. 22.18.
mar. 15.24.
o The maner then was to set vp a writing to signifie wherfore a man was executed: but here God gouerned Pilates hand to write otherwise then he thought.
John 2.19.
Psal. 22.8.
wisd 2.18.
p This was a great tentation, to goe about to take from him his trust in God, and so to bring him to despaire.
q Meaning, by this Synecdoche, the one of the theeues.
r That was from noone till three of the clocke.
s Of Iewry, and the countrey thereabout.
Psal. 22.2.
t Notwithstanding that he feeleth himselfe as it were wounded with Gods wrath and forsaken for our sinnes, yet he ceaseth not to put his confidence in God, & call vpon him, which is written to teach vs in all afflictions to trust stil in God, be the assaults neuer so grieuous to the flesh.
John 19.29. || Or, hyssope stalke. Psal. 69.21.

u They mocked at Christs prayer, as if it had bin in vaine.

voyce, and yeelded vp the x ghost.

51 And behold, * the y vaile of the temple was rent in twaine, from the top to the bottom, and the earth did quake, and the stones were cloven,

52 And the graues did open themselues, and many bodies of the Saints which slept, arose,

53 And came out of the graues after his resurrection, and went into the ‖ holy Citie, and appeared vnto many.

54 When the Centurion, and they that were with him watching Iesus, saw the earthquake, and the things that were done, they feared greatly, saying, Truely z this was the Sonne of God.

55 ¶ And many women were there, beholding him a farre off, which had followed Iesus from Galile, ministring vnto him.

56 Among whom was Marie Magdalene, and Mary the mother of Iames and Ioses, and the mother of Zebedens sonnes.

57 ¶ * And when the euen was come, there came a a rich man of Arimathea, named Ioseph, who had also himselfe bene Iesus disciple.

58 He went to Pilate, and asked the body of Iesus. Then Pilate commanded the body to be deliuered.

59 So Ioseph tooke the body and wrapped it in a cleane linnen cloth,

60 And put it in his new b tombe, which hee had hewen out in a rocke, and rolled a great stone to the door of the sepulchre, and departed.

61 And there was Marie Magdalene, and the other Mary sitting ouer against the sepulchre.

62 ¶ Now the next day that followed the c Preparation of the Sabbath, the high Priests and Phariseis assembled to Pilate,

63 And said, Sir, we remember that that deceiuer said, while he was yet aliue, Within three dayes I will rise.

64 Command therefore that the Sepulchre be made sure vntil the third day, lest his Disciples come by night, and steale him away, and say vnto the people, Hee is risen from the dead: so shall the last d errour bee worse then the first.

65 Then Pilate said vnto them, Ye haue e a watch: goe, and make it sure as ye know.

66 And they went f made the sepulchre sure with the watch, and sealed the stone.

x Voluntarily after he had obeyed his Father in all things.
2 *Chron.* 3.14.
y Which signified an end of all the ceremonies of the Law.
‖ *Or, Ierusalem.*
z This iudgement of an heathen man was sufficient to condemne the grosse malice of the Iewes.
Mar. 15.42,43. *Luke* 23.50,51. *Iohn* 19.38.
a Who was so much the more in danger by declaring himselfe to be Iesus disciple.
b Christs burying doth so much more verifie his death and resurrection.
c Which was the day before the Sabbath.
d More will follow his doctrine then did afore he was put to death.
e That is, men appointed for the keeping of the Temple.
f The more that men goe about to subdue Christs power, the more shew they their own malice, and procure to themselues the greater condemnation, forasmuch as Gods glory the more appeareth thereby.

CHAP. XXVIII.

6 The resurrection of Christ. 10 The brethren of Christ. 12 The hie Priests bribe the souldiers. 17 Christ appeareth to his disciples, & sendeth them forth to preach and to baptize, 20 Promising to them continuall assistance.

NOw * in the end of the a Sabbath, when the first day of the weeke begaune to dawne, Mary Magdalene, and the other Mary came to see the sepulchre.

2 And behold, there was a great earthquake: for the b Angel of the Lord descended from heauen, and came and rolled backe the stone from the doore, and sate vpon it.

3 And his countenance was like lightening, and his raiment white as snow.

4 And for feare of him the keepers were astonied, and became as dead men.

5 But the Angel answered, and said to the women, Feare ye not: for I know that ye seeke Iesus which was crucified:

6 He is not here, for he is risen, as he said: Come, see the place where the Lord was laid,

7 And goe quickly, and tell his disciples that he is risen from the dead: and behold, hee goeth before you into Galile: there yee shall see him: c loe, I haue told you.

8 So they departed quickly from the sepulchre, with feare and great d ioy, and did runne to bring his disciples word.

9 And as they went to tell his disciples, behold, Iesus also met them, saying, God saue you. And they came, and tooke him by the feete, and worshipped him.

10 Then said Iesus vnto them, Be not afraid: Goe, and tell my brethren, that they goe into Galile, and there shall they see me.

11 ¶ Now when they were gone, behold, some of the watch came into the citie, and shewed vnto the high Priests all the things that were done.

12 And they gathered them together with the Elders, and tooke counsell, and gaue large money vnto the souldiers,

13 Saying, Say, His disciples came by night, and stole him away while we slept.

14 And if the gouernour heare of this, we will perswade him, and saue you harmelesse.

15 So they tooke the money, and did as they were taught: and this e saying is noysed among the Iewes vnto this day.

16 ¶ Then the eleuen Disciples went into Galile, into a mountaine, where Iesus had appointed them.

17 And when they saw him, they worshipped him but some doubted.

18 And Iesus came and spake vnto them, saying, * All power is giuen vnto me in heauen, and in earth.

19 * Goe therefore, and teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost,

20 Teaching them to obserue all things, whatsoeuer I f haue commanded you; and loe, * I am with you alway, vnto the e end of the world. Amen.

Mar. 16.1,2,5. *Iohn* 20.11.
‖ *Or, euening.*
a Here the Euangelist reckoneth the naturall day from the Sunne rising to his rising againe, and not as the Iewes did, which began to count at the first houre after the Sunne set.
b There were two: but it is a maner of speech to vse the singular number for the plurall, and contrary.
c He assureth them that it is so.
d Their ioy was mixed with feare both because of the Angels presence, & also for that they were not assured.
e An extreame vengeance of God, whereby the Iewes were the more hardened, so that they cannot feele the profite of his death and resurrection.
Heb. 2.8. *chap.* 12. 27. *Iohn* 17.2.
Mar. 16.15.
f Men may not teach their owne doctrine, but whatsoeuer Christ hath taught them: for he reseruetb this authoritie to himselfe, to be the only teacher and authour of the doctrine.
Iohn 14.16.
g By power, grace, and vertue of the holy Ghost.

The

The holy Gospel of Iesus Christ, according to Marke.

CHAP. I.

2 The office, doctrine and life of Iohn the Baptist. 9 Christ is baptized, 13 and tempted. 14 He preacheth, 17 calleth the fishers. 23 Christ healeth the man with the vncleane spirit. 27 New doctrine. 29 He healeth Peters mother in law. 34 The deuils know him. 41 He cleanseth the leper, and healeth diuers others.

THe [a] beginning of the Gospel of Iesus Christ, the Sonne of God:

2 As it is written in the Prophets, * Behold, I send my [b] messenger before thy face which shall prepare thy way before thee.

3 * The voyce of him that cryeth in the wildernes, is, [c] Prepare the way of the Lord, make his paths straight.

4 * Iohn did baptize in the wildernesse, and [d] preach the baptisme of amendment of life for remission of sinnes.

5 And all the countrey of Iudea, and they of Ierusalem went out vnto him, and were all baptized of him in the riuer Iordan, confessing their sinnes.

6 * Now Iohn was clothed with camels haire, and with a girdle of a skin about his loynes: and he did eate ‖ * Locusts and wild honie,

7 * And preached, saying, A stronger then I commeth after mee, whose shoes latchet I am not worthy to stoupe downe, and vnloose.

8 Trueth it is, I haue * baptized you with [e] water: but hee will baptize you with the holy Ghost.

9 ¶ * And it came to passe in those dayes, that Iesus came from Nazaret a citie of Galile, and was baptized of Iohn in Iordan.

10 And assoone as ‖ hee was come out of the water, Iohn saw the heauens clouen in twaine, and the [f] holy Ghost descending vpon him like a doue.

11 Then there was a voice from heauen, saying, Thou art my beloued [g] Sonne in whom I am well pleased.

12 * And immediatly the ‖ Spirit driueth him into the wildernesse.

13 And hee was there in the wildernesse fortie dayes, and was [h] tempted of Satan: hee was also with the wilde beastes, and the Angels ministred vnto him.

14 ¶ * Now after that Iohn was committed to prison, Iesus came into Galile, preaching [i] the Gospel of the kingdome of God,

15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleeue the Gospel.

16 ¶ * And as hee walked by the ‖ Sea of Galile, he saw Simon, and Andrew his brother, casting a net into the Sea, (for they were fishers.)

17 Then Iesus said vnto them, Follow me, & I will make you to be [k] fishers of men.

18 And straightway they forsooke their nets, and followed him.

19 And when he had gone a litle further thence, he saw Iames the sonne of Zebedeus, and Iohn his brother, as they were in the ship, mending their nets,

20 And anon hee called them: and they left their father Zebedeus in the ship with his hired seruants, and went their way after him.

21 ¶ * So they entred into Capernaum, and straightway on the Sabbath day he entred into the Synagogue, and taught.

22 And they were astonied at his doctrine: * for hee taught them as one that had authoritie, and [l] not as the Scribes.

23 ¶ And there was in their Synagogue a man which had an vncleane spirit, and hee cryed,

24 Saying, Ah, what haue wee to doe with thee. O Iesus of Nazareth? Art thou come to destroy vs? I know thee what thou art, euen that holy One of God.

25 And Iesus rebuked him, saying, [m] Hold thy peace, and come out of him.

26 And the vncleane spirit tare him, and cryed with a loud voice, & came out of him.

27 And they were all amazed, so that they demaunded one of another, saying, What thing is this? What [n] new doctrine is this? for hee commaundeth the foule spirits with authoritie, and they obey him.

28 And immediatly his fame spread abroad throughout all the region bordering on Galile.

29 ¶ * And assoone as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with Iames and Iohn.

30 And Simons wiues mother lay sicke of a feuer, and anon they told him of her.

31 And hee came & tooke her by the hand, and lift her vp, and the feuer forsooke her by and by, and she ministred vnto them.

32 And when euen was come, and the Sunne was downe, they brought to him all that were diseased, and them that were possessed with deuils.

33 And the whole citie was gathered together at the doore.

34 And hee healed many that were sicke of diuers diseases: and he cast out many deuils, and [o] suffered not the deuils to say that they knew him.

35 And in the morning very early, ‖ before day, Iesus arose and went out into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And

a He sheweth that Iohn Baptist was the first preacher of the Gospel. *Malac. 3. 1.*

b In Greeke, Angel, or ambassadour. *Isa. 40. 3. luke 3. 4. iohn 1. 15.*

c Take away all lets which might hinder Christ to come to you. *Matth. 3. 1, 6.*

d He did both baptize and preach, but preached first, & after baptized, as appeareth by Matt. 3. 1. so that the order is here inuerted, which thing is common in the scriptures. *Matth. 3. 4.*

‖ *Or, Grashoppers. Leuit. 11. 22.*

Matth. 3. 11. luke 3. 16. iohn 1. 27. Acts 1. 5. and 2. 4. & 11. 16. & 19. 4

e He declareth that he is but the minister of the outward signe, and that it is Iesus Christ that giueth the force and vertue. *Matth. 3. 13. luke 3. 21. iohn 1. 33.*

‖ *Or, Iesus.*

f This was done for the confirmation of Iohn and them that stood by.

g The Father beareth witnesse that Christ is the very Sonne of God. *Mat. 4. 1. luke 4. 1.* ‖ *Or, the holy Ghost.*

h Christ would be tempted, to perswade vs that he wil help them that be tempted, Heb 2. 18. *Mat. 4. 12. luke 4. 14 iohn 4. 43.*

i By the which Gospel he will rule and reigne ouer all.

Matth. 4. 18. luke 5. 2.

‖ *Or, lake.*

k To draw them from perdition.

Matth. 4. 13. luke 4. 31.

Matth. 7. 28, 29. luke 4. 32.

l Whole doctrine was dead, and nothing fauoured of the spirit.

m Christ would not suffer the father of lies to beare witnesse to the trueth.

n They referre the miracle to the kinde of doctrine, and so marueile at it, as a new & strange thing, and doe not consider the power of Christ, who is the author of the one and of the other.

Matth. 8. 14. luke 4. 38.

o Christ would not haue such witnesses to preach him and his Gospel. So Paul was offended that the Pythonesse should testifie of him, Acts 16. 18.

‖ *Or, being yet night.*

37 And when they had found him, they said vnto him, All men seeke for thee.
38 Then he said vnto them, Let vs go into the next townes, that I may preach there also: for I came out for that purpose.
39 And hee preached in their Synagogues throughout all Galile, and cast the deuils out.
40 ¶ *And there came a leper to him, beseeching him, and kneeled downe vnto him, and said to him, If thou wilt, thou canst make me cleane.
41 And Iesus had compassion, and put forth his hand, and touched him, and said to him, I will: be thou cleane.
42 And assoone as hee had spoken, immediatly the leprosie departed from him, and he was made cleane.
43 And after he had giuen him a straite [p] commandement, he sent him away forthwith,
44 And said vnto him, See thou say nothing to any man, but get thee hence, & shew thy selfe to [q] the * Priest, & offer for thy cleansing those things which Moses commanded, for a [r] testimonall vnto them.
45 But when he was departed, *he began to tell many things, and to publish the matter: so that Iesus [s] could no more openly enter into the citie, but was without in desert places: and they came to him from euery quarter.

*Matth 8.2.
*luke 5.12.
p Forbidding him to tell any man, because as yet his time was not come to be knowen.
q It belonged to the Priest to know if a man were healed of the leprosie.
Leuit.14.4.
r To take all maner of excuse from them, and to condemne them of ingratitude.
Luke 5.15.
s The prease was so great, that he should haue bene thronged.

CHAP. II.

3 He healeth the man of the palsie. 5 Hee forgiueth sinnes. 14 Hee calleth Leui the customer. 16 He eateth with sinners. 18 He excusith his disciples, as touching fasting, and keeping the Sabbath day.

AFter * a few dayes he entred into Capernaum againe, and it was noised that he was in the [a] house.
2 And anon many gathered together, in so much that the places about the doore could not receiue any more: and he preached the word vnto them.
3 And there came vnto him that brought one sicke of the palsie, borne of foure men.
4 And because they could not come neere vnto him for the multitude, they vncouered the roofe of the house where hee was: and when they had broken it open, they let down the bed wherein the sicke of the palsie lay.
5 Now when Iesus saw their faith, hee sayd to the sicke of the palsie, Sonne, thy [b] sinnes are forgiuen thee.
6 And there were certain of the Scribes, sitting there, and reasoning in their hearts,
7 Why doeth this man speake such blasphemies? * Who can forgiue sinnes, but God onely?
8 And immediatly when Iesus perceiued in his Spirit, that thus they thought with themselues, hee sayd vnto them, Why reason ye these things in your hearts?
9 [c] Whether is it easier to say to the sick of the palsie, Thy sinnes are forgiuen thee? or to say, Arise, and take vp thy bed, and walke?
10 And that yee may knowe, that the Sonne of man hath authoritie in earth, to forgiue sinnes, (he sayd vnto the sicke of the palsie.)
11 I say vnto thee, Arise and take vp thy bed, & get thee hence into thine owne house.
12 And by and by he arose, & tooke vp his bed, and went forth before them al, insomuch that they were all amazed, & glorified God, saying, [d] We neuer saw such a thing.
13 ¶ Then hee went againe toward the sea, and all the people resorted vnto him, and he taught them.
14 *And as Iesus passed by, he saw Leui the sonne of Alpheus sit at the receit of custome, and said vnto him, Follow me. And he arose and followed him.
15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes and sinners sate at table also with Iesus, and his disciples: for there were many that followed him.
16 And when the Scribes and Pharises saw him eate with the Publicanes and sinners they sayd vnto his disciples, How is it, that hee eateth and drinketh with Publicanes and sinners?
17 Now when Iesus heard it, he said vnto them, The whole haue no need of the physician, but the sicke. * I came not to call the [e] righteous, but the sinners to repentance.
18 *And the disciples of Iohn & the Pharises did fast, and came and said vnto him, Why doe the disciples of Iohn and of the Pharises fast, and thy disciples fast not?
19 And Iesus said vnto them, Can the [f] children of the marriage chamber fast, whiles the bridegrome is with them? as long as they haue the bridegrome with them they cannot fast.
20 But the dayes will come, when the bridegrome shall bee taken from them, and then shall they fast in those dayes.
21 Also no man soweth a piece [g] of new cloth in an old garment: for els the new piece taketh away the filling vp from the old, and the breach is worse.
22 Likewise, no man putteth new wine into old vessels: for els the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but new wine must be put into new vessels.
23 ¶ *And it came to passe as hee went thorow the corne on the Sabbath day, that his disciples as they went on their way, began to plucke the eares of corne.
24 And the Pharises said vnto him, Behold, why doe they on the Sabbath day that which is not lawfull?
25 And he sayd to them, Haue ye neuer read what * Dauid did when he had neede, and was an hungred, both he, and they that were with him?
26 How hee went into the house of God, in the dayes of [h] Abiathar the hie Priest, and did eate the shewbread, which were not lawfull to eate, but for the * Priests, and gaue also to them which were with him?
27 And he said to them, The Sabbath was [i] made for man, and not man for the Sabbath,
28 Wherefore the sonne of man is Lord euen of the Sabbath.

Matth.9.1.
luke 5.18.
a Where he was wont to remaine.
b By these words Christ shewed that he was sent of his father with authority to take away our sinnes.
Iob 14.4.
isa.43.25.
c Christ speaketh according to their capacity, who were so blind that they would beleeue nothing but that which they saw with their eyes, and therefore sheweth his authoritie ouer the soule by § power which he hath ouer the body.
d Their owne consciences cause them to confesse the trueth.
Matth.9.9.
luke 5.27.
1.Tim 1.15.
e He speaketh of such as perswade themselues to be iust, although they be nothing lesse.
Matth.9.14.
luke 5.33.
f Christ sheweth that he wil spare his, and not burden them before it be necessary.
g The word properly signifieth new cloth, which as yet hath not passed the handes of the fuller.
Matth.12.1.
luke 6.1.
1.Sam.21.6.
h He was also called Achimelech as his father was, so that both the father and the sonne were called by both these names, 1.Chron.24.6. 2.sam.8.17. and 15.29. 1.king. 2.26.
Exod.29.33.
leuit 8.31.
and 24.9.
i Seeing the Sabbath was made for mans vse, it was not meete it should be vsed to his hinderance and incommoditie.

CHAP.

CHAP. III.

1 Hee healeth the man with the dried hand. 14 He chuseth his Apostles. 21 Christ is thought of the worldlings to be besides himselfe. 22 He casteth out the vncleane spirit, which the Pharises ascribe vnto the deuill. 29 Blasphemie against the holy Ghost. 35 The brother, sister, and mother of Christ.

Matth.12.9,10. luke 6.6.

AND * hee entred againe into the Synagogue, and there was a man which had a withered hand.

2 And they watched him whether hee would heale him on the Sabbath day, that they might accuse him.

3 Then he said vnto the man which had the withered hand, Arise: stand foorth in the midst.

4 And hee said to them, Is it lawfull to doe a good deede on the Sabbath day, or to doe euil? to saue the life, or to kill? But they [a] held their peace.

5 Then he looked round about on them [b] angerly, mourning also for the hardnesse of their hearts, and said to the man, Stretch foorth thine hand: And he stretched it out: and his hand was restored as whole as the other.

6 ¶ And the Pharises departed, and straightway gathered a Councill with the [c] Herodians against him, that they might destroy him.

7 But Iesus auoyded with his disciples to the Sea: and a great multitude followed him from Galile, and from Iudea,

8 And from Ierusalem, and from Idumea, and beyond Iorden, and they that dwelled about Tyrus & Sidon, when they had heard what great things hee did, came vnto him in great number.

9 And he commanded his disciples, that a ship should watte for him, because of the multitude, lest they should throng him.

10 For hee had healed many, insomuch that they pressed vpon him to touch him, as many as had || plagues.

11 And when the vncleane spirits sawe him, they fell downe before him, and cried, saying, Thou art the Sonne of God.

12 And he sharpely rebuked them, to the end they should not vtter him.

Chap.6.7. matth. 10.1. luke 9.1.

13 ¶ * Then hee went vp into a mountaine, and called vnto him whom he would, and they came vnto him.

14 And hee appointed twelue that they should be with him, and that he might send them to preach,

15 And that they might haue power to heale sicknesses, and to cast out deuils.

16 And the first was Simon, and hee named Simon, Peter.

17 Then Iames the sonne of Zebedeus, and Iohn, Iames brother, (and named them Boanerges, which is the sonnes of thunder)

18 And Andrew, and Philip, and Bartlemew, and Matthew, and Thomas, and Iames the sonne of Alpheus, and || Thaddeus, and Simon the || Canaanite,

19 And Iudas Iscariot who also betrayed him, and they came [d] home.

20 And the multitude assembled againe, so that they could not so much as eate bread.

21 And when || his kinsfolkes heard of it, they went out to lay [e] hold on him: for they thought he had beene beside himselfe.

22 ¶ * And the Scribes which came from Hierusalem, sayd, He hath Beelzebub, and through the prince of deuills he casteth out deuils.

23 But he called them vnto him, and said vnto them in parables, How can Satan driue out Satan?

24 For if a kingdome be diuided against it selfe, that kingdome cannot stand.

25 Or if a house bee diuided against it selfe, that house cannot continue.

26 So if Satan make insurrection against himselfe, and be diuided, he cannot indure, but is at an end.

27 No man can enter into a strong mans house, and take away his goods, except hee first binde that strong man, and then spoile his house.

28 ¶ * Verely I say vnto you, all sins shal be forgiuen vnto the children of men, & blasphemies, wherewith they blaspheme:

29 But he that [f] blaspheme against the holy Ghost, shal neuer haue forgiuenesse, but is culpable of eternall damnation.

30 Because they said, He had an vncleane spirit.

31 ¶ * Then came his || brethren and mother, and stood without, and sent vnto him, and called him.

32 And the people sate about him, & they said vnto him, Behold, thy mother and thy brethren seeke for thee without.

33 But he answered them, saying, Who is my mother and my brethren?

34 And he looked round about on them, which sate in compasse about him, and said, Behold my mother and my brethren.

35 For whosoeuer doth the will of God, he is my brother, and my sister, and mother.

CHAP. IIII.

2 By the parables of the seede, and the mustard corne, Christ sheweth the state of the kingdom of God. 11 A speciall gift of God to know the mysteries of his kingdome. 37 Hee stilleth the tempest of the sea, which obeyed him.

Matth.13.1. luke 8.4.

AND * he began againe to teach by the sea side, & there gathered vnto him a great multitude, so that he entred into a ship and sate in the sea, and all the people was by the sea side on the land.

2 And hee taught them many things in parables, and said vnto them || in [a] his doctrine,

3 Hearken: Behold, there went out a sower to sow.

4 And it came to passe as he sowed, that some fell by the wayes side, and the foules of the heauen came and deuoured it vp.

5 And some fell on stonie ground, where it had not much earth, and by and by sprang vp, because it had not depth of earth.

6 But assoone as the sunne was vp, it caught heate, and because it had no roote, it withered away.

7 And some fell among the thornes, and the thornes grew vp, and choked it, so that it gaue no fruit.

8 Some againe fell in good ground, & did yeeld

a They helde their tongues of malice: for they would neither confesse nor denie.

b Christ is in such sort angry with man, that he pitieth him and seeketh to winne him.

c Although they hated one another deadly, yet this hindered them not to ioyne their malice to resist Christ, Reade Matth.22.16.

|| Or, scourges, meaning diseases.

|| Or, Lebbeus, or, Iudas.

|| Or, Zelous.

d The disciples were now conuersant with Christ both at home & abroad.

|| Or, they that were about him.

e His kinsfolkes would haue shut him within doores lest any harme should haue come vnto them, if any tumult had been made: for some would haue made him a king and the Pharises with other sought his life: so that hereby they might haue procured the hatred of Herod, & of the Pharises, & of the Romanes. *Matth.9.34. and 12.24. luke 11.15. Matth.12.31. luke 12.10. 1.ioh 5.16.*

f Which is when a man fighteth against his owne conscience, and striueth against the trueth which is reuealed vnto him: for such one is in a reprobate sense, and cannot come to repentance. *Matth.12.46. luke 8.19.*

|| Or, cousins.

|| Or, as he taught.

a It is called Christs doctrine, either for that he was accustomed to speake vnto them by similitudes: or els because it had that vertue and maiestie, that men could not denie but it came from heauen.

yeeld fruit that sprung vp, and grew, and it brought forth some thirty fold, some sixtie fold, and some an hundred folde.

9 Then he said vnto them, He that hath [b] eares to heare, let him heare.

10 And when hee was alone, they that were about him with the twelue, asked him of the parable.

11 And he sayd vnto them, To [c] you it is giuen to know the mystery of the kingdome of God: but vnto them that are [d] without, all things be done in parables,

12 * That they seeing, may see, and not discerne: and they hearing may heare, and not vnderstand, least at any time they should turne, and their sinnes should bee forgiuen them.

13 Againe he said vnto them, Perceiue yee not this parable? how then should ye vnderstand all other parables?

14 The Sower soweth the word.

15 And these are they that receiue the seed by the wayes side, in whome the Word is sowen: but when they haue heard it, Satan commeth immediatly, and taketh away the Word that was sowen in their hearts.

16 And likewise they that receiue the seed in stony ground, are they, which when they haue heard the word, straightwayes receiue it with gladnes.

17 Yet haue they no roote in themselues, and indure but a time: for when trouble and persecution ariseth for the word, immediatly they be offended.

18 Also they that receiue the seed among the thornes, are such as heare the word:

19 But the cares of this world, and the *deceitfulnes of riches, and the lusts of other things enter in, and choke the word, and it is vnfruitfull.

20 But they that haue receiued seede in good ground, are they that heare the word, and receiue it, and bring foorth fruite, one corne thirty, another sixty, and some an hundred.

21 ¶ Also hee sayd vnto them, * Is [e] the candle ‖ lighted to be put vnder a bushell, or vnder the table, and not to be put on a candlesticke?

22 [f] For there is nothing hid that shall not be opened: neither is there a secret, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 And he sayd vnto them, Take heede what yee heare. * With [g] what measure yee mete, it shall bee measured vnto you: and vnto you that heare, shall more be giuen.

25 * For vnto him that hath, shall it be giuen, and from him that hath not, shall bee taken away, [h] euen that he hath.

26 ¶ Also he sayd, So is the [i] kingdome of God, as if a man should [k] cast seed in the ground,

27 And should sleep, and rise vp night and day, and the seed should spring and grow vp, he not knowing how.

28 For the earth bringeth forth fruit of her selfe, first the blade, then the eares, after that, full corne in the eares.

29 And assone as the fruit sheweth it selfe, anon hee putteth in the sickle, because the harueste is come.

30 ¶ * He said moreouer, Wherunto shal we liken the kingdom of God? or with what comparison shall we compare it? *Matt.13.31. luke 13.19.*

31 It is like a graine of Mustard seede, which when it is sowen in the earth, is the least of all seeds that be in the earth:

32 But after that it is sowen, it groweth vp, and is greatest of all hearbs, and beareth great branches, so that the foules of heauen may build vnder the shadow of it.

33 And * with many such parables hee preached the word vnto them, as they were able to heare it. *Matth.13.34.*

34 And without parables spake he nothing vnto them, but he expounded al things to his disciples apart.

35 ¶ * Now the same day when euen was come, hee said vnto them, Let vs passe ouer vnto the other side. *Matth.8.23. luke 8.22.*

36 And they left the multitude, & [l] tooke him as he was in the ship: and there were also with him other ships. l And set forward.

37 And there arose a great storm of wind and the waues dashed into the ship, so that it was now full.

38 And he was in the sterne [m] asleepe on a pillow: and they awoke him, and sayd to him, Master, carest thou not that wee perish? m Christ leaueth vs oftentimes to our selues, both as well that we may learne to know our owne weakenesse, as his mighty power.

39 And hee arose vp, and rebuked the wind, and sayd vnto the Sea, Peace, and be still. So the wind ceased, and it was a great calme.

40 Then he said vnto them, Why are yee so fearefull? ‖ how is it that ye haue no faith? ‖ *Or, haue you not yet faith?*

41 And they feared exceedingly, and said one to another, Who is this, that both the wind and the sea obey him?

CHAP. V.

8 Iesus casteth the deuils out of the man, and suffereth them to enter into the swine. 25 He healeth a woman from the bloody issue, 41 And raiseth the captaines daughter.

AND * they came ouer to the other side of the Sea into the countrey of the Gadarenes. *Matth.8.28. luke 8.26.*

2 And when hee was come out of the shippe, there met him incontinently out of the graues a man, which had an vncleane spirit:

3 Who had his abiding among ye graues, and no man could binde him, no not with chaines,

4 Because that when he was often bound with fetters and chaines, hee plucked the chaines asunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and day hee cryed in the mountaines, and in the graues, and stroke himselfe with stones. a The deuill is constrained to confesse Iesus Christ, and yet ceaseth not to resist him.

6 And when he saw Iesus afarre off, he ran, and worshipped him,

7 And cried with a loud voice, and saide, [a] What haue I to doe with thee, Iesus, the Sonne of the most high God? I ‖ charge *Or, adiure thee as I ſweare by God.*

b For God doth not open all mens hearts to vnderstand his mysteries.
c Which are led by the Spirit of God.
d And are not of the number of the faithfull, neither attaine to the pith and substance, but onely stay in the outward rinde and barke.
Isa.6.9.mat.13.14.luke 8.10. iohn 12.40.actes 28.26.rom.11.8 1.Tim.6.17. Matth.5.15. luke 8.16. and 11.33.
e Christ setteth before their eyes the true patterne of a Christian life.
‖ *Or, brought. Matth.10.26. luke 8.17. and 12.2.*
f We may not take occasion to do euil vnder colour to hide our doings: for all shalbe disclosed at the length.
Matth.7.2. luke 6.38.
g If you do your endeuour faithfully, ye shalbe recompensed iustly.
Mat.13.12.and 25.29.luke 8.18 and 19.26.
h That which he thinketh him selfe to haue
i These two similitudes folowing, proue, that although the kingdome of God seemeth to haue very little appearance or beginning, yet God doth increase it aboue mans reason.
k If the ministers doe their duety, God will giue the increase

b He abuseth the Name of God to maintaine his tyranny.
c A Legion conteined aboue 6000. in number, Reade Mat. 26.53.

thee by [b] God, that thou torment me not.
8 (For he said vnto him, Come out of the man, thou vncleane spirit.)
9 And he asked him, What is thy name? And he answered, saying, My name is [c] Legion: for we are many.
10 And he prayed him instantly, that hee would not send them away out of the countrey.
11 Now there was there in the mountaines a great heard of swine feeding.
12 And all the deuils besought him, saying, Send vs into the swine, that we may enter into them.

|| Or, ranne with violence headlong.
|| Or, in the lake.

13 And incontinently Iesus gaue them leaue. Then the vncleane spirits went out, and entred into the swine, and the herd || ran headlong from the hie banke into the Sea, (and there were about two thousand swine) and they were drowned in the || sea.
14 And the swineheards fledde, and told it in the city, and in the countrey, and they came out to see what it was that was done.
15 And they came to Iesus, and saw him that had beene possessed with the deuill, and had the Legion, sit both clothed, and in his right mind: and they were afraid.
16 And they that saw it, told them what was done to him that was possessed with the deuill, and concerning the swine.

d Marke how loue of riches and worldly respects hinder men to receiue Christ.
e The worldlings more esteeme their swine, then they do Iesus Christ.
f We must declare vnto others the benefits which God sheweth toward vs, that thereby they may giue him praise and glory.
|| Or, in the country of the ten cities.
Matth. 9.18.
Luke 8.41.

17 Then [d] they began to pray him, that he would [e] depart from their coasts.
18 And when he was come into the ship, hee that had beene possessed with the deuill, prayed him that he might be with him.
19 Howbeit Iesus would not suffer him, but sayd vnto him, Goe thy way home to thy friends, and [f] shew them what great things the Lord hath done vnto thee, and how hee hath had compassion on thee.
20 So he departed, and began to publish in || Decapolis, what great things Iesus had done vnto him: and all men did marueile.
21 ¶ And when Iesus was come ouer again by ship vnto the other side, a great multitude gathered to him, and hee was neere vnto the sea.
22 *And behold, there came one of the rulers of the Synagogue, whose name was Iairus: and when he saw him, he fell downe at his feet,
23 And besought him instantly, saying, My little daughter lyeth at poynt of death: I pray thee that thou wouldest come and lay thine handes on her, that she may be healed and liue.
24 Then hee went with him, and a great multitude followed him, and thronged him.

g Her faith brought her to Christ, and moued her to approch neere vnto him, and not a superstitious opinion, to attribute any vertue to his garment.

25 (And there was a certaine woman, which was diseased with an issue of blood twelue yeeres,
26 And had suffered many things of many physicians, and had spent all that she had, and it auailed her nothing, but she became much worse.
27 When she had heard of Iesus, she came in the preasse behinde, and [g] touched his garment.
28 For she sayd, If I may but touch his clothes, I shalbe whole.
29 And straightway || the course of her blood was dried vp, and she || felt in her body, that she was healed of that || plague.

|| Or, fountaine.
|| Or, knew.
|| Or, scourge.

30 And immediatly when Iesus did know in himselfe the vertue that went out of him, he turned him round about in the preasse, and said, Who hath touched my clothes?
31 And his disciples said vnto him, Thou seest the multitude throng thee, and sayest thou, Who did touch me?
32 And he looked round about, to see her that had done that.
33 And the woman feared and trembled: for she knew what was done in her, and shee came and fell down before him, and told him the whole trueth.
34 And he said to her, Daughter, thy faith hath made thee whole: goe in peace, and bee whole of thy || plague.)

|| Or, scourge.

35 While hee yet spake, there came from the same Ruler of the Synagogues house, certaine which sayd, Thy daughter is dead: why diseasest thou the Master any further?
36 Assoone as Iesus heard that worde spoken, he said vnto the Ruler of the Synagogue, Be not afraid: onely beleeue.
37 And he suffred no man to follow him, saue Peter, and Iames, and Iohn the brother of Iames.
38 So he came vnto the house of the ruler of the Synagogue, and saw the tumult, and them that wept and wailed greatly.
39 And he went in, and sayd vnto them, Why make ye this trouble, and weepe? the child is not [h] dead, but sleepeth.
40 And they [i] laught him to scorne: but he put them all out, and tooke the father, and the mother of the childe, and [k] them that were with him, and entred in where the child lay.

h He meant she was not dead to remaine so, because she should incontinently be restored againe to life.
i For they had no hope to see her aliue again.
k That is, his three disciples.

41 And tooke the childe by the hand, and said vnto her, Talitha cumi, which is by interpretation, Maiden, I say vnto thee, Arise.
42 And straightway the mayden arose and walked: for she was of the age of twelue yeeres: and they were astonied out of measure.
43 And he charged them straitly that no man should know of it, and commanded to giue her meat.

CHAP. VI.

4 How Christ and his are receiued in their owne countrey. 7 The Apostles commission. 15 Sundry opinions of Christ. 25 Iohn is put to death and buried. 31 Christ giueth rest to his disciples. 38 The fiue loaues and two fishes. 48 Christ walketh on the water. 55 He healeth many.

AFterward* he departed thence, and came into his owne country, and his disciples followed him.

Matth. 13.54. Luke 4.16.

2 And when the Sabbath was come, he begaune to teach in the Synagogue, and many that heard him were astonied, and sayde, [a] From whence hath hee these things? and what wisedome is this that is

a Christ is neglected of his owne friendes and kinsfolkes.

is giuen vnto him, that euen such ‖ great works are done by his hands!

3 Is not this the Carpenter, Maries sonne, the ‖ brother of Iames and Ioses, and of Iuda and Simon? and are not his sisters here with vs? and they were [b] offended in him.

4 Then Iesus said vnto them, A * Prophet is not without honour, but in his owne countrey, and among his owne kinred, and in his owne house.

5 And [c] hee could there [d] doe no great workes, saue that hee layd his hands vpon a few sicke folke, and healed them.

6 And hee marueiled at their vnbelieife, * and went about by the townes on euery side, teaching.

7 ¶ * And he called the twelue, and began to send them two and two, and gaue them power ouer vncleane spirits,

8 And commanded them, that they should take nothing for their iourney, saue a staffe onely: neither [e] scrip, neither bread, neither money in their ‖ girdles,

9 But that they should bee shodde with * [f] sandales, and that they should not put on two coats.

10 And he said vnto them, Wheresoeuer ye shall enter into an house, there abide till ye depart [g] thence.

11 * And whosoeuer shall not receiue you, nor heare you, when yee depart thence, [h] * shake off the dust that is vnder your feet, for a witnesse vnto them. Verily I say vnto you, It shall bee easier for Sodom, or Gomorrha at the day of iudgement, then for that citie.

12 ¶ And they went out, and preached, that men should amend their liues.

13 And they cast out many deuils: and they * annoynted many that were sicke, with [i] oyle, and healed them.

14 ¶ * Then King Herod heard of him, (for his name was spread abroad) and said, Iohn Baptist is risen againe from the dead, and therefore great workes are wrought by him.

15 Other sayde, It is Elias: and some said, It is a Prophet, or as one [k] of the Prophets.

16 * So when Herod heard it, he said, It is Iohn whom I beheaded, he is [l] risen from the dead.

17 For Herod himselfe had sent forth, and had taken Iohn and bound him in prison for Herodias sake, which was his brother Philips wife, because he had married her.

18 For Iohn sayde vnto Herod, * It is not [m] lawfull for thee to haue thy brothers wife.

19 Therefore Herodias had a quarrell against him, and would haue killed him, but she could not.

20 For Herod feared Iohn, knowing that hee was a iust man and an holy, and reuerenced him, and when hee heard him, hee did many things, and [n] heard him gladly.

21 But the time being conuenient, when Herod on his birthday made a banket to his princes and captaines, and chiefe estates of Galile:

22 And the daughter of the same Herodias came in and [o] daunced, and pleased Herod and them that sate at table together, the King said vnto the mayd, Aske of mee what thou wilt, and I will giue it thee.

23 And he sware vnto her, Whatsoeuer thou shalt aske of me, I will giue it thee, euen vnto the halfe of my Kingdome.

24 * So shee went forth, and said to her mother, What shall I aske? And she saide, Iohn Baptists head.

25 Then shee came in straightway with haste vnto the King, and asked, saying, I would that thou shouldest giue me euen now in a charger the head of Iohn Baptist.

26 Then the King was very sorry: yet for his oaths sake, and for their sakes which sate at table with him, he would not refuse her.

27 And immediatly the King sent the hangman, and gaue charge that his head should be brought. So he went and beheaded him in the prison,

28 And brought his head in a charger, and gaue it to the [p] maid, and the maid gaue it to her mother.

29 And when his disciples heard it, they came and tooke vp his ‖ body, and put it in a tombe.

30 ¶ * And the Apostles gathered themselues together to Iesus, and [q] told him all things, both what they had done, and what they had taught.

31 And he said vnto them, Come ye apart into the wildernesse, [r] and rest a while: for there were many commers and goers, that they had not leasure to eat.

32 * So they went by ship out of the way into a desert place.

33 But the people saw them when they departed, and many knew him, and ran afoote thither out of all cities, and came thither before them, and assembled vnto him.

34 * Then Iesus went out, and saw a great multitude, and had compassion on them, because they were like [s] sheepe, which had no shepheard: * and hee began to teach them many things.

35 * And when the day was now farre spent, his Disciples came vnto him, saying, This is a desert place, and now the day is farre passed.

36 Let them depart, that they may go into the villages and townes about, and buy them bread: for they haue nothing to eat.

37 But hee answered and sayde vnto them, Giue yee them to eat. And they sayde vnto him, Shall wee goe and buy [t] two hundreth penyworth of bread and giue them to eate?

38 * Then he said vnto them, How many loaues haue yee? goe and looke. And when they knew it, they sayde, Fiue, and two fishes.

39 So he commanded them to make them all

[‖] Or, miracles.

[‖] Or, cousin.

b That which ought to moue them to come to Christ, causeth them to goe backe from him, which commeth of their owne wickednesse. *Matth.* 13.57. *luke* 4.24. *iohn* 4.44.

c That is, he would not.

d Lacke of faith maketh vs vnable to receiue Gods benefits. *Matth.* 4.23. *luke* 13.22. *Matth.* 10.1. *chap.* 3.14. *luke* 9.1.

e Christ onely forbiddeth them to carie any thing, which might be burdenous, or hinder their message.

‖ Or, purses. *Actes* 12.8.

f Which were a kind of light shoes tied to the feet with strings.

g Hee forbiddeth curiosity in changing their lodgings in this their speedy message. *Matth.* 10.14. *luke* 9.5.

h In token of execration and of the horrible vengeance of God which shall light vpon them. *Actes* 13.51. *and* 18.6. *Iames* 5.14.

i The oyle was a signe of this miraculous working, and not a medicine to heale diseases: so that the gift of miracles ceasing, the ceremonie is to no vse.

Prophets. *Luke* 3.19.

Matth. 14.1. *luke* 9.7.

k Meaning, of the old Prophets.

l They had then this common errour, that they thought the soules being departed out of one body, went straight into another. *Leuit.* 18.16. *and* 20.21.

m The libertie that Iohn vsed to reproue vice without acception of person, declareth how the true ministers ought to behaue themselues.

n Such is the nature of Gods word, that it compelleth the very tyrants to reuerence it: as no doubt the King had some good motions, but the seed fell in stony places, and so tooke no roote.

o What inconuenience commeth by wanton dancing. *Matth.* 14.8.

p Iosephus calleth her name Salomen, the daughter of Philip & Herodias.

‖ Or, carkeis. *Luke* 9.10.

q The Apostles render account of their message which is to declare their fidelitie & obedience.

r Christ beareth with the infirmitie of his seruãts, and bringeth them to quietnesse, that he may instruct them, and make them strong against troubles. *Matth.* 14.13. *luke* 9.10. *Matth.* 9.36. *and* 14.14.

s This declareth that there is an horrible disorder among that people, where the true preaching of Gods word wanteth. *Luke* 9.11. *Matth.* 14.15.

t Which is about fiue pound sterling. *Mat.* 14.17 *luke* 9.13. *iohn* 6.9.

all sit downe by ‖ companies vpon the greene grasse.

40 Then they sate downe by [u] rowes, by hundreds, and by fifties.

41 And hee toke the fiue loaues, and the two fishes, and looked vp to heauen, and gaue thankes, and brake the loaues, and gaue them to his Disciples to set before them, and the two fishes he diuided among them all.

42 So they did all eat, and were satisfied.

43 And they tooke vp twelue baskets full of the fragments, and of the fishes.

44 And they that had eaten, were about fiue thousand men.

45 ¶ And straightway he caused his disciples to goe into the ship, and to goe before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then assoone as hee had sent them away, he departed into a mountaine to pray.

47 * And when euen was come, the ship was in the mids of the sea, and hee alone on the land.

48 And he saw them troubled in rowing, (for the winde was contrary vnto them) and about the fourth [x] watch of the night, hee came vnto them, walking vpon the sea, and would haue passed by them.

49 And when they saw him walking vpon the sea, they supposed it had beene a spirit, and cryed out.

50 For they all saw him, and were sore afraid: but anon hee talked with them, and said vnto them, [y] Bee of good comfort: it is I, be not afraid.

51 Then hee went vp vnto them into the ship, and the winde ceased, and they were sore amazed in themselues beyond measure, and maruelled.

52 [z] For they had not considered the matter of the loaues, because their hearts were hardened.

53 ¶ * And they came ouer and went into the land of Gennesaret, and arriued.

54 So when they were come out of the ship, straightway they knew him,

55 And ran about throughout all that region round about, and began to cary hither and thither in beds al that were sicke, where they heard that he was.

56 And whithersoeuer hee entred into townes, or cities, or villages, they layd their sicke in the ‖ streetes, and prayed him that they might touch at the least the [a] edge of his garment. And as many as touched him, were made whole.

CHAP VII.

2 The disciples eat with vnwashen hands. 8 The commaundement of God is transgressed by mans traditions. 20 What defileth man. 24 Of the woman of Syrophenissa. 32 The healing of the dumbe. 37 The people praise Christ.

THen * gathered vnto him the Pharises, and certaine of the Scribes which came from Ierusalem.

2 And when they sawe some of his Disciples eate meate with ‖ common [a] hands, (that is to say, vnwashen) they complained.

3 (For the Pharises and all the Iewes, except they wash their hands [b] oft, eate not, holding the tradition of the Elders.

4 And when they come from the market, except they wash, they eate not: and many other things there bee, which they haue taken vpon them to obserue, as the washing of cups, and [c] pots, and of brasen vessels, and of tables.)

5 Then asked him the Pharises and Scribes, Why walke not thy Disciples according to the tradition of the Elders, but eat ‖ meat with vnwashen hands?

6 Then he answered and said vnto them, Surely * Esay hath prophesied well of you hypocrites, as it is written. This people honoureth me with their [d] lips, but their heart is farre away from me.

7 But they worshippe mee in vaine, teaching for doctrines the [e] commandements of men.

8 For ye lay the commandement of God apart, and obserue the tradition of men, as the washing of pots and of cups, and many other such like things ye doe.

9 And he said vnto them, Well, ye reiect the commandement of God, that ye may obserue your owne tradition.

10 For Moses said, * Honour thy Father and thy Mother: and, * Whosoeuer shal curse Father or Mother, let him [f] die the death.

11 But ye say, If a man say to Father or Mother, Corban, that is, By the gift that is offered by me, thou maiest haue profit he shall be free.

12 So yee suffer him no more to doe any thing for his Father, or his Mother,

13 Making the word of God of none authoritie, by your tradition which ye haue ordained: and ye doe many such like things.

14 * Then he called the whole multitude vnto him, and said vnto them, Hearken you all vnto me, and vnderstand.

15 There [g] is nothing without a man, that can defile him, when it entreth into him: but the things which proceede out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when he came into an house away from the people, his disciples asked him concerning the parable.

18 And he said vnto them. What? are yee without vnderstanding also? Doe yee not know that whatsoeuer thing from without entreth into a man, cannot defile him,

19 Because it entreth not into his heart, but into the belly, and goeth out into the draught, which is the purging of all meats?

20 Then he said, That which commeth out of man, that defileth man.

21 * For from within, euen out of the heart of men proceede euill thoughts, adulteries, fornications, murders,

22 Thefts, couetousnesse, wickednesse, deceit, ‖ vncleannesse, ‖ a wicked eye, backbiting, pride, foolishnes.

23 All these euil things come from within, and defile a man.

24 ¶ * And from thence he rose, and went into

Or by table fulls, for in euery ranke were as many as a table could hold.

u The Greeke word signifieth suchbeds as are made in a garden, so that the company which were there set, might seeme as rowes, or borders of beds in a garden.

Matth. 14. 23. iohn 6. 15.

x Which was about two or three houres before day.

y Christ assureth his and maketh them bold, both by his word and mightie power.

z They had forgot the miracle which was wrought with the fiue loaues.

Matth. 14. 34.

‖ *Or, markets.*

a Not for any such vertue that was in his garment, but for the confidence which they had in him.

Matth. 15. 2.

‖ *Or, filthy.*

a The Pharises would not eate with vnwashen hands, because they thought that the common handling of things defiled them, so that they made holinesse and religion to depend in hands washing.

b Or, contentiously, striuing to wash best.

c Little pots, somewhat more in quantity then a wine pint.

‖ *Or, bread.*

Isa. 29. 13.

d With an outward shew.

e Whosoeuer teacheth any doctrine but Gods word, is a false worshipper, and a seducer of the people, seeme his doctrine neuer so probable to the iudgment of man.

Exod. 20. 12. deut. 5. 16. ephes. 6. 2. Exod. 21. 17. leuit. 20. 9. prou. 20. 20.

f That is, without any hope of pardon.

Matth. 15. 10.

g There is no outward or corporall thing, which entreth into man that can defile him: meaning chiefly of meates, which if they be taken excessiuely, it commeth of the inordinate lust of the heart, and so the lust is euil

Gen. 6. 5. and. 8. 21.

‖ *Or, wantonnesse.*

‖ *Or, enuie.*

Matth. 15. 21.

into the borders of Tyrus and Sidon, and entred into an house, and would that no man should haue knowen: but he could not be hid.

25 For a certaine woman, whose little daughter had an vncleane spirit, heard of him, and came and fell at his feet.

26 (And the woman was a Greeke, a Syrophenissian by nation) and she besought him that he would cast out the deuill out of her daughter.

27 But Iesus sayd vnto her, Let the [h] children first bee fed: for it is not good to take the childrens bread, and to cast it vnto [i] whelps.

28 Then she answered, & said vnto him, Trueth, Lord: yet indeed the whelpes eate vnder the table of the childrens [k] crumbs.

29 Then he said vnto her, For this saying goe thy way: the deuil is gone out of thy daughter.

30 And when shee was come home to her house, she found the deuill departed, and her daughter lying on the bed.

31 ¶ And he departed againe from the coasts of Tyrus and Sidon, and came vnto the sea of Galile, through the middes of the coasts of Decapolis.

32 And they brought vnto him one that was deafe, and stammered in his speach, and prayed him to put his hand vpon him.

33 Then hee tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking vp to heauen, he [l] sighed and said vnto him, Ephphatha, that is, Be opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36 And hee commanded them, that they should tell no man: but how much soeuer he forbade them, the more a great deale they published it,

37 And were beyond measure astonied, saying, * [m] He hath done all things well: he maketh both the deafe to heare, & the dumbe to speake.

h Meaning, the Iewes, to whom the promises were first made.

i The Iewes tooke strangers no better then the dogs, and therefore Christ speaketh according to their opinion.

k Shee asketh but the poore crumbes, and not the childrens bread, wherein she declareth her faith and humilitie.

l Declaring by this signe the compassion that he hath vpon mans miseries. *Gen.1.31. ecclus. 39.16.*

m As if they would say, Besides all the miracles that he hath done, euen this now declareth that whatsoeuer he doeth is very well.

CHAP. VIII.

2 The miracle of the seuen loaues. 11 The Pharises aske a signe. 15 The leauen of the Pharises. 22 The blind receiueth his sight. 29 He was knowen of his disciples. 33 Hee reproueth Peter, 34 and sheweth how necessary persecution is.

IN * those dayes, when there was a very great multitude, and had nothing to eat, Iesus called his disciples to him, and saide vnto them,

2 I haue [a] compassion on the multitude, because they haue now continued with mee three dayes, and haue nothing to eat.

3 And if I send them away fasting to their owne houses, they would faint by the way: for some of them came from farre.

4 Then his Disciples answered him, || How can a man satisfie these [b] with bread here in the wildernesse?

5 And he asked them, How many loaues haue yee? And they said, Seuen.

6 Then he commaunded the multitude to sit downe on the ground: and he tooke the seuen loaues, and gaue thankes, brake them, and gaue to his disciples to set before them, and they did set them before the people.

7 They had also a few small fishes, and when he had giuen thankes, he commanded them also to be set before them.

8 So they did eat, and were sufficed, and they tooke vp of the broken meate that was left, seuen baskets full.

9 (And they that had eaten, were about foure thousand) so he sent them away.

10 ¶ * And anon he entred into a shippe, with his disciples, and came into the parts of [c] Dalmanutha.

11 * And the Pharises came forth, and began to dispute with him, seeking of him a signe from heauen, and tempting him.

12 Then he [d] sighed deepely in his spirit and said, Why doeth this [e] generation seeke a signe? verely I say vnto you, || [f] a signe shal not be giuen vnto this generation.

13 ¶ So he left them, and went into the ship againe, and departed to the other side.

14 ¶ * And they had forgotten to take bread, neither had they in the ship with them but one loafe.

15 And he charged them, saying, Take heed, and [g] beware of the leauen of the Pharises, and of the leauen of Herod.

16 And they thought among themselues, saying It is because we haue no bread.

17 And when Iesus knew it, he sayd vnto them, Why reason you thus because yee haue no bread? perceiue ye not yet, neither vnderstand? haue ye your hearts yet hardened?

18 Haue ye eyes and see not? and haue ye eares and heare not? and doe ye not remember?

19 * When I brake the fiue loaues among fiue thousand, how many baskets full of broken meate tooke yee vp? they said vnto him, Twelue.

20 And when I brake seuen among foure thousand, how many baskets of the leauings of broken meate tooke yee vp? and they said, Seuen.

21 Then he said vnto them, [h] How is it that ye vnderstand not?

22 ¶ And he came to Bethsaida, and they brought a blind man vnto him, and desired him to touch him.

23 Then he tooke the blind by the hand, and led him out of the towne, and spit in his eyes, and put his hands vpon him, and asked him if he saw ought.

24 And he looked vp, and said, I see men: for I see them walking like trees.

25 After that he put his hands againe vpon his eyes, and made him looke againe. And he was restored to his sight, and saw euery man afarre off clearely.

26 And hee sent him home to his house, saying, Neither goe into the towne, nor tell it to any in the towne.

27 ¶ * And Iesus went out, and his disciples, into the townes of Cesarea Philippi. And by the way hee asked his disciples, saying vnto them, Whom doe men say that I am?

Matth.15.32.

a Christ prouideth for his, when they seeme to be destitute and forsaken.

|| *Or, whence*

b If bread were so hard to come by, it seemed vnpossible to obtaine other meat.

Matth.15.39.

c Which was neere to Bethsaida betweene the lake of Gennezaret and mount Thabor.

Matth.16.1.

d Oh the incomprehensible loue of our Christ! how long shall we abuse his great mercies?

e Christ goeth about by sharpnes of speach to saue them from wilful destruction.

|| *Or, if a signe be giuen.*

f As if he would say, If I shew them any signe, let me be a liar and deceiuer.

Matth.16.5.

g He willeth them to beware of contagious doctrine, and such subtil practises as the aduersaries vsed to suppresse his Gospel.

Iohn 6.11.

h Christ reproueth them, because their minds are as yet vpon the materiall leauen, notwithstanding they had proued by diuers miracles that hee gaue them their daily bread.

Matth.16.13. Iuke 9.18.

28 And they answered, Some say, Iohn Baptist: and some, Elias: and some, one of the Prophets.

29 And he said vnto them, But whom say yee that I am? Then Peter answered and said vnto him. Thou art the [i] Christ.

30 And he sharpely [k] charged them that concerning him they should tell no man.

31 Then he began to teach them that the Sonne of man must suffer many things, and should be reproued of the Elders, and of the high Priests, and of the Scribes, and bee slaine, and within three dayes rise againe

32 And hee spake that thing plainely. Then Peter tooke him aside, and began to rebuke him.

33 Then he turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behind mee, [l] Satan: for thou vnderstandest not the things that are of God, but the things that are of men.

34 ¶ And he called the people vnto him, with his Disciples, and sayd vnto them, *Whosoeuer will follow mee, let him forsake himselfe, and take vp his crosse, and follow mee.

35 For whosoeuer will * saue his life, shall lose it: but whosoeuer shal lose his life for my sake and the Gospels, he shall [m] saue it.

36 For what shall it profit a man though he should winne the whole world, if hee lose his owne soule?

37 Or what shall a man giue for recompence of his soule?

38 *For whosoeuer shalbe ashamed of me, and of my wordes among this adulterous and sinfull generation, of him shall the Son of man be ashamed also, when hee commeth in the glory of his Father with the holy Angels.

i He that is the anointed of God and fulfilled with all grace for mans saluation.
k Deferring it to a more commodious time, lest suddden haste should rather hinder then further the mystery of his comming.
l This word signifieth aduersary or enemie: and he calleth him so, because he did as much as in him lay, to pull him from obeying God.
Matth. 10.38. *and* 16.24. *luke* 9.23. *and* 14.27.
Matth. 10.39. *and* 16.25. *luke* 9.24. *and* 17.33. *iohn* 12.25.
m For mortalitie and corruption, he shall receiue immortalitie and perfection.
Matth. 10.33. *luke* 9.26. *and* 12.9.

CHAP. IX.

2 The transfiguration. 7 Christ is to bee heard. 26 The dumbe spirit is cast out 29 The force of prayer and fasting. 31 Of the death and resurrection of Christ. 33 The disputation who should be the greatest. 38 Not to hinder the course of the Gospel. 42 Offences are forbidden.

AND * hee said vnto them, Verely I say vnto you, that there be some of them that stand here, which shall not taste of death till they haue seene the [a] kingdome of God come with power.

2 *And fire dayes after Iesus tooke Peter, and Iames, and Iohn, and brought them vp into an high mountaine out of the way alone, and he was transfigured before them.

3 And his raiment did [b] shine, and was very white as snow, so white as no fuller can make vpon the earth.

4 And there appeared vnto them Elias with Moses, and they were talking with Iesus.

5 Then Peter answered and said to Iesus, Master, it is good for vs to be here: let vs make also three tabernacles, one for thee, and one for Moses, and one for Elias.

6 [c] Yet hee knew not what hee said: for they were afraid.

Matth. 16.28. *luke* 9.27.
a The preaching of the Gospel receiued and increased: he spake this to comfort them, and that they should not thinke they trauailed in vaine.
Matth 17.1. *luke* 9.28.
b Christ sheweth his Maiestie so farre as their infirmity was able to comprehend it.
c Peter measured this vision according to his owne capacitie, not considering the end thereof.

7 And there was a cloude that shadowed them, and a voyce came out of the cloud, saying, *This is my beloued Sonne: [d] heare him.

8 And suddenly they looked round about, and saw no more any man sane Iesus onely with them.

9 *And as they came downe from the mountain, he charged them that they should tell no man what they had seene, saue when the Sonne of man were risen from the dead againe.

10 So they kept that matter to themselues, & demanded one of another, what the rising from the dead againe should meane.

11 And they asked him, saying, Why say the Scribes, that *Elias [e] must first come?

12 And he answered and said vnto them, Elias verely shall first come, and restore all things: and * as it is written of the Sonne of man, he must suffer many things, and bee set at nought.

13 But I say vnto you, that [f] Elias is come, (and they haue done vnto him whatsoeuer they would) as it is written of him.

14 ¶ *And when he came to his [g] disciples, hee saw a great multitude about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were amased, and ranne to him, and saluted him.

16 Then hee asked the Scribes, What dispute you || among your selues?

17 And one of the company answered, and said, Master, I haue brought my sonne vnto thee, which hath a dumbe spirit:

18 And wheresoeuer hee taketh him, hee [h] teareth him, and hee fometh, and gnasheth his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 Then he answered him, and said, [i] O faithlesse generation, how long now shall I be with you! How long now shall I suffer you! bring him vnto me.

20 So they brought him vnto him: and assoone as the spirit sawe him, hee tare him, and he fell downe on the ground, wallowing and foming.

21 Then he asked his father, How long time is it since hee hath beene thus? And hee said, Of a child.

22 And oft times he casteth him into the fire, and into the water to destroy him: but if thou canst doe any thing, helpe vs, and haue compassion vpon vs.

23 And Iesus said vnto him, If [k] thou canst beleeue it, all things are [l] possible to him that beleeueth.

24 And straightway the father of the childe crying with teares, said, Lord, I beleeue: helpe my [m] vnbeliefe.

25 When Iesus saw that the people came running together, hee rebuked the vncleane spirit, saying vnto him, Thou dumbe & deafe spirit, I charge thee, come out of him, and enter no more into him.

Matth. 3.17. *and* 17.5. *luke* 3.22. *chap.* 1.11.
d Christ onely must be the chiefe teacher and instructer of all them which professe themselues to be his members, seeing that God the Father giueth him this authoritie, and commandeth vs this obedience.
Matth. 17.9. *Malac.* 4.5.
e Their false opinion was, that either Elias should rise againe from the dead, or that his soule should enter into some other body.
Isa. 53.4.
f That is, Iohn Baptist.
Matth. 17.14. *luke* 9.37, 38.
g To the nine which he left the day before.
|| *Or, against them.*
h When the spirit commeth vpō him, he teareth him with inward sorow and pangs, as in a colike a man feeleth such griefe, as if his bowels were rent asunder.
i It seemeth that this man deserued not so sharpe an answere: but Christ speaketh in his person to the Pharises, which were stubburne and desperate.
k The Lord is euer ready to helpe vs, so that we put him not backe through our incredulity.
l All things that are agreeable to the will of God, shalbe granted to him that beleeueth: for faith seeketh nothing that is contrary to his will, or that is not reuealed in his word.
m That is, the feeblenesse and imperfection of my faith.

26 Then the spirit cried, and rent him sore and came out, and [n] he was as one dead, in so much that many said, He is dead.

27 But Iesus toke his hand, and lift him vp, and he rose.

28 And when he was come into the house, his disciples asked him secretly, Why could not we cast him out?

29 And hee sayd vnto them, This kinde can by no other meanes come forth, but by [o] prayer and fasting.

30 ¶ * And they departed thence, and went through Galile, and he would not that any should haue knowen it.

31 For he taught his disciples, and said vnto them, The Sonne of man shalbe deliuered into the hands of men, and they shall kill him, but after that he is killed, he shall rise againe the third day.

32 But [p] they vnderstood not that saying, and were afrayd to aske him.

33 * After hee came to Capernaum: and when hee was in the house, hee asked them, What was it that yee disputed among you by the way?

34 And they held their peace: for by the way they reasoned among themselues, who should be the chiefest.

35 And hee sate downe, and called the twelue, and said to them, If any man desire to be first, the same shalbe last of all, and seruant vnto all.

36 And he toke a little child, and set him in the middes of them, and tooke him in his armes, and sayd vnto them,

37 Whosoeuer shall receiue one of such little children in my Name, receiueth mee: and whosoeuer receiueth mee, receiueth not [q] me, but him that sent me.

38 ¶ * Then Iohn answered him, saying, Master, wee saw one casting out deuils by thy Name, which followed not vs, and wee forbade him, because he followeth vs not.

39 * But Iesus sayd, Forbid him not: for there is no man that can doe a || miracle by my Name, that can lightly speake euil of mee.

40 For whosoeuer is not [r] against vs, is on our part.

41 * And whosoeuer shall giue you a cup of water to drinke for my Names sake, because ye belong to Christ, verily I say vnto you, he shall not lose his reward.

42 * And whosoeuer shall offend one of these little ones, that beleeue in me, it were better for him rather, that a millstone were hanged about his necke, and that hee were cast into the sea.

43 * Wherefore, if thine [s] hand cause thee to offend, cut it off: it is better for thee to enter into life maymed, then hauing two hands, to goe into hell, into the fire that neuer shall be quenched,

44 * Where their [t] worme dieth not, and the fire neuer goeth out.

45 Likewise if thy foote cause thee to offend, cut it off: it is better for thee to go halt into life, then hauing two feete, to be cast into hell, into the fire that neuer shall be quenched,

46 Where their worme dyeth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire,

48 Where their worme dieth not, and the fire neuer goeth out.

49 For euery man shall be [u] salted with fire: and * euery sacrifice shall be salted with salt.

50 * Salt is good: but if the [x] salt be vnsauory, wherewith shall it be seasoned? Haue salt in your selues and haue peace one with another.

n Meaning, the childe.

o Meaning, that prayer which is surely grounded vpon faith and hath fasting ioyned vnto it as a profitable ayde. *Matth.17.22. luke 9.22.*

p Because they imagined that Christ should reigne temporally, this matter of his death was so strange, that they could perceiue nothing. *Matth.18.1. luke 9.46.*

q To wit, onely as a man, but as him in whom is all perfection & fulnes of all graces and benefits. *Luke 9.49. 1.Cor.12.13.*

|| *Or, any great worke.*

r Although he shew not himselfe to be mine, yet in that hee beareth reuerence to my Name, it is enough for vs. *Matth.10.42. Matth.18.6. luke 17.1,2. Matth.5.30. and 18.8.*

s It is a maner of speech, which signifieth, that we should cut off all things which hinder vs to serue Christ. *Isa.66.24.*

t These similitudes declare the paines and eternall torments of eht damned.

u He teacheth that it is better to be sacrificed to God by salt and fire, that is, to be purged and sanctified, then to be sent into hell fire. *Leuit.2.13. Matth.5.13. luke 14.34.*

x They which destroy the grace that they haue receiued of God are as salt, which hath lost his sauour, and are worse then infidels.

CHAP. X.

2 Of diuorcement. 17 The rich man questioneth with Christ. 30 Their reward that are persecuted. 35 Of the sonnes of Zebedeus. 46 Bartimeus hath his eyes opened.

AND * he arose from thence, and went into the costes of Iudea by the farre side of Iordan, and the people resorted vnto him againe, and as he was wont he taught them againe. *Matth.19.1.*

2 Then the Phariseis came and asked him, if it were lawfull for a man to put away his wife, and tempted him.

3 And he answered, and said vnto them, What did * Moses command you? *Deut.24.1.*

4 And they said, Moses suffered to write a bill of diuorcement, and to put her away.

5 Then Iesus answered, and said vnto them, For the hardnesse of your heart hee wrote this precept vnto you.

6 But at the [a] beginning of the creation * God made them male and female.

7 * For this cause shall man leaue his father and mother and cleaue vnto his wife.

8 And they twaine shall be one || flesh: so that they are no more twaine, but one flesh.

9 * Therefore, what God hath coupled together, let no man separate.

10 And in the house his Disciples asked him againe of that matter.

11 And he said vnto them, * Whosoeuer shall put away his wife, and marry another, [b] committeth adulterie against her.

12 And if a woman put away her husband, and be marryed to another, shee committeth adulterie.

13 ¶ * Then they brought little children to him, that he should touch them: and his disciples rebuked those that brought them.

14 But when Iesus sawe it, he was displeased, and sayde to them, Suffer the little children to come to me, and forbid them not: for of such is the kingdome of God.

15 Verely I say vnto you, Whosoeuer shall not receiue the kingdome of God as [c] a little childe, he shall not enter therein.

16 And hee tooke them vp in his armes, and put his hands vpon them, and [d] blessed them.

17 ¶ And when hee was gone out on the way,

a The true way to amend abuses is to returne to the institution of things, and to try them by Gods word. *Gen.1.27. matth.19.4. Gen.2.24. 1.cor. 6.16 ephes.5.31.*

|| *Or, person.*

1.Cor.7.10. Mat.5.32 & 19. 9. luke 16.18. 1.cor.7.10.

b For the second is not his wife, but his harlot. *Matth.19.13. luke 18.15.*

c We must be regenerate, and void of all pride & concupiscence.

d It was vsuall with the Iewes that the greater should blesse the inferior, Heb.7.7 therefore Christ being head of his Church, did by a solemne kinde of prayer offer vp & consecrate the babes to God.

way, there came one * running, and kneeled to him, and asked him, Good Master, what shall I do, that I may possesse eternall life?

18 Jesus sayd to him, Why callest thou me good? there is none e good but one, euen God.

19 Thou knowest the commandements, * Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnesse. Thou shalt hurt no man. Honour thy father and mother.

20 Then he answered, and said to him, Master, all these things I haue obserued from my youth.

21 And Jesus beheld him, and f loued him, and said vnto him, One thing is lacking vnto thee. Goe and g sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, follow me, and take vp the crosse.

22 But hee was sad at that saying, and went away sorrowfull: for hee had great possessions.

23 And Jesus looked round about, and said vnto his disciples, how hardly doe they that haue riches enter into the kingdom of God!

24 And his disciples were astonied at his words. But Jesus answered againe, and said vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God!

25 It is easier for a || camel to go through the eye of a needle, then for a h rich man to enter into the kingdome of God.

26 And they were much more astonied, saying with themselues, Who then can be saued?

27 But Jesus looked vpon them, and sayd, With men it is vnpossible, but not with God: for with God i all things are possible.

28 ¶ * Then Peter began to say vnto him, Loe, we haue forsaken all and haue followed thee.

29 Jesus answered, and said, Verely, I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife or children, or lands for my sake and the Gospels,

30 But he shall receiue an hundreth fold, now at this present: houses, and brethren and sisters, and mothers, and children, and lands with k persecutions, and in the world to come eternall life.

31 * But many that are l first, shall be last, and the last first.

32 ¶ * And they were in the way going vp to Jerusalem, and Jesus went before them, and they were amazed, and as they followed, they were afrayd. and Jesus toke the twelue againe, and began to tell them what things should come vnto him,

33 Saying, Behold, we goe vp to Jerusalem, and the Sonne of man shall be deliuered vnto the hie Priests, and to the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles.

34 And they shall mocke him, & scourge him, and spit vpon him, and kill him: but the third day he shall rise againe.

35 ¶ * Then James & Iohn the sonnes of Zebedeus came vnto him, saying, Master, we would that thou shouldest do for vs that that we desire.

36 And he sayd vnto them, What would ye I should doe for you?

37 And they sayde to him, Graunt vnto vs, that we may sit one at thy right hand, and the other at thy left hand in thy glory.

38 But Jesus sayd vnto them, Ye know not what ye aske. Can yee m drinke of the cup that I shall drinke of, and bee baptized with the baptisme that I shall bee baptized with?

39 And they sayd vnto him, We can. But Jesus sayd vnto them, Yee shall drinke indeed of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shall be baptized.

40 But to sit at my right hand, and at my left, is not n mine to giue, but it shall be giuen to them for whom it is prepared.

41 And when the ten heard that, they began to disdaine at James and John.

42 But Jesus called them vnto him, and sayd to them, * Yee know that they which delight to beare rule among the Gentiles, haue domination ouer them, and they that be great among them, exercise authority ouer them.

43 But it shall o not bee so among you: but whosoeuer will be great among you, shal be your seruant.

44 And whosoeuer will be chiefe of you, shall be the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

46 ¶ * Then they came to Jericho: and as he went out of Jericho with his disciples, and a great multitude, p Bartimeus the son of Timeus, a blind man, sate by the way side begging.

47 And when he heard that is was Jesus of Nazaret, he began to cry and to say, Jesus the sonne of Dauid haue mercy on me.

48 And many rebuked him, because hee should hold his peace: but he q cryed much more, O Sonne of Dauid, haue mercy on me.

49 Then Jesus stood still, and commanded him to bee called: and they called the blind, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threw away his cloke, and rose, and came to Jesus.

51 And Jesus answered, and said vnto him, What wilt thou that I doe vnto thee? The blinde sayd vnto him, Lord, that I may receiue sight.

52 Then Jesus sayd vnto him, Goe thy way: thy faith hath saued thee. And by and by he receiued his sight, and followed Jesus in the way.

CHAP. XI.

11 Christ rideth to Ierusalem. 13 The fig tree dryeth vp. 15 The buyers and sellers are cast out of.

Matth.19.16. Luke 18.18.

e Christ would shew that his goodnesse was farre otherwise then the goodnesse which is attributed to men, which is full of vanitie and hypocrisie.

Exod.20.13.

f That is, he approued certaine good seed that was in him, which gaue him a little motion.

g He toucheth his maladie and sore, which before he feelt not.

|| *Or, Cable rope.*

h Which putteth his trust in riches.

i For he can giue grace to the rich to cause him to enioy his riches as if he had them not.

Matth.19.27. Luke 18.28.

k We must not measure these promises by our owne couetous desires, but referre the accomplishment to Gods will, who euen in our persecutions and afflictions performeth the same so farre as they bee expedient. Let vs therefore learne to haue enough & to want, that being tryed, we may enioy our treasures in heauen.

Matth.19.30. Luke 13.30.

l He saith this because they that are first called, should goe still forward and not disdaine others.

Matth.20.17. Luke 18.31.

Matth.20.20.

m Can you be partakers of my crosse and afflictions?

n I haue not this commission for this time.

Luke 22.25.

o Christ would not that his disciples and ministers should beare rule as worldly gouernours doe.

Matth.20.29. Luke 18.35.

p The other Euangelists mention two, but Marke nameth him that was most knowen.

q The more that Satan resisteth vs, the more our faith ought to increase.

of the Temple. 24 He declareth the vertue of faith, and how we should pray. 27 The Pharises question with Christ.

Matth.21.1. luke 19.29. AND * when they came neere to Ierusalem, to Bethphage and Bethania vnto the mount of Olives, hee sent foorth two of his disciples,

a Christ sheweth by this poore entry the estate of his kingdom, and it is not like to the great magnificence of this world.

2 And said vnto them, [a] Goe your wayes into that towne that is ouer against you, and assoone as ye shall enter into it, ye shall finde a colt bound, whereon neuer man sate: loose him, and bring him.

3 And if any man say vnto you, Why doe ye this? Say that the Lord hath neede of him, and straightway he will send him hither.

4 And they went their way, and found a colt tyed by the doore without, in a place where two wayes mette, and they loosed him.

5 Then certaine of them that stood there, sayd vnto them, What doe ye loosing the colt?

6 And they said vnto them as Iesus had commanded them. So they let them goe.

Iohn 12.14. 7 ¶ *And they brought the colt to Iesus, and cast their garments on him, and he sate vpon him.

b Euery one shewed some signe of honour and reuerence. ‖Or, saue I pray thee.

8 And [b] many spread their garments in the way: other cut downe branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cryed, saying, ‖ Hosanna, Blessed be he that commeth in the Name of the Lord.

e Many came in their own name, but Christ came in the Name of the Lord.

10 Blessed bee the kingdome that commeth in the [c] Name of the Lord of our father [d] Dauid: Hosanna, O thou which art in the highest heauens.

d Because the promise was made to him.

11 *So Iesus entred into Ierusalem, and into the Temple: and when he had looked about on all things, and now it was euening, he went forth vnto Bethania with the twelue.

Matth.21.10. luke 19.45.

12 * And on the morrow when they were come out from Bethania, hee was [e] hungry.

Matth.21.19. e Christ was subiect to our infirmities.

13 And seeing a figge tree afarre off, that had leaues, he went to see if he might finde any thing thereon: but when he came vnto it, he found nothing but leaues: for the time of figs was not yet.

14 Then Iesus answered, and sayd to it, [f] Neuer man eate fruite of thee hereafter while the world standeth: and his disciples heard it.

f This was to declare how much they displease God which haue but an outward shew and appearance without fruit.

15 ¶ And they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that solde and bought in the Temple, and ouerthrew the tables of the money changers, and the seats of them that sold doues.

16 Neither would he suffer that any man should cary a vessell thorow the Temple.

Isa 56.7. Ierem.7.11. 17 And hee taught, saying vnto them, Is it not written, * Mine house shall bee called the house of prayer vnto all nations? *but you haue made it a denne of theeues.

g For neither could they suffer reprehension, nor that their profit should be hindered.

18 And the Scribes & hie Priests heard it, and sought how to [g] destroy him: for they feared him, because the whole multitude was astonied at his doctrine.

19 But when euen was come, Iesus went out of the citie.

20 ¶ * And in the morning as they passed by, they saw the figge tree dryed vp from the rootes. Matt.21.19,20.

21 Then Peter remembred, and said vnto him, Master, behold, the figge tree which thou curledst, is withered.

22 And Iesus answered, and said vnto them, Haue [h] faith in God.

h Christ taketh occasion to instruct them of the vertue of faith.

23 For verily I say vnto you, that whosoeuer shall say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, and shall not wauer in his heart, but shall beleeue that those things which he saith shal come to passe, whatsoeuer he saith, shall be done to him.

24 * Therefore I say vnto you, [i] Whatsoeuer ye desire when ye pray, beleeue that yee shall haue it, and it shalbe done vnto you. Matth.7.7. luke 11.9.

i He teacheth vs not hereby to aske whatsoeuer seemeth good in our fantasies: for our prayer must be grounded on faith, and our faith vpon the word of God.

25 * But when yee shall stand and pray, forgiue, if you haue any thing against any man, that your Father also which is in heauen, may forgiue you your trespasses. Matth.6.14.

26 For if you will not forgiue, your Father which is in heauen will not pardon you your trespasses.

27 ¶ * Then they came againe to Ierusalem: and as hee walked in the Temple, there came to him the hie Priests, and the Scribes, and the Elders, Matth.21.23. luke 20.1,2.

28 And said vnto him, By what authoritie doest thou these things? and who gaue thee this authoritie, that thou shouldest doe these things?

29 Then Iesus answered, and said vnto them, I wil also aske of you a certaine thing, and answere ye mee, and I will tell you by what authoritie I doe these things.

30 The [k] baptisme of Iohn, was it from heauen, or of men? answere me.

k He comprehendeth his whole office and ministerie.

31 And they thought with themselues, saying, If we shal say, From heauen, he will say, Why then did ye not beleeue him?

32 But if we say, Of men, we feare the people: for all men counted Iohn, that he had bene a very Prophet.

l They came of malice, and not to learne: therefore Christ thought them vnworthy to be taught.

33 Then they answered and said vnto Iesus, We cannot tell. And Iesus answered, and said vnto them, [l] Neither will I tel you by what authority I doe these things.

CHAP. XII.

1 The vineyard is let out. 14 Obedience and tribute due to princes. 25 The resurrection of the dead. 28 The summe of the Law. 35 Christ the sonne of Dauid. 38 Hypocrites must be eschewed. 41 The offring of the poore widow.

AND he began to speake vnto them in parables, * A certaine man planted a vineyard, and compassed it with an hedge, and digged a pit for the [a] wineyresse, and built a towre in it, and let it out to husbandmen, and went into a strange countrey. Isa.5.1. ier.2.21. matth.21.33. luke 20.9.

a The Greeke word signifieth the vessell or fat, which standeth vnder the wine-presse to receiue the iuyce or liquor.

2 And at a time, hee sent to the husbandmen a seruant, that he might receiue of the husbandmen of the fruite of the vineyard.

3 But

3 But they tooke him, and beat him, and sent him away empty.
4 And againe, he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away shamefully handled.
5 And againe he sent another, and him they slew, and many other, beating some, and killing some.
6 Yet had he one sonne, his deare beloued: him also he sent the last vnto them, saying, They will reuerence my sonne.
7 But y husbandmen said among themselues, This is the heire: come, let vs kill him, and the inheritance shall be ours.
8 So they tooke him, and killed him, and cast him out of the vineyard.
9 What shall then the Lord of the vineyard doe? He [b] will come and destroy these husbandmen, and giue the vineyard to others.
10 Haue ye not read so much as this scripture? * The stone which the builders did refuse, is made the head of the corner:
11 This [c] was done of the Lord, and it is marueilous in our eyes.
12 Then they went about to take him, but they feared the people: for they perceiued that he spake that parable against them: therefore they left him, and went their way.
13 ¶ * And they sent vnto him certaine of the Pharises, and of the Herodians, that they might take him in his talke.
14 And when they came, they sayd vnto him, Master, wee know that thou art true, and carest for no man: for thou considerest not the [d] person of men, but teachest the [e] way of God truely. Is it lawfull to giue tribute to Cesar, or not?
15 Should we giue it, or should we not giue it? But he knew their hypocrisie, and said vnto them, [f] why tempt ye me? Bring me a peny, that I may see it.
16 So they brought it, and he said vnto them, Whose is this image and superscription? And they said vnto him, Cesars.
17 Then Jesus answered, and said vnto them, * Giue to Cesar the things that are Cesars, and to God, those that are Gods: and they marueiled at him.
18 ¶ * Then came the Sadduces vnto him (which say there is no resurrection) and they asked him, saying,
19 Master, * Moses wrote vnto vs, If any mans brother die, and leaue his wife, and leaue no children, that [g] his brother should take his wife, and raise vp seed vnto his brother.
20 There were seuen brethren, & the first tooke a wife, and when he died, left no issue:
21 Then the second tooke her, and hee died, neither did he yet leaue issue, and the third likewise.
22 So seuen had her, and left no issue: last of all the wife died also.
23 In the resurrection then, when they shall rise againe, whose wife shall shee be of them? for seuen had her to wife.
24 Then Jesus answered, and said vnto them, Are yee not therefore deceiued, because ye know not the Scriptures, neither the power of God?
25 For when they shall rise againe from the dead, neither men marrie, nor wiues are married, but are [h] as the Angels which are in heauen.
26 And as touching the dead, that they shall rise againe, haue yee not read in the booke of Moses, how in the bush God spake vnto him, saying, I * am the God of Abraham, and the God of Isaac, and the God of Jacob?
27 He is not the God of the dead, but the God of the [i] liuing. Ye are therefore greatly deceiued.
28 ¶ * Then came one of the Scribes, that had heard them disputing together, and perceiuing that he had answered them well, he asked him, Which is the first commandement of all?
29 Jesus answered him, The first of all the commandements is, * Heare Israel, the Lord our God is the onely Lord.
30 Thou shalt therefore loue the Lord thy God, with all thine heart, and with all thy soule, & with all thy || minde, and with all thy strength: this is the first commandement.
31 And the second is [k] like, that is, * Thou shalt loue thy neighbour as thy selfe. There is none other commandement greater then these.
32 Then the Scribe said vnto him, Well Master, thou hast said the trueth, that there is one God, and that there is none but he,
33 And to loue him with all the heart, and with all the vnderstanding, and with all the soule, and with all the strength, and to loue his neighbour as himselfe, is more then all burnt [l] offrings and sacrifices.
34 Then when Jesus saw that hee answered discreetly, he said vnto him, Thou [m] art not farre from the kingdome of God. And no man after that durst aske him any question.
35 ¶ * And Jesus answered, and said, teaching in the Temple, How say the Scribes that Christ is the sonne of Dauid?
36 For Dauid himselfe said by the [n] holy Ghost, * The Lord said to my Lord, Sit at my right hand, til I make thine enemies thy footestoole.
37 Then Dauid himselfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.
38 * Moreouer he said vnto them in || his doctrine, Beware of the Scribes, which loue to goe in long [o] robes, and loue salutations in the markets,
39 And the chiefe seates in the Synagogues, and the first roomes at feasts,
40 Which * deuoure widowes houses, || euen vnder a colour of long prayers. These shall receiue the greater damnation.
41 * And as Jesus sate ouer against the treasurie, he beheld how the people cast money into the treasurie, and many rich men cast in much.
42 And there came a certaine poore widow, and shee threw in two mites, which make a [p] quadrin.
43 Then hee called vnto him his Disciples, and sayd vnto them, Verily I say vnto

b He sheweth the plague that shall befall these ambitious and couetous rulers, whose hearts are hardened against Christ. *Psal.* 118.22. *isa.* 28.16. *matth.* 21.42. *acts* 4.11. *rom.* 9.33. 1 *pet.* 2.7,8.
c It is the ordinance of God that it should be so, which most commonly is cõtrary to mans reason: and thus that which was spoken figuratiuely of Dauid, is fulfilled in Christ, reade Matth. 22,16. *Matth.* 22.15. *luke* 20.20.
d As the qualities of the minde or body, or of outward things.
e As godly maners agreeable to Gods law.
f He gaue them to vnderstand that he knew their malicious intent. *Rom.* 13.7. *Matth.* 22.23. *Luke* 20 27. *Deut.* 25.5.
g This was a politike law giuen for a time for the preseruation of families, reade Matth. 22.24.
h Not as touching the spirituall nature, but concerning the state of incorruption, and immortalitie, so that there they shall neede no more marriage. *Exod.* 3,6. *matth.* 22.32.
i Then it followeth that they liue, although they be deceased out of this life. *Matth.* 22.35. *Exod.* 20,2. *deut.* 6.4.
|| *Or, thought.*
k That is, dependeth on the first, & proceedeth of the loue of God. *Leuit.* 19.18. *mat.* 22.39. *rom.* 13.9. *gal.* 5.14. *iam.* 2.8
l He meaneth all ye ceremonies of the Law, wherein the hypocrites put great holinesse.
m Because hee shewed himselfe willing to bee taught, and well perceiued the difference betwixt our outward profession, and that which God doth principally require of vs. *Matth.* 22.44. *luke* 20.41.
n Inspired by the holy Ghost, and by the spirit of prophesie. *Psal.* 110.1. *Matth.* 23.6. *luke* 11.43. & 20.46.
|| *Or, as he taught.*
o He condemneth not their apparel, but their vaine ostentation, and outward shew of holines, whereby they deceiued the simple people. *Matth* 23.14. *luke* 20.47.
|| *Or, and vnder pretence pray long.* *Luke* 21.1.
p Which is about halfe a farthing.

vnto you, that this poore widow hath cast [q] more in, then all they which haue cast into the treasury.

44 For they all did cast in of their superfluitie: but she of her pouertie did cast in all that she had, euen all her liuing.

CHAP. XIII.

2 The destruction of Ierusalem. 10 The Gospel shall be preached to all. 9. 22 The persecution and false prophets, which shall bee before the comming of Christ, whose houre is vncertaine. 33 He exhorteth euery one to watch.

AND * as he went out of the Temple, one of his disciples said vnto him, Master, see what stones and what buildings are here.

2 * Then Iesus answered and said vnto him, Seest thou these great buildings? there shall not be left one stone vpon a stone, that shall not be throwen downe.

3 And as he sate on the mount of olives, ouer against the Temple, Peter, and Iames, and Iohn, and Andrew asked him secretly,

4 Tell vs when shall these things be, and what shall be the signe when all these things shall be fulfilled?

5 And Iesus answered them, and began to say, *[a] Take heed lest any man deceiue you.

6 For many shall come in my Name, saying, I [b] am Christ, and shall deceiue many.

7 Furthermore, when yee shall heare of warres, and rumours of warres, be yee not troubled: for such things must needs be: but the end shall not be yet.

8 For nation shal rise against nation, and kingdome against kingdome, and there shal be earthquakes in diuers quarters: & there shall bee famine and troubles: these are the beginnings of sorrowes.

9 But take heed to your selues: for they shall deliuer you vp to the Councils, & to the Synagogues: ye shalbe beaten, and brought before rulers and kings for my sake, for a [c] testimonial vnto them.

10 And the Gospel must first be published among all nations.

11 * But when they leade you and deliuer you vp, take yee [d] no thought afore, neither premeditate [e] what yee shall say: but whatsoeuer is giuen you at the same time, that speake: for it is not yee that speake, but the holy Ghost.

12 Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

13 And ye shalbe hated of all men for my Names sake: but whosoeuer shall indure vnto the end, he shall be saued.

14 * Moreouer, when ye shall see the abomination of desolation (spoken of by Daniel the Prophet) [f] ‖ standing where it ought not (let him that readeth consider it) * then let them that bee in Iudea, flee into the [g] mountaines.

15 And let him that is vpon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the field, not turne backe againe vnto the things which he left behind him, to take his clothes.

17 Then wo shalbe to them that are with [h] childe, and to them that giue sucke in those dayes.

18 [i] Pray therefore that your flight bee not in the winter.

19 For there shall bee in those dayes such tribulation, as was not from the beginning of the creation which God created, vnto this time, neither shall be.

20 And except that the Lord had shortened those dayes, no ‖ flesh should bee saued: but for the elects sake, which he hath chosen, he hath shortened those dayes.

21 Then * if any man say to you, Lo, here is Christ, or Loe, he is there, beleeue it not.

22 For false Christs shall rise, and false prophets, and shall shew signes and wonders to deceiue, if it were [k] possible, the very elect.

23 But take yee heede: beholde, I haue shewed you all things [l] before.

24 ¶ Moreouer * in those dayes, after that tribulation, the Sunne shall ware dark, and the Moone shall not giue her light,

25 And the [m] stars of heauen shal fall: and the powers which are in heauen shall shake.

26 And then shall they see the Sonne of man comming in the cloudes, with great power and glory.

27 * And he shall then send his Angels, and shall gather together his elect from the foure windes, and from the vtmost part of the earth, to the vtmost part of heauen.

28 Now learne a parable of the fig tree. When her bough is yet tender, and it bringeth forth leaues, ye know that Summer is neere.

29 So in like manner, when ye see these things come to passe, know that the kingdom of God is neere, euen at the dores.

30 Verily I say vnto you, that this [n] generation shall not passe, till all these things be done.

31 Heauen and earth shal passe away, but my words shall not passe away.

32 But of that [o] day & houre knoweth no man, no, not the Angels which are in heauen, neither the [p] Sonne himselfe, saue the Father.

33 * Take heede: watch, and pray: for ye know not when the time is.

34 For the Sonne of man is as a man going into a strange countrey, & leaueth his house, and giueth authority to his seruants, and to euery man his worke, and commandeth the porter to watch.

35 [q] Watch therefore, (for ye know not when the Master of the house will come, at euen, or at midnight, at the cocke crowing, or in the dawning.)

36 Least if he come suddenly, he should finde you sleeping.

37 And those things that I say vnto you, I say vnto all men, Watch.

CHAP. XIIII.

1 The Priests conspire against Christ. 3 Marie Magdalene anoynteth Christ. 12 The Passeouer is eaten. 18 He telleth afore of the treason of Iudas. 22 The Lords Supper is instituted. 46 Christ is taken. 67 Peter denieth him.

AND * two dayes after followed the feast of the Passeouer, and of vnleauened bread: & the hie Priests & Scribes sought how they

Matth.24.1. luke 12.5.

Luke 16.43,44.

Ephes.5.6. 2.thes.2.3.

a He doth answere them of things that were more necessary for them to know, then the things that they demanded.

b Vsurping the authority of Christ.

c That they may be inexcusable.

Matth.10.19. luke 12.11. and 21.14.

d He onely forbiddeth that care which commeth of distrust.

e This is not to make them negligent, but to assure them that he will assist them & instruct them sufficiently with answeres, so that they may hereby perceiue ý their defence standeth not in their own wildome or eloquence.

Matth.24.15. Dan.9.27.

f This is meant of that time that the Romanes should prophane the Temple.

‖ *Or, being.*

Luke 21.20,21.

g Because the destruction shall be most extreme and cruell.

h For they shall not be able to flee.

i That you haue no let to hinder you when you should escape.

‖ *Or, Man.*

Matth.24.23. luke 21.8.

k The elect may wauer, and bee troubled, but they cannot vtterly be deceiued & ouercome.

l Wherfore he that suffereth himselfe now to be seduced, hath none excuse.

Isa.13.10. ezek. 32.7 ioel 2.10. and 3.15.

m This teacheth that there shalbe a change of the whole order of nature.

Matth.24.31.

n The word signifieth the space of an hundreth yeeres: albeit this came to passe before fiftie yeeres.

o When the destruction of Ierusalem, the persecutions, and illusions shall come: but chiefly these are vnderstood of the second comming of Christ.

p In that he is a man and Mediator.

Matth.24.42.

q For of the comming we are most assured: but of the time, the yeere, the day or houre, we are ignorant, & therefore must watch continually.

Matth.26.2. luke 22.1.

sight

might take him by craft, & put him to death.
2 But they said, Not in the feast day, lest there be any tumult among the people.
3 *And when he was in Bethania, in the house of Simon the leper, as he sate at table, there came a woman hauing a box of ointment of ‖spikenard very costly, and she brake the box, and powred it on his head.
4 Therefore [a] some disdained among themselues, and said, To what end is this waste of ointment?
5 For it might haue beene sold for more then [b] three hundred pence, & been giuen vnto the poore, [c] and they grudged against her.
6 But Iesus said, Let her alone: why trouble yee her? she hath wrought a good worke on me.
7 For ye haue the poore with you alwaies, and when ye will ye may doe them good, but me ye shall not haue alwayes.
8 She hath done that she could: she came aforehand to anoint my body to the burying.
9 Verely I say vnto you, Wheresoeuer this Gospel shall be preached throughout the whole world, this also that she hath done, shalbe spoken of in remembrance of her.
10 ¶ *Then Iudas Iscariot one of the twelue, [d] went away vnto the hie Priests to betray him vnto them.
11 And when they heard it, they were glad, & promised that they would giue him money: therefore hee sought how hee might conueniently betray him.
12 ¶ *Now the first day of vnleauened bread, when they sacrificed the Passeouer, his disciples said vnto him, Where wilt thou that we go and prepare, that thou mayest eat the Passeouer?
13 Then he sent forth two of his disciples, and said vnto them, Goe ye into the citie, and there shall a man meet you, bearing a pitcher of water: follow him.
14 And whithersoeuer he goeth in, say ye to the goodman of the house, The Master saith, Where is the lodging where I shall eat the Passeouer with my disciples?
15 And he will shew you an vpper chamber which is large, trimmed and prepared: there make it ready for vs.
16 So his disciples went forth, and came to the city, & found as he had said vnto them, and made ready the Passeouer.
17 ¶ And at euen he came with the twelue
18 *And as they sate at table and did eat, Iesus said, Verely I say vnto you, that one of you shall betray mee, which eateth with mee.
19 Then they began to be sorowfull, and to say to him one by one, Is it I? and another, Is it I?
20 And he answered, and said vnto them, It is one of the twelue that [e] *dippeth with me in the platter.
21 *Truely the Sonne of man goeth his way, as it is [f] written of him: but woe be to that man, by whom the Sonne of man is betrayed: it had been good for that man, if he had neuer beene borne.
22 *And as they did eat, Iesus stooke the bread, and when he had giuen thankes, hee brake it and gaue it to them, and said, Take, eate, this is my body.
23 Also he tooke the cup, and when he had [h] giuen thanks, gaue it to them: and they all dranke of it.
24 And he sayd vnto them, This is my blood of the New Testament, which is shed for many.
25 Verely I say vnto you, I will drinke no more of the fruit of the Vine, vntill that day that I drinke it new in the kingdome of God.
26 And when they had sung a Psalme, they went out to the mount of Olives.
27 ¶ *Then Iesus said vnto them, All ye shall be [i] offended by me this night: for it is written, *I will smite the Shepheard, and the sheepe shall be scattered.
28 But after that I am risen, I will goe into *Galile before you.
29 And Peter sayd vnto him, Although all men should bee offended, yet would not I.
30 Then Iesus said vnto him, Verely I say vnto thee, this day, euen in this night, before the cock crow twise, thou shalt denie me thrise.
31 But he said more earnestly, If I should die with thee, I will not denie thee: likewise also said they all.
32 ¶ *After, they came into a place named Gethsemane: then he said to his disciples, Sit ye here till I haue prayed.
33 And hee tooke with him Peter, and Iames, and Iohn, & he began to be [k] afraid, and in great heauinesse,
34 And said vnto them, My soule is very heauie, euen vnto the death: tarie here and watch.
35 So he went forward a little, and fell downe on the ground, and prayed, that if it were possible, that houre might passe from him.
36 And he said, [l] Abba, Father, all things are possible vnto thee: take away this cup from me: neuertheless, not that I will, but that thou [m] wilt, be done.
37 Then he came & found them sleeping, and said to Peter, Simon, sleepest thou? couldest not thou watch one houre?
38 ¶ Watch ye, and pray, that yee enter not into tentation: the spirit in deede is readie, but the flesh is weake.
39 And againe he went away, and prayed, and spake the same words.
40 And he returned, and found them asleepe againe: for their eyes were heauy: neither knew they what they should answere him.
41 And he came the third time, and said vnto them, [n] Sleepe henceforth, and take your rest: it is enough: the houre is come: behold, the Sonne of man is deliuered into the hands of sinners.
42 Rise vp: let vs goe: loe, he that betrayeth me, is at hand.
43 *And immediatly while he yet spake, came Iudas that was one of the twelue, and with him a great multitude with swordes and staues from the hie Priests & Scribes, and Elders,
44 And he that betrayed him, had giuen them

Matth.26.6.
Iohn 12.1.

‖ *Or, of pure nard and faithfully made.*
a As Iudas who caused this murmuring.
b Which are in value about fixe pound sterling.
c To wit, Iudas: who was offended therewith, and therefore made a busines.

Matth.26.14.
Luke 22.4.
d He tooke occasion by this oyntment as of a thing euill done.
Matth.26.17.
Luke 22.7,8.

Matth.26.20.
Luke 22.14.
Iohn 13.21.
e To dip the hand, is as much to say, as he that is accustomed to eate with mee.
Psal.41.9.
Iohn 13.18.
Matth.26.24.
Actes 1.16.
f This declareth that nothing can be done without Gods prouidence
Matth.26.26.
1.cor.11.24.
g Reade. Matth. chap.26.26.

h The Greeke word is to blesse, which is here taken only to giue thankes, as Saint Luke and S. Paul interpret it, and S. Marke also speaking of the cup.

Iohn 16.32.
i That is, turned from me, because of the persecution.
Zech.13.7.
Chap.16.7.

Matth.26.36.
Luke 22.39.
k His diuinitie was as it were hid, and his humanitie shewed it selfe fully.

l *Ab* in Ebrew, and *Abba* in the Syrian tongue, signifieth father.
m He standeth not so to his owne will, but that willingly he offereth himselfe to obey God.

n He meaneth that the houre will come when they shalbe kept from sleeping.

Matth.26.47.
Luke 22.47.
Iohn 18.3.

them a token, saying, Whomsoeuer [o] I shall kisse, he it is: take him, and leade him away safely.

45 And assoone as he was come, hee went straightway to him, and saide, [p] Master, Master, and kissed him.

46 Then they layd their hands on him, and tooke him.

47 And [q] one of them that stood by drewe out a sword, and smote a [r] seruant of the hie Priest, and cut off his eare.

48 And Iesus answered and saide vnto them, Ye be come out as vnto a thiefe with swords and with staues to take me.

49 I was daily with you teaching in the Temple, and ye [s] tooke me not: but this is done that the Scriptures should be fulfilled.

50 Then they [t] all forsooke him and fled.

51 And there followed him a certaine young man, clothed in linnen vpon his bare body, and the yong men caught him.

52 But he left his linnen cloth, and fled from them naked.

53 * So they led Iesus away to the high Priest, and to him came all the [u] hie Priests, and the Elders, and the Scribes.

54 And Peter followed him [x] a farre off, euen into the hall of the high Priest, and sate with his seruants, and warmed himselfe at the ‖ fire.

55 And the * high Priests and all the Counsell sought for witnesse against Iesus, to put him to death, but found none.

56 For many bare false witnesse against him, but their witnesse ‖ agreed not together.

57 Then there arose certaine, and bare false witnesse against him, saying,

58 We heard him say, * I [y] will destroy this Temple made with hands, and within three dayes I wil build another, made without hands.

59 But their witnesse yet agreed not together.

60 Then the hie Priest stood vp amongst them, and asked Iesus, saying, Answerest thou nothing? What is the matter that these beare witnesse against thee?

61 But hee held his peace, and answered nothing. Againe the hie Priest asked him, and sayde vnto him, Art thou Christ the Sonne of the [z] Blessed?

62 And Iesus said, I am hee, * and yee shall see the [a] Sonne of man sit at the right hand of the power of God, and come in the cloudes of heauen.

63 Then the hie Priest rent his clothes, and sayde, What haue we any more neede of witnesses?

64 Ye haue heard the blasphemie: what thinke yee? and they all condemned him to be worthy of death.

65 And some began to spit at him and to couer his face, and to beat him with fists, and to say vnto him, Prophesie. And the [b] sergeants smote him with their rods.

66 * And as Peter was beneath in the hall, there came one of the maids of the high Priest.

67 And when shee sawe Peter warming himselfe, she looked on him, and said, Thou wast also with Iesus of Nazaret.

68 But [c] hee denied it, saying, I know him not, neither wote I what thou sayest. Then he went out into the ‖ [d] porch, and the cocke crew.

69 * Then a Maid saw him againe, and began to say to them that stood by, This is one of them.

70 But hee denied it againe: and anone after they that stood by, sayd againe to Peter, Surely thou art one of them: for thou art of Galile, and thy speach is like.

71 And he began to curse and sweare, saying, I know not this man of whom ye speake.

72 * Then the second time the Cocke crew, and Peter remembred the word that Iesus had said vnto him, Before the Cocke crow twise, thou shalt denie me thrise, and ‖ weighing that with himselfe, he wept.

CHAP. XV.

1 Iesus is led to Pilate. 15 Hee is condemned, reuiled, and put to death, 46 and is buried by Ioseph.

AND * anon in the dawning, the high Priests held [a] a Councell with the Elders, and the Scribes, and the whole counsell, and bound Iesus, and led him away, and deliuered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And hee answered, and sayd vnto him, Thou sayest it.

3 And the high Priests accused him of many things.

4 * Wherefore Pilate asked him againe, saying, Answerest thou nothing? behold how many things they witnesse against thee.

5 But Iesus answered [b] no more at all, so that Pilate marueiled.

6 Now at the feast Pilate did deliuer a prisoner vnto them, whomsoeuer they would desire.

7 Then there was one named Barabbas, which was bound with his fellowes, that had made insurrection, who in the insurrection had committed murder.

8 And the people cryed aloud, and began to desire that hee would doe as hee had [c] euer done vnto them.

9 Then Pilate answered them, and said, Will ye that I let loose vnto you the King of the Iewes?

10 For hee knew that the hie Priests had deliuered him of enuy.

11 But the high Priests had moued the people to desire that hee would rather deliuer Barabbas vnto them.

12 And Pilate answered, and sayde againe vnto them, What will ye then that I doe with him, whom ye call the King of the Iewes?

13 And they cryed againe, Crucifie him.

14 Then Pilate sayde vnto them, But what euill hath he done? And they cryed the more feruently, Crucifie him.

15 So Pilate [d] willing to content the people,

Matth. 26.69. luke 22.55. iohn 18.25.

c We ought to consider our own infirmitie, that wee may learne onely to trust in God, and not in our own strength.

‖ *Or, entrie.*

d Peter prepareth himselfe to flee if he were further laid vnto.

Matth. 26.71. luke 22.58. iohn 18.25. Matth 26.75. iohn 13.38.

‖ *Or, rushed out of the doores, and wept.*

Matth. 27.1.2. luke 22.69. iohn 18.28.

a For the Romans gaue them no authoritie to put any man to death.

Matth. 27.12. luke 23.3. iohn 18.35.

b He would not defend his cause, but presented himselfe willingly to be condemned.

c The people alwayes maintaine their customes, although they be worth nothing.

d When a iudge hath respect to men, hee quite forgetteth iustice.

o It was the fashion then to greete with kissing at their meetings, and also at their departure.

p He repeateth it twise, as if he had bene moued with a certaine pitie in taking his last leaue

q To wit, Peter.

r Called Malchus.

s Which declareth that no man can do any thing contrary to Gods ordinance.

t Meaning, all the disciples.

Matth. 26.57. luke 22.54. iohn 18.24.

u That is, they which had chiefest authoritie among the Priests.

x Which signified that his hote zeale began now to be abated.

‖ *Or, light.*

Matth. 26.56.

‖ *Or, were not like.*

Iohn 2.19.

y These two witnesses dissented, in that the one reported that Christ said, he could destroy the Temple, (as Matthew writeth) and the other said that he heard him say, that he would doe it, as is here noted.

z That is, of God who is worthy all prayse: the which word in their language the Iewes when they speake of God, vse commonly in their writings euen to this day.

Matth 24.30.

a Whom they now contemned in this base estate, they should see appeare at the last day with maiesty and glory.

b This declareth the wickednesse and insolencie of the gouernours and rulers, seeing their officers contrary to all Iustice, thus raged and tormented him that was innocent.

people, loosed them Barabbas, and deliuered Iesus when hee had scourged him, that hee might be crucified.

16 Then the souldiers led him away into the hall, which is the || common hall, and called together the whole band,

17 And clad him with purple, and platted a crowne of thornes, and put it about his head,

18 And began to salute him, saying, Haile, King of the Iewes.

19 And they smote him on the head with a || reede, and spat vpon him, and bowed the knees, and did him reuerence.

20 And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him.

21 *And they[e] compelled one that passed by called Simon of Cyrene (which came out of the country, and was father of Alexander and Rufus) to beare his crosse.

22 *And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens skuls.

23 And they gaue him to drink wine mingled [f] with myrrhe: but he receiued it not.

24 And when they had crucified him, they parted his garments, casting lots for them, what euery man should haue.

25 And it was [g] the third houre when they crucified him.

26 And the title of his cause was written aboue, THE KING OF THE IEWES.

27 They crucified also with him two theeues, the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which saith, * And hee was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying * Vey, thou that destroyest the Temple, and buildest it in three dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also euen the high Priests mocking, said among themselues with the Scribes, He saued other men, himselfe hee cannot saue.

32 Let Christ the King of Israel now come downe from the crosse, that wee may see, and beleeue. [h] They also that were crucified with him, reuiled him.

33 ¶ Now when the first houre was come, darknesse arose ouer [i] all the land vntill the ninth houre.

34 And at the [k] ninth houre Iesus cryed with a loud voyce, saying, * Eloi, Eloi, lamma sabachthani: which is by interpretation, My God, my God, why hast thou forsaken mee?

35 And some of them that stood by when they heard it, said, Behold, he calleth Elias.

36 And one ran, and filled a * sponge full of vinegar, and put it on a reede, and gaue him to drinke, saying, Let him alone: let vs see if Elias will come and take him downe.

37 And Iesus cryed with a loude voyce, and gaue vp the ghost.

38 ¶ And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Now when the [m] Centurion, which stood ouer against him, saw that he thus crying gaue vp the Ghost, he said, Truely this man was the Sonne of God.

40 ¶ There were also women, which beheld a farre off, among whom was Marie Magdalene, & Mary (the mother of Iames the lesse, and of Ioses,) and Salome,

41 Which also when hee was in Galile, * followed him, and ministred vnto him, and many other women which came vp with him vnto Ierusalem.

42 ¶ * And now when night was come, (because it was the day of the preparation, that is before the Sabbath)

43 Ioseph of Arimathea, an [n] honourable Councellour, which also looked for the kingdome of God, came, and went in [o] boldly vnto Pilate, and asked the body of Iesus.

44 And Pilate maruelled if hee were already dead, and called vnto him the Centurion, and asked of him whether he had beene ans while dead.

45 And when hee knew the trueth of the Centurion, he gaue the body to Ioseph,

46 Who bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and layd him in a tombe that was hewen out of a rocke, and rolled a stone vnto the doore of the sepulchre.

47 And Mary Magdalene, and Marie Ioses mother beheld where he should be laid.

CHAP. XVI.

1 The women come to the grauе. 9 Christ being risen againe appeareth to Magdalene, 14 also to the eleuen, and reproueth their vnbeliefe. 16 Hee committeth the preaching of the Gospel and the ministration of baptisme vnto them.

AND * when the Sabbath day was past, Mary Magdalene, and Mary the mother of Iames, and Salome, bought sweet ointments, that they might come, and embalme him.

2 Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the Sunne was || yet rising,

3 And they sayde one to another, Who shall roll vs away the stone from the doore of the sepulchre?

4 And when they looked, they sawe that the stone was rolled away (for it was a very great one.)

5 * So they went into the sepulchre, and saw a yong man sitting at the right side clothed in a long white robe: and they were afraid.

6 But he said vnto them, Be not afraid: yee seeke Iesus of Nazaret, which hath bene crucified: he is risen: he is not here: behold the place where they put him.

7 But goe your way, and tell his disciples, and [b] Peter, that he will goe before you into Galile, there shall ye see him, * as he said vnto you.

8 And they went out quickly, and fled from the sepulchre: for they trembled, and were amazed: neither sayd they any thing to any man: for they were afrayd.

9 ¶ And when Iesus was risen againe, in

|| Or, Pretorie.

|| Or, stalke.

Matth. 27. 32. luke 23. 26.

e It was the custome to make him that was condemned, to carie his crosse, but Iesus was not able for weakenesse.

Matth. 27. 33. luke 23. 33. iohn 19. 17.

f Which was to hasten his death: but he would not drinke it, because he would waite for the houre that his Father had appointed, that he might render vnto him perfit obedience.

g The Iewes diuided their day into foure parts, so that by the third houre is here meant the third part of the day, which was from six a clocke to nine, at what time Matthew saith he was crucified.

Isa. 53. 12. Iohn 2. 19.

h Meaning, the one of them that were crucified.

i Because this darknesse was onely ouer the land of Canaan, where the rest of the world was light, the miracle is the greater.

k Which was the third part of the day: and about three of the clocke after noone.

Psal. 22. 1. matth. 27. 46.

l This was spoken mockingly. Psal. 69. 21.

m Who had charge ouer an hundreth men.

Luke 8. 2, 3.

Matth. 27. 57. luke 23. 50, 51. iohn 19. 38.

n A graue man and of great authoritie.

o This man shewed his faith boldly when the danger seemed to be most perillous.

Luke 24. 1. iohn 20. 1.

|| Or, not risen.

Matth. 28. 1. iohn 20. 12.

a The Angel of God in the liknesse of a yong man.

b He specially maketh mention of Peter, to comfort him, because he had fallen into greater danger then the rest. Matth. 26. 31. chap. 14. 28.

in the morow (which was the first day of the weeke) hee appeared first to Mary Magdalene, *out of whom he had cast seuen deuils.

10 And she went and told them that had bene with him, which mourned and wept,

11 And whe they heard that he was aliue, & had appeared to her, they c beleeued it not.

11 ¶ *After that he appeared vnto two of them in another forme, as they walked and went into the countrey.

13 And they went and told it to the remnant, but they beleeued them not.

14 ¶ *Finally he appeared vnto the eleuen as they d sate together, and reproued them of their vnbeliefe and hardnes of heart, because they beleeued not them which had seen him being risen vp againe,

15 And he said vnto them, *Go ye into all the world, and preach the Gospell to e euery creature.

16 He that shall beleeue and be baptized, shall be saued: *but he that will not beleeue, shall be damned.

17 And these f tokens shal follow them that beleeue, *In my Name they shall cast out deuils, and shall g speake with enew tongues.

18 *And shall take away serpents, and if they shall drink any deadly thing, it shall not hurt them: * they shal lay their hands on the sicke, and they shall recouer.

19 *So after the Lord had spoken vnto them, hee was receiued into heauen, and sate at the right hand of God.

20 And they went forth, & preached euery where. And the *Lord wrought with them, and confirmed the word with h signes that followed, Amen.

Iohn.20.16. Luke.8.2.

c They had soon forgotten that, that Christ had foretold them of his resurrection. *Luke.24.13.15. Luke 24.36. Iohn.20.19.*

d Mourning and praying.

Matth 28 19.

e As well Gentile as Iew.

Iohn.12.48.

f This gift was but for a time, to cause men the more willingly to receiue the Gospel, which as yet was not euidently knowen. *Acts.16.18. Acts.2.4. and 10.46.*

g With other and diuers, as Luke saith. *Act. 28.5.*

Acts.28.8. Luke 24.51. Hebr.2.4.

h The miracles and signes follow the doctrine, as certaine seales, so that if the doctrine be false the miracles can be no better, Deut. 13.3.

The holy Gospel of Iesus Christ according to Luke.

CHAP. I.

5 Of Zacharias & Elisabet. 11 The Angel sheweth him of the natiuity of Iohn Baptist. 20 His incredulity is punished. 28 The talke of the Angel & Mary. 46 Her song. 57 The birth, circumcision and graces of Iohn. 68 Zacharias giueth thankes to God and prophesieth.

Forasmuch as many haue taken in hand to set foorth the story of those things wherof we are fully perswaded.

2 a As they haue deliuered them vnto vs, which from the beginning saw them their selues, and were ministers of the b word.

3 It seemed good also to me (most noble Theophilus) asoone as I had searched out perfectly all things from the beginning, to write vnto thee thereof from point to point.

4 That thou mightest acknowledge the certainty of those things whereof thou hast bene instructed.

5 In the time of c Herod king of Iudea there was a certaine Priest named Zacharias, of the d course of Abia: and his wife was of the e daughters of Aaron, and her name was Elisabet.

6 Both were f iust before God, and walked in all the commandements and g ordinances of the Lord, without reproofe.

7 And they had no childe, because that Elisabet was barren: and both were well stricken in age.

8 And it came to passe, as he executed the priests office before God, as his course came in order.

9 According to the custom of the Priests office, his lot was h to burne incense when he went into the i Temple of the Lord.

10 And the whole multitude of the people were without in prayer, * while the incense was burning.

11 Then appeared vnto him an Angel of the Lorde standing at the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and feare fell vpon him.

13 But the Angel said vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabet shall beare thee a sonne, and thou shalt call his name k Iohn.

14 And thou shalt haue ioy and gladnes, and many shall reioyce at his birth.

15 For he shall be great in the sight of the Lord, & shall neither drinke wine nor l strong drinke: and he shall be filled with the holy Ghost, euen from his mothers wombe.

16 *And many of the children of Israel shall he turne to their Lord God.

17 * For hee shall goe m before him in the Spirit and power of Elias, to turne the hearts of the n fathers to the children, and the disobedient to the wisedome of the iust men, to make ready a people prepared for the Lord.

18 Then Zacharias said vnto the Angel, o whereby shall I know this? for I am an old man, and my wife is of a great age.

19 And the Angel answered, and said vnto him, I am p Gabriel, that stand in the presence of God, & am sent to speake vnto thee, and to shew thee these good tidings.

20 And behold, thou shalt be dumbe, and not bee able to speake vntill the p day that these things be done because thou beleeuedst not my words, which shalbe fulfilled in their season.

a Meaning, the Apostles with whom he was conuersant.

b Or, of ye things: and it may be referred either to Christ, or to the Gospel: and hereby is mene that they were the ministers of Christ: who is called the word: or ministers of the word, that is to say, of the Gospel: & this commendeth the authority of his doctrine, seeing he receiued it of the Apostles.

c The sonne of Antipater.

d Read 1. Chro 24.10.

e By her father: for by her mothers line she was of the house of Dauid.

f This perfection or iustice is iudged by the fruits & outward appearance and not by the cause: which onely commeth of God: stee mercy through Christ.

g The Greeke word signifieth iustifications whereby is meant the outward obseruation of ye ceremonies cõmanded by God.

h That is, the euening and morning sacrifice, according to the Law.

i The Temple was diuided into three parts: the first was the body of the Temple called Atrium, where the people was: the second called Sanctum, where the priests and Leuites were: and the third Sanctum Sanctorum, into the which the high Priest entred once a yeere to sacrifice. *Exod. 30.7. Leuit. 16.17.*

k Which signifieth the grace of the Lord.

l The word signifieth all maner of drinke which maketh men drunken. *Malach. 4.5,6. Matth. 11.14.*

m As a king in his royalty hath one to goe before him, who signifieth the king to be at hand.

n When Christ saith he came to set the father against the sonne, &c. hee meaneth the successe which commeth of the Gospel, through the malice of men: but here he speaketh of the true end and prosperity of the Gospel.

o which signifieth the strength or soueraignty of God.

p We must not measure Gods promise by our weake senses.

21 Now

21 And the people waited for Zacharias, and maruelled that he tarried so long in the Temple.

22 And when he came out, he could not speake vnto them: then they perceiued that he had seene a vision in the Temple: for hee made signes vnto them, and remayned dumbe.

23 And it came to passe, when the dayes of his office were fulfilled, that he departed q to his owne house.

24 And after those dayes his wife Elizabet conceiued, and hid her selfe fiue moneths, saying,

25 Thus hath the Lord dealt with mee, in the dayes wherein he looked on me, to take from me r my rebuke among men.

26 ¶ And in the first moneth, the Angel Gabriel was sent from God vnto a city of Galile, named Nazaret,

27 To a virgin affianced to a man whose name was Joseph, of the house of Dauid, and the virgins name was Mary.

28 And the Angel went in vnto her, and said, || Haile thou that art || freely beloued: the Lord is with thee, blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and thought what maner of salutation that should be.

30 Then the Angel said vnto her, Feare not Mary: for thou s hast found fauour with God.

31 * For loe, thou shalt conceiue in thy wombe, and beare a Son, and shalt call his Name IESVS.

32 He shalbe great, and shall be called the Sonne t of the most high, and the Lord God shall giue vnto him the Throne of his father Dauid,

33 * And he shall reigne ouer the house of Jacob for euer, and of his kingdome shall be none end.

34 Then sayde Mary vnto the Angel, u How shall this bee, seeing I know not man?

35 And the Angel answered and said vnto her, The holy Ghost shall come vpon thee, and the power of the most High shall x ouershadow thee: therefore also that y holy thing which shalbe borne of thee, shall be called the Sonne of God.

36 And behold, thy z cousin Elisabet, she hath also conceiued a sonne in her olde age: and this is her first moneth, which was called barren.

37 For with God shall nothing be vnpossible.

38 Then Mary said, Behold the seruant of the Lord: be it vnto me according to thy word. So the Angel departed from her.

39 ¶ And Mary arose in those dayes, and went into the hill countrey with haste to a a citie of Iuda,

40 And entred into the house of Zacharias and saluted Elisabet.

41 And it came to passe, as Elisabet heard the salutation of Mary, the babe b sprang in her belly, and Elisabet was filled with the holy Ghost.

42 And she cryed with a loude voyce, and sayd, Blessed art thou among women, because the c fruit of thy wombe is blessed.

43 And whence commeth this to me, that the Mother of my Lorde should come to me?

44 For loe, assoone as the voyce of thy salutation sounded in mine eares, the babe sprang in my belly for ioy,

45 And blessed is she that beleeued: for those things shall be performed, which were told her d from the Lord.

46 Then Mary said, My e soule magnifieth the Lord.

47 And my spirit reioyceth in God my Sauiour.

48 For he hath looked on the || poore degree of his seruant: for behold, from henceforth shall all ages call f me blessed.

49 Because he that is mighty hath done for me great things, and holy is his Name.

50 And his g mercy is from generation to generation on them that feare him.

51 * Hee hath shewed strength with his arme: * he hath scattered the proud in the h imagination of their hearts.

52 Hee hath put downe the mighty from their seats, and exalted them of low degree.

53 * He hath filled he hungry with good things and sent away the rich empty.

54 * He hath vpholden Israel his seruant, being mindfull of his mercy,

55 (* As he hath spoken to our fathers, to wit, to Abraham, and his || seed) for euer.

56 ¶ And Mary abode with her about three moneths: after, shee returned to her owne house.

57 ¶ Now Elisabets time was fulfilled that she should be deliuered, and she brought forth a sonne.

58 And her neighbors and cousins heard tell how the Lorde had shewed his great mercy vpon her, and they reioyced with her.

59 And it was so that on the eight day they came to circumcise the babe, and called him Zacharias, after the name of his father.

60 But his mother answered and sayde, Not so, but he shall be called John.

61 And they said vnto her, There is none of thy kinred that is named with this name.

62 Then they made signes to his father, how he would haue him called.

63 So he asked for writing tables, and wrote, saying, His name is John: and they maruelled all.

64 And his mouth was opened immediatly, and his tongue loosed, and hee i spake and praised God.

65 Then feare came on all them that dwelt neere vnto them, and all these words were noysed abroad throughout all the hill countrey of Judea.

66 And all they that heard them, layed them

q Whiles their course endured to sacrifice they might not lie with their wiues nor drinke any liquor ỳ might make one drunk

r For the barren women enioyed not the promise which God made to them that were married to haue issue: but principally they were depriued of that promise which God made to Abraham, that he would encrease his seed.

|| *Or, gladnesse be to thee.*

|| *Or, receiued into fauour.*

s Not for her merits, but onely through Gods free mercy, who loued vs when we were sinners, that whosoeuer reioyceth should reioyce in the Lord.

Isa. 7.14.
matth. 1.21.
chap. 2.21.

t Because he is the true Sonne of God begotten from before all beginning, and manifested in flesh at the determinate time.

Dan. 7.14.
micah. 4.7.

u She would be resolued of all doubts to the end that she might more surely imbrace the promise of God.

x It shalbe a secret operation of the holy Ghost.

y He must be pure & without sin, which must take away the sinnes of the world

z Notwithstanding that Elizabet was married to one of the tribe of Leui, yet she was Maries cousin, which was of the stocke of Dauid, For the law which forbade marriage out of their owne tribe, was onely that the tribes should not be mixt & confounded, which could not be in marying with the Leuites: for they had no portion assigned vnto them.

a Which was also called Kiriath-arba, or Hebron, Ios. 14.15. and 21.11.

b This mouing was extraordinary, and not naturall, which was to commend the miracle.

c She sheweth the cause why Mary was blessed.

d By the message of the Angel

e The soule and the spirit signifie the vnderstanding & affection which are the two principall parts of the soule

|| *Or, low estate.*

f This fauour that God hath shewed me, shall be spoken of for euer.

g According to the promise made to Abraham, that he would be his God, and the God of his seed for euer.

Isa. 51.9.
Psal. 38.10.
isa. 29.15.

h The wicked lay snares for other, wherein they themselues are taken.

1. *Sam.* 2.5,6,7.
Psal. 34.10.
Isa. 30.18. & 41.9. and 54.5.
ierem. 31.3,20.
Gen 17.19. and 22.17.
Psal. 132.11.

|| *Or, Posteritie.*

i Not onely for his benefite in pardoning his fault, but also to shew that he was iustly punished for his incredulity.

them vp in their hearts, saying, What maner childe shall this bee? and * the hand of the Lord was with him.

67 Then his father Zacharias was filled with the holy Ghost, and prophesied, saying,

68 Blessed bee the Lord God of Israel, because hee hath visited * and redeemed his people,

69 * And hath raised vp the [m] horne of saluation vnto vs, in the house of his seruant Dauid,

70 * As he spake by the mouth of his holy Prophets, which were since the world began, saying,

71 That he would send vs deliuerance from our enemies, and from the hands of all that hate vs,

72 That he would shew [n] mercy towards our fathers, and remember his holy Conenant,

73 * And the oath which hee sware to our father Abraham:

74 Which was, that he would grant vnto vs, that we being deliuered out of the hands of our enemies, should [o] serue him without feare

75 All the dayes of our life, in * holinesse and righteousnesse [p] before him.

76 And thou, babe, shalt bee called the Prophet of the most High: for thou shalt goe before the face of the Lord, to prepare his wayes,

77 And to giue knowledge of saluation vnto his people, by the [q] remission of their sinnes,

78 Through the tender mercie of our God, whereby * the [r] day spring from an high, hath visited vs,

79 To giue light to them that sit in darknesse, and in the shadow of death, [s] to guide our feete into the way of [t] peace.

80 And the childe grew, [e] waxed strong in spirit, and was in [t] the wildernesse, till the day came, that he should shew himselfe vnto Israel.

k The mighty power of God and his graces, which declared that hee should be an excellent person.

l In declaring himselfe mindful of his people, and therefore is come from heauen to visite and redeeme them. *Matth.1.21. chap.2.30. Psal.132.17,18.*

m When the promises of God seemed to haue failed, and the state of Israel to haue perished, then sent he his Christ, who by his inuincible strength, as with a strong horne ouerthrew his enemies. *Iere.23.6. and 30.10.*

n He declareth the cause and fountaine of our redemption. *Gene.22.16,17. Ierem.31.33. Hebr.6.13.*

o This is the end of our redemption. *1.Pet.1.15.*

p To whom no hypocrisie can be acceptable.

q He sheweth that our saluation consisteth in the remission of sins, which is the principall part of the Gospel. *Zech.3.8. and 6.12. mal. 4.2.*

r Or branch of a tree, meaning the Messias, who is the Sunne of righteousnesse, which shineth from heauen.

s That is, of all felicitie.

t He meaneth that part of Iudea which was least inhabited, where also the grosse and rude people dwelled.

CHAP. II.

7 The birth and circumcision of Christ. 22 He was receiued into the Temple. 28 Simeon and Anna prophesie of him. 46 Hee was found among the doctours. 51 His obedience to father and mother.

AND it came to passe in those dayes, that there came a commandement from Augustus Cesar, that all the [a] world should bee || taxed.

2 (This first [b] taxing was made when Cyrenius was gouernour of Syria.)

3 Therefore went all to bee taxed, euery man to his owne citie.

4 And [c] Ioseph also went vp from Galile out of a citie called Nazaret, into Iudea, vnto the citie of * Dauid, which is called Beth-lehem, (because hee was of the house and linage of Dauid,)

5 To be taxed with Mary that was giuen him to wife, which was with child.

6 ¶ And so it was, that while they were there, the dayes were accomplished that she should be deliuered.

7 And she brought forth her [d] first begotten Sonne, and wrapped him in swadling clothes, and layde him in a [e] cratch, because there was no roume for them in the Inne.

8 ¶ And there were in the same countrey shepheards abiding in the field, and keeping watch by night because of their flocke.

9 And loe, the Angel of the Lord came vpon them, and the glory of the Lord shone about them, and they were sore afraid.

10 Then the Angel said vnto them, Bee not afraid: for behold, I bring you tidings of great ioy, that shall be to all the people:

11 That is, that vnto you is borne this day in the citie of [f] Dauid, a Sauiour, which is Christ the Lord.

12 And [g] this shall be a signe to you, Ye shal find the child swadled, and layd in a cratch.

13 And straightway there was with the Angel a multitude of heauenly souldiers, praising God, and saying,

14 Glory bee to God in the high heauens, and peace in earth, and towards men [h] good will.

15 And it came to passe when the Angels were gone away from them into heauen, that the shepheards said one to another, Let vs goe then vnto Beth-lehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.

16 So they came with haste, and found both Mary and Ioseph, and the babe layd in the cratch.

17 And when they had seene it, they published abroad the thing, which was tolde them of that childe.

18 And all that heard it, wondered at the things which were tolde them of the sheepheards.

19 But Mary kept all those sayings, and pondred them in her heart.

20 And the shepheards returned, glorifying and praising God, for all that they had heard & seene, as it was spoken vnto them.

21 ¶ * And when the eight dayes were accomplished, that they should circumcise the childe, his name was then called * IESVS, which was named of the Angel, before hee was conceiued in the wombe.

22 * And when the dayes of || her purification after the Law of Moses were accomplished, they brought him to Ierusalem, to present him to the Lord,

23 (As it is written in the Lawe of the Lord, * Euery man child || that first openeth the wombe, shalbe called holy to the Lord:)

24 And to giue an oblation, * as it is commanded in the Law of the Lord, [i] a payre of turtle doues, or two yong pigeons.

25 And behold, there was a man in Ierusalem, whose name was Simeon: this man was iust, and feared God, and waited for the consolation of Israel, and the [k] holy Ghost was vpon him

26 And

a So much as was subiect to the Romanes. || *Or, put in writing.*

b Whereby the people were more charged and oppressed.

c Hee sheweth by what occasion Iesus was borne in Beth-lehem. *Iohn 7.4.*

d Reade Matth. 1.25.

e Whereby appeared his pouertie, and their crueltie, which would not pity such a woman in such a case.

f Which was Beth-lehem.

g Because they should not be offended with Christs poore estate, the Angel preuenteth this doubt, and sheweth in what sort they should find him.

h The free mercy and good will of God, which is the fountaine of our peace and felicitie, and is chiefly declared to the elect.

Gen.17.12. leuit.12.3. Iohn 7.22. Matth.1.21. chap.1.31. Leuit.12.6.

|| *Or, their.*

Exod.13.2. num.8.16.

|| *Or, that is first borne.*

Leuit.12.6.

i Which offring was appointed to them whi h were so poore that they were not able to offer a lambe

k The spirit of prophecie.

26 And a reuelation was giuen him of the holy Ghost, that he should not see death, before he had seene the Lords || Christ.

27 And hee came ‡ by the motion of the Spirit into the Temple, and when the parents brought in the childe Iesus, to doe for him after the custome of the Law,

28 Then he tooke him in his armes, and praised God, and said,

29 Lord, [l] now seeest thou thy seruant depart in peace, according to thy word:

30 For mine eyes haue seene thy [m] saluation,

31 Which thou hast prepared before the face of all people:

32 A light || to be reuealed to the Gentiles, and the glory of thy people Israel.

33 And Ioseph and his mother marueiled at those things, which were spoken touching him.

34 And Simeon [n] blessed them, and said vnto Mary his mother, Behold, this childe is appointed for the [o] * fall and rising againe of many in Israel, and for a signe which shal be spoken against,

35 (Yea and a [p] sword shall pearce thorow thy soule) that the [q] thoughts of many hearts may be opened.

36 And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, and had [r] liued with an husband seuen yeeres from her virginitie.

37 And she was widow about fourescore and foure yeeres, and went [s] not out of the Temple, but serued God with fastings and prayers, night and day.

38 She then comming at the same instant vpon them, || confessed likewise the Lord, and spake of him to all that looked for redemption in Ierusalem.

39 And when they had performed all things according to the Lawe of the Lord, they returned into Galile to their owne citie Nazaret.

40 And the child grew and waxed strong in spirit, and was filled with wisedome, and the grace of God was with him.

41 ¶ Now his parents went to Ierusalem euery yeere, at the feast of the Passeouer.

42 And when he was twelue yeere elde, and they were come vp to Ierusalem after the custome of the feast,

43 And had finished the dayes thereof, as they returned, the childe Iesus remained in Ierusalem, and Ioseph knew not nor his mother,

44 But they supposing that he had beene in the company, went a dayes iourney and sought him among their kinsefolke, and acquaintance.

45 And when they found him not, they turned backe to Ierusalem, and sought him.

46 And it came to passe three dayes after that they found him in the Temple, sitting in the middes of the || doctors, both hearing them, and asking them questions.

47 And all that heard him, were astonied at his vnderstanding, and answeres.

48 So when they sawe him, they were amased, and his mother sayde vnto him, Sonne, why hast thou thus dealt with vs? beholde, thy father and I haue sought thee with heaue hearts.

49 Then said hee vnto them, How is it that ye sought me? [t] knew ye not that I must goe about my fathers busnesse?

50 But they [u] vnderstood not the word that he spake to them.

51 Then he went downe with them, and came to Nazaret, and was subiect to them: and his mother kept all these sayings in her heart.

52 And Iesus increased in wisdome, and stature, and in fauour with God and men.

CHAP. III.

3 The preaching, baptisme, and prisonment of Iohn. 15 He is thought to be Christ. 21 Christ is baptized. 23 His age and genealogie.

NOw in the fiftteenth yeere of the reigne of Tiberius Cesar, Pontius Pilate being gouernour of Iudea, and [a] Herode being Tetrarch of Galile, and his brother Philip Tetrarch of Iturea, and of the countrey of Trachonitis, and Lysanias the Tetrarch of Abilene,

2 (* When Annas and Caiaphas were the [b] hie Priests) the word of God came vnto Iohn, the sonne of Zacharias, in the wilderness.

3 * And hee came into all the coastes about Iorden, preaching the baptisme of repentance for the remission of sinnes,

4 As it is written in the booke of the sayings of Esaias the Prophet, which saith, * The voice of him that crieth in the wilderness is, Prepare ye the way of the Lord: make his paths straight.

5 Euery [c] valley shall be filled, and euery mountaine, and hill shalbe brought low, and crooked things shall be made straight, and the rough shall be made smooth.

6 And || all flesh shall see the [d] saluation of God.

7 Then said hee to the people that were come out to be baptized of him, * O || generations of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring forth therefore fruites worthy amendement of life, and begin not to say with your selues, Wee haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

9 Nowe also is the [e] axe layde vnto the roote of the trees: therefore euery tree which bringeth not forth good fruit, shall be hewen downe, and cast into the fire.

10 ¶ Then the people asked him, saying, What shall we doe then?

11 And he answered, and said vnto them, * He [f] that hath two coats, let him part with him that hath none: and he that hath meat, let him doe likewise.

12 Then came there Publicanes also to bee baptized, and said vnto him, Master, what shall we doe?

13 And hee said vnto them, Require no more then that which is appointed vnto you.

14 The souldiers likewise demaunded of him,

‡ Or, Messias.
‡ Greeke, in the spirit.

l Simeon declareth himselfe to die willingly, since he hath seene that Messias which was promised.
m The meane and substance of saluation.
|| Or, for the reuelation of.
n That is, prayed to God for them, and for the prosperitie of Christs kingdome.
o To be the fall of the reprobate which perish through their owne defaute, and raising vp of the elect to whom God giueth faith.
Isa.8.14. rom.9. 32. 1.pet 2.8.
p That is, sorrowes should pearce her heart as a sword.
q This chiefly appeareth when the crosse is layd vpon vs, wherby mens hearts are tried.
r She was seuen yeeres married.
s She was continually in the Temple.
|| Or, praised.
Deut.16.1.

[Or, learned men.

t Our duetie to God is to be preferred before father and mother.
u For his vocation was not yet manifestly knowen.

a This was the sonne of Herode called the great. Actes 4.6.
b There could bee but one sacrificer at once: but because of the troubles that the reigne of the office was mangled by reason of ambition and briberie, so both Caiaphas and Annas his father in law bee it diuided betweene them. Matth.3.2. marke 1.4. Esai.40.3. iohn 1.23.
c All impediments shalbee taken away, which should hinder the way of God, or of saluation, that the way bee plaine by Christ to leade vs vnto God.
|| Or, euery man.
d That is, the Messias shall bee reuealed to the world. Matth.3.7.
|| Or, vipers brood.
e The vengeance of God is at hand. Iames 2.15. 1.iohn 3.17.
f He willeth the rich helpe the poore according to their necessitie.
g Whose office was to receiue tribute and to
|| Or, I
|| Or,
|| Or,

him, saying, And what shall we doe? And he sayd vnto them, Doe violence to no man, neither accuse any falsly, and bee content with your wages.

15 As the people waited, and all men muled in their hearts of Iohn, if he were not the Christ,

16 Iohn answered, and sayd to them all, *Indeed I [h] baptize you with water, but one stronger then I commeth, whose shoes latchet I am not worthy to vnloose: he will baptize you with the holy Ghost, and [i] with fire.

17 *Whose fanne is in his hand, and he will make cleane his floore, and will gather the wheate into his garner, but the chaffe will he burne vp with fire that neuer shall be quenched.

18 Thus then exhorting with many other things, he preached vnto the people.

19 *But when [k] Herod the Tetrarch was rebuked of him for Herodias his brother Philips wife, and for all the euils which Herod had done.

20 He added yet this aboue all, that hee shut vp Iohn in prison.

21 *Now it came to passe, as all the people were baptized, ‡ that Iesus was baptized and did pray, that the heauen was opened:

22 And the holy Ghost came downe in a bodily shape like a doue vpon him; and there was a voice from heauen, saying, Thou art my beloued Sonne: in thee I am well pleased.

23 ¶ And Iesus himselfe began to be about thirtie yeares of age, being as men supposed the sonne of [l] Ioseph, which was the sonne of Eli,

24 The sonne of Matthat, the sonne of Leui, the sonne of Melchi, the sonne of Janna, the sonne of Ioseph,

25 The sonne of Mattathias, the sonne of Amos, the sonne of Naum, the sonne of Esli, the sonne of Nagge,

26 The sonne of Naath, the sonne of Mattathias, the sonne of Semei, the sonne of ‖ Ioseph, the sonne of Iuda,

27 The sonne of Ioanna, the sonne of Rhesa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Addi, the sonne of Cosam, the sonne of Elmodam, the sonne of Er,

29 The sonne of ‖ Iose, the sonne of Eliezer, the sonne of Iorim, the sonne of ‖ Matthat, the sonne of Leui,

30 The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Ionan, the sonne of Eliacim,

31 The sonne of Melea, the sonne of ‖ Mainan, the sonne of Mattatha, the sonne of Nathan, the sonne of Dauid,

32 The sonne of Iesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Naasson,

33 The sonne of Aminadab, the sonne of Aram, the sonne of Esrom, the sonne of Phares, the sonne of Iuda,

34 The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,

36 The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lameth,

37 The sonne of Mathusala, the sonne of Enoch, the sonne of Iared, the sonne of Maleleel, the sonne of Cainan.

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne [m] of God.

CHAP. IIII.

1 Iesus is led into the wildernesse to bee tempted. 13 He ouercommeth the deuill. 14 Hee goeth into Galile, 16 Preacheth at Nazaret, and Capernaum. 22 The Iewes despise him. 38 Hee commeth into Peters house, and healeth his mother in law. 41 The deuils acknowledge Christ. 43 Hee preacheth thorow the cities.

AND Iesus ful of the holy Ghost returned from Iordan, and was led by the spirit into the wildernesse,

2 *And was there forty dayes tempted of the deuill, and in those dayes [a] he did eate nothing: but when they were ended, he afterward was hungry.

3 Then the deuil said vnto him, If thou be the Sonne of God, command this stone that it be made bread.

4 But Iesus answered him, saying, It is written, *That man shall not liue by bread onely, but by euery [b] word of God.

5 Then the deuill tooke him vp into an high mountaine, and shewed him all the kingdomes of the world, ‡ in the twinckling of an eye.

6 And the deuill sayd vnto him, All this power will I [c] giue thee, and the glory of those kingdomes: for that is deliuered to me: and to whomsoeuer I will, I giue it:

7 If thou therefore wilt ‖ worship mee, they shall be all thine.

8 But Iesus answered him, and said, ‡ Hence from me, Satan: for it is written, *Thou shalt worship the Lord thy [d] God, and him alone shalt thou serue.

9 Then hee brought him to [e] Ierusalem, and set him on a pinacle of the Temple, and said vnto him, If thou be the Sonne of God, cast thy selfe downe from hence,

10 For it is written, *That he will giue his Angels charge ouer thee to keepe thee:

11 And with their hands they shall lift thee vp, lest at any time thou shouldest dash thy foot against a stone.

12 And Iesus answered, and sayd vnto him, It is said, *Thou shalt not tempt the Lord thy God.

13 And when the deuill had ended all the tentation, hee departed from him [f] for a season.

14 ¶ And Iesus returned by the power of the Spirit into Galile: and there went a fame of him throughout all the region round about.

Matth. 3.11. marke 1.8. iohn 1.26. actes 1.5. and 2.4. and 11.16. and 19.4.

h The vertue and force of baptisme standeth in Iesus Christ, and Iohn was but the minister thereof.

i That is, with a mightie and vehement spirit: whose propertie is to consume, & purge our filth as fire doeth the mettals.

Matth. 3.12.

Matth. 14.3. marke 6.17.

k Named Antipas.

Matth. 3.13. marke 1.9. iohn 1.32.

l Luke ascendeth from the last father to the first, and Matthew descendeth frō the first to the last. Matthew extendeth not his rehearsall further thē to Abraham, which is for the assurance of the promise for the Iewes. Luke referreth it euen to Adam, whereby the Gentiles also are assured of the promise, because they came of Adam, and are restored in the second Adam: Matthew counteth by the legall descent, & Luke by the naturall: finally both two speaking of the same persons apply vnto them diuers names.

‖ *Or, Iosech.*

‖ *Or, Iesus.*

‖ *Or, Matthia.*

‖ *Or, Menna.*

m Not that Adam was ye Sonne of God by generation, but by creation, in the which sence God also calleth himselfe Father, Deu. 32.6, 18, 19.

Matth. 4.1. marke 1.12.

a This fast was miraculous, to confirme the Gospel, & ought no more of men to be followed then the other miracles that Christ did.

Deut. 8.3. matth 4.4.

b That is, by the ordinance, and prouidence of God.

‡ *Greeke, in a moment of time.*

c Satan promiseth that which he cannot giue, thinking thereby that hee might deceiue the more craftily: for he is but prince of the world by permission and hath his power limitted.

‖ *Or, fall downe before me.*

‡ *Greeke, goe behind me.*

Deut. 6.13. and 10.20

d Christ sheweth that all creatures ought onely to worship & serue God.

e This declareth how hard it is to resist the tentations of Satan: for hee giueth not ouer fortwise or thrise putting backe. *Psal. 91.11, 12. Deut. 6.16.*

f It is not enough, twice or thrise to resist Satan: for he neuer ceaseth to tempt: or if he relent a little, it is to the end that he may renew his force, and assaile vs more sharpely.

15 For hee taught in their Synagogues and was honoured of all men.

Matth 13 54. marke 6.1. iohn. 4.43.

16 *And hee came to Nazaret, where he had beene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stood vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when hee opened the booke, hee found the place, where it was written,

18 *The Spirit of the Lord is vpon me, because he hath g anointed me, that I should preach the Gospel to the poore: hee hath sent mee that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recouering of sight to the blind, that I should set at libertie them that are bruised,

Isa 61.1.

19 And that I should preach the h acceptable yeere of the Lord.

20 And hee closed the booke, and gaue it againe to the minister, and sate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then hee began to say vnto them, This day is this Scripture fulfilled in your eares.

22 And all i bare him witnesse, and wondered at the gracious wordes, which proceeded out of his mouth, and sayd, Is not this Ioseph's sonne?

23 Then he said vnto them, Ye will surely say vnto mee this prouerbe, Physitian, k heale thy selfe: Whatsoeuer we haue heard done in Capernaum, doe it here likewise in thine owne countrey.

24 And he sayd, Verely I say vnto you, *No l Prophet is accepted in his owne countrey.

25 But I tell you of a trueth, many widowes were in Israel in the dayes of *Elias, when heauen was shut three yeeres and sixe moneths, when great famine was throughout all the land.

26 But vnto none of them was Elias sent, saue into Sarepta, a citie of Sidon, vnto m a certaine widowe.

27 Also many lepers were in Israel, in the time of *Eliseus the Prophet: yet none of them was made cleane, saueing Naaman the Syrian.

28 Then all that were in the Synagogue, when they heard it, were filled n with wrath,

29 And rose vp, and thrust him out of the citie, and led him vnto the edge of the hill, whereon their citie was built, to cast him downe headlong.

30 But hee passed o through the mids of them, and went his way.

31 ¶ *And came downe into Capernaum, a citie of Galile, and there taught them on the Sabbath dayes.

32 *And they were astonied at his doctrine: for his word was p with authoritie.

33 And in the Synagogue there was a man which had a q spirit of an vncleane deuill, which cryed with a loud voyce,

34 Saying, Oh, what haue we to doe with thee, thou Iesus of Nazaret: art thou come to destroy vs? I know who thou art, euen the holy One of God.

35 And Iesus rebuked him saying, Hold thy peace, and come out of him. Then the deuill throwing him in the midde of them, came out of him, and hurt him not.

36 So feare came on them all, and they spake among themselues, saying, What thing is this? for with authoritie and power he commandeth the foule spirits, and they come out.

37 And the fame of him spread abroad throughout all the places of the countrey round about.

38 ¶ *And hee rose vp, and came out of the Synagogue, and entred into Simons house, and Simons wiues mother was taken with a great feuer, and they required him for her.

Matth 8.14. marke 1.30.

39 Then he stood ouer her, and rebuked the feuer, and it left her: and immediatly she arose, and ministred vnto them.

40 Now when the Sunne was downe, all they that had sicke folkes of diuers diseases brought them vnto him, and he layd his hands on euery one of them, and healed them.

41 *And deuils also came out of many, crying, and saying, r Thou art the Christ, the Sonne of God: but hee rebuked them, and suffered them not to say that they knew him to be the Christ.

Marke 1.34.

42 And when it was day, he departed, and went forth into a desert place, and the people sought him, and came to him, and kept him, that hee should not depart from them.

43 But he sayd vnto them, Surely I must also preach the kingdome of God to other cities: for therefore am I sent.

44 And he preached in the Synagogues of Galile.

CHAP. V.

1 Christ preacheth out of the ship. 6 The great draught of fish. 10 Certaine disciples are called. 12 He cleanseth the Leper. 18 He healeth the man of the palsie. 27 He calleth Matthew the customer, 30 Eateth with sinners, 34 And excuseth his, as touching fasting.

Then *it came to passe, as the people preassed vpon him to heare the word of God, that hee stood by the lake of Gennesaret,

Matth.4.18. marke 1.16.

2 And saw two ships stand by the lake side, but the fishermen were gone out of them, and were washing their nets.

3 And a hee entred into one of the ships which was Simons, and required him that hee would thrust off a little from the land: and he sate down, and taught the people out of the ship.

4 ¶ Now when hee had left speaking, hee sayd vnto Simon, Launch out into the deepe, and let downe your nets to make a daught.

5 Then Simon answered, and said vnto him, b Master, we haue trauelled all night, and haue taken nothing: neuertheless at thy c word I will let downe the net.

6 And when they had so done, they inclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which

a To the intent that he might not be thronged of the preasse, and also that hee might the better be heard.

b The word signifieth him that is made ruler ouer any thing.

c He sheweth his prompt obedience to Christs commandement.

g That is, endued with graces.
h He alludeth to the yere of Iubile, which is mentioned in the law whereby this great deliuerance was figured.
i They approued and commended whatsoeuer he said.
k Bestow thy benefits vpon them which appertaine more vnto thee.
Iohn 4.44.
l Their infidelitie stayed Christ from working miracles.
1.King.17.9. iames 5.17.
m He sheweth by examples, that God oft times preferreth the strangers to them of the houshold.
2.King. 5.14.
n Because they perceiued that the grace of God should be taken from them and giuen to others.
o And escaped miraculously out of their hands: for his houre was not yet come.
Matth 4.13. marke 1.21.
Matth.7.29. marke 1.22.
p Full of dignitie, and maiestie, which touched the heart of the auditours, and caused them to beare reuerence to his words.
q That is, the motion of the deuil, or that was tormented with a very deuill.

which were in the other shippe, that they should come and helpe them, who came then and filled both the shippes, that they did [d] sinke.

d They were so laden that they almost sunke.

8 Now when Simon Peter saw it, hee fell downe at Iesus knees, saying, Lord, goe from me, for I am a sinfull man.

9 For he [e] was vtterly astonied, and all that were with him, for the draught of fishes which they tooke.

e The feeling of Gods presence maketh afraid.

10 And so was also Iames and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus sayd vnto Simon, Feare not: from [f] henceforth thou shalt catch men.

f He appointeth him to the office of an Apostle.

11 And when they had brought the ships to land, they forsoke all, and followed him.

12 ¶ * Now it came to passe, as hee was in a certaine citie, behold, there was a man full of leprosie, and when hee sawe Iesus, hee fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make mee cleane.

Matth. 8. 2. marke 1. 40.

13 So he stretched foorth his hand, and touched him, saying, I will, bee thou cleane. And immediatly the leprosie departed from him.

14 And he commanded him that he should tell it no man: but goe, saith he, and shew thy selfe to the [g] Priest, and offer for thy cleansing as * Moses hath commanded, for a witnesse vnto them.

g Hereby hee shewed them that he would not transgresse the Law, & that [illegible] should be [illegible]table, who seeing the miracle wrought, would not beleeue Christ. *Deut. 14. 4.*

15 But so much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept himselfe apart in the wildernesse, and prayed.

17 ¶ And it came to passe on a certaine day as hee was teaching, that the Pharises and doctors of the Law sate by, which were come out of euery towne of Galile, and Iudea, and Ierusalem, and the power of the Lord was in him to heale them.

18 * Then behold, men brought a man lying in a bed, which was taken with a palsie, and they sought meanes to bring him in, and to lay him before him.

Matth. 9. 2. marke 2. 3.

19 And when they could not find by what way they might bring him in because of the preasse, they went vp on the house, and let him downe through the tyling bed and all, in the mids before Iesus.

20 And when he saw their faith, he said vnto him, Man, thy [h] sinnes are forgiuen thee.

h Christ toucheth the principall cause of all our eails.

21 Then the Scribes and the Pharises began to thinke, saying, Who is this that speaketh blasphemies? Who can forgiue sinnes, but God onely?

22 But when Iesus perceiued their thoughts, he answered, and said vnto them, What thinke ye in your hearts?

23 Whether is easier to say, Thy [i] sinnes are forgiuen thee, or to say, Rise, and walke?

i Forasmuch as his diuinity was sufficiently shewed by this miracle he gaue them hereby to vnderstand that he had power to forgiue sinnes.

24 But that ye may know that the Son of man hath authoritie to forgiue sinnes in earth, (he said vnto the sicke of the palsie) I say to thee, Arise: take vp thy bed, and goe to thine house.

25 And immediatly hee rose vp before them, and tooke vp his bed whereon hee lay, and departed to his owne house, praysing God.

26 And they were all amazed, and praised God, and were filled with feare, saying, Doubtlesse wee haue seene ‖ strange things to day.

‖ *Or, aboue our expectation.*

27 ¶ * And after that he went foorth and saw a Publicane named ‖ Leui, sitting at the receit of Custome, and said vnto him, Follow me.

Matth. 9. 9. marke 2. 14.

‖ *Or, Matthew.*

28 And he left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great company of Publicanes, and of other that sate at table with them.

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eate ye, and drinke ye with Publicanes and sinners?

31 Then Iesus answered, and said vnto them, They that are whole, neede not the Physician, but they that are sicke.

32 * I came not to call the [k] righteous, but sinners to repentance.

1. Tim. 1. 15.

k Which seeme to be righteous, and yet are but hypocrites. *Matth. 9. 14. marke 2. 18.*

33 ¶ * Then they said vnto him, Why do the disciples of Iohn fast often, and ‡ pray, and the disciples of the Pharises also, but thine eate and drinke?

‡ *Greeke, make prayers.*

34 And he said vnto them, Can ye make the [l] children of the wedding chamber to fast as long as the bridegroome is with them?

l The friends and familiars of Christ: and hereby Iesus Christ declareth that he will not burden his, before that he hath made them able to beare.

35 But the daies will come euen when the bridegroome shall be taken away from them: then shall they fast in those dayes.

36 Againe he spake also vnto them a parable, No man putteth a piece of a new garment into an olde vesture: for then the new renteth it, and the piece taken out of the new agreeth not with the old.

37 [m] Also no man powreth new wine into old vessels: for then the new wine wil breake the vessels, and it wil run out, and the vessels will perish.

m Reade Matt. 9. 17.

38 But new wine must be powred into new vessels: so both are preserued.

39 Also no man that [n] drinketh old wine, straightway desireth new, for he saith, The old is better.

n He admonisheth them not to trust too much to their owne sense or iudgement: nor because they haue accustomed themselues to one thing, to condemne another which is better.

CHAP. VI.

3 Christ standeth in his disciples defence and his owne, as touching the breach of the Sabbath. 12 After watching and prayer hee electeth his Apostles. 18 He healeth and teacheth the people. 20 He sheweth who are blessed. 27 To loue our enemies. 37 Not to iudge rashly. 41 And to auoyd hypocrisie.

AND * it came to passe on the second [a] Sabbath after the first, that he went thorow the corne fields, and his disciples plucked the eares of corne, and did eat, and rub them in their hands.

Matth. 12. 1. marke 2. 23.

a Those feasts which conteined many dayes, as the Passeouer, & the feast of tabernacles, had two Sabbaths: the first day of the feast & the last. *Sam. 21. 6.*

2 And certaine of the Pharises said vnto them, Why doe ye that which is not lawfull to doe on the Sabbath dayes?

3 Then Iesus answered them, and said, * Haue yee not read this, that Dauid did when hee himselfe was an hungred, and they

they which were with him.
4 How hee went into the house of God, and tooke, and ate the Shewbread, and gaue also to them which were with him, which was not lawfull to eate, but for the * Priests onely?
5 And he said vnto them, The Sonne of man is [b] Lord also of the Sabbath day.
6 ¶ * It came to passe also on another Sabbath, that hee entred into the Synagogue and taught, and there was a man whose right hand was dried vp.
7 And the Scribes and Pharises watched him, whether hee would heale on the Sabbath day, that they might finde an accusation against him.
8 But he knew their thoughts, and said to the man which had the withered hand, Arise, and stand vp in the mids. And he arose and stood vp.
9 Then said Iesus vnto them, I will aske you a question, Whether is it lawful on the Sabbath dayes to doe good, or to doe euill: to saue ‖ life, or to destroy it?
10 And hee beheld them all in compasse, and said vnto the man, Stretch forth thine hand. And hee did so, and his hand was restored againe, as whole as the other.
11 Then they were filled ful of madnesse and communed one with another, what they might doe to Iesus.
12 ¶ And it came to passe in those dayes, that he went into a mountaine to pray, and spent the night in prayer to God.
13 * And when it was day, he called his disciples, and of them he chose [e] twelue which also he called [d] Apostles.
14 (Simon whom he named also Peter, and Andrew his brother, Iames and Iohn, Philip, and Bartlemew:
15 Matthew, and Thomas: Iames the sonne of Alpheus, and Simon called zealons,
16 Iudas Iames brother, and Iudas Iscariot, which also was the traitour.)
17 Then he came downe with them, and stood in ‖ a plaine place, with the company of his disciples, and a great multitude of people out of all Iudea and Ierusalem, and from the Sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:
18 And they that were vexed with foule spirits, and they were healed.
19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.
20 ¶ * And he lifted vp his eyes vpon his disciples, and said, Blessed bee yee [e] poore for yours is the kingdome of God.
21 * Blessed are yee that hunger now: for ye shalbe satisfied. Blessed are ye that * weepe now: for ye shall laugh.
22 * Blessed are yee when men hate you, and when [f] they separate you, and reuile you, and put out your name as euill, for the Son of mans sake.
23 Reioyce yee in that day, and be [g] glad: for behold, your reward is great in heauen: for after this maner their fathers did to the Prophets.
24 * But woe be to you that are [h] rich: for ye haue receiued your consolation
25 Woe bee to you that are full: for yee shal hunger. Wo be to you that now [i] laugh: for ye shall waile and weepe.
26 Woe be to you when all [k] men speake wel of you, for so did their fathers to the false prophets.
27 ¶ * But I say vnto you which heare, Loue your enemies: doe well to them which hate you.
28 Blesse them that curse you, and pray for them which hurt you.
29 * And vnto him that [l] smiteth thee on the one cheeke, offer also the other: * and him that taketh away thy cloke, forbid not to take thy coat also.
30 Giue to euery man that aketh of thee, and of him that taketh away thy goods, [m] aske them not againe.
31 * And as ye would that men should do to you, so doe ye to them likewise.
32 * For if ye loue them which loue you, what thanke shall ye haue? for euen the [n] sinners loue those that loue them.
33 And if ye doe good for them which do good for you, what thanke shall you haue? for euen the sinners doe the same.
34 * And if yee lend to them of whom yee hope to receiue, what thanke shall yee haue? for euen the sinners lend to sinners, to receiue the like.
35 Wherefore loue ye your enemies, & doe good and lend, [o] looking for nothing againe, and your reward shalbe great, and ye shalbe the children of * the most High: for he is kind vnto the vnkind, and to the euill.
36 Be ye therefore merciful, as your Father also is merciful.
37 ¶ * Iudge not, & ye shal not be iudged: condemne not, and yee shall not be condemned: forgiue, and ye shalbe forgiuen.
38 Giue, and it shalbe giuen vnto you, * a good measure, pressed downe, shaken together, & running ouer shal men giue into your bosom: for with what measure ye mete, with the same shall men mete to you againe.
39 And hee spake a parable vnto them, * Can the blinde leade the blinde? shall not they both fall into the ditch?
40 * The disciple is not aboue his Master: but whosoeuer wil be a perfect disciple, shall be as his master.
41 ¶ * And why [p] seest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?
42 Either how canst thou say to thy brother, Brother, let me pull out the moate that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.
43 ¶ * For it is not a good tree that bringeth forth euill fruit: neither an euill tree, that bringeth forth good fruit.
44 * For euery tree is knowen by his owne fruit: * for neither of thornes gather

Exod. 29 33. levit. 8.31. and 24.9.
b Having power to dispense with and qualifie the keeping of the Sabbath and other ceremonies. Matth. 12.9. marke 3.1.
‖ Or, a person. Matth. 10.1. marke 3.13. and 6.7 cha. 9.1.
c According to the similitude of the twelue Patriarks, of whom the Church of God is sprung.
d Ambassadors or messengers whom he had elected before, but now enioyneth them their charge.
‖ Or, champion. Matth. 5.3.
e They that are humble, and submit themselues willingly to obey God. Isai. 65.13. Isa. 61.3. Matth. 5.11.
f He meaneth excommunication, which also he calleth putting out their names. S. Iohn calleth it casting out of the Synagogue. S. Paul, deliuering to Satan, which punishment as it is most terrible when it is iustly executed, so is it comfortable to the godly when they are cast out of wicked mens company, as the Prophet declareth, Psal. 1.1.
g The word signifieth to leape for ioy, or to shew mirth by outward gesture.

Amos 6.1. ecclus. 31.8.
h That put your trust in your riches, and forget the life to come. Isa. 65.13, 14.
i Signifying them that liue at ease, and after the pleasures of the flesh.
k He reproueth ambition and vaine glory, when as men go about by all meanes to get fauour and worldly pompe. Matth. 5.44.
Matth. 5.39.
l Rather endure more iniurie then reuenge your selues. 1. Cor. 6.7.
m Be not so carefull for the losse of thy goods, that thou shouldest bee discouraged to serue God. Matth. 7.12. tob. 4.15.
Mat. 5.46.
n They are commonly called sinners, which are of a wicked life, and without all feare of God. Matth. 5.42. deut. 15.8.
o Not onely not hoping for profit, but to lose the stocke and principall, forasmuch as Christ bindeth himselfe to repay the whole with a most liberall interest. Matth. 5.45. Matth. 7.1. Matth. 7.2. marke 4.24. Matth. 15.14. Matth. 10.24. iohn 13.16. and 15.20. Matth. 7.3.
p He reproueth the hypocrisie of such as winke at their owne horrible faults, and yet are too curious to spie out the least fault in their brother. Matth. 7.17. Matth. 12.33. Matth. 7.16.

men

men figs, nor of bushes gather they grapes.

45 A q good man out of the good treasure of his heart bringeth forth good, and an euill man out of the euill treasure of his heart bringeth forth euill: for of the abundance of the heart his mouth speaketh.

46 ¶ * But why call yee me r Master, Master, and doe not the things that I speake?

47 Whosoeuer commeth to me, and heareth my wordes, and doeth the same, I will shew you to whom he is like.

48 He is like a man which built an house and digged deepe, and laid the foundation on a rocke: and when the waters arose, the flood beat vpon that house, and could not shake it: for it was grounded vpon a rocke.

49 But hee that heareth and doeth not is like a man, that built an house vpon the earth without foundation, against which the flood did beate, and it fell by and by: and the fall of that house was great.

q The name and title, are nothing worth to prooue that a man is sent of God, except in effect he shew the same. *Mat.7.21. rom.2.13. iames 1.22.*

r He speaketh not onely to the false prophets, but to all false pastors, hirelings and hypocrites.

CHAP. VII.

2 Hee healeth the captaines seruant. 11 Hee raiseth vp the widowes sonne from death to life. 19 He answereth the disciples whom Iohn Baptist sent vnto him. 24 Hee commendeth Iohn, 31 And reproueth the Iewes for their vnfaithfulnesse. 36 He eateth with the Pharise. 37 The woman washeth his feete with her teares, and hee forgiueth her sinnes.

Matth.8.5.

When * he had ended all his sayings in the audience of the people, hee entred into Capernaum.

2 And a certaine a Centurions seruant was sicke and readie to die, which was deare vnto him.

3 And when he heard of Iesus, hee sent vnto him the Elders of the Iewes, beseeching him that hee would come and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying, that hee was worthie that he should doe this for him.

5 For hee loueth, sayd they, our nation, and he hath built vs a b Synagogue.

6 Then Iesus went with them: but when he was now not farre from the house, the Centurion sent friends to him, c saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my roofe.

7 Wherefore I thought not my selfe worthy to come vnto thee: but d say the word, and my seruant shall be whole.

8 For I likewise am a man set vnder authoritie, and haue vnder mee souldiers, and I say vnto one, Goe, and he goeth, and to another, Come, and he commeth: and to my seruant, Doe this, and he doeth it.

9 When Iesus heard these things, hee marueiled at him, and turned him and said to the people that followed him, I say vnto you, I haue not found so e great faith, no not in Israel.

10 And when they that were sent, turned backe to the house, they found the seruant that was sicke, whole.

a It might bee that this captaine did lie with his garison in Capernaum.

b In building them a Temple for their assemblies, hee shewed his zeale towards the true seruice of God.

c The friends speake to Iesus in the captaines name.

d Or command by a word onely that it so be.

e He commendeth this heathen captaine, because he assureth himselfe vpon Christs word alone.

11 And it cam to passe the day after, that he went into a citie called f Nain, and many of his disciples went with him, and a great multitude.

12 Now when hee came neere to the gate of the city, behold there was a dead man caried out, who was the only begotten sonne of his mother, which was a widow, and much people of the citie was with her.

13 And when the Lord saw her, hee had compassion on her, and sayd vnto her, Weepe not.

14 And he went and touched the || coffin, (and they that bare him, stood still) and hee sayd, g Yong man, I say vnto thee, Arise.

15 And hee that was dead, sate vp, and began to speake, and he deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is raised vp among vs, and God hath h visited his people.

17 And this rumour of him went foorth throughout all Iudea, and throughout all the region round about.

18 ¶ And the disciples of Iohn shewed him of all these things.

* 19 So Iohn called vnto him two certain men of his disciples, and sent them to Iesus, saying, Art thou i hee that should come, or shall we wait for an other?

20 And when the men were come vnto him, they sayd, Iohn Baptist hath sent vs vnto thee, saying, Art thou hee that should come, or shall we waite for another?

21 And at that time hee cured many of their sicknesses and plagues, and of euill spirits, and vnto many blind men hee gaue sight.

22 And Iesus answered and sayd vnto them, Goe your wayes and shew Iohn k what things ye haue seene & heard: that the blind see, the halt goe, the lepers are cleansed, the deafe heare, the dead rise againe, and l the || poore receiue the Gospel.

23 And blessed is hee, that shall not be m offended in me.

24 And when the messengers of Iohn were departed, hee began to speake vnto the people of Iohn, What went ye out into the wildernesse to see? A * reede shaken with the wind?

25 But what went ye out to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and liue delicately, are in kings courts.

26 But what went ye forth to see? A Prophet? yea, I say to you, and greater then a Prophet.

27 This is hee of whom it is written, * Behold, I send my || messenger before thy face, which shall prepare thy way before thee.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are || begotten of women: neuertheless, he that is the least in the kingdome of God, is greater then hee.

29 Then all the people that heard, and the Publicanes o iustified God, being baptized with the p Baptisme of Iohn.

f Which was a towne of Galile in the tribe of Issachar, not far from Tiberias.

|| *Or, biere.*

g Christ calleth those things that are not as if they were, and giueth life to them that be dead.

h That is, to establish and restore them.

i To wit, the Messias and redeemer.

k He declareth by the vertues & power that were in him, that he was the Christ.

l Such as feele their owne miserie and wretchednesse.

|| *Or, the Gospel is preached to the poore.*

m That shall perseuere and not shrinke backe for any thing that can come vnto them.

n Read Matth. 11.7. *Mal 3.1.*

|| *Or, Angel.*

|| *Or, borne.*

o They praised him as iust, faithfull, good and merciful, so that the fruit of their baptisme appeared in them.

p This word comprehendeth the whole doctrine that Iohn taught.

30 But the Pharises and the expounders of the Law despised the counsell of God q against themselues, and were not baptized of him.

31 * And the Lord said, Whereunto shall I liken the men of this generation? & what thing are they like vnto?

32 They are like vnto children sitting in the market place, and crying one to another, and saying, r We haue piped vnto you, and ye haue not danced: wee haue mourned to you, and ye haue not wept.

33 For John Baptist came, neither eating bread, nor drinking wine: and ye say, He hath the deuill.

34 The Sonne of man is come, and s eateth and drinketh: and ye say, Behold, a man which is a glutton, and a drinker of wine, a friend of Publicanes and sinners.

35 But wisedome is t iustified of all her children.

36 ¶ * And one of the Phariseis desired him that hee would eate with him: and hee went into the Phariseis house, and sate down at table.

37 And beholde, a woman in the citie, which was a sinner, when shee knewe that Jesus sate at table in the Phariseis house, shee brought a box of oyntment.

38 * And she stood at his feet behind him weeping, and began to wash his feete with teares, and did wipe them with the haires of her head, and kissed his feete, and anointed them with the oyntment.

39 Now when the Phariseis which bade him, saw it, he spake with himselfe, saying, If this man were a Prophet, he should surely haue knowen, who, and what manner of woman this is which toucheth him: for shee is a sinner.

40 And Jesus answered, and sayd vnto him, Simon, I haue somewhat to say vnto thee. And he said, Master, say on.

41 There was a certaine lender, which had two debters: the one ought fiue hundred pence, and the other fifty.

42 When they had nothing to pay, he forgaue them both. Which of them therefore, tell me, will loue him most?

43 Simon answered, and sayd, I suppose that hee to whom hee forgaue most. And hee sayd vnto him, Thou hast truely iudged.

44 Then hee turned to the woman, and sayd vnto Simon, Sest thou this woman? I entred into thine house, and thou gauest me no water to my feete: but she hath washed my feete with teares, and wiped them with the haires of her head.

45 Thou gauest me no kisse: but she since the time I came in, hath not ceased to kisse my feet.

46 Mine head with oyle thou diddest not anoynt: but she hath anoynted my feet with oyntment.

47 Wherefore I say vnto thee, Many sinnes are forgiuen her: for she u loued much. To whom a little is forgiuen, hee doeth loue a little.

48 And hee sayd vnto her, Thy sinnes are forgiuen thee.

49 And they that sate at table with him, began to say within themselues, Who is this that euen forgiueth sinnes.

50 And he sayd to the woman, Thy faith hath saued thee, goe in x peace.

CHAP. VIII.

1 Christ with his Apostles goe from towne to towne, and preach. 3 The women minister vnto them of their goods. 5 Hee sheweth the parable of the seede. 21 Hee telleth who is his mother and his brother. 24 He stilleth the raging of the lake. 27 He deliuereth the possessed. 33 The deuils enter into the herde of swine. 41 He healeth the sicke woman, and Iairus daughter.

AND it came to passe afterward, that hee himselfe went through euery citie and towne, preaching, and publishing the kingdome of God, and the twelue were with him

2 And certaine women which were healed of euill spirits, and infirmities, as * Mary which was called Magdalene, out of whom went seuen deuils,

3 And Joanna the wife of Chuza, Herodes steward, and Susanna and many other which a ministred vnto || him of their substance.

4 * Now when much people were gathered together, and were come to him out of all cities, he spake by a parable,

5 A sower went out to sow his seed, and as he sowed, some fell by the way side, and it was troden vnder feet, and the foules of heauen deuoured it vp.

6 And some fell on the stones, and when it was sprung vp it withered away, because it lacked moistnesse.

7 And some fell among thornes, and the thornes sprung vp with it, and choked it.

8 And some fell on good ground, and sprung vp and bare fruit, an hundred fold. And as he said these things, he cried, He that hath eares to b heare, let him heare.

9 Then his disciples asked him, demanding what parable that was.

10 And he said, Vnto you it is giuen to know the secrets of the kingdome of God, but to other in c parables, that when * they see, they should not see, and when they heare, they should not vnderstand.

11 * The parable is this, the seed is the word of God.

12 And they that are beside the way, are they that heare: afterward commeth the deuill, and taketh away the word out of their hearts, lest they should beleeue, and be saued.

13 But they that are on the stones are they which when they haue heard, receiue the word with ioy: but they haue no roots, which for a while d beleeue, but in the time of tentation goe away.

14 And that which fell among thornes, are they which haue heard, and c after their departure are choked with cares, and with riches, and voluptuous liuing, and bring forth no fruit.

15 But that which fel in good ground, are they which with an honest and good heart heare

q Meaning, to their owne condemnation, or as some reade, with themselues, because they durst not openly speak against Iohns doctrine: for they feared the people, Matth. 21.46.
Matth.11.16
r The songs of litle children are sufficient to condemne the Phariseis and such like.
s Liueth according to the fashion of other men.
t He sheweth that the wicked although they turne from God, shall nothing hinder the elect to continue in the faith of the Gospel.
Marke 14.3.
Marke 15.40.
iohn 11.2.
u This great loue is a signe that she felt her self much bound vnto Christ, who had forgiuen her so many sinnes.

x The peace of conscience commeth onely of faith.

Marke 16.9.

a Whereby they acknowledged the benefite which they had receiued of him, and also shewed their perseuerance, which prooued their knowledge to be of God.
|| *Or, to them.*
Matth.13.3.
marke 4.1,2

b That is, to vnderstand and beleeue these things.
c Which word is here taken for an obscure or darke saying.
Isa.6.9. mat.13.14. mark.4.12. iohn 12.40. actes 28.26. rom.11.8.
Matth.13.18. marke 4.15.
d That is, acknowledge, and consent to the word, and also reuerence it.
c When they returne home to their affaires.

heare the word, and keepe it, and bring forth fruit with patience.

16 ¶ * No f man when he lighteth a candle, couereth it vnder a vessell, neither putteth it vnder the ‖ table, but setteth it on a candlesticke, that they that enter in may see the light.

17 * For nothing is secret, that shall not be euident: neither any thing hid, that shall not be knowen, and come to light.

18 Take heede therefore how yee heare: * for whosoeuer hath, to him shall be giuen: and whosoeuer hath not, from him shall be taken euen that which it s seemeth that hee hath.

19 ¶ * Then came to him his mother and his brethren, and could not come neere to him for the preasse.

20 And it was told him by certaine which said, Thy mother and thy ‖ brethren stand without, and would see thee.

21 But he answered, and said vnto them, My mother, and my brethren are h these which heare the word of God, and doe it.

22 ¶ * And it came to passe on a certaine day, that hee went into a ship with his disciples, and he said vnto them, Let vs goe ouer vnto the other side of the lake. And they launched forth.

23 And as they sailed, he fell i asleepe, and there came downe a storme of winde on the lake, and they were filled with water, and were in ieopardie.

24 Then they went to him, and awoke him, saying, Master, Master, wee perish. And he arose, and rebuked the winde, and the waues of water: and they ceased, and it was calme.

25 Then hee said vnto them, Where is your faith? And they feared, and wondred among themselues, saying, Who is this that commaundeth both the windes and water, and they obey him?

26 ¶ * So they sailed vnto the region of the Gadarenes, which is ouer against Galile.

27 And as hee went out to land, there met him a certaine man out of the citie, which had a deuill long time, and hee ware no clothes, neither abode in house, but in the graues.

28 And when he saw Iesus, he cryed out, and fell downe before him, and with a loude voice sayd, What haue I to doe with thee, Iesus the Sonne of God, the most High? I beseech thee k torment me not.

29 For he commanded the foule spirit to come out of the man: (for ‖ oft times he had caught him: therefore hee was bound with chaines, and kept in fetters: but hee brake the bands, and was l caried of the deuil into wildernesses.)

30 Then Iesus asked him, saying, What is thy name? And he said, m Legion, because many deuils were entred into him.

31 And they besought him, that he would not commaund them to goe out into the n deepe.

32 And there was there by, an herde of many swine, feeding on an hill, and the deuils besought him, that he would suffer them to enter into them. So he suffered them.

33 Then went the deuils out of the man, and entred into the swine: and the herd was caried with violence from a steepe downe place into the lake, and was choked.

34 When the heardmen saw what was done, they fled: and when they were departed, they tolde it in the citie and in the countrey.

35 Then they came out to see what was done, and came to Iesus, and found the man, out of whom the deuils were departed, sitting at the feete of Iesus, clothed, and in his right minde, and they were afraid.

36 They also which saw it, told them by what meanes he that was possessed with the deuill was healed.

37 Then the whole multitude of the countrey about the Gadarenes, besought him, that hee would depart from them: for they were taken with a great feare: and he went into the ship and returned.

38 Then the man out of whom the deuils were departed, besought him that he might be with him: but Iesus sent him away, saying,

39 o Returne into thine owne house, and shew what great things God hath done to thee. So he went his way, and preached throwout all the p citie, what great things Iesus had done vnto him.

40 ¶ And it came to passe when Iesus was come againe, that the people receiued him: for they all waited for him.

41 ¶ * And behold, there came a man named Iairus, and hee was the ruler of the q Synagogue, who fel downe at Iesus feete, and besought him that he would come into his house.

42 For hee had but a daughter onely, about twelue yeeres of age, and shee lay a dying. (And as hee went, the people thronged him.

43 And a woman hauing an issue of blood twelue yeeres long, which had spent all her substance vpon Physicians, and could not be healed of any:

44 When shee came behinde him, she touched the r hemme of his garment, and immediatly her issue of blood stanched.

45 Then Iesus said, Who is it that hath touched mee? When euery man denied, Peter sayd, and they that were with him, Master, the multitude thrust thee, and tread on thee, and sayest thou, Who hath touched me?

46 And Iesus said, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman saw that shee was not hid, she came trembling, and fell downe before him, and tolde him before all the people, for what cause she had touched him, and how she was healed immediatly.

48 And hee said vnto her, Daughter, be of good comfort: thy t faith hath made thee whole: goe in peace.)

49 While hee yet spake, there came one from

Chap. 11.33 mat. 5.15. mar. 4.21.

f Christ warneth his to doe good with their light, which they haue receiued, and to set it forth before all mens faces.

‖ Or, bed.

Chap. 12.2. mat. 10.26 mar. 4.22 Mat. 13.12. and 25.29. mar. 4.25. chap. 19.24, 26.

g Both to himselfe, and to others.

Matth. 12.46. marke 3.31.

‖ Or, kinsfolkes.

h The spirituall kinred is to be preferred to the carnall and naturall, forasmuch as thereby of many, we are made one, confessing together one God, one faith, and one baptisme, louing God aboue all things, and our neighbour as our selues.

Matth. 8.23. marke 4.36.

i The word signifieth a deepe or sound sleepe.

Matth. 8.28. marke 5.1.

k Satan is tormented where Christ is present.

‖ Or, many a day agone.

l The word signifieth to be inforced with violence, as an horse when he is spurred.

m A legion, as writeth Vegetius, conteined 6000. footmen, and 732. horsemen: but here it is taken for an vncertaine and infinite number.

n That is, so to depart that they could doe no harme: and this word Chap. 16.23. is called hell, where the deuils are chained in the obscuritie of darknesse, 2. Pet. 2.4.

o Christ knew that he should better serue him being absent, then with him.

p This was his owne citie called Gadaris, which was in the countrey of Decapolis, and therefore Luke dissenteth not from Marke, who writeth that he preached in Decapolis.

Matth. 9.18. marke 5.22.

q Of the congregation of the Iewes.

r Being assured of the vertue and power of Iesus Christ, and not attributing any vertue to the garment.

t Christ doeth not impute vnto vs the weaknesse of our faith, but doth accept it as though it were perfit.

from the ruler of the Synagogues house, which said to him, Thy daughter is dead: vtteare not the Master.

50 When Iesus heard it, hee answered [t] him, saying, Feare not, beleeue onely, and she shall be made whole.

51 And when he went into the house, he suffered no man to goe in with him, saue Peter, and Iames, and Iohn, and the father and mother of the maide.

52 And all wept and sorowed for her: but he said, Weepe not, for she is not [u] dead, but sleepeth.

53 And they laught him to scorne, knowing that she was dead.

54 So he [x] thrust them all out, and toke her by the hand, and cryed, saying, Maide, arise.

55 And her spirit came againe, and she rose straightway: and he commaunded to giue her meate.

56 Then her parents were astonied: but he commanded them that they should tell no man what was done.

t Meaning the ruler of the Synagogue.

u Although she was verily dead: yet to Christ it was more easie to restore her to life, then it is for one man to wake another out of his sleepe.

x Hee meaneth those which he found in the house.

CHAP. IX.

2 He sendeth out the twelue Apostles to preach. 7 Herod heareth tell of him. 12 Hee feedeth fiue thousand men with fiue loaues & two fishes. 19 Diuers opinions of Christ. 28 Hee transfigureth himselfe vpon the mount. 42 He deliuereth the possessed, 47 and teacheth his disciples to bee lowly. 54 They desire vengeance, but he reproueth them.

THen * called he the twelue disciples together, and gaue them power and authority ouer all deuils, and to heale diseases.

2 * And he sent them to preach the kingdome of God, and to cure the sicke.

3 And he said to them, [a] Take nothing to your iourney, neither ‖ staues, nor scrippe, neither bread, nor siluer, neither haue two coates.

4 And whatsoeuer house ye enter into, there abide, and [b] thence depart.

5 And whosoeuer will not receiue you, when ye goe out of that citie, * shake off the very [c] dust from your feete for a testimony against them.

6 And they went out, and went thorow euery towne preaching the Gospel, and healing euery where.

7 ¶ * Now Herod the Tetrarch heard of all that was done by him: and he doubted because that it was said of some, that Iohn was risen againe from the dead:

8 And of some, that Elias had appeared, and of some, that one of the olde Prophets was risen againe.

9 Then Herod said, Iohn haue I beheaded: who then is this, of whom I heare such things? And he desired to see him.

10 ¶ * And when the Apostles returned, they tolde him what great things they had done. * Then he tooke them, and went aside into a solitary place, neere to the citie called Bethsaida.

11 But when the people knew it, they followed him, and he receiued them, and spake vnto them of the kingdome of God, and healed them that had neede to be healed.

12 * And when the day began to weare away, the twelue came, and said vnto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.

13 But he sayd vnto them, [d] Giue yee them to eate. And they sayd, We haue no more but fiue loaues and two fishes, except wee should goe and buy meate for all this people.

14 For they were about fiue thousand men. Then he said to his Disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and caused all to sit downe.

16 Then he toke the fiue loaues, and the two fishes, and looked vp to heauen, and [e] blessed them, and brake and gaue to the disciples to set before the people.

17 So they did all eate, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

18 ¶ * And it came to passe as he was alone praying, his disciples were with him, and he asked them, saying, Whom say the people that I am?

19 They answered, and sayd, Iohn Baptist: and others say, Elias: and some say, that one of the old Prophets is risen againe.

20 And he sayd vnto them, But whom say ye that I am? Peter answered, and said, The Christ of God.

21 And he warned, [f] commanded them, that they should tell [f] that to no man,

22 Saying, * The Sonne of man must suffer many things, and be reproued of the Elders, and of the hie Priests and Scribes, and be slaine, and the third day rise againe.

23 ¶ * And he sayd to them all, If any man will come after me, let him denie himselfe, and take vp his crosse [g] dayly, and follow me.

24 * For whosoeuer will saue his life, shal lose it: and whosoeuer shall lose his life for my sake, the same shall saue it.

25 For what auantageth it a man, if he winne the whole world, and destroy himselfe, or lose himselfe?

26 * For whosoeuer shalbe ashamed of me, and of my words, of him shall the Sonne of man be ashamed when he shall come in his glory, and in the glory of his Father, and of the holy Angels.

27 * And I tell you of a suretie, there be some standing here, which shall not taste of death, till they haue seene the [h] kingdome of God.

28 * And it came to passe about an eight dayes after those words, that he toke Peter and Iohn, and Iames, and went vp into a mountaine to pray.

29 And as he prayed, the fashion of his countenance was changed, and his garment was white and glistered.

30 And behold, two men talked with him, which were Moses and Elias,

31 Which appeared in glory, and told of his [i] departing, which he should accomplish at Ierusalem.

32 But Peter and they that were with him,

Matth.10.1.mar. 3.13. and 6.7.

Matth.10.7,8. marke 6.7.

a To the ende they might doe their charge with greater diligence when they had nothing to let them.

‖ *Or, rods.*

b Hee willeth them not to tary long, but to preach from towne to towne. *Actes 13.51. chap.10.11.*

c Which was a signe of detestation, and of the vengeance which was prepared for such contemners of Gods benefits which are vnworthy that one should receiue any thing at their hands. *Matth 14.1. marke 6.14. Marke 6.30. Matth.14.13. marke 6.32. Mat.14.15. mar. 6.35. iohn 6.5.*

d Christ forsaketh not them that follow him, but sendeth them sufficient reliefe.

e Iohn saith, he gaue thankes, Iohn 6.11.

Matth.16.13. marke 8.27.

f For he knew best his conuenient time which was appointed for him to bee manifested in. *Matth.17.22. marke 8.32. Chap.14.27. mat. 10.38. & 16.24. mar.8.34.*

g For as one day followeth another, so doth one crosse follow in the necke of an other. *Chap.17.33. mat. 10.39. & 16.25. marke 8.38.*

Matth.10.33. chap.12.9. marke 8.38. 2.tim.2.12.

Matth.16.28. marke 9.1.

h Established and enlarged by the preaching of the Gospel. *Matth.17.2. marke 9.2.*

i That is, what issue he should haue, and how he should die.

him, were heavie with sleepe, and when they awoke, they saw his glory, and the two men standing with him,

33 And it came to passe as they departed from him, Peter said vnto Jesus, Master, it is good for vs to bee here: let vs therefore make three Tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he said.

34 While hee thus spake, there came a cloud, and [k] ouershadowed them, & they feared when they were entring into the cloud.

35 *And there came a voyce out of the cloud, saying, This is my beloued Sonne, heare him.

36 And when the voyce was past, Jesus was found alone: and they kept it close and tolde no man in those [l] dayes any of those things which they had seene.

37 ¶ And it came to passe on the next day, as they came downe from the mountaine, much people met him.

38 *And beholde, a man of the company cried out, saying, Master, I beseech thee, behold my sonne, for he is all that I haue.

39 And loe, a spirit taketh him, and suddenly he crieth, and hee teareth him, that hee foameth, and with much pain departeth from him, when he hath bruised him.

40 Now I haue besought thy disciples to cast him out, but they could not.

41 Then Jesus answered, and said, [m] O generation faithlesse and crooked, how long now shal I be with you, and suffer you? bring thy sonne hither.

42 And whiles he was yet comming, the deuill rent him, and tare him: and Jesus rebuked the vncleane spirit, and healed the child, and deliuered him to his father.

43 ¶ And they were all amazed at the mighty power of God: and while they all wondred at all things which Jesus did, he said vnto his disciples,

44 ‡ Marke these words diligently: for it shall come to passe, that the Sonne of man shall be deliuered into the hands of men.

45 But they [n] vnderstood not that word: for it was hid from them, so that they could not perceiue it: and they feared to aske him of that word.

46 ¶ *Then there arose a disputation among them, which of them should bee the greatest.

47 When Jesus saw the thoughts of their hearts, he tooke a little childe, and set him by him,

48 And hee said vnto them, Whosoeuer receiueth this little childe in my Name, receiueth me: and whosoeuer shall receiue me, receiueth him that sent me: for hee that is least among you all, he shall be great.

49 ¶ *And Iohn answered, and sayd, Master, wee saw one casting out deuils in thy Name, and we forbade him, because hee followeth thee not with vs.

50 Then Jesus sayd vnto him, Forbid ye him not: for he that is not against vs, [o] is with vs.

51 ¶ And it came to passe, when the [p] dayes were accomplished, that hee should be receiued vp, he setted himselfe fully to goe to Jerusalem,

52 And sent messengers before him: and they went and entred into a towne of the Samaritanes, to prepare him lodging.

53 But they would not receiue him, because his [q] behaviour was, as though hee would goe to Jerusalem.

54 And when his disciples, James and Iohn saw it, they sayd, Lord, wilt thou that wee commaund that fire come downe from heauen, and consume them, euen as *Elias did?

55 But Jesus turned about and rebuked them, and said, Ye know not of what [r] spirit ye are.

56 For the Sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne.

57 ¶ And it came to passe, that as they went in the way, *a certaine man said vnto him, I will follow thee, Lord, whithersoeuer thou goest.

58 And Jesus said vnto him, The [s] foxes haue holes, and the birds of the heauen haue nests, but the Sonne of man hath not whereon to lay his head.

59 But he said vnto another, Follow me. And the same said, Lord, suffer me first to go and [t] bury my father.

60 And Jesus sayd vnto him, [u] Let the dead bury their dead: but goe thou & preach the kingdome of God.

61 Then another said, I will follow thee, Lord: but let me first goe bid them farewell which are at mine house.

62 And Jesus said vnto him, No man that putteth his hand to the plough, & [x] looketh backe, is apt to the kingdome of God.

k For otherwayes they had not bene able to comprehend his great Maiestie. *Matth.* 3.17. *marke* 1.11.

l They concealed it till Christs resurrection, as Marke writeth.

Matth. 17.14. *marke* 9.17.

m Vnder the colour that his disciples could not heale the sicke man, he reproueth them which would haue diminished his authoritie.

‡ *Greeke, put these words into your eares.*

n They were so blinded with this opinion that Christ should haue a temporall kingdome, that they would not vnderstand when he spake of his death. *Matth.* 18.1. *marke* 9.33,34.

Marke 9.38.

o Forasmuch as he letteth vs not, and God is glorified by his occasion.

p Of his death whereby he was exalted.

q Or, face, or apparel: for they knew he was a Iew, and as touching the Samaritanes opinion of the Temple, reade Ioh. 4.20. also they hated the Iewes, because they differed from them in religion. 2. *King.* 1.10.

r He reproueth their rash and carnal affection, which were not led with Elias spirit. *Matth.* 8.19.

s We must not follow Christ for riches and commodities, but prepare our selues to pouerty, and to the crosse, by his example.

t That is, till he be dead, and I haue done my duety to him in burying him.

u We may not follow what seemeth best to vs, but onely Gods calling: and here by *dead*, hee meaneth those that are vnprofitable to serue God.

x To bee hindred or intangled with respect of any worldly commoditie, or stayed to goe forward for any paine or trouble.

CHAP. X.

1 Hee sendeth the seuentie before him to preach, and giueth them a charge how to behaue themselues. 13 Hee threatneth the obstinate. 21 Hee giueth thankes to his heauenly Father. 25 He answereth the Scribe that tempted him, 33 and by the example of the Samaritane sheweth who is a mans neighbor. 38 Martha receiueth the Lord into her house. 40 Mary is seruent in hearing his word.

AFter *these things, the Lord appointed other seuenty also, and sent them, two and two before him into euery citie & place, whither he himselfe should come. *Matth.* 10.1.

2 And hee sayd vnto them, *[a] The harvest is great, but the [b] labourers are few: pray therefore the Lord of the harvest to send foorth labourers into his harvest. *Matth* 9.37.

3 Goe your ways: behold, *I send you foorth as lambes among [c] wolues.

4 Beare no bagge, neither scrippe, nor shooes, *and [d] salute no man by the way.

5 *And into whatsoeuer house yee enter,

a Meaning, a great number of people, which are ready to be brought vnto God.

b That is, the preachers. *Matth.* 10.16.

c Not that they shall hurt you, but that you shall bee preserued by my prouidence. 2. *King.* 4.29.

d Hee willeth that they should dispatch this iourney with diligence, not occupying themselues about other duties. *Matth.* 10.12. *marke* 6.10.

first.

first say, [e] Peace be to this house.
6 And if the [f] Sonne of peace bee there, your peace shall rest vpon him: if not, it shall turne to you againe.
7 And in that house tary still, eating and drinking such things as by them shall bee set before you: *for the labourer is worthy of his wages. Goe not from [g] house to house.
8 But into whatsoeuer citie yee shall enter, if they receiue you, [h] eate such things as are set before you.
9 And heale the sicke that are there, and say vnto them, The kingdome of God is come neere vnto you.
10 But into whatsoeuer citie ye shall enter, if they wil not receiue you, go your waies out into the streetes of the same, and say,
11 Euen the very * dust, which cleaueth on vs of your citie, we wipe off against you: notwithstanding know this, that the [i] kingdome of God was come neere vnto you.
12 For I say to you, that it shall be easier in that day for them of Sodome, then for that citie.
13 * Woe bee to thee, Chorazin: woe bee to thee, Bethsaida: for if the miracles had beene done in Tyrus and Sidon, which haue been done in you, they had a great while agone repented, sitting [k] in sackecloth and ashes.
14 Therefore it shall be easier for Tyrus, [l] and Sidon at the iudgement, then for you.
15 And thou Capernum, which art exalted to heauen, shalt be thrust down to hel.
16 ¶ * He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth mee, despiseth him that sent me.
17 ¶ And the seuenty turned againe with ioy, saying, Lord, euen the deuils are subdued to vs through thy Name.
18 And he said vnto them, I saw [m] Satan like lightning, fall downe from heauen.
19 Beholde, I giue vnto you power to tread on serpents, and scorpions, and ouer all the power of the enemy, and nothing shal hurt you.
20 Neuertheless, in this reioyce not, that the spirits are subdued vnto you: but rather reioyce, because your names are written in heauen
21 ¶ That same houre reioyced Iesus ‖ in the spirit, and said, I confesse vnto thee, Father, Lord of heauen and earth, that thou hast hid these things from the [n] wise and learned, and hast reuealed them to babes: euen so, Father, because it so pleased thee.
22 Then he turned to his disciples, and said. All things are [o] giuen me of my Father: and no [p] man knoweth who the Sonne is, but the Father: neither who the Father is, saue the [q] Sonne, & he to whom the Sonne will reueale him.
23 ¶ And hee returned to his disciples, and said secretly, * Blessed are the eyes which see that ye see.

e It was their maner of salu ation, wherby they wished health and felicitie.
f Which loueth the doctrine of peace and the Gospel.
Deut.24.14,15. matth 10.10. 1.tim 5.18.
g He would not that they should tary long in one towne: neither yet be carefull to change their lodging.
h Doubt not to receiue nourishment of them, for whom you trauell.
Matth.10.14. chap.9.5 acts 13. 51.and 18.6.
i God did present himselfe vnto you by his messengers, and would haue reigned ouer you.
Matth.11.21.
k Which were the signes of repentance.
l The mo benefits that God bestoweth vpon any people, the more doth their ingratitude deserue to be punished.
Matth.10.40. iohn 13.20.
m The power of Satan is beaten downe by the preaching of the Gospel.
‖ *Or, in his minde*
n He attributeth it to the free election of God, that the wise and worldlings know not the Gospel and yet the poore base people vnderstand it.
o Christ is our onely meanes to receiue Gods mercies by.
p Therefore we must esteeme him as the Fathers voice hath taught vs, & not according to mans iudgement.
q In whom we see God, as in his liuely image. *Matth.13.16.*

24 For I tell you that many Prophets and Kings haue desired to see those things which ye see, and haue not seene them. and to heare those things which ye heare, and haue not heard them.
25 ¶ * Then behold, a certaine expounder of the Law stood vp, and tempted him, saying, Master, what shall I doe to inherite eternall life? *Matth.22.35. marke 12.28.*
26 And he said vnto him, What is written in the Law? how readest thou?
27 And he answered, & said, * Thou shalt loue thy Lord God with all thine heart, and with all thy soule, and with all thy strength, and with all thy thought, * and thy neighbour as thy selfe. *Deut.6.5. Leuit.19.18.*
28 Then he sayd vnto him, Thou hast answered right: this doe, and thou shalt liue.
29 But he willing to ‖ iustifie himselfe, sayd vnto Iesus, Who is [r] then my neighbour?
30 And Iesus answered, and sayd, A certaine man went downe from Ierusalem to Iericho, and fell among theeues, and they robbed him of his rayment, and wounded him, and departed, leauing him halfe dead.
31 And by [s] chance there came downe a certaine [t] Priest that same way, and when he saw him, he passed by on the other side.
32 And likewise also a Leuite, when hee was come neere to the place, went and looked on him, and passed by on the other side.
33 Then a certaine [u] Samaritane, as he iourneyed, came neere vnto him, and when he saw him, he had compassion on him,
34 And went to him, and bound vp his wounds, and powred in oyle and wine, and put him on his owne beast, and brought him to an Inne, and made prouision for him.
35 And on the morrow when he departed, he tooke out [x] two pence, and gaue them to the hoste, and said vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee.
36 Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues?
37 And he said, He that shewed mercy on him. Then said Iesus vnto him, Goe, [y] and doe thou likewise.
38 ¶ Now it came to passe as they went, that hee entred into a certaine towne, and a certaine woman named Martha, receiued him into her house.
39 And she had a sister called Marie, which also sate at Iesus feete, and heard his preaching.
40 But Martha was cumbred about much seruing, and came to him, and said, Master, doest thou not care that my sister hath left me to serue alone? bid her therefore that she helpe me.
41 And Iesus answered, and said vnto her, Martha, Martha, thou carest, and art [z] troubled about many things:
42 But one thing is needfull. Mary hath chosen the good part, [a] which shall not be taken away from her.

‖ *Or, to approoue himselfe as iust.*
r For they counted no man their neighbour, but their friend.
s For so it seemed to mans iudgement, although this was so appointed by Gods counsell and prouidence.
t He priuily noteth the great cruelti, which was among this people, and chiefly the gouernours.
u This nation was odious to the Iewes.
x Which was about nine pence of sterling money.
y Helpe him that hath neede of thee, although thou know him not.
z For the forgat the principall, which was to heare Gods word.
a It was not meete that shee should haue beene drawen from so profitable a thing, whereunto she could not alwayes haue opportunity.

CHAP.

CHAP. XI.

2 He teacheth his disciples to pray. 14 He driueth out a deuill, 15. And rebuketh the blasphemous Pharises. 28 He preferreth the spiritual consinage. 29 They require signes and tokens. 37 He eateth with the Pharise, and reproueth the hypocrisie of the Pharises, Scribes and hypocrites.

AND so it was, that as hee was praying in a certaine place, when he ceased, one of his disciples sayd vnto him, Master, teach vs to pray, as Iohn also taught his disciples.

2 *And he said vnto them, When ye pray, say, Our Father, which art in heauen, halowed be thy Name: Thy kingdome come: Let thy will be done euen in earth as it is in heauen:

3 Our dayly bread giue vs [a] for the day:

4 And ‖ forgiue vs our sinnes: for euen we forgiue euery man that is indebted to vs: And leaue vs not into temptation: but deliuer vs from euill.

5 ¶ Moreouer he said vnto them. [b] Which of you shall haue a friend, and shall goe to him at midnight, and say vnto him, Friend, lend me three loaues?

6 For a friend of mine is come ‖ out of the way to me, and I haue nothing to set before him:

7 And he within should answere and say, Trouble me not: the doore is now shut, and my children are with mee in bed: I cannot rise and giue them to thee.

8 I say vnto you, Though he would not arise, and giue him, because he is his friend, yet doubtlesse because of his ‖ importunitie, he would rise, and giue him as many as he needed.

9 *And I say vnto you, Aske, and it shall be giuen you: seeke, and ye shal find: knocke, and it shall be opened vnto you.

10 For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shal be opened.

11 *If a sonne shall aske bread of any of you that is a father, will he giue him a stone? or if he aske a fish, will hee for a fish giue him a serpent?

12 Or if he aske an egge, will he giue him a scorpion?

13 If yee then which are euill, can giue good gifts vnto your children, how much more shall your heauenly Father giue [c] the holy Ghost to them, that desire him?

14 ¶ Then he cast out a deuil which was dumbe: and when the deuill was gone out, the dumbe spake, and the people wondered.

15 But some of them sayd, Hee casteth out deuils through Beelzebub the chiefe of the deuils.

16 And others tempted him, seeking of him a signe from heauen.

17 But he knew their thoughts, and said vnto them, *Euery kingdome diuided against it selfe, shall be desolate, and an house diuided against an house, falleth.

18 So if Satan also be diuided against himselfe, how shall his kingdome stand, because yee say that I cast out deuils through Beelzebub?

19 If I through Beelzebub cast out deuils, by whome doe your [d] children cast them out? therefore shall they bee your iudges.

20 But if I by the [e] finger of God cast out deuils, doubtlesse the kingdome of God is come vnto you.

21. When a strong man armed keepeth his [f] palace, the things that he possesseth are in ‖ peace.

22 But when a stronger then he commeth vpon him, and ouercommeth him, hee taketh from him all his armour wherein hee trusted, and diuideth his spoyles.

23 Hee that is not [g] with me, is against mee: and he that gathereth not with mee, scattereth.

24 *When the vncleane spirit is gone out of a man, hee walketh through dry places, seeking [h] rest: and when he findeth none, he sayth, I will returne vnto my house whence I came out.

25 And when hee commeth, he findeth it swept and [i] garnished.

26 Then [k] goeth hee, and taketh to him [l] seuen other spirits worse then himselfe: and they enter in and dwell there: * so the last state of that man is worse then the first.

27 ¶ And it came to passe, as hee sayd these things, a certaine woman of the company lifted vp her voyce, and said vnto him, Blessed is the wombe that bare thee, and the pays which thou hast sucked.

28 But he sayd, [m] Yea, rather blessed are they that heare the word of God, and keepe it.

29 ¶ *And when the people were gathered thicke together, hee began to say, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them, but the signe of * Ionas the Prophet.

30 For as Ionas was a signe to the Ninuites, so shall also the sonne of man be to this generation.

31 *The Queene of the South shall rise in iudgement with the men of this generation, and shall condemne them: for she came from the vtmost parts of the earth to heare the wisedome of Salomon, and behold, a greater then Salomon is here.

32 The men of Nineue shal rise in iudgement with this generation, and shall condemne it: for they * repented at the preaching of Ionas: and behold, a greater then Ionas is here.

33 ¶ *No man lighteth a candle, and putteth it in a priuie place, neither vnder a bushell: but on a candlesticke, that they which come in may see the light.

34 * ‖ The light of the body is the [n] eye: therefore when thine eye is [o] single, then is thy whole body light: but if thine eye be euil, then thy body is darke.

35 Take heede therefore, that the light which is in thee, be not darkenesse.

36 If therefore the whole body shall be light, hauing no part darke, then shall all

Matth. 6. 9.

a Or, euery day, or as much as is sufficient for this day.
‖ Or, pardon.
b By this similitude he teacheth vs that we ought not to be discouraged, if we obtaine not incontinently that which we demaund.
‖ Or, in passing by the way.
‖ Or, impudencie.

Matth. 7. 7. and 21. 22. marke 11. 24 Iohn 14. 13. & 16. 23. Iames 1. 5.

Matth. 7. 9.

c The chiefest thing that we can desire of God, is his holy Spirit.

Matth. 12. 25. mar. 3. 24, 25.

d That is to say, your coniurers.
e The finger of God is taken for the vertue and power of God, and the vertue of the Father and the Sonne is the holy Ghost: for so Matthew doeth interpret this place.
f The word signifieth an entry or porch before an house.
‖ Or, safetie.
g They that doe not wholy apply themselues to destroy the kingdome of Satan, cannot be counted to bee on Christs side, but are his aduersaries; how much more is hee against him, that maketh open warre with him as Satan doeth? Matth. 12. 43.
h To the intent that hee might worke according to his malicious nature.
i More apt to receiue him then it was afore.
k If by infidelity we turne backe from God, Satan hath greater power ouer vs then he had before.
l He meaneth an infinite number. Hebr. 6. 4, 6. 2. pet. 2. 20.
m Christ gaue her a priuy taunt for that she omitted the chiefe praise which was due vnto him: that was, that they are blessed indeed to whom he communicateth himselfe by his word. Matth. 12. 38, 39
Chap. 8 16. matt. 5. 15. marke 4. 21. Matth. 6. 22. ‖ Or, candle.
n Because it should guide and leade the body.
o Without spot or vice.

Ionas 1. 17. 1. King. 10. 1. 2. chro. 9. 1. Ionas 3. 5.

be light, euen as when a candle doeth light thee with the brightnesse.

37 ¶ And as hee spake, a certaine Pharise besought him to dine with him: and he went in, and sate downe at table.

38 And when the Pharise saw it, hee marueiled that hee had not first washed before dinner.

39 *And the Lord said to him, Indeede yee Phariseis make cleane the outside of the cup and of the platter: but the inward part is full of rauening and wickednesse.

40 Yee fooles, did not he that made that which is without, make that which is within also?

41 Therefore p giue almes of ||those things which are within, and behold, all things shal be cleane to you.

42 But woe bee to you Phariseis: for yee tithe the mint, and the rew, and all maner herbes, and passe ouer ||iudgement and the loue of God: these ought yee to haue done, and q not to haue left the other vndone.

43 *Woe be to you Pharisee: for ye loue the vpp rmost seates in the Synagogues, and greetings in the markets.

44 Woe be to you Scribes and Phariseis hypocrites: for ye are as graues which r appeare not, & the men that walke ouer them, perceiue not.

45 ¶ Then answered one of the expounders of the Law, and said vnto him, Master, Thus saying thou puttest vs to rebuke also.

46 And he said, Woe be to you also, ye interpreters of the Law: for yee *lade men with burdens grieuous to be borne, and yee your selues touch not the burdens with one of your fingers.

47 Woe be to you: for ye t build the sepulchres of the Prophets, and your fathers killed them.

48 t Truely ye beare witnesse, and allow the deedes of your fathers: for they killed them, and ye u build their sepulchres.

49 Therefore sayd the wisedome of God, I will send them Prophets and Apostles, and of them they shall slay and ||persecute,

50 That the blood of all the Prophets, shed from the foundation of the world, may be required of this generation,

51 From the blood of *Abel vnto the blood of *Zacharias, which was slaine betweene the Altar, and the Temple: verily I say vnto you, it shall be required of x this generation.

52 Woe be to you, interpreters of the Law: for yee haue y taken away the key of knowledge: ye entred not in your selues, & them that came in, ye forbade.

53 And as he said these things vnto them, the Scribes and Phariseis began to vrge him sore, and to prouoke him to speake of many things,

54 Laying waite for him, and seeking to catch some thing of his mouth, whereby they might accuse him.

Matth.23.25.
p Christ here requireth two things: first, that we come truely by our meate and drinke: and next that we distribute part to the poore: for charitie is the perfection of the Law.
||*Or, of that that you haue*
||*Or, that which is iust and right.*
q He would not breake the very least commandement before all things were accomplished: but taught them to stick to the chiefest, and not preferre the inferiour ceremonies which must quickely be abolished.
Chap.20.46.mat. 23.6.mar.12.38.
r Whose stinke and infection appeare not suddenly.
Acts 15 10.
s Whereby you keepe in remembrance the execrable deedes of your fathers.
t You shew your selues as great hypocrites as were your fathers, making men beleeue ye honour God, when ye dishonour him.
u They were more curious to build their graues then to follow their doctrine.
||*Or, cruelly expell them.*
Gen.4 8. 2.Chron.24.21.
x Because they were culpable of the same fault that their ancesters were.
y They hid and tooke away the pure doctrine, and the true vnderstanding of the Scriptures.

CHAP. XII.

1 Christ commandeth to auoid hypocrisie. 4 That we should not feare man but God. 5 To confesse his Name. 10 Blasphemy against the Spirit. 14 Not to passe our vocation. 15 Not to giue our selues to couetous care of this life, 32 but to righteousnesse, almes, watching, patience, wisedome, and concord.

IN *the meane time, there gathered together an innumerable multitude of people, so that they trode one another: and he began to say vnto his disciples first, Take heede to your selues of the leauen of the Phariseis, which is hypocrisie.

Matth.16.5,6. marke 8.14.

2 *For there is nothing couered, that shal not be reuealed: neither hid, that shall not be knowen.

Matth.10.26. marke 4.22.

3 Wherefore whatsoeuer ye haue spoken in darknesse, it shall be heard in the light: and that which yee haue spoken in the eare, in secret places, shall bee preached on the a houses.

4 *And I say vnto you, my friends, Bee not afraid of them that kill the body, and after that are not able to doe any more.

a Openly that all men may heare.
Matth.10.28.

5 But I will forewarne you, whom yee shall feare: feare him which after hee hath killed, hath power to cast into hell: yea, I say vnto you, him feare.

6 Are not fiue sparrowes bought for two farthings, and yet not one of them is forgotten before God?

7 Yea, and all the haires of your head are numbred: feare not therefore: yee are more of value then many sparrowes.

8 *Also I say vnto you, whosoeuer shall confesse me before men, him shall the Sonne of man confesse also before the Angels of God.

Chap.9.26, matt. 10.32 mar.8.38. 2.tim.1.12.

9 But he that shall denie me before men, shall be denied before the Angels of God.

10 And whosoeuer shall speake a worde against the Sonne of man, it shall be forgiuen him: but vnto him, that b shall blasphemie the holy Ghost, it shall not bee forgiuen.

b He that shall resist against the word of God purposely, and against his conscience.
Matth.10.19. marke 13.11.

11 *And when they shall bring you vnto the Synagogues, and vnto the rulers and princes, take no c thought how, or what thing ye shal answere, or what ye shal speake.

c Bee not so doubtfull that you should bee discouraged or distrust.

12 For the holy Ghost shall teach you in the same ||houre, what ye ought to say.

||*Or, moment.*

13 And one of the company sayd vnto him, Master, bid my brother diuide the inheritance with me.

14 And hee sayd vnto him, Man, who made me a d iudge, or a diuider ouer you?

d Christ chiefly came to be iudged, and not to iudge: notwithstanding he willeth the Christians to be iudges and decide controuersies betwixt their brethren, 1.Cor.6.1.

15 ¶ Wherefore he said vnto them, Take heede and beware of couetousnesse: e for though a man haue abundance, yet his life standeth not in his riches.

e Christ condemneth the arrogancy of the rich worldlings, who as though they had God locked vp in their coffers & barnes, set their whole felicitie in their goods, not considering that God gaue them life, and also can take it away when he will.

16 And he put forth a parable vnto them, saying, The ||ground of a certaine rich man brought forth fruits plenteously.

||*Or, countrey.*
Ecclus.11.19.

17 Therefore he thought with himselfe, saying, What shall I doe, because I haue no roume where I may lay vp my fruits?

18 And he said, This will I doe, I will pull downe my barnes, and build greater, and therein will I gather all my fruits, and my goods.

19 And I will say to my soule, Soule, *thou hast much goods layd vp for many yeeres, liue at ease, eate, drinke, and take thy pastime.

20 But

20 But God said vnto him, O fole, this night will they fetch away thy soule from thee: then whose shall those things be which thou hast prouided?

21 So is he that gathereth riches to himselfe, and is not rich in [f] God.

22 And he spake vnto his disciples, Therefore I say vnto you, * Take no thought for your life, what ye shall eate: neither for your body, what ye shall put on.

23 The life is more then meate: and the body more then the rayment.

24 [g] Consider the rauens: for they neither sowe nor reape: which neither haue storehouse nor barne, and yet God feedeth them: how much more are yee better then foules?

25 And which of you [w] taking thought, can adde to his stature one cubite?

26 If yee then be not able to doe the least thing, why take yee thought for the remnant?

27 [h] Consider the lilies how they growe: they labour not, neither spinne they: yet I say vnto you, that Salomon himselfe in all his royaltie was not clothed like one of these.

28 If then God so clothe the grasse which is to day in the field, and to morrow is cast into the ouen, how much more will hee clothe you, O ye of little faith?

29 Therefore aske not what ye shall eate, or what yee shall drinke, neither ‖ stand in doubt.

30 For all such things the people of the world seeke for: and your Father knoweth that ye haue need of these things.

31 But rather seeke yee after the kingdome of God, [i] and all these things shall bee ministred vnto you.

32 Feare not, little flocke: for it is your fathers pleasure, to giue you the [k] kingdome.

33 ¶ * Sell that ye haue, and giue almes: make you bags, which wax not old, a treasure that can neuer faile in heauen, where no thiefe commeth, neither moth corrupteth.

34 For where your treasure is, there will your hearts be also.

35 ¶ * Let your loynes be [l] girded about, and your lights burning,

36 And ye your selues like vnto men that waite for their master, when he will returne from the wedding, that when hee commeth and knocketh, they may open vnto him immediatly.

37 Blessed are those seruants, whom the Lord when he commeth, shall finde waking: verely I say vnto you, hee will [m] girde himselfe about, and make them to sit downe at table, and will come foorth, and serue them.

38 And if hee come in the second watch, or come in the third watch, and shall finde them so, blessed are those seruants.

39 * Now vnderstand this, that if the goodman of the house had knowen at what houre the thiefe would haue come, he would haue watched, and would not haue suffered his house to be digged through.

40 Be ye also prepared therefore: for the Sonne of man will come at an houre when yee thinke not.

41 Then Peter sayd vnto him, Master, tellest thou this parable vnto vs, or euen to all?

42 And the Lord said, Who is a faithfull steward, and wise, whom the master shall make ruler ouer his houshold, to giue them their [n] portion of meat in season?

43 Blessed is that seruant, whom his master when he commeth, shall finde so doing.

44 Of a trueth I say vnto you, that hee will make him ruler ouer al that he hath.

45 But if that seruant say in his heart, My master doth deferre his comming, and shall begin to smite the seruants, and maydens, and to eat & drinke, and to be drunken,

46 The master of that seruant will come in a day when hee thinketh not, and at an houre when hee is not ware of, and will cut him off, and giue him his portion with the vnbeleeuers.

47 ¶ And that seruant that knew his masters will, and prepared not himselfe neither did according to his will, shalbe beaten with many stripes.

48 But hee that knew it not, and yet did commit things [o] worthy of stripes, shall bee beaten with few stripes: for vnto whomsoeuer [p] much is giuen, of him shal be much required, and to whom men much commit, the more of him will they aske.

49 ¶ I am come to put [q] fire on the earth, and what is my desire, if it be [r] alreadie kindled?

50 Notwithstanding I must bee [s] baptized with a baptisme, and how am I grieued, till it be ended?

51 * Thinke yee that I am come to giue peace on earth? I tell you, nay, but rather debate.

52 For from henceforth there shall be fiue in one house diuided, three against two, and two against three.

53 The father shall bee diuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ * Then said he to the people, When you see a cloud rise out of the West, straightway yee say, A showre commeth: and so it is.

55 And when yee see the South winde blow, ye say, that it will be hote: and it commeth to passe.

56 Hypocrites, yee can discerne the face of the earth, and of the skie: but why discerne ye not this time?

57 Yea, and why iudge you not of your selues what is right?

58 ¶ * While thou goest with thine aduersarie to the ruler, as thou art in the way, giue diligence in the way, that thou mayest bee [t] deliuered from him, lest hee bring thee to the iudge, and the iudge deliuer thee to the iayler, and the iayler cast thee into prison.

59 I tel thee, thou shalt not depart thence, till thou hast payed the vtmost mite.

CHAP.

f To depend onely on his prouidence, knowing that he hath enough for all. *Matth.6.25. 1.Pet.5.7. Psal.55.22.*

g He exhorteth vs to cast our care on God, and to submit our selues to his prouidence.

h The liberalitie of God, which shineth in the herbes & floures, surmounteth all that man can doe by his riches or force.

‖ *Or, make discourses in the aire.*

i Which are but accessaries, and are common as well to the wicked men as to the godly.

k Which is the chiefest thing that can begiuen, and therfore you cannot want those things which are of lesse importance. *Matth.6.20. 1.Pet.1.13.*

l Be in a readinesse to execute the charge which is committed vnto you.

m Because they did vse long garments, the maner was to gird or trusse them vp when they went about any businesse. *Matth.24.43. Reuel.16.15.*

n The portion of seruants euery moneth was foure peckes of corne, as Donatus writeth in Phormio.

o Therefore ignorance is inexcusable.

p To whom God hath giuen many graces.

q The Gospel is as a burning fire most vehement, which maketh a change of things through all the world.

r If there bee great troubles and alterations vpon the earth, which things come not by the propertie of the Gospel, but through the wickednesse of man.

s He compareth his death to baptisme. *Matth.10.34. Matth.16.2.*

Matth.5.25.

t Though it be to thy losse and hinderance.

CHAP. XIII.

1 The crueltie of Pilate. 2 Wee ought not to condemne all to bee wicked men which suffer. 3 Christ exhorteth to repentance. 11 Hee healeth the crooked woman, 15 answereth to the master of the Synagogue. 18 By diuers similitudes hee declareth what the kingdome of God is, 23 also that the number of them which shall bee saued, is small. 33 Finally, hee sheweth that no worldly policie or force can let the worke and counsell of God.

THere were certaine men present at the same season, that shewed him of the Galileans, whose blood Pilate had [a] mingled with their owne sacrifices.

2 And Iesus answered, and sayde vnto them, Suppose yee, that these Galileans were [b] greater sinners then all the other Galileans, because they haue suffered such things?

3 I tell you nay: but except [c] yee amend your liues, ye shall all likewise perish.

4 Or thinke you that those eighteene, vpon whom the towre in [d] Siloam fell, and slew them, were ‖ sinners aboue all men that dwell in Ierusalem?

5 I tell you, nay: but except yee amend your liues, yee shall all likewise perish.

6 ¶ Hee spake also this parable, A certaine man had a figge tree planted in his vineyard: and hee came and sought fruite thereon, and found none.

7 Then said he to the dresser of his vineyard, Beholde, [e] this three yeeres haue I come and sought fruit of this figge tree, and finde none: [f] cut it downe: why keepeth it [g] also the ground barren?

8 And hee answered, and said vnto him, Lord, let it alone this yeere also, till I digge round about it, and doung it.

9 And if it beare fruit, well: if not, then after thou shalt cut it downe.

10 ¶ And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a [h] spirit of infirmitie eighteene yeeres, and was [i] bowed together, and could not lift vp her selfe in any wise.

12 When Iesus saw her, he called her to him and said to her, Woman, thou art ‖ loosed from thy disease.

13 And he layd his hands on her, and immediately shee was made straight againe, and glorified God.

14 And the ruler of the Synagogue answered with indignation, because that Iesus had healed on the Sabbath day, and sayd vnto the people, There are sixe dayes in which men ought to worke: in them therefore come and bee healed, and not on the Sabbath day.

15 Then answered him the Lord, and sayd, Hypocrite, doeth not each one of you on the Sabbath day loose his oxe or his asse from the stall, and leade him away to the water?

16 And ought not this daughter of Abraham whom Satan had bound, loe, eighteene yeeres, be loosed from this bond on the Sabbath day.

17 And when he said these things, all his aduersaries were ashamed: but all the people reioyced at all the excellent things that were done by him.

18 ¶ [*] Then said he, What is the [k] kingdome of God like? or wherevnto shall I compare it?

19 It is like a graine of mustard seede which a man tooke and sowed in his garden and it grew, and waxed a great tree, and the foules of the heauen made nestes in the branches thereof.

20 ¶ And againe hee sayd, Wherevnto shall I liken the kingdome of God?

21 It is like leauen, which a woman tooke and hid in three peckes of floure, till all was leauened.

22 ¶ [*] And hee went through all cities and townes, teaching, and iourneying toward Ierusalem.

23 Then sayd one vnto him, Lord, are there few that shall be saued? And he said vnto them,

24 [*] [l] Striue to enter in at the straite gate: for many, I say vnto you, will seeke to enter in, and shall not be able.

25 When the good man of the house is risen vp, and hath shut to the doore, and yee begin to stand without, and to knocke at the doore, saying, Lord, Lord, open to vs, and he shall answere and say vnto you, I know you not whence ye are,

26 [m] Then shall ye begin to say, We haue eaten and drunken in thy presence, and thou hast taught in our streetes.

27 But hee shall say, I tell you, I know you not whence yee are: [*] depart from mee, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shal see Abraham and Isaac and Iacob, and al the Prophets in the kingdome of God, and your selues thrust out at doores.

29 Then shal come many from the [n] East, and from the West, and from the North, and from the South, and shall sit at table in the kingdome of God.

30 [*] And behold, [o] there are last, which shall be first: and there are first which shall be last.

31 The same day there came certaine Pharises, and said vnto him, Depart and goe hence: for Herod will kill thee.

32 Then said he vnto them, Goe yee and tell that fore, Behold, I [p] cast out deuils, and will heale still [q] to day, and to morrow, and the third day [r] I shalbe ‖ perfected.

33 Neuertheless I must walke to day, and to morrow, and the day following: for it cannot be, that a Prophet [s] should perish out of Ierusalem.

34 [*] O Ierusalem, Ierusalem, which killest the Prophets, and stonest them that are sent to thee, how often would I haue gathered thy children together, as the hen gathereth her broode vnder her wings, and yee would not!

35 Beholde, your [t] house is left vnto you desolate:

a He murthered them as they were sacrificing: & so their blood was mingled with the blood of the beasts which were sacrificed.

b For the Iewes tooke occasion hereby to condemne them, as most wicked men.

c He warneth them, rather to consider their own estate, then to reproue other mens.

d Which tower stood by the riuer Siloe or fishpoole in Ierusalem.

‖ *Or, debtors.*

e By this similitude is declared the great patience that God vseth towards sinners, in looking for their amendement: but this delay auaileth them nothing, when they still remaine in their corruption.

f Wee see our state, if we bring not forth fruit.

g For both it is vnfruitfull it selfe and doth hurt to the groud where it groweth.

h Whom Satan had striken with a disease, as the spirit of couetousnesse is that spirit, that maketh a man couetous.

i As they are, whose sinewes are shrunke.

‖ *Or, set at libertie out of Satans bands.*

Matth. 13.31. *marke* 4.31.

k By these similitudes he sheweth the increase whereby God augmenteth his kingdome contrary to all mens opinions.

Matth. 9.35. *marke* 6.6.

Matth. 7.13.

l We must indeuour, and cut off all impediments which may let vs

m He warneth the Iewes, that they depriue not themselues by their owne negligence of that saluation, which was offered vnto them.

Psal. 6.8. *matt.* 7.23. *and* 25.41.

n The people which then were strangers.

Matth. 19.30. & 20.16 *marke* 10.31.

o Christ cutteth off the vaine confidence of the Iewes, who gloried in that, that God had chosen them for his people: yet they obeyed him not according to his word.

p Neither the enuie of the Pharises, who would haue put him in feare of Herode, nor yet any policie of man could stay him from that office which God had enioyned him.

q Meaning, a little while.

r By Christes death we are made perfect for euer.

‖ *Or, make an end.*

s He noteth their malice, which by all meanes sought his death more then did the tyrant of whom they willed him to beware. *Matth* 23.37.

t Christ forewarneth them of the destruction of the Temple, and of their whole policie.

desolate: & verily I tell you, ye shal not see me, vntill the time come that ye shal say, [a] Blessed is he that commeth in the name of the Lord.

u When your owne conscience shall reproue you, and cause you to confesse that which ye now deny, which shall bee when you shall see me in my Maiesty.

CHAP. XIIII.

1 Iesus eateth with a Pharise, 4 healeth the dropsie vpon the Sabbath, 8 teacheth to be lowly, and to bid the poore to our table. 15 He telleth of the great Supper. 28 He warneth them that will follow him, to lay their accounts before, what it wil cost them. 34 The salt of the earth.

AND it came to passe, that when hee was entred into the house of one of the chiefe Pharises on the Sabbath day to || eat bread, they watched him.

|| Or, take his refection.

2 And behold, there was a certaine man before him, which had the dropsie.

3 Then Iesus answering, spake vnto the expounders of the Law, and Pharises, saying, Is it lawfull to heale on the Sabbath day?

4 And they held their peace. Then hee toke him, and healed him, and let him goe,

5 And answered them, saying, Which of you shall haue an asse or an ore fallen into a pit, and will not straightway pul him out on the Sabbath day?

6 And they could not answere him againe to those things.

7 ¶ He spake also a parable to the ghests, when he marked how they chose out the chief romes, and said vnto them,

8 [a] When thou shalt bee bidden of any man to a wedding, set not thy selfe downe in the chiefest place, lest a more honorable man then thou be bidden of him,

a He reproueth their ambition, which desire to sit in the highest places.

9 And hee that bade both him and thee, come and say to thee, Giue this man roome, and thou then begin with shame to take the lowest roome.

10 *But when thou art bidden, go, and sit down in the lowest roome, that when he that bade thee, commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at table with thee.

Prou. 25.7. Chap. 18.14. matth. 23.12.

11 *For whosoeuer exalteth himselfe, shal be brought low, & he that humbleth himselfe shalbe exalted.

12 ¶ Then [b] sayd he also to him that had bidden him, *When thou makest a dinner or a supper, cal not thy friends, nor thy brethren, neither thy kinsmen, nor the rich neighbors, least they also bid thee againe, and a recompense be made thee.

b Christ reprehendeth onely the blind affection of man, which regardeth nothing but a worldly recompense. Prou. 3.9. Tob 4.7. Matth. 22.2. Luke. 19.9.

13 But when thou makest a feast, call the poore, the maimed, the lame, and the blind,

14 And thou shalt bee blessed, because they cannot recompense thee: for thou shalt bee recompensed at the resurrection of the iust.

15 ¶ Now when one of them that sate at table heard these things, he sayd vnto him, Blessed is he that eateth bread in the Kingdome of God.

16 Then said he to him, *[c] A certaine man made a great supper, and bade many,

17 And sent his seruant at supper time to say to them that were bidden, Come: for all things are now ready.

18 But they all with one minde began to make excuse: the first said vnto him, I haue bought a farme, and I must needes goe out and see it: I pray thee haue me excused.

19 And another sayd, I haue bought fiue yoke of oxen, and I go to proue them: I pray thee haue me excused.

20 And another said, I haue marryed a wife, and therefore I cannot come.

21 So that seruant returned, and shewed his master these things. Then was the good man of the house angry, and sayd to his seruant, [d] Goe out quickly into the places and streets of the City, and bring in hither the poore, and the maimed, and the halt, and the blind.

22 And the seruant sayd, Lord, it is done as thou hast commaunded, and yet there is roome.

23 Then the Master said to the seruant, Goe out into the [e] high wayes and hedges, and [f] compell them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were bidden, shall taste of my supper.

25 Now there went great multitudes with him, and hee turned and sayd vnto them,

26 *If any man come to me, and [g] hate not his father and mother, and wife & children, and brethren and sisters, yea, and his own life also, he cannot be my disciple.

27 *And whosoeuer beareth not his crosse, and commeth after me, cannot be my disciple.

28 For which of you minding to build a tower, sitteth not downe before, and [h] counteth the cost, whether hee haue sufficient to performe it,

29 Lest that after he hath layd the foundation, and is not able to performe it, all that behold it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end?

31 Or what King going to make warre against another King, sitteth not downe first and taketh counsell, whether he be able with tenne thousand, to meete him that commeth against him with twenty thousand?

32 Or else while he is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoeuer hee be of you that [i] forsaketh not al that he hath, he cannot be my disciple.

34 *Salt is good: *but if salt haue lost his sauour, wherewith shall it be || salted?

35 It is neither meet for the land, nor yet for the dunghill, but men cast it out. He that hath eares to heare, let him heare.

d Here is signified the calling of the Gentiles.

e God will rather receiue all the rascal people of the world to his banket, then them which are vnthanksfull.

f This compulsion commeth of the feeling of the power of Gods word, after that his word hath bene preached. Matth. 10.37. and 16.24.

g That is, he that casteth not off all affections & desires, which draw vs from Christ. Chap. 9.23. matth. 16.24. marke 8.34.

h He that will professe the Gospel, must diligently consider what his profession requireth, and not rashly take in hand so great an enterprise, neither yet when he hath taken it in hand, in any case forsake it.

i He that is not perswaded to leaue all at every houre, to bestow himselfe frankly in Gods seruice. Matth. 5.13. marke 9.50.

k If they that should season others, haue lost it themselues, where should a man recouer it?

|| Or, seasoned.

CHAP. XV.

1 The Pharises murmure because Christ receiueth sinners. 4 The loueing mercy of God is openly set forth in the parable of the hundred sheepe. 7 Ioy in heauen for one sinner. 12 Of the prodigall sonne.

Then resorted vnto him all the Publicans and sinners, to heare him.

2 Therefore the Pharises and Scribes murmured, saying, He receiueth sinners, and eateth with them.

3 Then spake hee this parable to them, saying,

Matth.18.12. 4 *What man of you hauing an hundreth sheepe, if he lose one of them, doeth not leaue ninety and nine in the wildernes, and goe after that which is lost, vntill hee finde it?

5 And when he hath found it, he laieth it on his shoulders with ioy.

6 And when he commeth home, he calleth together his friends & neighbors, saying vnto them, Reioyce with me: for I haue found my sheepe which was lost.

7 I say vnto you, that likewise ioy shall be in heauen for one sinner that conuerteth, more then for ninety and nine [a] iust men, which need none amendment of life.

8 Either what woman hauing ten [b] pieces of siluer, if she lose one piece, doeth not light a candle, and sweep the house, and seeke diligently till she find it?

9 And when she hath found it, she calleth her friends and neighbors, saying, Reioyce with me: for I haue found the piece which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ He sayd moreouer, A certaine man had two sonnes.

12 And the ponger of them said to his father, Father, giue mee the [c] portion of the goods that falleth to me. So he diuided vnto them his substance.

13 So not long after, when the ponger sonne had gathered all together, hee toke his iourney into a farre Countrey, and there he wasted his goods with [d] riotous liuing.

14 Now when he had spent all, there arose a great dearth throughout that land, and he began to be in necessity.

15 Then he went and claue to a citizen of that countrey, and he sent him to his farme to feede swine.

16 And he would faine haue filled his belly with the huskes that the swine ate: [e] but no man gaue them him.

17 Then he came to himselfe, & said, How many hired seruants at my fathers haue bread ynough, and I die for hunger?

18 I will rise and go to my father, and say vnto him, Father, I haue sinned against [f] heauen, and before thee,

19 And am no more worthy to be called thy sonne: make mee as one of thy hired seruants.

20 So he arose, & came to his father, and when he was yet [g] a great way off, his father saw him, and had compassion, and ranne and fell on his necke, and kissed him.

21 And the sonne sayd vnto him, [h] Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne.

22 Then the father said to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feete,

23 And bring the fat calfe, and kill him, and let vs eat and be merry.

24 For this my sonne was dead, and is aliue againe: and he was lost, but he is found. And they began to be merry.

25 Now the [i] elder brother was in the field, and when he came and drew neere to the house, he heard melody and dancing,

26 And called one of his seruants, and asked what those things meant.

27 And he said vnto him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe and sound.

28 Then hee was angry, and would not goe in: therefore came his father out and intreated him.

29 But he answered, and sayd to his father, Loe, these many yeeres haue I done thee seruice, neither brake I at any time thy commaundement, and yet thou neuer gauest me a kid, that I might make merry with my friends.

30 But when this thy sonne was come, which hath deuoured thy goods with harlots, thou hast for his sake killed the fatte calfe.

31 And hee said vnto him, [k] Sonne, thou art euer with me, and al that I haue is thine. It was meete that we should make merry, and be glad: for this thy brother was dead, and is aliue againe: and he was lost, but he is found.

a Which iustifie themselues, and know not their owne faults.

b The word is, *drachma*, which is somewhat more in value then fiue pence of old sterling money, and was equall with a Romane peny.

c This declareth that we ought not to desire to haue our portion separate from God, except we will lose all.

d The Greeke word signifieth so to waste all, that a man reseruetth nothing to himselfe.

e For no man had pity vpon him.

f That is, against God.

g God preuenteth vs, and heareth our groanings before we cry vnto him.

h He was touched with the feeling of his sin, and therefore was ashamed to ercot, and heauy in heart.

i God reproueth the enuy of such as grudge when God receiueth sinners to mercy

k Thy part which art a Iew, is nothing diminished by that, that Christ was also killed for the Gentiles: seeing all them that he accepteth not the person, but seedeth indifferently all them that beleeue in him, with his body and blood to life euerlasting.

CHAP. XVI.

1 Christ exhorteth his to wisedome and liberalitie by the example of the steward. 13 None can serue two masters. 14 He reproueth the couetousnesse and hypocrisie of the Pharises. 16 Of the end and force of the law. 18 Of the holy state of mariage. 19 Of the rich man and Lazarus.

AND hee saide also vnto his Disciples. [a] There was a certaine rich man, which had a steward, and hee was accused vnto him that he wasted his goods.

2 And he called him, and said vnto him, How is it that I heare this of thee? Giue an accounts of thy stewardship: for thou maist be no longer steward.

3 Then the steward said within himself, What shall I doe? for my master wil take away from me the stewardship. I cannot dig, and to beg I am ashamed.

4 I know what I will doe, that when I am put out of the stewardship, they may receiue me into their houses

5 Then called he euery one of his masters debters, and sayd vnto the first, How much owest thou vnto my master?

6 And he sayd, An hundred measures of oyle. And he said to him, Take thy writing and sit downe quickly, and write fifty.

7 Then said he to another, How much owest thou? And hee sayde, An hundreth measures

a Christ teacheth hereby that likewise as he which is in authority, and hath riches if he get friends in his prosperity, may be relieued in his aduersity: so our liberality toward our neighbor shal stand vs in such stead at the day of iudgement, that God will accept it as done vnto him.

measures of wheate. Then he said to him Take thy writting, and write foureſcore.

8 And the Lord commended [a] the vniuſt ſteward, becauſe he had done wiſely. Wherefore the children of this world are in their generation wiſer then the children of light.

9 And I ſay vnto you, Make your friends [c] with the riches of iniquitie, that when ye ſhall want, they may receiue you into euerlaſting habitations.

10 He that is faithfull in the leaſt, hee is alſo faithfull in much: and he that is vniuſt in the leaſt, is vniuſt alſo in much.

11 If then ye haue not beene faithfull in [d] the wicked riches, who will truſt you in the true treaſure?

12 And if ye haue not beene faithfull in [e] another mans goods, who ſhall giue you that which is [f] yours?

13 * No ſeruant can ſerue two Maſters: for either he ſhall hate the one, and loue the other: or elſe he ſhall leane to the one, and deſpiſe the other. Ye cannot ſerue God and riches.

14 All theſe things heard the Phariſes alſo which were couetous, and they [g] mocked him.

15 Then he ſaid vnto them, Ye are they which [h] iuſtifie your ſelues before men: but God knoweth your hearts: for that which is highly eſteemed among men, is abomination in the ſight of God.

16 * The Law and the Prophets endured vntill Ioh: and ſince that time the Kingdome of God is preached, and euery man [i] preaſeth into it.

17 * Now it is more eaſie that heauen and earth ſhall paſſe away, then that one title of the Law ſhould fall.

18 ¶ * Whoſoeuer putteth away his wife, and marrieth another, committeth adulterie: and whoſoeuer marrieth her that [k] is put away from her husband, committeth adulterie.

19 ¶ There was a [l] certaine rich man, which was clothed in purple, and fine linnen, and fared well and delicately euery day.

20 Alſo there was a certaine begger named Lazarus, which was layde at his gate full of ſores,

21 And deſired to bee refreſhed with the crumbes that fell from the rich mans table: yea and the dogs came and licked his ſores.

22 And it was ſo that the begger dyed, and was caried by the Angels into [m] Abrahams [n] bosome. The rich man alſo died and was buried.

23 And being in hell in torments, he lift vp his eyes, and ſaw Abraham afarre off, and Lazarus in his bosome.

24 Then he cryed and ſaid, Father Abraham haue mercie on mee, and ſend Lazarus that he may dip the tip of his [o] finger in water, and cole my tongue: for I am tormented in this flame.

25 But Abraham ſaid, [p] Sonne, remember that thou in thy life time receiuedſt thy ‖ pleaſures, and likewiſe Lazarus ‖ paines: now therefore is he comforted, and thou art tormented.

26 Beſides all this, betweene you and vs there is a great ‖ gulfe ſet, ſo that they which would go from hence to you, cannot, neither can they come from thence to vs.

27 Then hee ſaid, I pray thee therefore Father, that thou wouldeſt ſend him to my fathers houſe,

28 (For I haue fiue brethren) that he may teſtifie vnto them, leaſt they alſo come into this place of torment.

29 Abraham ſaid vnto him, They haue Moſes and the [q] Prophets: let them [r] heare them.

30 And he ſaid, Nay, father Abraham: but if one come vnto them from the dead, they will amend their liues.

31 Then he ſaid vnto him, If they heare not Moſes and the Prophets, neither will they be perſwaded, though one riſe from the dead againe.

b God who doth here repreſent the maſter of the houſe, doth rather commend the prodigall waſte of his goods, and the liberall giuing of the ſame to the poore, then the ſtrait keeping and hoording of them.

c That is, either wickedly gotten, or wickedly kept, or wickedly ſpent, and hereby we be warned to ſuſpect riches, which for the moſt part are an occaſion to their poſſeſſours of great wickednes.

d They which cannot well beſtow worldly goods, will beſtow ill ſpirituall treaſures: and therefore they ought not to be committed vnto them.

e As are riches and ſuch like things, which God hath giuen not for your ſelues onely, but to beſtow vpon others.

f Chriſt calleth the gifts which he giueth vnto vs, ours. *Matth.* 6.24.

g Becauſe they iudged no man happie, but thoſe that were rich.

h Which loue outward appearance and vaine glory. *Matth.* 11.12.

i Their zeale is ſo inflamed, that they folow the Goſpel without reſpect of worldly things. *Matth.* 5.18. *Matth.* 5.32 *and* 19.9. 1.*cor.* 7.11. k That is, which is not lawfully diuorced l By this ſtory is declared, what puniſhment they ſhall haue which liue deliciouſly & neglect the poore. m As the Fathers in the olde Law, were ſaid to be gathered into the boſome of Abraham, becauſe they receiued the fruit of the ſame faith with him: ſo in the new Teſtament we ſay that the members of Chriſt are ioyned to their head, or gathered vnto him. n Whereby is ſignified that moſt bleſſed life, which they that die in the faith that Abraham did, ſhall enioy after this world.

o Chriſt deſcribeth ſpirituall things by ſuch maner of ſpeech, as is moſt proper to our vnderſtanding: for our ſoules haue neither fingers nor eyes, neither are they thirſtie, or ſpeake: but the Lord as it were in a table, painteth forth the ſtate of the life to come, as our capacitie is able to comprehend it.

p In calling him ſonne, he tanteth his vaine boaſting, who in his life vanted himſelfe to be the ſonne of Abraham: warning vs alſo hereby how little glorious titles auaile. ‖ *Or, good things.* ‖ *Or, euill things.* ‖ *Or, ſwallowing pit.* q Which declareth that it is too late to be inſtructed by the dead, if in their life time they cannot profit by the liuely word of God. r As faith commeth by Gods word, ſo is it maintained by the ſame. So that we neither ought to looke for Angels from heauen, or the dead to confirme vs therein, but onely the word of God is ſufficient to life euerlaſting.

CHAP. XVII.

1 Chriſt teacheth his Diſciples to auoid occaſions of offence. 3 One to forgiue another. 5 We ought to pray for the increaſe of faith. 6 He magnificth the vertue of faith, 10 and ſheweth the vnabilitie of man, 11 healeth tenne lepers, 20 ſpeaketh of the latter dayes, and of the end of the world.

THen ſaid hee to the diſciples, * It cannot be auoided, but that offences will come, but woe be to him by whom they come.

2 It were better for him that a great millſtone were hanged about his necke, and that he were caſt into the ſea, then that hee ſhould [a] offend one of theſe litte ones.

3 ¶ Take heed to your ſelues: if thy brother treſpaſſe againſt thee, rebuke him: and if he repent, forgiue him.

4 * And though he ſinne againſt thee [b] ſeuen times in a day, and ſeuen times in a day turne againe to thee, ſaying, It repenteth me, thou ſhalt forgiue him.

5 ¶ And the Apoſtles ſaid vnto the Lord, Increaſe our faith.

6 And the Lord ſaid, * If yee had faith, as much as is [c] a graine of muſtardſeed, and ſhould ſay vnto this mulbery tree, [d] Plucke thy ſelfe vp by the rootes, and plant thy ſelfe in the Sea, it ſhould euen obey you.

Matth 18.7. *marke* 9.42.

a That is, to turne him backe from the knowledge of God, and his ſaluation *Matth.* 18.21.

b That is, many times: for by a certaine number he meaneth an vncertaine. *Matth.* 17.20.

c That is, if they had neuer ſo litle of pure and perfite faith.

d Meaning, they ſhould do wonderful, and incredible things.

7 ¶ Who is it also of you, that hauing a seruant plowing or feeding cattell, would say vnto him by and by, when he were come from the field, Goe, and sit downe at table?
8 And would not rather say to him, [e] Dresse wherewith I may sup, and gird thy selfe, and serue mee, till I haue eaten and drunken, & afterwards eate thou, and drinke thou?
9 Doeth he thanke that seruant, because hee did that which was commaunded vnto him? I trow not.
10 So likewise ye, when ye haue done al those things which are commaunded you, say, We are [f] vnprofitable seruants: we haue done that which was our duety to doe.
11 ¶ And so it was when he went to Ierusalem, that he passed thorow the mids of Samaria and Galile.
12 And as hee entred into a certaine towne, there met him ten men that were lepers, which stood afarre off.
13 And they lift vp their voices and said, Iesus, Master, haue mercie on vs.
14 And when he saw them, hee said vnto them, *Goe, shew your selues vnto the [g] Priests. And it came to passe, that as they went, they were cleansed.
15 Then one of them, when hee saw that hee was healed, turned backe, and with a loude voyce praised God,
16 And fell downe on his face at his feet, and gaue him thankes: and hee was a Samaritane.
17 And Iesus answered, & said, are not there ten cleansed: but where are the [h] nine?
18 There are none found that returned to giue God praise, saue this stranger.
19 And he sayd vnto him, Arise, Goe thy way, thy faith hath made thee whole.
20 ¶ And when hee was demaunded of the Pharises, when the Kingdome of God should come, hee answered them, and sayd, The kingdome of God commeth not [i] with obseruation.
21 Neither shall men say, Loe here, or loe there: for beholde, the Kingdome of God is || [k] within you.
22 And hee sayd vnto the Disciples, The dayes will come, when yee shall desire to see [l] one of the dayes of the Sonne of man, and ye shall not see it.
23 *Then they shall say to you, Beholde here, or behold there: but go not thither, neither follow them.
24 For as the lightning that lightneth out of the one part vnder heaue, shineth vnto the other part vnder heauen, so shall the Son of man be in his [m] day.
25 But first must he suffer many things, and be reprouued of this generation.
26 *And as it was in the [n] dayes of Noe, so shall it bee in the dayes of the Sonne of man.
27 They ate, they drinke, they marryed wines, and gaue in mariage vnto the day that Noe went into the Arke: and the flood came and destroyed them all.
28 *Likewise also as it was in the dayes of Lot: they ate, they drinke, they bought, they sold, they planted, they built,
29 But in the day that Lot went out of Sodome, it rained fire and brimstone from heauen, and destroyed them all.
30 After these ensamples shall it be in the day when the Son of man shalbe reuealed.
31 At that day, he that is vpon the [o] house and his stuffe in the house, let him not come downe to take it out, and hee that is in the field likewise let him not turne backe to that he left behinde.
32 *Remember Lots wife.
33 *Whosoeuer will seeke to saue his soule, shall lose it: and whosoeuer shall lose it, [p] shall get it life.
34 *I tell you, in that night there shalbe two in one [q] bed: the one shall bee receiued and the other shall be left.
35 Two women shall be grinding together: the one shalbe taken and the other shal be left.
36 Two shall be in the field: one shall be receiued and another shall be left.
37 And they answered, and sayd to him, Where, Lord? And hee sayde vnto them, *[r] Wheresoeuer the body is, thither will also the Eagles resort.

e Hereby is declared that it is not enough to doe a piece of our duetie for a time, but also we must continue to the end.
f For God receiueth nothing of vs, whereby he should stand bound vnto vs. *Leuit.* 14.2.
g To whom it did appertaine to iudge of the leprosie, Leu. 14.2. and hereby also the Priests should haue no occasion to grudge or murmure.
h Hee noteth hereby their ingratitude, & that the greatest part neglect the benefits of God.
i It cannot be discerned by any outward shew, or maiestie, wherby it might the rather be knowen.
|| *Or, among you.*
k Either by reason of the word of God, which is receiued by faith, or that the Messias whom they sought as absent, is now present, euen within their owne doores, and yet they know him not, Iohn 1.11.
l He speaketh of his first comming into the world. *Matth.* 24.23. *marke* 13.21.
m Meaning his second comming wherein he shall appeare in glory. *Gen.* 7.5. *mat.* 24.38. 1 *pet.* 3.20.
n When men contemned the iudgement of God wherewith they were before menaced. *Gen.* 19.24.
o We must forget that which we haue left behind vs, to the end that we may the better follow our heauenly vocation. *Gen.* 19.26. *Chap* 9.24 & 16.25. *mat.* 10.39. *marke* 8.35. *iohn* 12.25.
p This corporall death shall ingender life euerlasting. *Matth.* 24.40,41.
q He meaneth that no band or coniunction is so strait that should stay vs. *Matth.* 24.28.
r Nothing can hinder the faithfull to be ioyned to their head Iesus Christ: for they shal gather vnto him, as the rauening birds about carion.

CHAP. XVIII.

2 By the example of the widow, & the Publicane, Christ teacheth how to pray. 15 By the example of children, he exhorteth to humilitie. 18 Of the way to be saued, and what things let. 29 The reward promised to his 31 and of the crosse. 35 A blind man receiueth sight.

AND *he spake also a parable vnto them, to this ende, that they ought alwayes to pray and not to [a] waxe faint,
2 Saying, There was a iudge in a certaine city, which feared not God, neither reuerenced man.
3 And there was a widow in that citie, which came vnto him, saying, || Doe me iustice against mine [b] aduersarie.
4 And he would not for a time: but afterward hee sayde with himselfe, Though I feare not God, nor reuerence man,
5 Yet because this widow troubleth me, I will doe her right, least at the last she come and make me wearie.
6 And the Lord sayd, Heare what the vnrighteous iudge saith.
7 Now shall not God auenge his elect, which cry day & night vnto him, yea, though [c] he suffer long for them?
8 I tell you hee will auenge them quickly: but when the Sonne of man commeth, shall he find faith on the earth?
9 ¶ He spake also this parable vnto certaine which trusted in themselues that they where iust, and despised other.
10 Two men went vp into the Temple to pray: the one a Pharise, and the other a Publicane.
11 The Pharise [d] stood and prayed thus with himselfe, O God, I thanke thee that I am not as other men, extortioners, vniust, adulterers, or euen as this Publicane.

Eccluc. 18.22. *rom.* 12.12. 1 *thes.* 5.17.
a The Greeke word signifieth not to shrinke backe, as cowards doe in warre, or to giue place in afflictions or dangers.
|| *Or, auenge me.*
b Who pleadeth against me.
c And seeme slow in reuenging their wrongs.
d Whereby he declared his proude, and disdainefull heart.

12 I fast twise in the weeke: I giue tithe of all that euer I possesse.

13 But the Publicane standing afar off, would not lift vp so much as his [e] eyes to heauen, but smote his breast, saying, O God be merciful to me a sinner.

14 I tell you this man departed to his house iustified || rather then the other: * For euery man that exalteth himselfe shall bee brought low, and he that humbleth himselfe, shall be exalted.

15 ¶ * They brought vnto him also [f] babes, that hee should touch them. And when his disciples saw it, they rebuked them.

16 But Iesus called [g] them vnto him, and said, Suffer the babes to come vnto me, and forbid them not: for of [h] such is the kingdom of God.

17 Verely I say vnto you, Whosoeuer receiueth not the kingdom of God as a [i] babe, he shall not enter therein.

18 * Then a certaine ruler asked him, saying, Good master, what ought I to doe, to inherite eternall life?

19 And Iesus said vnto him, Why callest thou me [k] good? none is good saue one, euen God.

20 Thou knowest the commandements, * Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witnesse: Honour thy father and thy mother.

21 And he said, All these haue I kept from my youth.

22 Now when Iesus heard that, hee sayd vnto him, Yet lackest thou one thing, Sell all that euer thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come follow mee.

23 But when he heard those things, hee was very heauie: for he was marueilous rich.

24 And when Iesus saw him sorrowfull, hee said, With what difficulty shall they that haue riches enter into the kingdome of God?

25 Surely it is easier for a || camell to go through a needles eye, then for a rich man to enter into the kingdome of God.

26 Then sayd they that heard it, And who then can be saued?

27 And he said, The things which are vnpossible with men, are [l] possible with God.

28 ¶ * Then Peter said, Lo, wee haue left all, and haue followed thee.

29 And he said vnto them, Verely I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdome of Gods sake,

30 Which shall not receiue [m] much more in this world, and in the world to come life euerlasting.

31 ¶ * Then Iesus tooke vnto him the twelue, and sayd vnto them, Behold, we goe vp to Ierusalem, and all things shall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For he shalbe deliuered vnto the Gentiles, and shall be mocked, and shall be spitefully intreated, and shall be spitted on.

33 And when they haue scourged him, they wil put him to death: but the third day he shall rise againe.

34 But they vnderstood none of these things, and this saying was hid from them, neither perceiued they the things, which were spoken.

35 ¶ * And it came to passe, that as hee was come neere vnto Iericho, a certaine blinde man sate by the way side begging. *Matth 20.29. marke 10.46.*

36 And when hee heard the people passe by, he asked what it meant.

37 And they said vnto him, that Iesus of Nazareth passed by.

38 Then he cried, saying, Iesus the sonne of Dauid, haue mercie on me.

39 And they which went before, rebuked him, that hee should hold his peace, but hee cried much more, O [n] Sonne of Dauid haue mercie on me.

40 And Iesus stood still, and commanded him to be brought vnto him. And when he was come neere he asked him,

41 Saying, What wilt thou that I doe vnto thee? And he said, Lord, that I may receiue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hath saued thee.

43 Then immediately hee receiued his sight, and followed him, [o] praising God: and all the people when they saw this, gaue praise to God.

CHAP. XIX.

2 Of Zaccheus. 12 The ten pieces of money. 28 Christ rideth to Ierusalem, and weepeth for it. 45 He chaseth out the merchants, 47 and his enemies seeke to destroy him.

NOw when Iesus entred and passed throw Iericho,

2 Behold, there was a man named Zaccheus, which was the chiefe receiuer of the tribute, and he was rich.

3 And hee sought to see Iesus, who hee should be, and could not for the preasse: because he was of a low stature.

4 Wherefore he ran before, and climed vp into a wild figge tree, that he might see him, for he should come that way.

5 And when Iesus came to the place, hee looked vp and saw him, and said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastily, and receiued him ioyfully.

7 And when all they saw it, they murmured, saying, that he was gone in to lodge with a || sinfull man.

8 And Zaccheus stood forth, and said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by || forged cauillation, I restore him foure fold.

9 Then Iesus sayd vnto them, This day is saluation come vnto this [a] house, forasmuch as hee is also become the [b] sonne of Abraham.

10 * For the Sonne of man is come to seeke, and to saue that which was lost.

11 And

e The'e were signes of an humble and lowly heart.
|| *Or, and not the other.*
Chap. 14.11. matth. 23.12.
Matth. 19.13. marke 10.13.
f The word signifieth yong sucking babes which they caried in their arnes.
g He meaneth the nurses or them that bare the babes, whom the Apostles rebuked.
h He comprehendeth as well them that are infants of age, as them also which are like vnto infants in simplicity & plainnesse.
i Signifying that they ought to lay aside all malice and pride.
Matth. 19.16. marke 10.17.
k Because commonly they abused this word, Iesus sheweth him that hee could not confesse him to be good, except also he acknowledged that he was of God.
Exod. 20.13, 14.
|| *Or, cable ropes.*
l For hee so gouerneth ye hearts of his, that their riches doe not blinde them.
Matth. 19.27. marke 10.28.
m The little that a man hath with the grace of God is an hundreth fold better then al the abundance that one can haue without him: but the chiefe recompense is in heauen.
Matth 20.17. marke 10.32.
n The people vsed to call the Messias by this name, because they knew he should come of the stocke of Dauid, Psal. 132. 11. acts 2.30.
o He was mindfull of the benefit receiued, and also the people were mooued thereby to glorifie God.
|| *Or, a man of a wicked life.*
|| *Or, false accusation.*
a Zaccheus adoption was a signe that the whole familie was receiued to mercy. Notwithstanding this promise, God reseruetb to himselfe free libertie, either to chuse or forsake, as in Abrahams house.
b To be the son of Abraham is to be chosen freely, Rom 9.8. to walke in the steps of the faith of Abraham, Rom. 4.12. to doe the workes of Abraham, Iohn 8.39. by the which things wee are most assured of life everlasting, Rom 8 29. *Matth. 18.11.*

11 And whiles they heard these things, he continued and spake a parable, because hee was neere to Ierusalem, and because also they thought that the kingdome of God should shortly appeare.

12 He sayd therefore, * A certaine noble man went into c a farre countrey, to receiue for himselfe a kingdome, and so to come againe.

13 And he called his tenne seruants, and deliuered them tenne d pieces of money, and said vnto them, * Occupie till I come.

14 Now his citizens hated him, and sent an ambassage after him, saying, We will not haue this man to reigne ouer vs.

15 And it came to passe when hee was come f againe, and had receiued his kingdome, that hee commaunded the seruants to bee called to him, to whome he gaue his money, that he might know what euery man had gained.

16 Then came the first, saying, Lord, thy piece hath increased ten pieces.

17 And he said vnto him, Well good seruant: because thou hast beene faithfull in a very little thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy piece hath increased fiue pieces.

19 And to the same hee sayd, Be thou also ruler ouer fiue cities.

20 So the other came, and sayd, Lord, behold thy piece, which I haue layd vp in a napkin

21 For I feared thee, because thou art a strait man, thou takest vp that thou layedst not downe, and reapest that thou didst not sowe.

22 Then he said vnto him, Of thine own g mouth will I iudge thee, O euill seruant. Thou knewest that I am a straite man, taking vp that I laid not downe, and reaping that I did not sowe.

23 Wherefore then gauest thou not my money into the banke, that at my comming I might haue required it with vantage?

24 And he said vnto them that stoode by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they said vnto him, Lord, hee hath ten pieces.)

26 * For I say vnto you, that vnto all them that haue, it shall be h giuen: and from him that hath not, euen that he hath, shall be taken from him.

27 Moreouer those mine enemies, which would not that I should reigne ouer them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, hee went forth i before, ascending vp to Hierusalem.

29 * And it came to passe, when hee was come neere to Bethphage, and Bethania, besides the mount which is called the mount of Oliues, hee sent two of his disciples,

30 Saying, Goe ye to the towne which is before you, wherein assoone as yee are come, yee shall finde a colte tied, whereon neuer man sate: loose him, and bring him hither.

31 k And if any man aske you, why yee loose him, thus shall ye say vnto him, Because the Lord hath neede of him.

32 So they that were sent went their way, and found it as he had sayd vnto them.

33 And as they were loosing the colt, the owners thereof said vnto them, Why loose ye the colt?

34 And they sayd, The Lord hath neede of him.

35 ¶ * So they brought him to Iesus, and they cast their garments on the colt, and set Iesus thereon.

36 And as hee went, they spred their clothes in the way.

37 And when he was now come neere to the going downe of the mount of Oliues, the whole multitude of the disciples began to reioyce, and to praise God with a loude voyce, for all the great workes that they had seene,

38 Saying, Blessed be the King that commeth in the Name of the Lord: l peace in heauen, and glory in the highest places.

39 Then some of the Pharises of the company said vnto him, Master, rebuke thy disciples.

40 But he answered and said vnto them, I tell you, that if these should hold their peace, the stones would crie.

41 ¶ * And when he was come neere, hee beheld the citie, and wept for it,

42 Saying, m O if thou haddest euen knowen at the least in this thy day n those things, which belong vnto thy peace! but now are they o hid from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compasse thee round, and keepe thee in on euery side,

44 And shall make thee euen with the ground, and thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knewest not the time of thy p visitation.

45 ¶ * He went also into the Temple, and began to cast out them that sold therein, and them that bought,

46 Saying vnto them, It is written, * Mine house is the house of prayer, * but yee haue made it a denne of theeues.

47 And he taught ‖ daily in the Temple. And the hie Priests, and the Scribes, and the chiefe of the people sought to destroy him.

48 But they could not finde what they might doe to him: for all the people q hanged vpon him when they heard him.

CHAP. XX.

4 Christ stoppeth his aduersaries mouthes by an other question, 9 sheweth their destruction by a parable. 22 The authority of princes. 27 The resurrection, and his diuine power. 46 He reproueth the ambition of the Scribes.

AND * it came to passe, that on one of those dayes, as hee taught the people in the Temple, and preached the Gospel, the hie Priests and the Scribes came vpon him with the Elders,

2 And spake vnto him, saying, Tell vs by what

Matth. 25.14.
c This was to declare to them, that he must yet take great paines before his kingdome should be established.
d This piece of money is called Mina, and the whole summe mounteth about the value of seuenteene pound, esteeming euery piece about fiue nobles and seuen pence.
e God will not that his graces remaine idle with vs.
f Whereby we learne that the second comming of our Sauiour Christ shall be more glorious and excellent then it doeth now appeare.
g They that suppresse the gifts of God, and liue in idlenesse, are without all excuse.
Chap. 8.18. *matt.* 13.12. *and* 25. 29. *mar* 4.25.
h He that faithfully bestoweth the graces of God, shall haue them increased, but they shall be taken away from him that is vnprofitable, and vseth them not to Gods glory.
i Hereby we perceiue the excellent constancy of Christ, who notwithstanding he did now fight against the terrour of death, and Gods iudgement: yet went before his fearefull disciples, and led the way to death.
Matth. 27.1. *marke* 15.1.
k Christ preueneth such difficulties as might haue troubled his disciples.
Matth. 21.7. *iohn* 12.14.
l They wish that God may be appeased & reconciled with men, and so by this meanes be glorified.
Chap. 21.9. *matth.* 24.1. *marke* 13.1.
m Christ partly pitieth the citie which was so neere her destruction, and partly vpbraideth their malice which would not imbrace Christ their Sauiour, & therefore pronouceth greater punishment to Ierusalem, then to other cities, which had not receiued like graces.
n Meaning, Christ, without whom there is no saluation, and with whom is all felicitie.
o Through thine own malice thou art blinded.
p And seeiuedst not the Redeemer which was sent thee.
Matth. 21.13. *marke* 11.17. *Isa.* 56.7. *Iere.* 7.11.
‖ *Or, in the day time.*
q That is, were most attent to heare.
Matth. 21.23. *mar.* 11.27, 28.

what authoritie thou doest these things, or who is hee that hath giuen thee this authoritie?

3 And he answered, and said vnto them, I also will aske you one thing: tell me therefore:

4 The [a] baptisme of Iohn, was it from heauen, or of men?

5 And they reasoned within themselues, saying, If we shall say, From heauen, he will say, Why then beleeued ye him not?

6 But if we shal say, Of men, all the people will stone vs: for they be perswaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whence it was.

8 Then Iesus said vnto them, [b] Neither tell I you by what authoritie I doe these things.

9 ¶ [c] Then began hee to speake to the people this parable, * A certaine man planted a [d] vineyard, and [e] let it foorth to husbandmen, and went into a strange country, for a great season.

10 And at a time he sent a [f] seruant to the husbandmen, that they should giue him of the fruite of the vineyard, but the husbandmen did beate him, and sent him away empty.

11 Againe hee sent yet another seruant, and they did beate him, and foule intreated him, and sent him away empty.

12 Moreouer, he sent the third, and him they wounded, and cast out.

13 Then sayd the Lord of the vineyard, What shall I doe? I will send my beloued Sonne: it may be that they will doe reuerence, when they see him.

14 But when the husbandmen saw him, they reasoned with themselues, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore doe vnto them?

16 Hee will come and destroy these husbandmen, and will giue out his vineyard to others: but when they heard it, they sayd, God forbid.

17 ¶ And he beheld them, and said, What meaneth this then that is written, * The stone that the builders refused, that is made the head of [g] the corner?

18 [h] Whosoeuer shall fall vpon that stone, shall be broken: and on whomsoeuer it shall fall, it will grinde him to powder.

19 Then the hie Priests and the Scribes the same houre went about to lay hands on him: (but they feared the people) for they perceiued that he had spoken this parable against them.

20 * And they [h] watched him, and sent forth spies, which should faine themselues iust men, to take him in his talke, and to deliuer him vnto the power and authoritie of the Gouernour.

21 And they asked him, saying, Master, we know that thou sayest and teachest right, neither doest thou accept mans person, but teachest the way of God truely.

22 Is it [i] lawfull for vs to giue Cesar tribute, or no?

23 But he perceiued their craftinesse, and said vnto them, Why tempt ye me?

24 Shew me a peny. Whose image and superscription hath it? They answered and said, Cesars.

25 Then he said vnto them, * [k] Giue then vnto Cesar the things which are Cesars, and to God those which are Gods.

26 And they could not reproue his saying before the people: but they marueiled at his answere, and held their peace.

27 * Then came to him certaine of the Sadducees, (which denie that there is any resurrection) and they asked him,

28 Saying, Master, * Moses wrote vnto vs, If any mans brother die hauing a wife, and he die without children, that his brother should take his wife, and raise vp seede vnto his brother.

29 Now there were seuen brethren, and the first tooke a wife, and hee died without children.

30 And the second tooke the wife, and he died childlesse.

31 Then the third tooke her: and so likewise the seuen died, and left no children.

32 And last of all, the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife.

34 Then Iesus answered, and said vnto them, The [l] children of this world marrie wiues, and are married.

35 But they which shalbe counted worthy to enioy that world, and the resurrection from the dead, neither marrie wiues, neither are married.

36 [m] For they can die no more, forasmuch as they are equall vnto the Angels, and are the sonnes of God, [n] since they are the children of the resurrection.

37 And that the dead shall rise againe, euen * Moses shewed it besides the bush, when he said, The Lord is the God of Abraham, and the God of Isaac, and the God of Iacob.

38 For hee is not the God of the [o] dead, but of them which liue: [p] for all liue vnto him.

39 Then certain of the Pharises answered, and said, Master, thou hast well said.

40 And after that, durst they not aske him any thing at all.

41 ¶ * Then said he vnto them, How say they that Christ is Dauids sonne?

42 And Dauid himselfe saith in the booke of the Psalmes, * The Lord sayd vnto my Lord, Sit at my right hand,

43 Till I shall make thine enemies thy footstoole.

44 Seeing Dauid called him Lord, how is he then his [q] sonne?

45 ¶ Then in the audience of all the people, he sayd vnto his disciples,

46 * Beware of the Scribes, which desire to goe in long robes, and loue salutations in the markets, and the highest seats in the Synagogues, and the chiefe roumes at feasts.

a By Baptisme he comprehendeth all Iohns ministery, who bare witnesse to Christ.

b By this means hee made them ashamed and astonied.
Matth. 21.33.
marke 12.1.
Isa. 5.1.
ier. 2.21.

c The Iewes were as Gods plants, and his owne grafting.

d God committed his people to the gouernours and Priests.

e He raised vp Prophets.

Psal. 118.22.
isa. 28.16. *Actes* 4.11. *rom.* 9.33.
1. *pet.* 2.7.

f For by it the building is ioyned together, & made strong.

g They that humble and fall on Christ, thinking to oppresse him shalbe ouerthrown themselues, and destroyed.
Matth. 22.16.
marke 12.13.

h They waited for a conuenient time and place.

i They thought it vnlawfull to pay to a prince being an infidel, that which they were woont to pay to God in his Temple.

Rom 13.7.

k The duetie which we owe to princes, letteth nothing that which is due vnto God.
Matth. 22.23.
marke 12.18.
Deut. 25.5.

l In this place he calleth all them children of this world, which remaine in the same: or else matrimonie should not seeme to appertaine to the children of God, as that wicked monster Pope Cyricius taught against the manifest Scriptures.

m Since matriage is ordeined to maintaine & increase mankind, when we shall be immortall, it shall not be in any vse.

n For although the wicked rise againe, yet that life is but death and an eternall destruction.
Exod. 3.6.

o Of them which are not, but of them which are.

p The immortalitie of the soule cannot be separated from the resurrection of the body, whereof here Christ properly speaketh.
Matth. 22.44.
marke 12.35.
Psal. 110.1.

q For the sonne is not Lord of his father, and therefore it followeth that Christ is God.
Chap. 1.43.
matth. 23.6.
marke 12.38.

47 Which deuoure widowes houses, euen vnder a colour of long praying: these shall receiue greater damnation.

CHAP. XXI.

3 Christ commendeth the poore widow. 6 He forewarneth of the destruction of Ierusalem. 8 Of false teachers. 9 Of the tokens and troubles to come. 27 Of the ende of the world, 37 and of his dayly exercise.

Marke 12.41. AND * as he beheld, hee saw the rich men which cast their gifts into the treasurie,

2 And hee saw also a certaine poore widow, which cast in thither two mites,

3 And hee sayd, Of a trueth I say vnto you, that this poore widow hath cast in more then they all.

a God esteemeth not the gifts or almes by the quantity or value, but by the heart and affection Chap. 19. 43, 44. matth. 24. 1. marke 13. 1. ‖ Or, gifts.

4 [a] For they all haue of their superfluitie cast into the offerings of God: but shee of her penurie hath cast in all the liuing that she had.

5 * Now as some spake of the Temple, how it was garnished with goodly stones, and with ‖ consecrate things, he said,

6 Are these the things that yee looke vpon? the dayes will come, wherein a stone shal not be left vpon a stone, that shall not bee throwen downe.

7 Then they asked him, saying, Master, but when shall these things be? and what signe shall there bee, when these things shall come to passe?

Ephes. 5. 6. 2. thes. 2. 3. b Christ then maketh answere of that which was more necessarie for them, and not to the question they demanded. Matth. 24. 7. marke 13. 8.

8 * And he said, [b] Take heede that yee be not deceiued: for many will come in my Name, saying, I am Christ, and the time draweth neere: follow yee not them therefore.

9 And when yee heare of warres and seditions, bee not afraid: for these things must first come, but the ende followeth not by and by.

10 Then he said vnto them, Nation shall rise against nation, and kingdome against kingdome.

c This their sufferance shal both be a greater confirmation to the Gospel, and also by their constancie the tyrannie of their enemies shall at length be manifested before God and man. Chap 12. 12. matth. 10. 19. marke 13. 11.

11 * And great earthquakes shalbe in diuers places, and hunger, and pestilence, and fearefull things, and great signes shall there be from heauen.

12 But before all these, they shal lay their hands on you, and persecute you, deliuering you vp to the Synagogues, and into prisons, and bring you before kings and rulers for my Names sake.

13 And this shall turne to you, for a [c] testimoniall.

d For though they were so impudent to resist, yet trueth euer gaineth the victorie. Matth. 10. 30.

14 * Lay it vp therefore in your hearts, that yee premeditate not what yee shall answere.

15 For I will giue you a mouth, and wisdome, where against all your aduersaries shall not be able to speake, nor [d] resist.

16 Yea, yee shalbe betrayed also of your parents, and of your brethren, and kinsemen, and friends, and some of you shall they put to death.

e That is, liue ioyfully and blessedly euen vnder the crosse. Mat. 24. 15. mar. 13. 14. dan. 9. 27.

17 And ye shalbe hated of all men for my Names sake.

18 * Yet there shall not one haire of your heads perish.

19 By your patience possesse your soules.

20 ¶ * And when ye see Ierusalem besieged with souldiers, then vnderstand that the desolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein.

22 For these be the dayes of vengeance, to fulfill all things that are written.

23 But woe bee to them that bee with childe, and to them that giue sucke in those dayes: for there shalbe great distresse in this land, and [f] wrath ouer this people.

f Gods wrath against his people shall appeare by the calamities and plagues wherewith hee will punish them.

24 And they shall fall on the edge of the sword, and shall be led captiue into all nations, and Ierusalem shall bee troden vnder foote of the Gentiles, vntill the [g] time of the Gentiles be fulfilled.

g He meaneth their iniquities to receiue likewise their punishment afterward. Isa 13. 10. ezek. 32. 7. mat. 24. 29. marke 13. 24.

25 * Then there shall bee signes in the sunne, and in the moone, and in the starres, and vpon the earth trouble among the nations, with perplexitie: the Sea and the waters shall roare.

26 And mens hearts shall failie them for feare, and for looking after those things, which shall come on the world: for the powers of heauen shalbe shaken.

27 And then shall they see the Sonne of man come in a cloud, with power and great glory.

28 And when these things begin to come to passe, then looke vp, & lift vp your heads: * for your [h] redemption draweth neere.

Rom. 8. 23. h The effect of that redemption which Iesus Christ hath purchased shall then fully appeare.

29 And he spake to them a parable, Behold the figge tree, and all trees,

30 When they now shoot forth, ye seeing them, know of your owne selues that Summer is then neere.

31 So likewise yee, when yee see these things come to passe, know ye that the kingdome of God is neere.

32 Verily I say vnto you, This age shall not [i] passe, till all these things be done.

i For all these things came within fiftie yeeres after.

33 Heauen and earth shall passe away, but my words shall not passe away.

34 Take heede to your selues, lest at any time your hearts bee oppressed with surfetting and drunkennesse, and cares of this life, and lest that day come on you at vnwares.

35 For as a [k] snare shall it come on all them that dwell on the face of the whole earth.

k To catch and entangle them whersoeuer they be in the world.

36 Watch therefore, and pray continually, ‖ that ye may be counted worthy to escape all these things that shall come to passe, and that ye may stand before the Sonne of man.

‖ Or, that ye may be made worthy.

37 ¶ Now in the day time hee taught in the Temple, and at night he went out, and abode in the mount that is called the mount of Oliues.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

4 Conspiracie against Christ. 7 They eate the Passeouer. 19 The institution of the Lords Supper. 24 They striue who shall be greatest, and hee reproueth them. 42 He prayeth vpon the mount. 47 Iudas treason. 54 They take him, and bring him to the

his

hie Priests house. 60 Peter denieth him thrise, and yet repenteth. 67 Christ is brought before the Counsell, where he maketh ample confession.

Matth. 26. 1. marke 14. 1.

NOw, * the [a] Feast of vnleauened bread drewe neere, which is called the Passeouer.

2 And the high Priestes and Scribes sought how they might kill him: for they feared the people.

3 Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelue.

4 And he went his way and communed with the hie Priests and [b] captaines, how he might betray him to them.

5 So they were [c] glad, and agreed to giue him money.

6 And he consented and sought opportunitie to betray him vnto them, when the people were away.

7 ¶ * Then came the day of vnleauened bread when the Passeouer [d] must be sacrificed.

8 And hee sent Peter and John, saying, Goe and prepare vs the Passeouer, that wee may eate it.

9 And they said to him, Where wilt thou that we prepare it?

10 Then hee said vnto them, Behold, when yee be entred into the citie, there shall a man meete you, bearing a pitcher of water: follow him into the house that hee entreth in,

11 And say to the good man of the house, The master sayth vnto thee, Where is the lodging where I shall eate my Passeouer with my disciples?

12 Then hee shall shew you a great high chamber trimmed, there make it ready.

13 So they went and found as hee had said vnto them, and made readie the Passeouer.

14 * And when the [e] houre was come, hee sate downe, and the twelue Apostles with him.

15 Then he said vnto them, I haue earnestly desired to eate this Passeouer with you before I suffer.

16 For I say vnto you, [f] Henceforth I will not eate of it any more, vntill it be fulfilled in the kingdome of God.

17 And he tooke the cup, [g] gaue thankes, and sayd, Take this, and diuide it among you.

18 For I say vnto you, I will not drinke of the fruite of the vine, vntill the kingdome of God be come.

19 * And hee tooke bread, and when hee had giuen thankes, he brake it, and gaue to them, saying, [h] This is my body, which is giuen for you: doe this in the remembrance of me.

20 Likewise also after Supper he tooke the cup, saying, This cup is the new [h] Testament in my blood which is shed for you.

21 * Yet behold, the hand of him that betrayeth me, is with me at the table.

22 And truely the Sonne of man goeth as it is [i] appointed: but woe be to that man, by whom he is betrayed.

23 Then they began to enquire among themselues, which of them it should be, that should doe that.

24 ¶ * And there arose also a strife among them, which of them should seeme to be the greatest.

25 But hee said vnto them, The kings of the Gentiles reigne ouer them, and they that beare rule ouer them, are called [k] Gracious lords.

26 But ye shall not be so: but let the greatest among you be as the ‖ least: and the chiefest as he that seruetb.

27 For who is greater, he that sitteth at table, or he that seruetb? is not hee that sitteth at table? And I am among you as hee that seruetb.

28 And ye are they which haue continued with me in my tentations.

29 Therefore I ‖ appoynt vnto you a kingdome, as my Father hath appointed to mee,

30 * That ye may [l] eate and drinke at my table in my kingdome, and sit on seats, and iudge the twelue tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, * Satan hath desired you, to [m] winow you as wheate.

32 But I haue prayed for thee, that thy faith [n] faile not: therefore when thou art conuerted, strengthen thy brethren.

33 * And hee said vnto him, Lord, I am readie to goe with thee into prison, and to death.

34 But hee sayd, I tell thee, Peter, the cocke shall not crow this day, before thou hast thrise denied that thou knewest me.

35 ¶ And hee said vnto them, * When I sent you without bag, and scrip, and shooes, lacked yee any thing? And they sayd, Nothing.

36 Then hee said to them, But now hee that hath a bag, let him take it, and likewise a scrip: and hee that hath none, let him sell his coat, and [o] buy a sword.

37 For I say vnto you, that yet the same which is written must be performed in mee, * Euen with the wicked was hee numbred: for doubtlesse those things which are written of me, haue an end.

38 And they said, Lord, behold, here are [p] two swords. And he sayd vnto them, It is enough.

39 * And hee came out, and went (as hee was wont) to the mount of Oliues: and his disciples also followed him.

40 * And when he came to the place, hee sayd to them, Pray, lest ye enter into tentation.

41 And hee gate himselfe from them about a stones cast, and kneeled downe and prayed,

42 Saying, Father, if thou wilt, take away this [q] cup from mee: neuertheless, not my will, but thine be done.

43 And there appeared an Angel vnto him, from heauen, comforting him.

44 But being in an [r] agonie, hee prayed more earnestly: and his sweate was like droppes of blood, trickling downe to the ground.

45 And

a The feast was so called, because they could eat no leauened bread for the space of seuen dayes: for so long the feast of the Passeouer continued.

b Such as were appointed to keepe ye Temple.

c For they were in doubt what way to take before this occasion was offered.

Matth. 26. 17. marke 14. 13.

d According to Gods cõmandement, which was first to offer it, & after to eate it.

Mat. 26. 20. mar. 14. 17, 18.

e Which was in the euening about ye twilight, which time was appointed to eat the Passeouer.

f He meaneth that this is the last time that he would be conversant with them as he was before, or so eate with them.

Matth. 26. 26. marke 14. 22. 1. cor. 11. 24.

g The bread is a true signe, and an assured testimony that the body of Iesus Christ is giuen for the nuriture of our soules: likewise the wine signifieth that his blood is our drinke to refresh and quicken vs euerlastingly.

h The signe of the newcouenant which is established & ratified by Christs blood.

Iohn 13. 18. Psal. 41. 9.

p By the secret counsell of God, as Actes 4. 28.

Matth. 20. 25. marke 10. 42.

k Meaning, that they haue vaine and flattering titles giuen them, forasmuch as they are nothing lesse then their names do signifie.

‖ Or, yongest.

‖ Or, leaue by bequest.

Matth. 19. 28.

l By these similitudes he declaret that they shalbe partakers of his glory: for in heauen is neither eating nor drinking.

1. Pet. 5. 8.

m Satan seeketh by all meanes to disquiet the church of Christ, to disperse it, and to shake it from the true faith.

n It was sore shaken, but yet not ouerthrowen.

Mat. 26. 34, 35. marke 14. 29, 31. Iohn 13. 38.

Matth. 10. 5, 10.

o By this he sheweth them that they must suffer great troubles and afflictions.

Isa. 53. 12.

p They were yet so rude that they thought to haue resisted with materiall weapons, whereas Christ warneth them of a spirituall fight, wherein as well their life as faith should be in danger.

Matth. 26. 36. marke 14. 32. Iohn 18. 1.

Matth. 26. 41. marke 14. 38.

q Meaning, his death & passion.

r The word signifieth ye horror that Christ had conceiued, not only for feare of death, but of his Fathers iudgement and wrath against sinne.

45 And he rose vp from prayer, and came to his disciples, and found them sleeping for heauinesse.

46 And hee said vnto them, Why sleepe ye? rise and pray, lest ye enter into tentation.

Matth 26.47. marke 14.43. iohn 18.3.

47 ¶ * And while hee yet spake, behold, a company, and he that was called Iudas one of the twelue, went before them, and came neere vnto Iesus to kisse him.

48 And Iesus sayde vnto him, Iudas, betrayest thou the Sonne of man with a kisse?

49 Now when they which were about him, saw what would follow, they said vnto him, Lord, shall we smite with sword?

50 And one of them smote a seruant of the hie Priest, and stroke off his right eare.

51 Then Iesus answered, and said, Suffer them thus farre: and he touched his eare, and healed him.

52 Then Iesus sayd to the hie Priestes, and captains of the Temple, and the Elders which were come to him, Be ye come out as vnto a thiefe with swords and staues?

53 When I was dayly with you in the Temple, yee stretched not foorth the hands against me: but this is your very houre, and the [f] power of darkenesse.

f For now God gaue libertie to Satan, whose ministers they were, to execute his rage against him: which thing we see is gouerned by the prouidence of God.

54 ¶ Then tooke they him, and led him, and brought him to the hie Priests house. And Peter followed afarre off.

Matth 26.69. marke 14.66. iohn 18.25.

55 * And when they had kindled a fire in the mids of the hall, and were set downe together, Peter also sate downe among them.

56 And a certaine maid beheld him as he sate by the fire, and hauing well looked on him, sayd, This man was also with him.

57 But he denied him, saying, Woman, I know him not.

58 And after a little while, another man saw him, and sayd, Thou art also of them. But Peter sayd, Man, I am not.

59 And about the space of an houre after, a certaine other affirmed, saying, Verely, euen this man was with him: for hee is also a Galilean.

60 And Peter sayd, Man, I know not what thou sayest. And immediatly while he yet spake, the cocke crewe.

61 Then the Lord turned backe, and looked vpon Peter: and Peter remembred the word of the Lord, how he had said vnto him, * Before the cocke crow, thou shalt denie me thrise.

Mat. 26.34. iohn 13.38.

62 And Peter went out, and wept bitterly.

63 And the men that helde Iesus, mocked him, and stroke him.

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, [t] Prophesie who it is that smote thee.

t They scoffed at him because the people thought he was a Prophet. Matth. 27.1. marke 15.1. iohn 18.28.

65 And many other things blasphemously spake they against him.

66 * And assoone as it was day, the Elders of the people, and the hie Priests and the Scribes came together and led him into their Counsel,

67 Saying, [u] Art thou the Christ? tell vs. And he said vnto them, If I tell you, ye will not beleeue me.

u They asked not to the end that the truth might be known (for the thing was too manifest) but for malice they bare towards Christ.

68 And if also I aske you, ye will not answere me, nor let me goe.

69 [x] Hereafter shall the Sonne of man sit at the [y] right hand of the power of God.

x At his second comming.

y As in the second place of honour and dignitie.

70 Then said they all, Art thou then the Sonne of God? And he said to them, Ye say that I am.

71 Then sayd they, What neede we any further witnesse? for wee our selues haue heard it of his owne mouth.

CHAP. XXIII.

1 Iesus is brought before Pilate and Herod. 18 Of Barabbas. 26 Of Simon the Cyrenian. 27 The women make lamentation. 33 Christ crucified. 34 He prayeth for his enemies. 42 Hee conuerteth the thiefe and many others at his death, 53 and is buried.

THen * the whole multitude of them arose, and led him vnto [a] Pilate.

Matth. 22.21. marke 12.17.

a Who was the chiefe gouernor, and had the examination of matters of life and death.

2 And they began to accuse him, saying, Wee haue found this man peruerting the people, and forbidding to pay tributr to Cesar, saying, that he is Christ a king.

Matth. 27.11. marke 15.2. iohn 18.33.

3 * And Pilate asked him, saying, Art thou the king of the Iewes? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the hie Priests, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, He moueth the people, teaching throughout all Iudea, beginning at Galile, euen to this place.

6 Now when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when he knew that he was of Herods iurisdiction, hee [b] sent him to Herode, which was also at Ierusalem ‖ in those dayes.

b To rid his hands, and to gratifie Herod. ‖ Or, at that time.

8 And when Herod saw Iesus, hee was exceedingly glad: for he was [c] desirous to see him of a long season, because hee had heard many things of him, and trusted to haue seene some ‖ signe done by him.

c Of a certaine curiositie. ‖ Or, miracle.

9 Then questioned hee with him of many things: but he answered him [d] nothing.

d For Christ came not to defend himselfe, neither yet would please the vaine curiositie of this tyrant.

10 The hie Priests also [e] Scribes stood foorth, and accused him vehemently.

11 And Herod with his ‖ men of warre despised him, and mocked him, and arayed him in [e] ‖ white, and sent him againe to Pilate.

‖ Or, band or traine.

e Commonly this was a robe of honour or excellencie: but it was giuen to Christ in mockage. ‖ Or, in bright colour.

12 And the same day Pilate and Herode were made friends together: for before they were enemies one to another.

13 ¶ Then Pilate called together the hie Priests, and the rulers, and the people,

Matth. 27.23. marke 15.14. Iohn 18.38. and 19.4.

14 * And said vnto them, Ye haue brought this man vnto me, as one that peruerted the people: and behold, I haue examined him before you, and [f] haue found no fault in this man, of those things whereof ye accuse him:

‖ Or, by him.

15 No, nor yet Herod: for I sent you to him: and loe, nothing worthy of death is done ‖ to him.

16 I will therefore chastise him, and let him loose.

17 (For of [f] necessitie hee must haue let one loose vnto them at the feast.)

f For the Romanes had giuen such franchises and liberties to the Iewes, which was but a tradition, and not according to the word of God.

18 Then all the multitude cried at once, saying, Away with him, and deliuer to

vs Barabbas:

19 Which for a certaine insurrection made in the citie, and murder, was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cryed, saying, Crucifie, crucifie him.

22 And he said vnto them the third time, But what euill hath hee done? I finde no cause of death in him: I will therefore chastise him, and let him loose.

23 But they were instant with loud voyces, and required that he might be crucified: and the voyces of them, g of the hie Priests prevailed.

24 So Pilate gaue sentence that it should be as they required.

25 And hee let loose vnto them him that for insurrection and murder was cast into prison, whom they desired, and deliuered Iesus to doe with him what they would.

26 ¶ * And as they led him away, they caught one Simon of Cyrene, comming out of the field, and on him they layd the crosse, to beare it after Iesus.

27 And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe vnto them, and said, ‖ Daughters of Ierusalem, weepe not for me, but weepe for your selues, and for your children.

29 For behold, the daies will come, when men shall say, Blessed are the barren, and the wombs that neuer bare, and the paps which neuer gaue sucke.

30 Then shall they begin to say to the mountaines, * Fall on vs: and to the hilles, Couer vs.

31 * For if they doe these things to a h greene tree, what shall be done to the drie?

32 * And there were two others, which were euill doers, led with him to be slaine.

33 And when they were come to the place which is called ‖ Calvarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34 Then said Iesus, Father, forgiue them: for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, He saued others: let him saue himselfe, if hee be the Christ, the i Chosen of God.

36 The souldiers also mocked him, and came and offered him k vineger,

37 And said, If thou be the King of the Iewes, saue thy selfe.

38 And a superscription also was written ouer him in l Greeke letters, and in Latine, and in Hebrew, THIS IS THE KING OF THE IEWES.

39 ¶ And one of the euill doers, which were hanged, railed on him, saying, If thou be the Christ, saue thy selfe and vs.

40 But the other answered, and rebuked him, saying, m Feareſt thou not God, seeing thou art in the same condemnation?

41 We are in deede righteously here: for wee receiue things worthy of that we haue done: but this man hath done nothing amisse.

42 And hee said vnto Iesus, Lord remember mee when thou commest into thy kingdome.

43 Then Iesus sayd vnto him, Verely I say vnto thee, To day shalt thou be with me in Paradise.

44 ¶ And it was about the n sixt houre: and there was a darknesse ouer all the land, vntill the ninth houre.

45 And the Sunne was darkened, and the vaile of the Temple rent through the middes.

46 And Iesus cried with a loude voyce, and sayd, * Father, into thine hands I commend my spirit. And when he had thus said, he gaue vp the ghost.

47 ¶ Now when the ‖ o Centurion saw what was done, he glorified God, saying, Of a surety this man was iust.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.

49 And all his acquaintance stood afarre off, and the women that followed him from Galile, beholding these things.

50 ¶ * And behold, there was a man named Ioseph, which was a Counseller, a good man and a iust,

51 He did not consent to the counsel and deed of them, which was of Arimathea, a city of the Iewes: who also himselfe ‖ p wayted for the kingdome of God.

52 He went vnto Pilate, and asked the body of Iesus,

53 And tooke it down, and wrapped it in a linnen cloth, and laid it in a tombe hewen out of a rocke, wherein was neuer man yet layde.

54 And that day was the q Preparation, and the Sabbath r drew on.

55 And the women also that followed after, which came with him from Galile, beheld the sepulchre, and how his body was layd.

56 And they returned, and prepared odours and oyntments, and rested the Sabbath day, according to the commandement.

g The iudge giueth sentence with Christ before he condemneth him, whereby plainely appeareth Iesus innocencie.

Matth.27.32. marke 15.21.

‖ *Or, women of Ierusalem.*

Isa 2.19. hos.10. 8.euel.6.16. 1.Pet.4.17.

h If the innocent be thus handled, what shall the wicked man be? *Mat.27.38.mar. 15.27.iohn 19. 18.*

‖ *Or, the place of sculles.*

i Whom God hath before all others appointed to be the Messias: otherwise the Scripture calleth them the elect of God, whom he hath chosen before all beginning to life euerlasting.

k Mixt with myrrhe and gall to hasten his death.

l That the thing might be known to all nations, because these three languages were most common.

m The condemnation which thou now suffereſt, causeth it thee not to feare God?

‖ *Or, captaine.*

o The Romane captaine, who had charge ouer an hundred men.

Psal.31.5.

Matth.27.57. marke 15.43. iohn 19.38.

‖ *Or, had imbraced*

p He looked for the redeemer by whom all should be restored.

q When men prepared all things ready for the feast.

r That is, began the same euening.

CHAP. XXIIII.

1 The women come to the graue. 13 Christ appeareth vnto the two disciples that goe toward Emmaus. 36 He standeth in the middes of his disciples, and openeth their vnderstanding in the Scriptures. 47 He giueth them a charge. 51 He ascendeth vp to heauen. 52 His disciples worship him, 53 and of their dayly exercise.

NOw the * s first day of the weeke early in the morning, they came vnto the sepulchre, and brought the odours which they had prepared, and certaine women with them.

2 And they found the stone rolled away from the sepulchre,

3 And went in, but found not the body of the Lord Iesus.

4 And it came to passe, that as they were amazed thereat, behold, t two men suddenly stood by them in shining vestures.

5 And as they were afraid, and bowed downe

Matth.28.1. marke 16.1. iohn 20.1.

s Which was the first day after the first Sabbath of the feast.

t Two Angels in forme of men.

downe their faces to the earth, they sayd to them, Why seeke ye him that liueth, among the dead?

6 He is not here, but is risen: remember * how he spake vnto you, when he was yet in Galile,

7 Saying, that the Sonne of man must be deliuered vnto the hands of sinfull men, and be crucified, & the third day rise againe.

8 And they remembred his words,

9 And returned from the sepulchre, and told all these things vnto the eleuen, and to all the remnant.

10 Now it was Mary Magdalene, and Ioanna, and Mary the mother of Iames, and other women with them, which tolde these things vnto the Apostles.

11 But their words seemed vnto them, as a fained thing, neither beleeued they them.

12 Then arose Peter, and ranne vnto the sepulchre, and looked in, and saw the linnen clothes layd by themselues, and departed wondring in himselfe, at that which was come to passe.

13 ¶ *And behold, two of them went that same day to a towne which was from Ierusalem about [c] threescore furlongs, called Emmaus.

14 And they [d] talked together of all these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Iesus himselfe drew neere, and went with them.

16 But their eyes [e] were holden, that they could not know him.

17 And he said vnto them, What maner of communications are these that yee haue one to another as ye walke, and are sad?

18 And the one (named Cleophas) answered, and said vnto him, Art thou onely a [f] stranger in Ierusalem, & hast not knowen the things which are come to passe therein, in these dayes?

19 And hee sayde vnto them, What things? And they said vnto him, Of Iesus of Nazaret, which was a Prophet mighty in deede and in word before God, and all the people.

20 And how the high Priests and our rulers deliuered him to bee condemned to death, and haue crucified him.

21 But we [g] trusted that it had beene he that should haue deliuered Israel, and as touching all these things, to day is the third day that they were done.

22 Yea, and certaine women among vs made vs astonied, which came early vnto the sepulchre.

23 And when they found not his bodie, they came, saying, that they had also seene a vision of Angels, which sayd, that he was aliue.

24 Therefore certaine of them which were with vs, went to the Sepulchre, and found it euen so as the women had said, but him they saw not.

25 Then he said vnto them, [h] O fooles, and slow of heart to beleeue all that the Prophets haue spoken,

26 Ought not Christ to haue suffered these things, and to enter into his glory?

27 And hee began at [i] Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.

28 And they drew neere vnto the towne which they went to, but he [k] made as though he would haue gone further.

29 But they constrained him, saying, Abide with vs: for it is toward night, and the day is farre spent. So he went in to tary with them.

30 And it came to passe as he sate at table with them, he tooke the bread, [l] and geue thanks, and brake it, and gaue it to them.

31 Then their eyes were opened, and they knew him: but hee was taken out of their sight.

32 And they sayd betweene themselues, Did not our hearts burne within vs, while he talked with vs by the way, and when hee opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Ierusalem, and found the eleuen gathered together, and them that were with them,

34 Which sayd, The Lord is risen indeede, and hath appeared to Simon.

35 Then they told what things were done in the way, and how he was knowen of them in [m] breaking of bread.

36 ¶ *And as they spake these things, Iesus himselfe stood in the mids of them, and said vnto them, Peace be to you.

37 But they were abashed and afraid, supposing that they had seene a spirit.

38 Then he said vnto them, Why are yee troubled, and wherefore doe doubts arise in your hearts?

39 Behold mine hands and my feete: for it is I my selfe: handle mee, and see: for a spirit hath not flesh and bones, and ye see me haue.

40 And when hee had thus spoken, hee shewed them his hands and feete.

41 And while they yet beleeued not for ioy, and wondred, he said vnto them, Haue ye here any meate?

42 And they gaue him a piece of a broiled fish, and of an honie combe.

43 And hee tooke it, and did eate before them.

44 And he said vnto them, These are the wordes, which I spake vnto you while I was yet with you, That all must be fulfilled which are written of mee in the Law of Moses, and in the Prophets, and in the Psalmes.

45 Then opened he their vnderstanding, that they might vnderstand the Scriptures,

46 And said vnto them, Thus it is written, & thus it behoued Christ to suffer, and to rise againe from the dead the third day,

47 And that repentance and remission of sinnes should bee preached in his Name among all nations, beginning at Ierusalem.

48 Now ye are witnesses of these things.

49 And behold, I will send the * promise of my Father vpon you: but tary yee in the citie of Ierusalem, [n] vntill ye be indued with power from on high.

50 Afterward he led them out into Bethania,

Chap. 9. 22. matth. 17. 23. marke 9. 31.

Marke 16. 12.

c Which is about seuen miles and an halfe.

d Hereby appeareth that they had faith, although it was weake.

e This declareth that we can neither see nor vnderstand, til God open our eyes.

f For the thing was so notorious, that all men might haue knowen it.

g They vnderstood not yet what was the deliuerance that Iesus Christ purchased for vs, but looked for some worldly prosperitie.

h Infidelity is reproued.

i Christ onely is the interpreter of the Scriptures: for both the beginning and end there of direct vs to him, because he is the Sauiour that is promised.

k Because Christ did both shut their eyes and open them, hee would keepe them in suspense, till his time came to manifest himselfe vnto them.

l According to the custome: the which maner of praying before meats they vse to this day.

m So soone as he began to breake bread. Marke 16. 14. iohn 20. 19.

iohn 15. 26. actes 1. 4.

n Which was till Whitsuntide when the holy Ghost was sent from heauen.

nia, and lift vp his hands and bleſſed them.

51 And it came to paſſe, that as he bleſſed them, * hee departed from them, and was caried vp into heauen.

Marke 16 19. actes 1.9.

52 And they worſhipped him, and returned to Ieruſalem with great ioy.

53 And were continually in the Temple praiſing and lauding God, Amen.

The holy Goſpel of Ieſus Chriſt, according to Iohn.

1. 14. 17. *The diuinitie, humanitie, and office of Ieſus Chriſt.* 15 *The teſtimonie of Iohn.* 39 *The calling of Andrew, Peter, &c.*

IN ‖ the beginning was the Word, and the Word was with [a] God, and that Word was God.

2 The ſame was [b] in the beginning with God.

3 All things were made by it, and [c] without it was made nothing that was made.

4 In it was [d] life, and the life was the [e] light of men.

5 And the light ſhineth [f] in the darknes, and the darknes comprehended it not.

6 ¶ * There was a man ſent from God whoſe name was Iohn.

7 The ſame came for a witneſſe, to beare witneſſe of the light, that all men through him might beleeue.

8 Hee was not that light, but was ſent to beare witneſſe of the light.

9 That was [g] true light, which lightneth euery man that ‖ commeth into the world.

10 Hee was in the world, and the world was * made by him: and the world [h] knewe him not.

11 He came vnto his [h] own, and his own receiued him not.

12 But as many as receiued him, to them he gaue [i] power to be the ſonnes of God, euen to them that beleeue in his Name,

13 Which are borne not of blood, nor of the will of the flеſh, nor of the will of man, but of God.

14 * And the Word was made [k] flеſh, and dwelt among vs, (and wee * ſawe the glory therof, as the glory of the only begotten Son ‖ of the Father) * full of grace and trueth.

15 ¶ Iohn bare witneſſe of him, and cryed, ſaying, This was hee of whom I ſaid, Hee that commeth after mee, is preferred before me: for he was ‖ before me.

16 And of his fulneſſe haue all wee receiued, and [l] grace for grace.

17 For the Law was giuen by Moſes, but grace and trueth came by Ieſus Chriſt.

18 * No man hath ſeene God at any time: the only begotten Son, which is in the [m] boſome of the Father, he hath [n] declared him.

19 ¶ Then this is the record of Iohn, when the Iewes ſent Prieſtes and Leuites from Ieruſalem, to aſke him, Who art thou?

20 And he confeſſed and denied not, and ſayde plainely, I * am not the Chriſt.

Actes 13 25.

21 And they aſked him, What then? Art thou Elias? and he ſaid, I am not. Art thou the [o] Prophet? and he anſwered, No.

22 Then ſayde they vnto him, Who art thou, that we may gine an anſwere to them that ſent vs? what ſayeſt thou of thy ſelfe?

23 He ſaid, I * am the voyce of him that cryeth in the wilderneſſe, Make ſtraight the way of the Lord, as ſaid the Prophet Eliaſas.

24 Now they which were ſent, were of the Phariſees.

25 And they aſked him, and ſaid vnto him, Why baptizeſt thou then, if thou be not the Chriſt, neither Elias, nor the Prophet?

26 Iohn anſwered them, ſaying, I baptize with water: but there is one among you, whom yee know not.

27 * He it is that commeth after me, which is preferred before me, whoſe ſhoe latchet I am not worthy to vnloſe.

28 These things were done in Bethabara beyond Iordan where Iohn did baptize.

29 ¶ The next day Iohn ſeeth Ieſus comming vnto him, [q] ſaith, Beholde the Lambe of God, which taketh away the [p] ſinne of the world.

30 This is he of whom I ſaid, After me commeth a man, which is preferred before me: for he was before me.

31 And I [q] knewe him not: but becauſe he ſhould be declared to Iſrael, therefore am I come, baptizing with water.

32 So Iohn bare record, ſaying, I ſawe * the Spirit come downe from heauen, like a doue, and it abode vpon him.

33 And I knew him not: but he that ſent me to baptize with water, hee ſaid vnto me, Vpon whom thou ſhalt ſee the Spirit come down, and tary ſtill on him, that is he which baptizeth with the [r] holy Ghoſt.

34 And I ſawe, and bare record, that this is the Sonne of God.

35 ¶ The next day, Iohn ſtood againe, and two of his diſciples:

36 And he beheld Ieſus walking by, and ſayd behold the [s] Lambe of God.

37 And the two Diſciples heard him ſpeake and followed Ieſus.

38 Then Ieſus turned about, and ſawe them follow, and ſayde vnto them, What ſeeke yee? And they ſaid vnto him, Rabbi, (which is to ſay by interpretation, Maſter,) [t] where dwelleſt thou?

39 Hee ſaide vnto them, Come and ſee. They came and ſaw where hee dwelt, and abode with him that day: for it was about the [u] tenth houre.

40 Andrew, Simon Peters brother, was one of the two which had heard [x] it of Iohn and that followed him.

41 The

[a] *Or, before the beginning.*
[a] Christ is God before all time.
[b] The Sonne is of the ſame ſubſtance with the Father.
[c] No creature was made without Christ
[d] Whereby all things are quickned & preſerued.
[e] The life of man is more excellent then of any other creature, becauſe it is ioyned with light and vnderſtanding.
[f] Mans minde is full of darkneſſe becauſe of ſ corruption thereof. *Math 3 1. marke 1.4. luke 3.2.*
‖ *Or, inhabitant. Hebr. 11.3.*
[g] Becauſe they did not worſhip him as their God, *Rom 1.21. actes 14 15.*
[h] To the Iſraelites, who were his peculiar people.
[i] Meaning, a priuiledge or dignitie. *Matth. 1.16. luke 2 7, 11.*
[k] Hee was formed and made man by the operation of the holy Ghoſt without the operation of man. *Matth. 17.2. 2.pet. 1.12.*
‖ *Or, proceeding from the Father Col. 1. 19. and 2.9.*
[l] More abundant grace then by Moſes. *1.Tim. 6.16 1.iohn 4.12.*
[m] Meaning, he is moſt deare and ſtraitly ioyned to his Father not onely in loue, but alſo in nature and vnion.
[n] And ſo God that before was inuiſible, was made as it were, viſible in Chriſt.
‖ *Or, more excellent then I.*
[o] Whom they looked for to be ſuch one as Moſes was, Deut. 18.15. *Iſa 40.3. matth. 3 3. luke 3. 4.*
Matth. 3. 11. mar. 1.7. luke 3.16. acts 1.5 and 12. 16. and 19 4.
[p] Signifying the originall ſinne, which is the fountaine of all ſinnes, and therewith all other ſinnes.
[q] That is, by ſight, but onely by the reuelation of God. *Matth. 3. 16. mar. 1. 10. luke 3, 22.*
[r] Who giueth the vertue and effect to baptiſme, accompliſhing that thing, which is thereby repreſented.
[s] He alludeth to the Paſchall Lambe which was a figure of Chriſt.
[t] Or, where is thy lodging? or whither goeſt thou? for he dwelled in Nazaret, and was there as a ſtranger.
[u] That was two houres before night.
[x] How Iohn ſaid that Ieſus was the Lambe of God.

41 The same found his brother Simon first, and saide vnto him, Wee haue found the Messias, which is by interpretation, ‖ the Christ.

42 And he brought him to Iesus. And Iesus beheld him, and said, Thou art Simon the sonne of Iona: thou shalt be called Cephas, which is by interpretation, ‖ a stone.

43 ¶ The day following, Iesus would goe into Galile, and found Philip, and saide vnto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip found Nathanael, and sayd vnto him, Wee haue found him, of whom * Moses did write in the Lawe, and the * Prophets, Iesus of Nazaret the sonne of Ioseph.

46 Then Nathanael said vnto him, Can there any y good thing come out of Nazaret? Philip said to him, Come and see.

47 Iesus sawe Nathanael comming to him, & said of him, Behold indeed an Israelite, in whom is no guile.

48 Nathanael saide vnto him, Whence knewest thou me? Iesus answered, and saide vnto him, Before that Philip called thee, when thou wast vnder the figge tree, I sawe thee.

49 Nathanael answered, and saide vnto him, Rabbi, thou art the Sonne of God: thou art the King of Israel.

50 Iesus answered, and saide vnto him, Because I said vnto thee, I sawe thee vnder the figge tree, ‖ beleeuest thou? thou shalt see greater things then these.

51 And he said vnto him, Verely, verely I say vnto yee, hereafter shall yee see heauen z open, and the Angels of God * ascending and descending vpon the Sonne of man.

Or, the anointed.

‖ Or, Petrus.

Gene. 49. 10. deut. 18. 18. Isa 4. 2. and 40. 10. and 42. 1. and 45. 8, 9. iere 23. 5. and 33 14. eze 34. 23. 29. and 37. 24, 25. dan 9. 24, 25.

y Those things which are contemptible to the world, are esteemed and preferred of God: and those things which the world preferreth, God abhorreth.

‖ Or, thou beleeuest

z Christ openeth the heauens, that we may haue accesse to God, and maketh vs fellowes to the Angels.

Gene. 28. 12.

CHAP. II.

1 Christ turneth the water into wine. 14 Hee driueth the buyers and sellers out of the Temple. 19 He forewarneth his death and resurrection. 23 Hee conuerteth many, and distrusteth man.

AND the third day was there a marriage in Cana a towne of Galile, and the Mother of Iesus was there.

2 And Iesus was called also, and his Disciples vnto the marriage.

3 Now when the wine failed, the Mother of Iesus said vnto him, They haue no wine.

4 Iesus said vnto her, Woman, what haue I to doe with thee? mine houre is not yet come.

5 His Mother saide vnto the seruants, Whatsoeuer he saith vnto you, doe it.

6 And there were set there fire water-pots of stone after the maner of the a purifying of the Iewes, conteining two or three ‖ b sickins a piece.

7 And Iesus sayde vnto them, Fill the water-pots with water. Then they filled them vp to the brimme.

8 Then hee saide vnto them, Draw out now, and beare vnto the ‖ gouernour of the feast. So they bare it.

9 Now when the gouernour of the feast had tasted the water that was made wine, (for he knew not whence it was, but the seruants which drew the water, knewe) the gouernor of the feast called the bridegroome,

10 And sayd vnto him, All men at the beginning set forth good wine, and when men haue well drunke, then that which is worse: but thou hast kept backe the good wine vntill now.

11 This beginning of ‖ miracles did Iesus in Cana a towne of Galile, and shewed forth his glory: and his disciples beleeued on him.

12 After that hee went downe into Capernaum, hee and his mother, and his ‖ brethren, and his disciples: but they continued not many dayes there.

13 For the Iewes Passeouer was at hand. Therefore Iesus went vp to Ierusalem.

14 * And he found in the Temple those that sold oxen & sheepe and doues, and changers of money, sitting there.

15 Then he made a scourge of smal cords, and draue them all out of the Temple with the sheepe and oxen, & powred out the changers money, and ouerthrew the Tables,

16 And said vnto them that sold doues, Take these things hence: make not my Fathers house an house of merchandise.

17 And his disciples remembred, that it was written, * The c zeale of thine house hath eaten me vp.

18 Then answered the Iewes, and said vnto him, What ‖ signe shewest thou vnto vs, that thou doest these things?

19 Iesus answered and sayd vnto them, * Destroy this Temple, and in three dayes I will raise it vp againe.

20 Then said the Iewes, Forty and fire yeres was this Temple a building, and wilt thou reare it vp in three dayes?

21 But hee spake of the Temple of his d body.

22 Assoone therefore as he was risen from the dead, his disciples remembred that he thus sayd vnto them: and they beleeued the Scripture, and the word which Iesus had said.

23 Now when hee was at Ierusalem at the Passeouer in the feast, many beleeued in his Name, when they saw his miracles which he did.

24 But Iesus e did not commit himselfe vnto them, because he knew them all,

25 And had no neede that any should testifie of man: for he knew what was in man.

a Who vsed continuall washings to purifie themselues. Which superstition Hebion the heretike would haue brought into the Church and now the Papists haue receiued it.

‖ Or, measures.

b Whereof euery one conteined 15. gallons.

‖ Or, steward.

‖ Or, signes.

‖ Or, cousins.

Matth. 21. 12. marke 11. 15. luke 19. 45. Psal. 69. 9.

c This affection was so burning in him, that it surmounted and swallowed vp all the others.

‖ Or, miracles. Matth. 26. 61. and 27. 40. marke 14. 58. and 15. 29.

d Christs body might iustly be called the Temple, because the fulnesse of the Godhead dwelleth in it corporally, Col. 2. 9.

e For he tooke not them for true disciples, as he knew by their inward thoughts what religion soeuer they did pretend outwardly.

CHAP. III.

3 Christ instructeth Nicodemus in the regeneration. 15 Of faith. 16 Of the loue of God towards the world. 23 The doctrine and baptisme of Iohn, 28 And the witnesse that he beareth of Christ.

THERE was now a man of the Pharises, named Nicodemus, a ruler of y Iewes.

2 He came to Iesus by night, and said vnto him, Rabbi, we know that thou art a teacher come from God: for no man could doe these miracles that thou doest, except God were with him.

3 Iesus answered, and said vnto him, Verily, verily, I say vnto thee, except a man be borne againe, he cannot [a] see the [b] kingdome of God.

4 Nicodemus said vnto him, How can a man be borne which is olde? can he enter into his mothers wombe againe, and bee borne?

5 Iesus answered, Verily, verily I say vnto thee, except that a man be borne of [c] water and of the Spirit, hee cannot enter into the kingdome of God.

6 That which is borne of the flesh, is flesh: and that that is borne of the Spirit, is Spirit.

7 Marueile not that I sayd to thee, Ye must be borne againe.

8 The [d] winde bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it commeth, and whither it goeth: So is every man that is borne of the Spirit.

9 Nicodemus answered, and sayd vnto him, How can these things be?

10 Iesus answered, and sayd vnto him, Art thou a teacher of Israel and [e] knowest not these things?

11 Verily, verily I say vnto thee, we speak that we [f] know, & testifie that we haue seene: but ye receiue not our witnes.

12 If when I tell you [h] earthly things, ye beleeue not, how should ye beleeue if I shall tell you of heauenly things?

13 For no man ascendeth vp to heauen but he that hath descended from heauen, the Sonne of man which is in [i] heauen.

14 *And as Moses lift vp the Serpent in the wildernes, so must the Sonne of man be [k] lift vp,

15 That whosoeuer beleeueth in him, should not perish, but haue eternal life,

16 *For God so loued the world, that he hath giuen his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life.

17 *For God sent not his Sonne into the world, that he should [l] condemne the world, but that the [m] world through him might bee saued.

18 He that beleeueth in him, shall not be condemned: but he that beleeueth not, is condemned already, because he beleeueth not in the Name of the onely begotten Sonne of God,

19 *And this is the [n] condemnation, that light is come into the world, and men loued darkenesse rather then light, because their deeds were euill.

20 For every man that euill doeth, hateth the light, neither commeth to light, least his deeds should be reproued.

21 But he that doeth [o] trueth, commeth to the light, that his deeds might be made manifest, that they are wrought [p] according to God.

22 ¶ After these things came Iesus & his disciples into the [‖] land of Iudea, and there tarried with them, and *baptised.

23 And Iohn also baptised in Enon, besides Salim, because there was much water there: and they came, and were baptized.

24 For Iohn was not yet cast into prison.

25 Then there arose a question betweene Iohns disciples and the Iewes, about [q] purifying.

26 And they came vnto Iohn, and sayd vnto him, Rabbi, [r] he that was with thee beyond Iordan, to whom *thou barest witnes, behold, he baptizeth, and all men come to him.

27 Iohn answered and sayd, A man can receiue nothing, except it be giuen him from heauen.

28 Ye your selues are my witnesses, that *I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride, is the bridegrome: but the friende of the bridegrome which standeth and heareth him, reioyceth greatly, because of the bridegromes voyce. This my ioy therefore is fulfilled.

30 He must [t] encrease, but I must decrease.

31 He that is come from on hie, is aboue all: he that is of the [u] earth, is of the earth and speaketh of the earth, he that is come from heauen, is aboue all.

32 And what he hath seene and heard, that he testifieth: but no man receiueth his testimony.

33 He that hath receiued his testimony, hath sealed that *God is true.

34 For he whom God hath sent, speaketh the words of God: for God giueth him not the Spirit by [x] measure.

35 The Father loueth the Sonne, and hath *giten all things into his hand.

36 *He that beleeueth in the Sonne, hath euerlasting life, & he that obeieth not the Sonne, shal not see life, but the wrath of God abideth on him.

CHAP. IIII.

7 The communication of Christ with the woman of Samaria. 34 His zeale toward his Father, and his harvest. 39 The conuersion of the Samaritanes, 45 and Galileans. 47 How he healeth the rulers sonne.

NOw when the Lord knew how the Phariseis had heard, that Iesus made and baptized more disciples then Iohn,

2 (Though Iesus himselfe baptized not, but his disciples.)

3 He [a] left Iudea, and departed againe into Galile.

4 And he must needs go thorow Samaria.

5 Then came he to a city of Samaria, called [‖] Sychar, neere vnto the possession that *Iacob gaue to his sonne Ioseph.

6 And there was Iacobs well. Iesus then wearied in the iourney, sate thus on the wel, it was about [c] the sixt houre.

7 There came a woman of Samaria to draw water. Iesus sayd vnto her, Giue mee drinke.

a To enter therein.
b Which thing is to be assembled and incorporate into the Church of God
c Which is the spirituall water where the holy Ghost doth wash vs into newnesse of life.
d As the power of God is manifest by the mooving of the ayre, so is it in changing & renuing vs, although the maner be hid from vs.
e Although he was excellently learned, yet knew he not those things which the very babes in Christs schoole ought to know.
f We may not teach our owne inuentions.
g He reproueth him, for that men do teach things which they vnderstand not, and yet others beleeue them: but Christ teacheth things most certaine & knowen and men will not receiue his doctrine,
h Which was after a common & grosse maner.
i By reason of the vnion of his Godhead with his manhood.
Numb. 21. 9.
k His power must be manifest which is not yet knowen.
1 John 4. 9.
Chap 9. 39.
and 12 47.
l The contempt of Christ, & the sins of ‖ wicked condemne them: yet Christ as a iust iudge giueth sentence against the reprobate.
m Not onely the Iewes, but whosoeuer should beleeue in him. Cha. 1. 9.
n The cause and matter of condemnation.
o In walking roundly and sincerely.
‖ Or, in God.
p As they do which set God onely before their eyes, and follow the rule of his word.

‖ Or, territory. Chap. 4. 1, 2.

q That is, how they might be made cleane before God, which the washings vnder the Law did represent.
r They were led with ambition, fearing left their master should haue lost his fame.
Chap. 1. 34.
Chap. 1, 20.
s No man ought to vsurpe any thing further then God giueth him.
t And be exalted and I esteemed as his seruant.
u The minister compared to Christ, is but earth.
Rom 3. 4.
x For vnto Christ was giuē the full abundance of all grace, that we might receiue of him as of the onely fountaine.
Matth. 11. 27.
Haba. 2. 4.
1. John. 5. 10.

‖ Or, Sychem.
Gen 33. 19. & 48 22 Iosh 24 32.
b Euen weary as he was
c Which was midday.

8 For his disciples were gone a way into the city to buy meat.

9 Then said the woman of Samaria vnto him, How is it, that thou being a Iew asketest drink of me, which am a woman of [d] Samaria? for the Iewes meddle not with the Samaritans.

10 Iesus answered, and said vnto her, If thou knewest the [e] gift of God, and who it is that saith to thee, Giue me drink, thou wouldest haue asked of him, and he would haue giuen thee [f] ‖water of life.

11 The woman said vnto him, Sir, thou hast nothing to draw with, and the well is deepe: from whence then hast thou that water of life?

12 Art thou greater then our Father Iacob, which gaue vs the well, and he himselfe dranke thereof, and his children, and his cattell?

13 Iesus answered, and said vnto her, Whosoeuer drinketh of this water shall thirst againe.

14 But whosoeuer drinketh of the water that I shall giue him, shall neuer be more [h] athirst: but the water that I shal giue him, shall be in him a well of water, springing vp vnto euerlasting life.

15 The woman sayd vnto him, Sir, giue me of that water, that I may not thirst, neither come hither to draw.

16 Iesus said vnto her, Go, call thine husband, and come hither.

17 The woman answered, [i] said, I haue no husband. Iesus sayd to her, Thou hast well sayd, I haue no husband.

18 For thou hast had fiue husbands, and he whom thou now hast, is not thine husband: that saidest thou truely.

19 The woman said vnto him, Sir I see that thou art a Prophet.

20 Our fathers worshipped in this mountaine, and yee say that in [l] Ierusalem is the place where men ought to worship.

21 Iesus said vnto her, Woman, beleeue me, the houre commeth, when ye shal neither in this mountain, nor at Ierusalem worship the Father.

22 Ye worship that which ye [m] know not: we worship that which we know: for saluation is of the Iewes.

23 But the houre commeth, and now is, when the true worshippers shall worship the Father in spirit and trueth: for the Father requireth euen such to worship him.

24 [n] God is a [o] Spirit and they that worship him, must worship him in spirit and trueth.

25 The woman said vnto him, I know well that Messias shal come, which is called Christ: when he is come, he will tell vs all things.

26 Iesus sayd vnto her, I am hee that speake vnto thee.

27 ¶ And vpon that came his disciples, and marueiled that he talked with a woman: yet no man said vnto him, What asketest thou? or why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and sayd to the men,

29 Come, see a man which hath told me all things that euer I did: Is not hee the Christ?

30 Then they went out of the city, and came vnto him.

31 ¶ In the meane while the disciples prayed him, saying, Master, eat.

32 But he said vnto them, I haue meat to eat, that ye know not of.

33 Then said the disciples betweene themselues, Hath any man brought him meat?

34 Iesus said vnto them, [p] My meat is, that I may do the wil of him that sent me, and finish his worke.

35 Say not ye, There are yet foure moneths, and then commeth harueste? Behold, I say vnto you, Lift vp your eyes, and looke on the regions: [q] for they are white already vnto haruest.

36 And he that reapeth, receiueth wages, and gathereth fruit vnto life eternall, that both he that soweth, and he that reapeth, might [m] reioyce together.

37 For herein is the [n] saying true, that one soweth, and another reapeth.

38 I sent you to reape that, whereon yee bestowed no labour: [r] other men laboured, and ye are entred into their labours.

39 Now many of the Samaritanes [o] of the city [o] beleeued in him, for the saying of the woman which testified, He hath told me all things that euer I did.

40 Then when the Samaritanes were come vnto him, they besought him that hee would tary with them: and he abode there two dayes.

41 And many more [p] beleeued because of his owne word.

42 And they said vnto the woman, Now we beleeue, not because of thy saying: for wee haue heard him our selues, and know that this is indeed the [q] Christ the Sauiour of the world.

43 ¶ So two dayes after, hee departed thence, and went into Galile.

44 For Iesus himselfe had [r] testified that a Prophet hath none honour in his [q] owne countrey.

45 Then when he was come into Galile, the Galileans receiued him, which had seene all the things that hee did at Ierusalem at the feast: for they went also vnto the feast.

46 And Iesus came againe into [s] Cana a town of Galile, where he had made of water wine. And there was a certaine [t] ruler whose sonne was sicke at Capernaum.

47 When he heard that Iesus was come out of Iudea into Galile, he went vnto him, and besought him that he would ‖go down, and heale his sonne: for he was euen ready to die.

48 Then said Iesus vnto him, Except ye see signes and wonders, ye will not beleeue.

49 The Ruler said vnto him, Sir, goe downe before my sonne die.

50 Iesus said vnto him, Goe thy way, thy sonne liueth: and the man beleeued the word that Iesus had spoken vnto him, and went his way.

51 And as he was now ‖going down, his seruants

d For the Iewes esteemed the Samaritanes as wicked and prophane.

e Meaning, of himselfe, whom his Father had sent to conuert this woman.

f Which is the loue of God in his Sonne powred into our hearts by the holy Ghost, vnto euerlasting life, Rom. 5. 5. 1. Iohn. 3. 5.

‖ *Or the liuely water.*

g Of the spiritual grace.

h He shall neuer be dried vp, or destitute.

i Till she was liuely touched with her faults, she mocked and would not heare Christ.

Deut. 12. 6.

2. Kings. 17. 29.

2. Cor. 3. 17

k God being of a spirituall nature requireth a spirituall seruice, and agreeable to his nature.

l There is nothing that I hunger for more or wherein I take greater pleasure, *Matth. 9. 37. luke 10. 2.*

m Without grudging the one at the others labor.

‖ *Or, prouerbe.*

n Meaning the Prophets.

o The Samaritanes shewed themselues willing to receiue his doctrine, who being but strangers, & scarce knowing Christ are a condemnation to the Iewes and all others which neglect Gods word when it is offered.

p That is, had the right and true faith. *Math. 13. 57. marke. 6. 4. luke 4. 24.*

q Here, by his owne countrey he meaneth Ierusalem, and the countrey about. *Chap. 2. 1.*

r The Word signifieth royall, or one of the kings court: and it seemeth that he was one of Herods court, who was in great estimation with Herod, whom the people called King. Mar 6. 14.

‖ *Or, came.*

‖ *Or, returning.*

seruants met him, saying, Thy sonne liueth.
52 Then inquired hee of them the houre when he began to amend. And they said vnto him, Yesterday the seuenth houre the feuer left him.
53 Then the father knew that it was the same houre in the which Iesus had said vnto him, Thy sonne liueth. And he beleeued, and all his houshold.
54 This second miracle did Iesus againe, after he was come out of Iudea into Galile.

CHAP. V.

8 Hee healeth the man that was sicke eight and thirty yeeres. 10 The Iewes accuse him. 19 Christ answereth for himselfe, and reproueth them. 32 Shewing by the testimony of his Father, 33 Of Iohn, 36 Of his workes, 39 And of the Scriptures, who he is.

After * that, there was a feast of the Iewes, e Iesus went vp to Ierusalem.
2 And there is at Ierusalem by ‖ the place of the sheepe, a poole called in Ebrew b Bethesda, hauing fiue porches:
3 In the which lay a great multitude of sicke folke, of blind, halt, and withered, waiting for the mouing of the water.
4 For an Angel went down at a certaine season into the poole, and troubled the water: whosoeuer then first, after the stirring of the water, stepped in, was made whole of whatsoeuer disease he had.
5 And a certaine man was there, which had been diseased eight and thirty yeeres.
6 When Iesus saw him lie, and knew that he now long time had been diseased, hee said vnto him, Wilt thou be made whole?
7 The sicke man answered him, Sir, I haue no man, when the water is troubled, to put mee into the poole: but while I am comming, another stepperh downe before mee.
8 Iesus saide vnto him, Rise: c take vp thy bed, and walke.
9 And immediately the man was made whole, and tooke vp his bed, and walked: and the same day was the Sabbath.
10 The Iewes therefore said to him that was made whole, It is the Sabbath day: * it is not lawfull for thee to carie thy bed.
11 He answered them, He that made mee whole, hee said vnto mee, Take vp thy bed, and walke.
12 Then asked they him, What man is that which said vnto thee, Take vp thy bed, and walke?
13 And hee that was healed, knew not who it was: for Iesus had conueyed himselfe away from the multitude, that was in that place.
14 And after that, Iesus found him in the Temple, and said vnto him, Beholde, thou art made whole: d sinne no more, least a worse thing come vnto thee.
15 ¶ The man departed, and tolde the Iewes that it was Iesus which had made him whole.
16 And therefore the Iewes did persecute Iesus, and sought to slay him, because hee had done these things on the Sabbath day.
17 But Iesus answered them, My Father worketh hitherto, and I worke.
18 Therefore the Iewes sought the more to kill him: not onely because he had broken the Sabbath, but said also that God was e his f Father, and made himselfe equall with God.
19 Then answered Iesus, and saide vnto them, Verely, verely I say vnto you, The Sonne can do nothing of himselfe, saue that hee seeth the Father doe: for whatsoeuer things he doeth, the same things doeth the Sonne also.
20 For the Father loueth the Sonne, and g sheweth him all things, whatsoeuer he himselfe doth, and he will shew him greater workes then these, that yee should marueile.
21 For likewise as the Father raiseth vp the dead, and quickeneth them, so the Sonne quickeneth whom he will.
22 For the Father iudgeth no man, but hath committed all h iudgement vnto the Sonne,
23 Because that all men should honour the Sonne as they honour the Father: hee that honoureth not the Sonne, the same honoureth not the Father which hath sent him.
24 Verely, verely I say vnto you, He that heareth my word, and beleeueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life.
25 Verely, verely I say vnto you, The houre shall come, and now is, when the dead shall heare the voyce of the Sonne of God: and they that i heareit, shall liue.
26 For as the Father hath life in k himselfe, so likewise hath he giuen to the Sonne to haue life in himselfe,
27 And hath giuen him power also to execute l iudgement, in that he is the Sonne of man.
28 Marueile not at this: for the houre shall come, in the which all that are in the graues, shall heare his voyce.
29 And they shall come forth, * that haue done good vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.
30 I can doe nothing of mine owne selfe: as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent mee.
31 If I * should beare witnesse of my selfe, my witnesse were not m true.
32 There is another that beareth witnesse of mee, and I know that the witnesse which he beareth of me, is true.
33 * Ye sent vnto Iohn, and hee bare witnesse vnto the truth.
34 But I receiue not the record of man: neuertheless, these things I say, that yee might be saued.
35 He was a burning, and a shining ‖ candle: and yee would for a n season haue reioyced in his light.

Leuit. 23. 3. deut. 16. 1.
‖ *Or, the sheepe market.*
a Where the sheepe were washed, that should be sacrificed
b Which signifieth the house of powring out, because the water ranne out by conduits.
c This was to the end that the miracle might be so euident, that no man could speake against it.
Ier. 17. 22.
d The afflictions that we endure are chastisements for our sinnes.
e That is, proper and peculiar to him alone.
f It was lawfull for all Israel to call God their Father, Exod. 4. 22. but because Christ did attribute to himselfe that he had power ouer all things, and wrought as his father did, they gathered that Christ did not only make himselfe the Sonne of God, but also equall with him.
g That is, hee doeth communicate with him: hauing the same power, and the same will.
h In giuing him power and rule ouer all.
i They that receiue it by faith.
k To communicate it with vs.
l That is, to gouerne and rule all things.
Matth. 25. 46.
Chap. 8. 14. matth. 3. 17.
m Christ had respect to their weakenesse that heard him, and therefore saith, that his owne witnesse should not be sufficient.
Chap. 1. 27.
‖ *Or, lampe.*
n But yee left him quickly and did not perseuere.

Matth. 3.17. *and* 17.5.
o In the Lawe and Prophets. *Deut* 4.12. *Acts* 17.11.
p The people are more ready to receiue false prophets, then Iesu Christ.
q Vaine glory is a great let for a man to come to God. *Chap.* 12.43.
r As Moses shall accuse them that trust in him: so they shall haue no greater enemies at the day of Iudgement, then the Virgin Marie, and the Saints, vpon whom now they call: but whosoeuer doth accuse the godly, Christ and their owne conscience shall condemne them. *Gen.* 3.15. *and* 22 17. *and* 49.10. *deut.* 18.15.

36 But I haue greater witnesse then the witnesse of Iohn: for the workes which the Father hath giuen mee to finish, the same workes that I doe, beare witnesse of me that the Father sent me.

37 And the * Father himselfe, which hath sent me, o beareth witnes of me. Yee haue not heard his voice at any time, * neither haue ye seene his shape.

38 And his word haue yee not abiding in you: for whom hee hath sent, him ye beleeue not.

39 * Search the Scriptures: for in them ye thinke to haue eternall life, and they are they which testifie of me.

40 But ye will not come to mee, that yee might haue life.

41 I receiue not praise of men.

42 But I know you, that ye haue not the loue of God in you.

43 I am come in my Fathers Name, and ye receiue me not: p if another shall come in his owne name, him will ye receiue.

44 How can ye beleeue, which q receiue * honour one of another, and seeke not the honour that commeth of God alone?

45 Doe not thinke that I will accuse you to my Father: there is one that r accuseth you, euen Moses, in whom ye trust.

46 For had ye beleeued Moses, ye would haue beleeued mee: * for he wrote of me.

47 But if yee beleeue not his writings, how shall ye beleeue my words?

CHAP. VI.

10 Iesus feedeth fiue thousand men with fiue loaues and two fishes. 15 Hee departeth away, that they should not make him King. 26 He reproueth the fleshly hearers of his word. 51 The carnall are offended at him. 63 The flesh profiteth not.

a Called the lake of Gennezareth.
b Tiberias, Bethsaida and Capernaum were on this side the lake in respect of Galile: but it is here said that he went ouer, because there were diuers creekes and turnings ouer the which men ferried. *Leuit.* 23.5. *deut.* 16.1. *Matth.* 14.16. *marke* 6.37. *luke* 9.13.
c This summe amounteth to about fiue pound sterling.
d Prayer and thanksgiuing doe sanctifie our meates, wherewith we are nourished.

After these things Iesus went his way ouer the a sea of Galile, or of b Tiberias.

2 And a great multitude followed him, because they saw his miracles, which he did on them that were diseased.

3 Then Iesus went vp into a mountaine, and there he sate with his disciples.

4 Nowe the Passeouer, a * feast of the Iewes, was neere.

5 * Then Iesus lift vp his eyes, and seeing that a great multitude came vnto him, he said vnto Philip, Whence shall wee buy bread, that these might eate?

6 (And this he said to prouе him: for he himselfe knew what he would doe.)

7 Philip answered him, c Two hundreth penworth of bread is not sufficient for them, that euery one of them make take a little.

8 Then saide vnto him one of his disciples, Andrew, Simon Peters brother,

9 There is a little boy here, which hath fiue barley loaues, and two fishes: but what are they among so many?

10 And Iesus saide, Make the people sit downe (Now there was much grasse in that place.) Then the men sate downe, in number about fiue thousand.

11 And Iesus tooke the bread and d gaue thankes, and gaue to the disciples, and the disciples to them that were set downe: and likewise of the fishes as much as they would.

12 And when they were satisfied, hee said vnto his disciples, Gather vp the broken meate which remaineth, that e nothing bee lost.

13 Then they gathered it together, and filled twelue baskets with the broken meate of the fiue barly loaues, which remained vnto them that had eaten.

14 Then the men when they had seene the miracle that Iesus did, said, This is of a troueth the Prophet that should come into the world.

15 When Iesus therefore perceiued that they would come, and take him to make him a f King, he departed againe into a mountaine himselfe alone.

16 ¶ When euen was now come, his disciples went downe vnto the Sea.

17 * And entred into a ship, and went g ouer the Sea towards Capernaum: and now it was darke, and Iesus was not come to them.

18 And the Sea arose with a great wind that blew.

19 And when they had rowed about fiue and twenty, or thirty h furlongs, they saw Iesus walking on the Sea, and drawing neere vnto the ship: so they were afraid.

20 But he said vnto them, It is I: bee not afraid.

21 Then willingly they receiued him into the ship: and the ship was by and by at the land, whither they went.

22 ¶ The day following, the people which stood on the other side of the Sea, saw that there was none other ship there, saue that one, wherein into his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone i alone.

23 And that there came other ships from Tiberias neer vnto the place where they ate the bread, after the Lord had giuen thanks.

24 Now when the people saw that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus.

25 And when they had found him on the k other side of the Sea, they said vnto him, Rabbi, when camest thou hither?

26 Iesus answered them, and said, Verely, verely I say vnto you, ye seeke me not, because ye saw the miracles, but because yee ate of the loaues, and were filled.

27 Labour not for the meat which perisheth, but for the meat that l endureth vnto euerlasting life, which the Sonne of man shal giue vnto you: for him hath * God the Father m sealed.

28 Then said they vnto him, What shall we doe, that we might worke the n works of God?

29 Iesus answered, and said vnto them, * This is the worke of God, that ye beleeue in him whom he hath sent.

30 They said therefore vnto him, What signe shewest thou then, that we may see it, and beleeue thee? what doest thou worke?

31 * Our fathers did eate Manna in the desert,

e The abundant store of Gods gifs ought not to make vs prodigall to waste them.
f They imagined an earthly kingdome without the Testimony of Gods word, so that by this meanes his spirituall kingdom should haue been abolished. *Matth.* 14.25. *marke* 6.47.
g Ouer a corner of the lake.
h Whereof eight make a mile.
i Wherefore it must needes follow, that Christ passed miraculously.
k This was not straight ouer the lake from side to side, but ouer a creeke or arme of the lake, which saued much labour to them that should haue gone about by land.
l Which nourisheth and augmenteth our faith. *Chap.* 1.32. *matt.* 3.17. *and* 17.5.
m For when he appointed him to be the Mediatour, he set his marke and Seale in him to be the onely one to reconcile God and man together.
n Such as be acceptable vnto God. 1. *Iohn* 3.23.
Exod. 16.14, 15. *numb.* 11.7.

desert, as it is *written, He gaue them bread from heauen to eate.

32 Then Iesus saide vnto them, Verely, verely I say vnto you, ° Moses gaue you not bread from heauen, but my Father giueth you the true bread from heauen.

33 For the bread of God is he which commeth down from heauen, and giueth life vnto the world.

34 Then they sayd vnto him, Lord, euermore giue vs this bread.

35 And Iesus sayde vnto them, I am the bread of life: hee that commeth to mee, shall not hunger, and * hee that beleeueth in mee, shall ᵖ neuer thirst.

36 But I sayd vnto you, that ye also haue seene me, and beleeue not.

37 All ᵍ that the Father giueth me, shall come to me: and him that commeth to mee, I cast not away.

38 For I came downe from heauen, not to doe mine owne will, but his will which hath sent me.

39 And this is the Fathers will which hath sent me, that of all which he hath giuen me, I should lose nothing, but should raise it vp againe at the last day.

40 And this is the will of him that sent me, that euery man which seeth the Sonne, and beleeueth in him, should haue euerlasting life: and I will raise him vp at the last day.

41 The Iewes then murmured at him, because hee sayde, I am the bread, which is come downe from heauen.

42 And they said, * Is not this Iesus the sonne of Ioseph, whose Father and Mother we know? how then saith hee, I came down from heauen?

43 Iesus then answered, and sayd vnto them, Murmure not among your selues.

44 No man can ʳ come to mee, except the Father which hath sent me, ˢ draw him, and I will raise him vp at the last day.

45 It is written in the * Prophets, And they shall be all taught of God. Euery man therefore that hath heard, and hath learned of the Father, commeth vnto me.

46 * Not that any man hath seene the Father, saue hee which is of God, hee hath seene the Father.

47 Verely, verely I say vnto you, he that beleeueth in mee, hath euerlasting life.

48 I am the bread of life.

49 * Your Fathers did eat Manna in the wilderness, ᶜ and are dead.

50 This is the bread, which commeth downe from heauen, that he which eateth of it should not die.

51 I am the ᵘ liuing bread which came downe from heauen: if any man eate of this bread, hee shall liue for euer: and the bread that I will giue, is my flesh, which I will giue for the life of the world.

52 Then the Iewes stroue among themselues, saying, How can this man giue vs his flesh to eate?

53 Then Iesus said vnto them, Verely, verely I say vnto you, Except ye eate the flesh of the Sonne of man, and drinke his blood, ye haue no ˣ life in you.

54 Whosoeuer * eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him vp at the last day.

55 For my flesh is meat indeede, and my blood is drinke indeed.

56 He that eateth my flesh, and drinketh my blood, ᶻ dwelleth in me, and I in him.

57 As the liuing Father, hath sent me, so liue I by the Father, and hee that eateth me, euen he shall liue by me.

58 This is the bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shall liue for euer.

59 These things spake hee in the Synagogue, as he taught in Capernaum.

60 Many therefore of his Disciples (when they heard this) said, This is an hard saying: who can ᵃ heare it?

61 But Iesus knowing in himselfe, that his Disciples murmured at this, sayde vnto them, Doeth this offend you?

62 What then if yee should see the Sonne of man ᵇ ascend vp * where he was before?

63 It is the Spirit that quickeneth: the flesh ᶜ profiteth nothing: the wordes that I speake vnto you, are spirit and life.

64 But there are some of you that beleeue not: for Iesus knewe from the beginning which they were that beleeued not, and who should betray him.

65 And he said, Therefore said I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 From that time, many of his disciples went backe, and walked no more with him.

67 Then said Iesus to the twelue, Will ye also goe away.

68 Then Simon Peter answered him, Master, to whome shall we goe? thou hast the words of ᵈ eternall life:

69 And we beleeue, and knowe that thou art * the Christ the sonne of the liuing God.

70 Iesus answered them, Haue not I * chosen you twelue, and one ᵉ of you is a deuill?

71 Now he spake it of Iudas Iscariot the sonne of Simon: for he it was that should betray him, though he was one of the twelue.

CHAP. VII.

6 Iesus reproueth the ambition of his cousins. 12 There are diuers opinions of him among the people. 17 He sheweth how to know the trueth. 20 The iniurie they doe vnto him. 47 The Pharises rebuke the officers because they haue not taken him, 52 and chide with Nicodemus for taking his part.

AFter these things Iesus walked in Galile, and would not walke in Iudea: for the Iewes sought to kill him.

2 Now the Iewes * ᵃ feast of the Tabernacles was at hand.

3 His brethren therefore said vnto him, Depart hence, and goe into Iudea, that thy disciples may see thy workes that thou doest.

4 For there is no man that doeth any thing secretly, and hee himselfe seeketh to hee

Psal. 78. 24, 25. wisd. 16. 20.

o He compareth Moses with the Father, & Manna with Christ, who feedeth vs into euerlasting life, 1. Cor. 10. 3.

Eccles. 24. 24. chap. 4. 14.

p He shall neuer want spirituall nourishment.

q God doeth regenerate his elect, and causeth them to obey the Gospel.

Matth. 13. 55.

r That is, beleeue in me.

s By lightning his heart with his holy Spirit. Isa. 54. 13. iere. 31. 33. Matth. 11. 27.

Exod. 16. 15.

t Then there is no food that can nourish our soules but Iesus Christ.

u Which gaue life vnto the world.

x Where Christ is not, there death reigneth.

1 Cor. 11. 29.

y As our bodies are sustained with meat and drinke: so are our soules nourished with the body and bloud of Iesus Christ.

z To eat the flesh of Christ and drinke his blood, is to dwell in Christ, and to haue Christ dwelling in vs.

a That is, vnderstand it?

b He meaneth not that his humanity descended from heauen. but he speaketh touching the vnion of both natures attributing to ye one, that which appertaineth to the other. Chap. 3. 13.

c To wit, if it be separated from the Spirit, wherof it hath strength: for it commeth of the power of the spirit, that ye flesh of Christ giueth vs life.

d Then without Christ there is but death, for his word onely leadeth vs to life. Matth. 16. 16. Matth. 26. 14.

e Although your number be smal, yet shall you be diminished.

Leuit. 23. 34.

a At this feast they dwelled seuen dayes in the tents, which put them in remembrance that they had no city here permanent, but ye they must seeke one to come.

be || famous. If thou doest these things, shew thy selfe to the world.
5 For as yet his brethren beleeued not in him.
6 Then Iesus saide vnto him, My time is not yet come: but your time is alway readie.
7 The world cannot hate you: but me it hateth, [b] because I testifie of it, that the works thereof are euill.
8 Goe ye vp vnto this feast, I will [c] not goe vp yet vnto this feast: for my time is not yet fulfilled.
9 ¶ These things he said vnto them, and abode still in Galile.
10 But assoone as his brethren were gone vp, then went he also vp vnto the feast, not openly, but as it were priuily.
11 Then the Iewes sought him at the feast, and said, Where is hee?
12 And much murmuring was there of him among the people. Some saide, He is a good man: other said, Nay, but he deceiueth the people.
13 Howbeit no man spake openly of him for feare of the [d] Iewes.
14 Now when halfe the feast was done, Iesus went vp into the Temple and taught.
15 And the Iewes marueiled, saying, How knoweth this man the || Scriptures, seeing that he neuer learned?
16 Iesus answered them, and sayde, My doctrine is not [e] mine, but his that sent me.
17 If any man will doe his will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.
18 He [f] that speaketh of himselfe, seeketh his owne glory: but he that seeketh his glory that sent him, the same is true, and [g] no vnrighteousnesse is in him.
19 * Did not Moses giue you a Law, and yet none of you keepeth the Law? * Why goe ye about to kill me?
20 The [h] people answered, and sayde, Thou hast a deuill: who goeth about to kill thee?
21 Iesus answered, and sayde to them, I haue done one worke: and yee all [i] marueile.
22 * Moses therefore gaue vnto you circumcision (not because it is of Moses, but of the * Fathers) and yee on the Sabbath day circumcise a man.
23 If a man on the Sabbath receiue circumcision, that the Law of Moses should not bee broken, bee yee angry with me, because I haue made a man euery whit whole one the Sabbath day?
24 * Iudge not according to the appearance, but iudge righteous iudgement.
25 ¶ Then said some of them of Ierusalem, Is not this hee, whom they goe about to kill?
26 And beholde, hee speaketh || openly, and they say nothing to him: doe the Rulers knowe in deede, that this is the very Christ?
27 Howbeit wee know this man whence he is: but when the Christ commeth, no man shall know whence he is.
28 ¶ Then cryed Iesus in the Temple as he taught, saying, Yee [k] both know mee, and know whence I am: yet am I not come of my selfe, but he that sent me, is true, whom ye know not.
29 But I know him: for I am of him, and he hath sent me.
30 Then they sought to take him, but no man laid handes on him, because his houre was not yet come.
31 Now many of the people [l] beleeued in him, and sayd, When the Christ commeth, will he doe moe miracles then this man hath done?
32 The Pharises heard that the people murmured these things of him, and the Pharises and high Priests sent officers to take him.
33 Then saide Iesus vnto them, Yet am I [m] a little while with you, and then goe I vnto him that sent me.
34 * Ye shall seeke me, and shall not finde me, and where I || am, can ye not come.
35 Then sayde the Iewes among themselues, Whither will hee goe, that wee shall not finde him? Will hee goe vnto them that are † dispersed among the [n] Grecians, and teach the Grecians?
36 What saying is this that he saide, Yee shall seeke me, and shall not finde mee? and where I am can ye not come?
37 Now in the last and * great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come vnto mee, and drinke.
38 Hee that [o] beleeueth in me, * as sayth the Scripture, out of his belly shall flow riuers of water [p] of life.
39 (* This spake he of the Spirit which they that beleeued in him, should receiue: for the [q] holy Ghost was not yet giuen, because that Iesus was not yet glorified.)
40 So many of the people, when they heard this saying, sayde, Of a trueth this is the [r] Prophet.
41 Other said, This is the Christ: [s] some said, But shall Christ come out of Galile?
42 * Sayth not the Scripture, that the Christ shall come of the seed of Dauid, and out of the towne of Bethlehem, where Dauid was?
43 So was there dissension among the people for him.
44 And some of them would haue taken him, but no man laid hands on him.
45 Then came the officers to the high Priests and Pharises, and they sayde vnto them, Why haue ye not brought him?
46 The officers answered, [t] Neuer man spake like this man.
47 Then answered them the Pharises, Are ye also deceiued?
48 Doeth any of the [u] rulers, or of the Pharises beleeue in him?
49 But this people which know not the Law, are cursed.
50 Nicodemus sayde vnto them, (* hee that came to Iesus by night, and was one of them:)
51 Doeth our Law iudge a man before it heare him, * and know what hee hath done?
52 They

b Why the world hateth Christ.
c Christ doeth not vtterly deny that he would go to the feast, but signifieth that as yet hee was not fully determined.
d These were the heads of the people, who did enuie Christ.
e In that, that he is man only.
f By this marke wee may know whether the doctrine be of God or of man.
g Nothing counte feit or vntrue.
h Who did not know the fetch of the Scribes.
i Because I did it on the Sabbath day.
k He speaketh this, as it were scornefully.
l They were well minded to heare him: which preparation is here called (although improperly) faith.
m He sheweth vnto them that they haue no power ouer him til the time come that his Father hath ordained.
n Among the Iewes which were scattered here and there among the Gentiles.
o The true way to come to Christ, is by faith.
p Which shall neuer drie vp.
q These were the visible graces which were giuen to the Apostles, after his ascension.
r They looked for some notable Prophet besides the Messias.
s Wherein appeareth the mightie power of Christs word against his enemies.
t They alledge the authoritie of man against Gods authority.

Lauit. 12.3.
Gen. 17.10.
Deut. 1.16,17.
Or, manifest.
Or, letters.
Or, freely.
Exod. 24.3.
Chap. 5.18.
Chap. 3.1,2.
Deut. 17.8. *and* 19.15.
Lauit. 23.36.
Deut. 18.15.
Ioel 2.28.
Actes 2.17.
Chap. 1.21.
Micah. 5.2.
matth. 2.5.

52 They answered and sayd vnto him, Art thou also of Galile? search and looke: for out of Galile arisseth no Prophet.

53 And euery man went vnto his owne house.

CHAP. VIII.

11 Christ deliuereth her that was taken in adultery. 12 He is the light of the world. 14 He sheweth from whence he is come, wherefore, and whither he goeth. 32 Who are free and who are bond. 34 Of free men and slaues, and their reward. 46 He defieth his enemies, 59 And being persecuted, withdraweth himselfe.

AND Iesus went vnto the mount of Oliues,

2 And early in the morning came againe into the Temple, & all the people came vnto him, and he sate downe, and taught them.

3 Then the Scribes and the Pharisees brought vnto him a woman, taken in adultery, and set her in the mids,

4 And said vnto him, Master, this woman was taken in adultery, in the very act.

5 * Now Moses in the Law commanded vs, that such should bee stoned: what sayest thou therefore?

6 And this they sayd to tempt him, that they might haue wherof to [a] accuse him. But Iesus stouped downe, and with his finger wrote on the ground.

7 And while they continued asking him he lift himselfe vp, and said vnto them, [b] Let him that is among you without sinne, cast the first stone at her.

8 And againe hee stouped downe, and wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest, euen to the last: so Iesus was left alone, and the woman standing in the mids.

10 When Iesus had lift vp himselfe againe, & saw no man but the woman, he said vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Iesus said, [b] Neither do I condemne thee: go and sinne no more.

12 Then spake Iesus againe vnto them, saying, I * am the light of the world: he that followeth me, shall not walke in darknesse, but shall haue the || light of life.

13 The Pharises therfore said vnto him, Thou bearest record of thy selfe: thy record is not || true.

14 * Iesus answered, and said vnto them, [c] Though I beare record of my selfe, yet my record is true: for I know whence I came, & whither I goe: but ye cannot tell [d] whence I come, and whither I goe.

15 Ye iudge after the flesh: [e] I iudge no man.

16 And if I also iudge, my iudgement is true: for I am not alone, but I and the Father that sent me.

17 And it is also written in your Lawe, * that the testimony of two men is true.

18 I am [f] one that beare witnesse of my selfe, & the Father that sent me beareth witnesse of me.

19 Then sayd they vnto him, Where is thy Father? Iesus answered, Yee neither knowe mee, nor my Father. If yee had knowen me, ye should haue knowen my Father also.

20 These words spake Iesus in the treasury, as hee taught in the Temple, and no man layd hands on him: for his houre was not yet come.

21 Then said Iesus againe vnto them, I go my way, and yee shall seeke me, and shall die in your [h] sinnes. Whither I goe, can yee not come.

22 Then said the Iewes, Will hee kill himselfe, because he sayth, Whither I go, can ye not come?

23 And he said vnto them, [i] Ye are from beneath: I am from aboue: yee are of this world, I am not of this world.

24 I said therefore vnto you, that yee shall die in your sinnes: for except yee beleeue, that I am hee, yee shall die in your sinnes.

25 Then said they vnto him, Who art thou? And Iesus said vnto them, || Euen the same thing that I said vnto you [k] from the beginning.

26 I haue many things to say, and to iudge of you: but he that sent me is true, and the things that I haue heard of him, those speake I to the world.

27 They vnderstood not that he spake to them of the Father.

28 Then said Iesus vnto them, When ye haue [l] lift vp the Sonne of man, then shall ye [m] know that I am [n] hee, and that I doe nothing of my selfe, but as my Father hath taught me, so I speake these things.

29 For he that sent me, is with mee: the Father hath not left me alone, because I doe alwayes those things that please him.

30 ¶ As he spake these things, many beleeued in him.

31 Then said Iesus to the Iewes which beleeued in him, If ye continue in my word, ye are verily my disciples,

32 And shall know the trueth, and the trueth [o] shall make you free.

33 They answered him, [p] We be Abrahams seed, & were neuer bound to any man: why sayest thou then, Yee shall bee made free?

34 Iesus answered them, Verily, verily I say vnto you, that whosoeuer committeth sinne, is the * seruant of sinne.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

36 If the Sonne therefore shal make you free, ye shall be free in deed.

37 I [q] know that ye are Abrahams seed, but ye seeke to kill me, because my word hath no place in you.

38 I speake that which I haue seen with my Father: and yee doe that which yee haue seene with your father.

39 They answered and said vnto him, Abraham is our Father. Iesus sayd vnto them,

Leuit.20.10.
a Either for breaking the law if he did deliuer her, or of lightnesse and inconstancie, if he did condemne her.
Deut.17.6,7.
b Iesus would not meddle, but with that whicd did appertaine to his office, to wit, to bring sinners to repentance: and therefore did not abolish the Law against adultery.
Chap.1.5. and 9.5
||Or, liuely light.
||Or, iust.
Chap.5.31.
c That which Christ denied, Chap. 5.31. here he granteth to declare vnto them their stubbornnesse, and saith that being God, he beareth witnesse to his humanitie: likewise doeth God the father witnesse the same, which are two distinct persons, though but one God, chap. 5.37.
d In that hee came from his Father, he sheweth that he is not only man, but God also.
e He would not iudge rashly as they did.
Deut.17.6. and 19.15. matth.18.16. 2.cor.13.1
hebr.10.28.
f Which place proueth Christ to be very God and man.
g That is, the place where the vessels and other things belonging to the Temple were kept.
h Because of their rebellion wherein they did persecute.
i He sheweth the difference beweene the Gospel, and the subtill wit of man.
[Or, from the beginning, euen that I said vnto you.
k That is, who he was, whence he was, and why he came into this world.
l Their endeuours and practises, whereby they thinke to destroy him, shal serue to exalt and magnifie his glory.
m Not to beleeue in him, but to be conuicted.
n To wit, the Messias.
o For they were slaues to sinne.
p These were not the beleeuing Iewes, but the mockers that answered thus.
Rom.6.20.
2 pet.2.19.
q He granteth their sayings in such sort, that he sheweth vnto them that their owne deedes prooue them liars.

them, If yee were Abrahams children, yee would doe the [r] workes of Abraham.

40 But now ye goe about to kill me, a man that haue told you the trueth, which I haue heard of God: this did not Abraham.

41 Yee doe the workes of your father. Then said they to him, We are not borne of fornication: we haue one Father, which is God.

42 Therefore Iesus said vnto them, If God were your Father, then would ye loue me: for I proceeded forth, and came from God, neither came I of my selfe, but hee sent mee.

43 Why do ye not vnderstand my talke? because ye cannot [f] heare my word.

44 * Ye are of your father the deuill, and the lusts of your father ye will doe: hee hath bene a murtherer [t] from the beginning, and [u] abode not in the trueth, because there is no trueth in him. When he speaketh a lie, then speaketh he of his [x] owne: for he is a liar, and the father thereof.

45 And because I tell you the trueth, yee beleeue me not.

46 Which of you can rebuke me of sinne? and if I say the trueth, why doe yee not beleeue me?

47 * Hee that is of God, heareth Gods words: ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes, and sayd vnto him, Say we not well, that thou art a Samaritane, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my Father, and ye haue dishonoured me.

50 And I seeke not mine owne praise: but there is one that seeketh it, and [y] iudgeth.

51 Verily, verily I say vnto you, If a man keepe my word, he shall neuer [z] see death.

52 Then said the Iewes to him, Now know we that thou hast a deuill. Abraham is dead, and the Prophets, and thou sayest, If a man keepe my word, he shall neuer taste of death.

53 Art thou greater then our father Abraham which is dead? and the Prophets are dead: whom makest thou thy selfe?

54 Iesus answered, If I honour my selfe, mine honour is nothing worth: it is my Father that honoureth me, whom ye say that he is your God.

55 Yet yee haue not knowen him: but I know him, and if I should say I know him not, I should be a liar like vnto you: but I know him, and keepe his word.

56 Your father Abraham reioyced to see my [a] day, and he saw it and was glad.

57 Then said the Iewes vnto him, Thou art not yet fiftie yeere old, and hast thou seene Abraham?

58 Iesus said vnto them, Verily, verily I say vnto you, Before Abraham was, [b] I am.

59 * Then tooke they vp stones to cast at him, but Iesus hid himselfe, and went out of the Temple ‖.

r Which were his obedience, charitie, and such good workes which proceeded of faith.

f For you are carnall, and cannot vnderstand spiritual things. 1 John 3.8.

t Since the first creation of man.

u It followeth then that he was once in the trueth: for he was not created euill.

x According to his wont and custome. 1. John 4.6.

y Who will reuenge the iniury that yee doe against me, or rather against him.

z For the faithfull euen in death see life.

a Which was to see the comming of Christ in the flesh, which thing Abraham saw far off with the eyes of faith, Heb. 11.10.

b Not only God but the mediator betweene God and man appointed before all eternitie. Chap. 10.31.

‖ And he passed thorow the mids of them, and so went his way.

CHAP. IX.

1 *Of him that was borne blinde.* 11 *The confession of him that was borne blinde.* 39 *To what blind men Christ giueth sight.*

AND as Iesus passed by, hee saw a man which was blinde from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man or his parents, that he was borne blinde?

3 Iesus answered, [a] Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.

4 I must worke the workes of him that sent mee, while it is [b] day: the night commeth, when no man can worke.

5 As long as I am in the world, * I am the light of the world.

6 Assoone as he had thus spoken, he [c] spat on the ground, and made clay of the spettle, and anointed the eyes of the blinde with the clay.

7 And said vnto him, Goe wash in the poole of Siloam (which is by interpretation, [d] Sent) He went his way therefore and washed, and came againe seeing.

8 Now the neighbours and they that had seene him before when he was blinde, sayd, Is not this he that sate and begged?

9 Some said, This is hee: and others said, He is like him: but he himselfe said, I am hee.

10 Therefore they said vnto him, How were thine eyes opened?

11 He answered and said, The man that is called Iesus, made clay, [e] anointed mine eyes, and sayd vnto me, Goe to the poole of Siloam, and wash. So I went and washed, and receiued sight.

12 Then they said vnto him, Where is he? He said, I cannot tell.

13 ¶ They brought to the Pharises him that was once blinde.

14 And it was the Sabbath day, when Iesus made the clay, and opened his eyes.

15 Then againe the Pharises also asked him how he had receiued sight. And he said vnto them, He laid clay vpon mine eyes, and I washed, and doe see.

16 Then sayde some of the Pharises, This man is not of God, because hee keepeth not the Sabbath day. Others sayde, How can a man that is a sinner, doe such miracles? And there was a dissention among them.

17 Then spake they vnto the blinde againe, What sayest thou of him, because hee hath opened thine eyes? And he said, He is a Prophet.

18 Then the Iewes did not beleeue him (that he had beene blinde, and receiued his sight) vntill they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whom ye say was borne blinde? How doeth he now see then?

20 His parents answered them, and said, We know that this is our sonne, and that he was borne blinde:

21 But by what meanes he now seeth, we know not: or who hath opened his eyes, [e] can we not tell: hee is olde enough: aske him: he shall answere for himselfe.

22 These wordes spake his parents, because

a God doth not alwayes punish men for their sinnes.

b When opportunitie and the season seruetb. Chap. 1.9. and 8. 12. and 12.35.

c This was not for any vertue that was in the earth, in the spettle, or in the clay, to make one see: but it only pleased him to vse these signes and meanes.

d Hereby was prefigured the Messias who should be sent vnto them.

e They durst not speake the trueth for feare they should be excommunicate.

cause they feared the Iewes: for the Iewes had ordeined alreadie, that if any man did confesse that he was the Christ, he should be excommunicate out of the Synagogue.

23 Therefore said his parents, He is olde enough: aske him.

24 Then againe called they the man that had beene blind, and said vnto him, [f] Give glory vnto God: we know that this man is a sinner.

25 Then hee answered, and said, Whether he be a sinner or no, [g] I cannot tell: one thing I know, that I was blinde, and now I see.

26 [h] Then sayde they to him againe, What did he to thee? how opened he thine eyes?

27 He answered them, I haue tolde you alreadie, and ye haue not heard it: wherefore would ye heare it againe? [i] will ye also be his disciples?

28 Then checked they him, and sayd, Be thou his disciple: we be Moses disciples.

29 We know that God spake with Moses: but this man we know not from whence he is.

30 The man answered, and sayd vnto them, Doubtles this is a marueilous thing, that ye [k] know not whence he is, and yet hee hath opened mine eyes.

31 Now we know that God heareth not [l] sinners: but if any man be a worshipper of God, and doeth his will, him heareth he.

32 Since the world began, was it not heard that any man opened the eyes of one that was borne blinde.

33 If this man were not of God, he could haue done nothing.

34 They answered, and said vnto him, Thou art altogether borne in sinnes, and doest thou teach vs? so they cast him out.

35 Iesus heard that they had ‖ cast him out: and when hee had found him, hee sayd vnto him, Doest thou beleeue in the Sonne of God?

36 He answered, and said, Who is hee, Lord, that I might beleeue in him?

37 And Iesus said vnto him, Both thou hast seene him, and he it is that talketh with thee.

38 Then hee said, Lord, I beleeue, and [m] worshipped him.

39 And Iesus sayd, I am come vnto [n] iudgement into this world, that they which see not, might see: and that they * which see, might be made blinde.

40 And some of the Pharises which were with him heard these things, and said vnto him, Are we blinde also?

41 Iesus sayd vnto them, If yee were blind, [o] yee should not haue sinne: but now ye say, We see: therefore your sinne remaineth.

f That is, consider that nothing is hid from God: therefore tell vs the trueth, that God may be glorified thereby, Iosh.7.19. 1.Sam.6.5.
g He spake this in mockerie.
h They thought either to driue him from the trueth, or to make him swarue by their oftimes examining him: which practise Satans members euer doe obserue in examining the Christians.
i He derideth their wilfull malice and ignorance.
k They doubted not of his countrey or parents, but of his office and authoritie.
l Or, wicked men contemners of God and such as delight in sinne.
‖ Or, excommunicate him.
m As all astonished he fell downe and worshipped him.
n Meaning with rule and authoritie, to make the poore blinde to see, & the proude seers blinde. Chap.3.17,18. and 12.46,47.
o You should not be so much in fault.

CHAP. X.

11 Christ is the true shepheard, and the doore. 19 Diuers opinions of Christ. 24 Hee is asked if hee be Christ. 32 His workes declare that he is God. 34 The princes called gods.

VErely, verely I say vnto you, He that entreth not in by the doore into the sheepfold, but climbeth vp another way, hee is a thicke and a robber.

2 But he that goeth in by the doore, is the shepheard of the sheepe.

3 To him the porter openeth, and the sheepe heare his voice, and hee [a] calleth his owne sheepe by name, and leadeth them out.

4 And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe follow him: for they know his voice.

5 And they will not follow a stranger, but they flee from him: for they know not the voice of strangers.

6 This parable spake Iesus vnto them: but they vnderstood not what things they were which he spake vnto them.

7 Then said Iesus vnto them againe, Verely, verely I say vnto you, I am the doore of the sheepe.

8 All, [b] that euer came before me, are theeues and robbers: but the sheepe did not heare them.

9 I am the doore: by me if any man enter in, he shalbe saued, and shall [c] goe in and goe out, and finde pasture.

10 The thicke commeth not, but for to steale, and to kill, and to destroy: I am come that they might haue life, and haue it in abundance.

11 * I am the good shepheard: the good shepheard giueth his life for his sheepe.

12 But an hireling, and hee which is not the shepheard, neither the sheepe are his owne, seeth the wolfe comming, and hee leaueth the sheepe, and fleeth, and the wolfe catcheth them, and scattereth the sheepe.

13 So the hireling fleeth, because hee is an hireling and careth not for the sheepe.

14 I am the good shepheard, and [d] know mine, and am knowen of mine.

15 [e] As the Father [f] knoweth me, so know I the Father: and I lay downe my life for my sheepe.

16 [g] Other sheepe I haue also, which are not of this fold: them also must I bring, and they shall heare my voice, and * there shall be one sheepefold, and one shepheard.

17 [h] Therefore doeth my Father loue me, because * I lay downe my life, that I might take it againe.

18 No man taketh it from me, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this * commandement haue I receiued of my Father.

19 ¶ Then there was a dissention againe among the Iewes for these sayings.

20 And many of them sayd, Hee hath a deuill, and is mad: why heare ye him?

21 Other said, These are not the words of him that hath a deuill: can the deuill open the eyes of the blinde?

22 And it was at Ierusalem the [i] feast of the * Dedication, and it was winter.

23 And Iesus walked in the Temple, in [k] Salomons porch.

24 Then came the Iewes round about him, and sayde vnto him, How long doest thou ‖ make vs doubt? If thou bee the

a That is, there is mutuall agreement & content of faith between the pasteur and the sheepe.
b He meaneth all the false prophets, who led not men to Christ, but from him.
c He shalbe sure of his life. Isa.40.11. ezek.34.23.
d Christ knoweth his, because he loueth them, careth and prouideth for them.
e As the Father cannot forget him; no more can he forget vs.
f In that he loueth and approueth me.
g To wit, among the Gentiles, which then were strangers from the Church of God. Ezek.12.22,24.
h Christ euen in that that he is man, hath deserued his Fathers loue and euerlasting life, not to his flesh onely, but to vs also, which by his obedience and perfect iustice are imputed righteous, Rom. 5.19. phil.2.7. Isa.53.7. Actes 2.24.
i Which was institute, that the people might giue thankes to God for their deliuerance and restoring of their religion and Temple, which Antiochus had corrupted and polluted. 1.Mac.4.59.
k Which was builded againe after the paterne of that which Salomon builded.
‖ Or, holdest our mind in suspence.

Christ, tell vs plainely.

25 Iesus answered them, I told you, and ye beleeue not: the workes that I doe in my Fathers Name, they beare witnesse of me.

26 But ye beleeue not: [l] for ye are not of my sheepe, as I said vnto you.

27 My sheepe heare my voyce, & I know them, and they follow me,

28 And I giue vnto them eternall life, and they shall neuer perish, neither shall any plucke them out of mine hand.

29 My Father which gaue them mee, is [m] greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 * Then the Iewes againe tooke vp stones to stone him.

32 Iesus answered them, Many good workes haue I shewed you from my Father: for which of these workes doe yee stone me?

33 The Iewes answered him, saying, For the good worke we stone thee not, but for blasphemie, and that thou beeing a man, makest thy selfe God.

34 Iesus answered them, Is it not written in your Law, * I said, ye are [n] gods?

35 If he called them gods, vnto whome the word of God was giuen, and the Scripture cannot be broken,

36 Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Sonne of God?

37 If I do not the workes of my Father, beleeue me not.

38 But if I doe, then though yee beleeue not me, yet beleeue the workes, that yee may know and beleeue, that the Father is in me, and I in him.

39 Againe they went about to take him: but he escaped out of their hands,

40 And went againe beyond Iorden, into the place where Iohn first baptized, and there abode.

41 And many resorted vnto him, and said, Iohn did [o] no miracle: but all things that Iohn spake of this man, were true.

42 And many beleeued in him there.

l The cause wherefore the reprobate can not beleeue.

m Whereby we learne how safely we are preserued against all dangers.

Chap. 8.59.

Psal. 82.6.

n Meaning of princes & rulers, who for their office sake are called gods, and are made here in earth as his lieutenants: wherefore if this noble title be giuen to man, much more it appertained to him that is the Sonne of God equall with his Father.

o Whereby they gathered that Christ was more excellent then Iohn.

CHAP. XI.

43 Christ raiseth Lazarus from death. 47 The hie Priests and Pharises gather a counsell against him. 50 Caiaphas prophesieth. 54 Christ getteth him out of the way.

AND a certaine man was sicke, named Lazarus of Bethania, the towne of Marie, and her sister Martha.

2 (And it was that * Marie which anoynted the Lord with oyntment, and wiped his feete with her haire, whose brother Lazarus was sicke.)

3 Therefore his sisters sent vnto him, saying, Lord, behold, hee whom thou louest, is sicke.)

4 When Iesus heard it, he said, This sickneſse is not [a] vnto death, but for the glory of God, that the Sonne of God might bee glorified thereby.

5 Now Iesus loued Martha, and her sister, and Lazarus.

Chap. 12.3. matth. 26.7.

a For although he died, yet being restored so soone to life, it was almost no death in comparison.

6 And after hee had heard that hee was sicke, yet abode he two dayes still in the same place where he was.

7 Then after that, hee said to his disciples, Let vs goe into Iudea againe.

8 The disciples said vnto him, Master, the Iewes lately sought to * stone thee, and doest thou goe thither againe?

9 Iesus answered, Are there not [b] twelue houres in the day? if a man walke in the day he stumbleth not, because hee seeth the light of this world.

10 But if a man walke in the night, hee stumbleth, because there is no light in him.

11 These things spake hee, and after hee sayd vnto them, Our friend Lazarus sleepeth: but I goe to wake him vp.

12 Then said his disciples, Lord, if hee sleepe, he [c] shalbe safe.

13 Howbeit Iesus spake of his death: but they thought that he had spoken ‖ of the naturall sleepe.

14 Then Iesus said vnto them plainely, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleeue: but let vs goe vnto him.

16 Then said Thomas (which is called [d] Didymus) vnto his fellow disciples, Let vs also goe, that we may die with him.

17 ¶ Then came Iesus and found that he had lien in the graue foure dayes alreadie.

18 ¶ Now Bethania was neere vnto Ierusalem, about [e] sixteene furlongs off)

19 And many of the Iewes were come to Martha & Mary to comfort them for their brother.

20 Then Martha when shee heard that Iesus was comming, went to meet him: but Mary sate still in the house.

21 Then said Martha vnto Iesus, Lord, if thou haddest bin here, my brother had not bin dead.

22 But now [f] I know also, that whatsoeuer thou askest of God, God will giue it thee.

23 Iesus said vnto her, Thy brother shall rise againe.

24 Martha said vnto him, I know that he shall rise againe in the resurrection at the last day.

25 Iesus said vnto her, [g] I am the resurrection and the life: he that beleeueth in me, though he were dead, yet shall he liue.

26 And whosoeuer liueth and beleeueth in me, shall neuer die. Beleeuest thou this?

27 Shee said vnto him, Yea, Lord, I beleeue that thou art the Christ the Sonne of God, which should come into the world.

28 ¶ And when shee had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for for thee.

29 And when shee heard it, shee arose quickly and came vnto him.

30 For Iesus was not yet come vnto the towne, but was in the place where Martha met him.

31 The Iewes then that were with her in the house, and comforted her, when they saw

Chap 7.30. and 8.59. and 10.31.

b He that walketh in his vocation, & hath the light of God for his guide, needeth to feare no dangers. The day also both Summer and Winter was with the Iewes diuided into xij. houres.

c They laboured to stay Christ from going into Iudea, as though there had bin no need.

‖ Or, slumbring sleepe.

d Which signifieth in our tongue, a twiner in birth.

e Which were almost two miles.

f Shee sheweth some faith, which notwithstanding was almost ouercome by her affection.

g Christ restoreth vs from death, to giue vs euerlasting life.

saw Mary, that she rose vp [h] hastily, & went out, followed her, saying, Shee goeth vnto the graue to weepe there.

32 Then when Mary was come where Iesus was, and saw him, shee fell downe at his feete, saying vnto him, Lord, if thou haddest beene here, my brother had not bene dead.

33 When Iesus therefore saw her weepe, and the Iewes also weepe which came with her, he [i] groned in the spirit, and was troubled in himselfe,

34 And said, Where haue yee laide him? They said vnto him, Lord, come and see.

35 And Iesus [k] wept.

36 Then said the Iewes, Behold, how he loued him.

37 And some of them said, Could not hee, which opened the eyes of the blinde, haue made also that this man should not haue died?

38 Iesus therefore againe groned in himselfe, and came to the graue. And it was a caue, and a stone was laid vpon it.

39 Iesus sayd, Take yee away the stone. Martha the sister of him that was dead, said vnto him, Lord, he stinketh already: for he hath beene dead foure dayes.

40 Iesus said vnto her, Sayd I not vnto thee, that if thou diddest beleeue, thou shouldest see the [l] glory of God?

41 Then they tooke away the stone from the place where the dead was laid. And Iesus lift vp his eyes, & sayd, Father, I thanke thee, because thou hast heard me.

42 I know that thou heaest me alwayes, but because of the people that stand by, I said it, that they may beleeue, that thou hast sent me.

43 As hee had spoken these things, hee cryed with a loude voice, Lazarus, come forth.

44 Then he that was dead, came forth, bound hand and foote with bandes, and his face was bound with a napkin. Iesus sayde vnto them, Loose him, and let him goe.

45 ¶ Then many of the Iewes which came to Marie, and had seene the things, which Iesus did, beleeued in him.

46 But some of them went their way to the Pharisees, and tolde them what things Iesus had done.

47 Then gathered the hie Priests, and the Pharises a councell, and said, What shall we doe? For this man doeth many miracles.

48 If [m] we let him thus alone, all men will beleeue in him, and the Romanes will come and take away both our place, and the nation.

49 Then one of them named Caiaphas, which was the high Priest [n] that same yeere, said vnto them, Ye perceiue nothing at all,

50 Nor yet doe you consider that it is expedient for vs, that one man die for the people, and that the whole nation perish not.

51 This spake he not of himselfe: but being high Priest that same yeere, he [o] prophecied that Iesus should die for the nation:

52 And not for the nation onely, but that he should gather together in one the children of God which were scattered.

53 Then from that day forth they consulted together to put him to death.

54 Iesus therefore walked no more openly among the Iewes, but went thence vnto a countrey neere to the wildernesse, into a citie called Ephraim, and there continued with his disciples.

55 ¶ And the Iewes Passeouer was at hand, and many went out of the countrey vp to Ierusalem before the Passeouer to [p] purifie themselues.

56 Then sought they for Iesus, and spake among themselues, as they stode in the Temple, What thinke ye that he commeth not to the feast?

57 Now both the high Priests and the Pharises had giuen a commandement that if any man knew where he were, hee should shew it, that they might take him.

h Wherein she declared her affection and reuerence that she bare to Christ.

i For compassion: for he felt our miseries as though he suffered the like.

k We reade not that his affect ōs were so excessiue that he kept no measure, as we doe in our sorowes, ioyes, and other affections.

l That is, a miracle whereby Gods name should be glorified.

m They resist God, thinking to hinder his worke by their owne policies.

n Or, for that present time.

o God made him to speake, neither could his impietie let Gods purpose, who caused this wicked man euen as he did Balaam, to be an instrument of the holy Ghost.

p Because they thought hereby to make themselues more holy against they should eate the Passeouer: but they were not commanded by God to vse this ceremonie.

CHAP. XII.

7 Christ excuseth Maries fact. 13 The affection of some towards him, and the rage of others against him and Lazarus. 25 The commoditie of the crosse. 27 His prayer. 28 The answere of the Father. 32 His death, and the fruite thereof. 36 Hee exhorteth to faith. 40 The blindnesse of some, and the infirmities of others.

THen * Iesus sixe dayes before the Passeouer, came to Bethania, where Lazarus was, which was dead, whom hee had raised from the dead. *Matth. 26. 7. marke 14. 3.*

2 There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him.

3 Then tooke Mary a pound of oyntment of spikenard very costly, and anoynted Iesus [a] feete, and wiped his feete with her haire, and the house was filled with the sauour of the oyntment.

4 Then sayd one of his disciples, euen Iudas Iscariot Simons sonne, which should betray him,

5 Why was not this oyntment solde for [b] three hundred pence, and giuen to the poore?

6 Now hee sayd this, not that hee cared for the poore, but because hee was a thiefe, and * had the bagge, and bare that which was giuen. *Chap. 13. 29.*

7 Then said Iesus, Let her alone: against the day of my burying shee kept it.

8 For the poore alwayes yee haue with you, but me ye shall not haue alwayes.

9 Then much people of the Iewes knew that hee was there: and they came, not for Iesus sake onely, but that they might see Lazarus also, whom he had raised from the dead.

10 The high Priests therefore consulted that they might put Lazarus to death also,

11 Because that for his sake many of the Iewes went away, and beleeued in Iesus.

12 ¶ * On the morow a great multitude that were come to the feast, when they heard that Iesus should come to Ierusalem, *Matth. 21. 8. marke 11. 8. luke 19. 35.*

a Euen from the head to the feete.

b Reade Marke 14. 5.

13 Tooke

13 Tooke branches of palme trees, and went forth to meet him, and cried, [c] Hosanna, Blessed is the King of Israel that commeth in the Name of the Lord.

14 And Iesus found a [d] young asse, and sate thereon, as it is written,

15 * Feare not, daughter of Sion: behold, thy King commeth sitting on an asses colt.

16 But his disciples vnderstood not these things at the first: but when Iesus was glorified, then remembred they, that these things were written of him, and that they had done these things vnto him.

17 The people therefore that was with him, bare witnesse that hee called Lazarus out of the graue, and raised him from the dead.

18 Therefore met him the people also, because they heard that he had done this miracle.

19 And the Pharises said among themselues, Perceiue ye how ye preuaile nothing? Behold, ‖ the world goeth after him.

20 ¶ Now there were certaine [e] Greekes among them that came vp to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galile, and desired him, saying, Sir, we would see Iesus.

22 Philip came and tolde Andrew: and againe Andrew and Philip tolde Iesus.

23 And Iesus answered them, saying, The houre is come, that the sonne of man must be [f] glorified.

24 Verily, verily I say vnto you, except the wheate corne fall into the ground and die, it bideth alone: but if it die, it bringeth forth much fruit.

25 * He that [g] loueth his life, shall lose it, and hee that [h] hateth his life in this world, shall keepe it vnto life eternall.

26 * If any man serue me, let him follow me: for where I am, there shall also my seruant be: and if any man serue me, him will my Father honour.

27 Nowe is my soule troubled, and what shall I say? Father, saue me from this houre: but therefore came I vnto this houre.

28 Father, glorifie thy Name. Then came there a voice from heauen, saying, I haue both glorified it, and will glorifie it againe.

29 Then sayde the people that stood by and heard, that it was a thunder: others said, An Angel spake to him.

30 Iesus answered, and said, This voice came not because of mee, but for your sakes.

31 Now is the [i] iudgement of this world: now shall the prince of this world bee cast out.

32 * And [k] I, if I were lift vp from the earth, will draw [l] all men vnto me.

33 Now this said hee, signifying what death he should die.

34 The people answered him, We haue heard out of the * Lawe, that the Christ bideth for euer: and how sayest thou, that the Sonne of man must be lift vp? who is that Sonne of man?

35 Then Iesus said vnto them, Yet a little while is * the light with you: walke while ye haue light, lest the darkenesse come vpon you: for he that walketh in the darke, knoweth not whither he goeth.

36 While yee haue light, beleeue in the light, that ye may be the children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 ¶ And though hee had done so many miracles before them, yet beleeued they not on him:

38 That the saying of Esaias the Prophet might be fulfilled, that he said, * Lord, who beleeued our report? and to whome is the [m] arme of the Lord reuealed?

39 Therefore could they not beleeue, because that Esaias saith againe,

40 * He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor vnderstand with their heart, and should be conuerted, and I should [n] heale them.

41 These things sayd Esaias when hee saw his glory, and spake of him.

42 Neuertheless euen among the chiefe rulers many beleeued in him: but because of the Pharises, they did not confesse him, lest they should be ‖ cast out of the Synagogue.

43 * For they loued the [o] praise of men, more then the praise of God.

44 And Iesus cryed, and sayd, Hee that beleeueth in mee, beleeueth not in me, but in him that sent me.

45 And hee that seeth me, seeth him that sent me.

46 I * am come a light into the world, that whosoeuer beleeueth in me, should not abide in darkenesse.

47 * And if any man heare my wordes, and beleeue not, I ‖ iudge him not: for I came not to ‖ iudge the world, but to saue the world.

48 He that refuseth me, and receiueth not my words, hath one that ‖ iudgeth him: * the word that I haue spoken, it shall iudge him in the [p] last day.

49 For I haue not spoken of my selfe: but the Father which sent me, he gaue me a commandement what I should say, & what I should speake.

50 And I know that his commandement is life euerlasting: the things therefore that I speake, I speake them so as the Father said vnto me.

CHAP. XIII.

5 Christ washeth the disciples feete, 14 Exhorting them to humilitie and charitie, 21 Telleth them of Iudas the traitour, 34 And commandeth them earnestly to loue one another. 38 He forewarneth of Peters deniall.

NOw * before the Feast of the Passeouer, when Iesus knewe that his houre was come, that he should depart out of this world vnto the Father, forasmuch as hee loued his owne which were in the world, vnto the end he [a] loued them.

c That is, saue I beseech thee.

d This doeth well declare that his kingdome stood not in outward things. *Zach.9.9.*

‖ *Or, prease.*

e They were of the race of the Iewes, and came out of Asia and Grecia: for else the Iewes would not haue permitted that they should worship with them in the Temple.

f Which is, that the knowledge of him should be manifest thorow all the world. *Mat.10.39. and 16.25. mar.8.35 luke 9.24. and 17.33.*

g If the loue thereof let him from comming to Christ.

h And so loseth it for Christes sake. *Chap.12.24.*

i The reformation and restoring of those things which were out of order. *Chap.3.14.*

k The Crosse is the meane to gather the Church of God together, and to draw men to heauen.

l Not only the Iewes but also the Gentiles. *Psal.89.36. and 110.4 & 117.2. ezek.37.25.*

Chap.1.9.

Isa.53.1. rom. 10.16.

m That is, the Gospel which is the power of God to saluation to euery one that doeth beleeue. *Isa 6.9. mat.13.14 mar.4.12. luke 8.10. actes 28.26, rom.11.8.*

n By deliuering them from their miseries and giuing them true felicitie.

‖ *Or, excommunicate.*

Chap.5.44.

o To be esteemed of men.

Chap.3.19. and 9.39.

Chap.3.17.

‖ *Or, condemne.*

‖ *Or, condemne.*

‖ *Or, condemneth.*

Marke 16.16.

p For that day shall be the approbation of the Gospel.

Matth.26.2. marke 14.1. luke 22.1.

a Because hee saw the danger great which was toward them, therefore hee tooke the greater care for them.

2 And when [b] supper was done, (& that the deuill had now put in the heart of Iudas Iscariot, Simons sonne to betray him.)

3 Iesus knowing that the Father had giuen all things into his hands, and that hee was come from God, and went to God,

4 He riseth from supper, and layeth aside his vpper garments, and tooke a towell, and girded himselfe.

5 After that he powred water into a bason and began to wash the disciples feet, and to wipe them with the towell wherewith he was girded.

6 Then came he to Simon Peter, who said to him, Lord, doest thou wash my feete?

7 Iesus answered and said vnto him, What I doe, thou knowest not now: but thou shalt know it hereafter.

8 Peter said vnto him, Thou shalt neuer wash my feet. Iesus answered him, If I [e] wash thee not, thou shalt haue no part with mee.

9 Simon Peter said vnto him, Lord, not my feete onely, but also the hands, and the head.

10 Iesus said to him, He that is washed, needeth not, saue to [d] wash his feete, but is cleane euery whit: and ye are * cleane, but not all.

11 For he knew who should betray him: therefore said he, Ye are not all cleane.

12 ¶ So after he had washed their feete, and had taken his garments, and was set downe againe, he said vnto them, Know yee what I haue done to you?

13 Ye call me Master, and Lord, and yee say well: for so am I.

14 If I then your Lord, and Master, haue washed your feete, ye also ought to wash [e] one anothers feete.

15 For I haue giuen you an example, that ye should doe, euen as I haue done to you.

16 Verely, verely I say vnto you, * The seruant is not greater then his master, neither the ambassadour greater then hee that sent him.

17 If ye know these things, blessed are ye, if ye doe them.

18 ¶ I speake not of you all: I knowe whom I haue chosen: but it is that the scripture might bee fulfilled, * Hee that eateth bread with mee, hath [f] lift vp his heele against me.

19 From henceforth tell I you before it come, that when it is come to passe, ye might beleeue that I am [g] he.

20 * Verely, verely I say vnto you, If I send any, hee that receiueth him, receiueth me, and he that receiueth mee, receiueth him that sent me.

21 When Iesus had said these things, he was [h] troubled in the spirit, and [i] testified, and said, Verely, verely I say vnto you, that one of you shall betray me.

22 * Then the disciples looked one on another, doubting of whom he spake.

23 Now there was one of his disciples, which leaned on Iesus [k] bosome, whom Iesus loued.

24 To him beckened therefore Simon Peter, that hee should aske who it was of whom hee spake.

25 He then, as he leaned on Iesus breast, said vnto him, Lord, who is it?

26 Iesus answered, Hee it is, to whome I shall giue a sop, when I haue dipped it: and he wet a sop, and gaue it to Iudas Iscariot, Simons sonne.

27 And after the sop, [l] Satan entred into him. Then said Iesus vnto him, That thou doest, doe quickly.

28 But none of them that were at table, knew for what cause he spake it vnto him.

29 For some of them thought because Iudas had the bagge, that Iesus had said vnto him, Buy those things that we haue neede of against the feast: or that he should giue some thing to the poore.

30 Assoone then as hee had receiued the sop, hee went immediately out, and it was night.

31 ¶ [m] When he was gone out, Iesus said, [m] Now is the Sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorifie him in himselfe, & shall straightway glorifie him.

33 Little children, yet a little while am I with you: ye shall seeke me, but as I said vnto the * Iewes, Whither I goe, can yee not come: also to you say I now,

34 * [n] A new commandement giue I vnto you, that ye loue one another: as I haue loued you, that ye also loue one another.

35 By this shal all men know that ye are my disciples, if ye haue loue one to another.

36 Simon Peter said vnto him, Lord, whither goest thou? Iesus answered him, Whither I go, thou canst not follow me now: but thou [o] shalt follow me afterwards.

37 Peter said vnto him, Lord, why can I not follow thee now? * I will lay down my life for thy sake.

38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say vnto thee, The cocke shall not crow, till thou haue denied me thrise.

b Which was the eating of the Passeouer.

e And make thee cleane from thy sinnes.

d That is, to be continually purged of the corrupt affections, and worldly cares which remaine dayly in vs. *Chap. 15. 3.*

e To serue one another. *Chap. 15. 20. mat. 10. 24. luke 6. 40 Psal. 41. 9.*

f Vnder pretence offriendship seeketh his destruction.

g To wit, the Christ and redeemer of the world. *Matth. 10. 40. luke 10. 16.*

h For very horror and indignation of such an abominable act, as Iudas should commit.

i He did openly affirme. *Matth. 26. 21. marke 4. 18. luke 22. 21.*

k Their fashion was not to sit at table, but hauing their shooes off, & cushions vnder their elbows, leaned on their sides, as it were halfe lying.

l Satan tooke full possession of him.

m Meaning, that his crosse shal ingender a marueilous glory, and that in it shall shine the infinite bounty of God. *Chap 7. 34. Leuit. 19. 18. mat. 22. 39. chap. 15. 12. 1. John 4. 21.*

n Whereof wee ought to haue continuall remembrance, as though it were euen newly giuen.

o When thou shalt be more strong. *Matth 26. 33. marke 14. 29.*

CHAP. XIIII.

1 He armeth his disciples with consolation against trouble. 2 He ascendeth into heauen to prepare vs a place. 6 The Way, the Trueth, and the Life. 10 The Father and Christ one 13 How we should pray. 23 The promise vnto them that keepe his word.

AND he said to his disciples, Let not your heart be troubled: yee beleeue in God, [a] beleeue also in me.

2 In my Fathers house are many [b] dwelling places: if it were not so, I would haue told you: I go to prepare a place for you.

3 And though I go to prepare a place for you, I will [c] come againe, and receiue you vnto my selfe, that where I am, there may ye be also.

4 And whither I goe, yee know, and the way ye know.

5 Thomas sayd vnto him, Lord, wee [d] know not whither thou goest: how can we then know the way?

6 Iesus said vnto him, I am [e] the Way,

a For in so beleeuing, no troubles shall ouercome them.

b So that there is not only place for him, but for all his.

c At the latter day, Acts 1. 11.

d He was not altogether ignorant, but his knowledge was weake and imperfect.

e Therefore we must begin in him, continue in him, & end in him.

and the Trueth, and the Life. No man commeth vnto the Father, but by me.

7 If ye had knowen me, yee should haue knowen my Father also: and from henceforth ye knowe him, and haue seene him.

8 Philip said vnto him, Lord, shew vs thy Father, and it sufficeth vs.

9 Iesus sayd vnto him, I haue beene so long time with you, & hast thou not knowen me, Philip? he that hath seene me, hath seene my Father, how then sayest thou, Shew vs thy Father?

10 Beleuest thou not, that I am in the Father, & [f] the Father is in me? the wordes that I speake vnto you, I speake not of my [g] selfe: but the Father that dwelleth in me, he [h] doth the workes.

11 Beleeue me, that I am in the Father, and the Father in me: at the least, beleeue me for the very worke sake.

12 Verely, verely I say vnto you, he that beleeueth in mee, the workes that I doe, [i] hee shall doe also, and greater then these shall he doe: for I go to my Father.

13 [k] And whatsoeuer ye aske in my Name, that will I doe, that the Father may be glorified in the Sonne.

14 If ye shal aske any thing in my Name, I will doe it.

15 If yee loue me, keepe my Commandements,

16 And I will pray the Father, & he shall giue you another [k] Comforter, that he may abide with you for euer,

17 Euen the Spirit of [l] trueth, whom the worlde cannot receiue, because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and shalbe in you.

18 I wil not leaue you comfortlesse: but I will [m] come to you.

19 Yet a little while, and the world shall see me no more, but ye shal see me: because I liue, ye shall liue also.

20 At that day shall yee know that I am in my Father, and you in me, and I in you.

21 He that hath my Commandements, and keepeth them, is he that loueth me: and he that loueth me, [n] shall be loued of my Father: and I will loue him, and will shew mine owne selfe to him

22 Iudas sayd vnto him, (not [o] Iscariot) Lord, what is the cause that thou wilt shew thy selfe vnto vs, and not vnto the world?

23 Iesus answered, and said vnto him, If any man loue mee, hee will [p] keepe my word, and my Father will loue him, and we will come vnto him, and will dwell with him.

24 Hee that loueth me not, keepeth not my words, and the worde which ye heare, is not [q] mine, but the Fathers which sent mee.

25 These things haue I spoken vnto you, being present with you.

26 But the Comforter, which is the holy Ghost, whom the Father will send in my Name, hee shall teach you all things, and bring al things to your remembrance, which I haue told you.

27 [r] Peace I leaue with you: my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your heart be troubled, nor feare.

28 Ye haue heard how I said vnto you, I goe away, and will come vnto you. If ye loued me, ye would verely reioyce, because I said, I go vnto the Father: for my Father is [s] greater then I.

29 And now haue I spoken vnto you, before it come, that when it is come to passe, ye might beleeue.

30 Hereafter will I not speake many things vnto you: for the [t] prince of this world commeth, and hath [u] nought in me.

31 But it is that the world may knowe that I loue my Father: and as the Father hath commanded me, so I doe. Arise, let vs go hence.

f For the very fulnesse of the diuinity remaineth in Christ.
g In that that he is man.
h Who declareth his Maiesty and vertue by his doctrine and miracles.
i This is referred to the whole body of ye Church, in whom this vertue of Christ doth shine and remaine for euer. *Chap.16.23. matth.7.7. marke 11.24. iames 1.5.*
k I haue cõforted you whiles I was with you, but henceforth the holy Ghost shal comfort you, and preserue you.
l So called, because he worketh in vs the trueth.
m Which thing he doeth by the vertue of his Spirit.
n He shall sensibly feele that the grace of God abideth in him.
o But the brother of Iames.
p Wherehy hee aduertiseth them not to haue respect to the world, lest they should bedrawen backe by euill example.
q That is, not his alone: for he had nothing separate from his father.
r All comfort, and prosperity.
s In that, that Christ is become man, to be Mediatour betweene God and vs.
t Satan executeth his rage & tyranny by the permission of God.
u Satan shall assaile me with all his force, but hee shal not find that in me which hee looketh for: for I am that innocent Lambe without spot.

CHAP. XV.

6 The sweete consolation, and mutuall loue between Christ and his members vnder the parable of the vine. 18 Of their common afflictions and persecutions. 26 The office of the holy Ghost, and the Apostles.

I Am the true Vine, and my Father is an husbandman.

2 [a] Euery branch that beareth not fruit in me, hee taketh away: and euery one that beareth fruit he purgeth it, that it may bring forth more fruit.

3 [b] Now are ye cleane through the word, which I haue spoken vnto you.

4 Abide in mee, and I in you: as the branch cannot beare fruit of it selfe, except it abide in the Vine, no more can yee, [a] except ye abide in me.

5 I am the Vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without mee can ye doe nothing.

6 If a man abide not in mee, hee is cast forth as a branch, and withereth: and men gather them, and cast them into the fire, and they burne.

7 If ye abide in mee, and my [b] words abide in you, aske [c] what ye will, and it shalbe done to you.

8 Herein is my Father glorified, that yee beare much fruit, and be made my disciples.

9 As the Father hath loued mee, so haue I loued you: continue in [d] my loue.

10 If ye shal keepe my Commandements, ye shall abide in my loue, as I haue kept my Fathers Commaundements, and abide in his loue.

11 These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be [e] full.

12 [f] This is my Comandement, that ye loue one another, as I haue loued you.

13 Greater loue then this hath no man, when any man bestoweth his life for his friends.

14 Ye are my friends, if ye doe whatsoeuer I command you.

15 Henceforth call I you not seruants: for the seruant knoweth not what his Master doth: but I haue called you friends: for [f] all things that I haue heard of my Father, haue I made known to you.

16 Ye haue not chosen me, but I haue chosen

Matth.15.13.

Chap.13.10.

a We can bring foorth no fruit, except we be ingrafted in Christ.
b We must bee rooted in Iesus Christ by faith, which commeth of the word of God.
c So that ye follow Gods word, which ye comprehend by faith.
d Wherewith I loue you.
e Perfect and entire. *Chap.13.34. 1.thes.4.9. 1.iohn 3.11. and 4.21.*
f So that there is nothing omitted that is necessary for vs, and concerning our saluation.

Matth. 28. 19.

chosen you, and ordeined you, * that yee goe and bring forth fruite, and that your fruite remaine, that whatsoeuer yee shall aske of the Father in my Name, hee may giue it you.

17 These things command I you, that ye loue one another.

18 If the world hate you, ye know that it hated me before you.

Chap. 13. 16. matth. 10. 24. Matth. 24. 9.

19 If yee were of the world, the world would loue his owne: but because yee are not of the world, but I haue chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said vnto you, * The seruant is not greater then his master. * If they haue persecuted me, they will persecute you also: if they haue g kept my word, they will also keepe h yours.

21 But all these things will they doe vnto you for my Names sake, because they haue not knowen him that sent me.

22 If I had not come and spoken vnto them, they i should not haue had sinne: but now haue they no k cloke for their sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done workes among them which none other man did, they had not had sinne: but nowe haue they both seene, and haue hated both me and my Father.

25 But it is that the word might be fulfilled, that is written in their l Law, * They hated me without a cause.

26 But when the Comforter shall come, * whom I will send vnto you from the Father, euen the Spirit of trueth, which proceedeth of the Father, he shall testifie of me.

27 And ye shall witnesse also, because yee haue beene with me from the beginning.

g The word also signifieth to be diligent to espie faults to trip one in.
h Which is the selfe same word, but called theirs, because they preach it.
i But should haue seemed to be innocent, if I had not discouered their malice.
k In that they refused Christ, it taketh from them all excuse wherewith they would haue iustified themselues, as if they had beene verey holy, and without all sinne.
l That is, in the holy Scriptures. Psal. 35. 19. Chap. 4. 26. luke 24. 49.

CHAP. XVI.

2 Hee putteth them in remembrance of the crosse, and of their owne infirmitie to come, 7 and therefore doeth comfort them with the promise of the holy Ghost. 16 Of the comming againe of Christ. 17 Of his ascension. 23 To aske in the Name of Christ. 33 Peace in Christ, and in the world affliction.

THese things haue I said vnto you, that ye should not be a offended.

2 They shall ‡ excommunicate you: yea, the time shall come, that whosoeuer killeth you, will thinke that he doeth God seruice.

3 And these things will they doe vnto you, because they haue not knowen the Father, nor me.

4 But these things haue I told you, that when the houre shall come, ye might remember that I tolde you them. And these things b sayde I not vnto you from the beginning, because I was with you.

5 But now I goe my way to him that sent me, and none of you asketh me, c Whither goest thou?

6 But because I haue sayde these things vnto you, your hearts are full of sorow.

7 Yet I tell you the trueth, it is expedient for you that I goe away: for if I goe not away, the Comforter will not come vnto you: but if I depart, I will send him vnto you.

8 And when he is come, he will d reproue the world of sinne, and of righteousnesse, and of iudgement.

9 Of e sinne, because they beleeue not in mee:

10 Of f righteousnesse, because I go to my Father, and ye shall see me no more.

11 Of g iudgement, because the prince of this world is iudged.

12 I haue yet h many things to say vnto you, but ye cannot beare them now.

13 Howbeit, when hee is come which is the Spirit of trueth, hee will leade you into all trueth: for hee shall not speake of himselfe, but whatsoeuer he shall heare shall hee speake, and hee will shew you the things i to come.

14 He shal glorifie me: for he shal receiue of mine, and shall shew it vnto you.

15 All things that the Father hath, are mine: therefore sayde I, that he shall take of mine, and shew it vnto you.

16 k A little while, and ye shall not see me: and againe a little while, and ye shall see me: for I l go to my Father.

17 Then said some of his disciples among themselues, What is this that he saith vnto vs, A little while, and ye shall not see me, and againe, A little while, and ye shall see me, and For I goe to my Father?

18 They sayde therefore, What is this that hee saith, A little while? wee know not what he sayth.

19 Now Iesus knew that they would aske him, and said vnto them, Doe ye enquire among your selues of that I sayde, A little while, and ye shall not see mee? and againe, A little while, and ye shall see me?

20 Verely, verily I say vnto you, that ye shall weepe and lament, and the world shall reioyce: and ye shall sorrow, but your sorrow shalbe turned to ioy.

21 A woman when shee trauaileth, hath sorrow, because her houre is come: but assoone as shee is deliuered of the childe, shee remembreth no more the anguish, for ioy that a man is borne into the world.

22 And yee now therefore are in sorrow: but I will see you m againe, and your hearts shall reioyce, and your ioy shall n no man take from you.

23 And in that day shall ye aske me o nothing. * Verily, verily I say vnto you, Whatsoeuer ye shall aske the Father in my Name, he will giue it you.

24 Hitherto haue yee asked p nothing in my Name: aske, and yee shall receiue, that your ioy may be full.

a And so shrinke from me.
‡ Greeke, put you out of the Synagogues.
b He bare with them because they were but weakelings.
c For if you did consider, yee would reioyce.
d Or, conuince. This is to be vnderstood of the comming of the holy Ghost when his vertue and strength shall shine in the Church.
e His enemies which contemned him, and put him to death, shall be conuict by their owne conscience, for that they did not beleeue in him, Actes 2. 37. and shall know that without Iesus Christ there is nothing but sinne.
f Wherefore the wicked must neeeses confesse that he was iust, and beloued of his Father, and not condemned by him as a blasphemer or transgressour.
g When they shall know that I (whom they called the carpenters son, and willed to come downe from the crosse) am the very Sonne of God which haue ouercome all the power of Hell, and reigne ouer all, Ephes. 1. 19. 20
h These things are contained in the doctrine of the Apostles which onely is sufficient.
i As touching the spirituall Kingdome of God: for the Apostles knewe not that, till after the resurrection.
k Mine absence shall not bee long, for I will send you the holy Ghost, who shall remaine with you for euer.
l From death I passe to glory, and so will I endue you with mine heauenly vertue.
m By the power and vertue of the holy Ghost.
n For it shall be grounded vpon my resurrection and the grace of the holy Ghost.
o For ye shall haue perfect knowledge, and shall no more doubt as yee were wont. Chap. 14. 13. matth 7. 7. and 21. 22. marke 11. 24. luke 11. 9. iames 1. 5.
p In respect of that, that you shall obtaine, if you aske in faith.

25 These things haue I spoken vnto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shewe you plainely of the Father.

26 At that day shall ye aske in my Name, and I say not vnto you, that I will [q] pray vnto the Father for you.

27 For the Father himselfe loueth you, because ye haue loued mee, * and haue beleeued that I came out from God.

28 I am come out from the Father, and came into the world: againe, I leaue the world, and goe to the Father.

29 His disciples said vnto him, Loe, now speakest thou plainely, and thou speakest no parable.

30 Now know we that thou knowest all things, and needest not that any man should aske thee. By this we beleeue that thou art come out from God.

31 Iesus answered them, Doe you beleeue now?

32 * Behold, the houre commeth, and is already come, that yee shalbe scattered euery man into his owne, and shal leaue me alone: but I am not [r] alone: for the Father is with mee.

33 These things haue I spoken vnto you, that [s] in mee yee might haue peace: in the world ye shall haue affliction, but be of good comfort: I haue ouercome the world.

q Christ denieth not that he is the Mediatour, but sheweth that they shall obtaine their request without difficultie or any paine. *Chap.* 17.8.

Mat. 26.31. *marke* 14.27.

r Although men forsake Christ, yet is he no whit diminished: for he and his Father are one.

s We haue rest and comfort when we are truely graffed in Christ.

CHAP. XVII.

1 The prayer of Christ vnto his Father, both for himselfe and his Apostles, and also for all such as receiue the truth.

THese things spake Iesus, and lift vp his eyes to heauen, and sayd, Father, the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,

2 * As thou hast giuen him [a] power ouer all flesh, that hee should giue eternall life to all [b] them that thou hast giuen him.

3 And this is life eternal, that they know thee to bee the onely very God, and whom thou hast sent, Iesus [c] Christ.

4 I haue [d] glorified thee on the earth: I haue finished the worke which thou gauest me to doe.

5 And now glorifie mee, thou Father, with thine owne selfe, with the glory which I had with thee before the world was.

6 I haue declared thy Name vnto the men which thou gauest me out of the world: [e] thine they were, and thou gauest them me, and they haue kept thy word.

7 Now they know that all things whatsoeuer thou hast giuen me, are of thee.

8 For I haue giuen vnto them the words which thou gauest me, and they haue receiued them, * and haue known surely that I came out from thee, and haue beleeued that thou hast sent me.

9 I pray for them: I pray not for [f] the world: but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world, & I come to thee. Holy Father, keepe them in thy Name, euen them whom thou hast giuen mee, that they may be [g] one, as we are.

12 While I was with them in the world, I kept them in thy Name, those that thou gauest me, haue I kept, and none of them is lost, but the [h] childe of perdition, that the * Scripture might be fulfilled.

13 And now come I to thee, and these things speake I in the world, that they might haue my ioy fulfilled in themselues.

14 I haue giuen them thy word, and the world hath hated them, because they are [i] not of the world, as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou keepe them from euill.

16 They are not of the world, as I am not of the world.

17 ‖ [k] Sanctifie them with thy truth: thy word is truth.

18 As thou didst send me into the world, so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may be [l] sanctified thorow the truth.

20 I pray not for these alone, but for them also which shall beleeue in me through their word,

21 That they all may be one, as thou, O Father, art in me, and I in thee: euen that they may bee also one in vs, that the [m] world may beleeue that thou hast sent me.

22 And the glory that thou gauest mee, I [n] haue giuen them, that they may be one, as we are one.

23 I in them, and thou in mee, that they may be made perfect in one, & that the world may know that thou hast sent me, and hast loued them as thou hast loued me.

24 * Father, I will that they which thou hast giuen me, be [o] with mee euen where I am, that they may behold my glory, which thou hast giuen me: for thou louedst me before the foundation of the world.

25 O righteous Father, the world also hath not knowen thee, but I haue knowen thee, and these haue knowen that thou hast sent me.

26 And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued me, may bee in them, and I in [p] them.

Matth. 28.18.

a Christ hath all rule and dominion ouer men.

b Which are the elect

c That is, that they acknowledge both the Father and the Sonne to be very God.

d As well by doctrine as miracles.

e Our election standeth in the good pleasure of God, which is the only foundation and cause of our saluatiō, & is declared to vs in Christ, through whom wee are iustified by faith, and sanctified. Rom 8.29, 30. ephe. 1.4.5. *Chap* 16.27.

f That is, the reprobate.

g That they may be ioyned in vnitie of faith and spirit.

h He was so called not onely for that he perished, but because God had appointed and ordained him to this end, Actes 1.16, 18. and 4.27, 28. *Psal.* 109.7.

i But are separated by the spirit of regeneration.

‖ *Or, consecrate them to thy selfe.*

k Reuew them with thine heauenly grace, that they onely may seeke thy will.

l Which thing declareth that Christs holinesse is ours.

m That the infidels may by experience be conuicted to confesse my glory.

n I haue shewed them the example and paterne of perfect felicitie. *Chap* 12.26.

o That they may profit and grow vp in such sort, that in the end they may enioy the eternall glory with me.

p For without him we cannot comprehend the loue wherewith God loueth vs.

CHAP. XVIII.

3 Christ is betrayed. 6 The words of his mouth smite the officers to the ground. 10 Peter smiteth off Malchus eare. 13 Iesus is brought before Annas and Caiaphas, 25 where Peter denieth him. 36 He telleth Pilate what his Kingdome is.

WHen Iesus had spoken these things, hee went forth with his disciples ouer the [a] brooke * Cedron, where was a garden, into the which hee entred, and his Disciples.

2 And Iudas which betrayed him, knew also the place: for Iesus oft times resorted thither with his Disciples.

a Which was a deepe valley thorow the which a streame ran after a great raine. 1. *King.* 15.13. *matt.* 26.36. *mar.* 14.32. *luk.* 22.39

3 * Iudas

3 *Iudas then after hee had receiued a [b] band of men & Officers of the hie Priests, and of the Phariseis, came thither with lanternes and torches, and weapons.

4 Then Iesus knowing all things that should come vnto him, went forth, and said vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazaret. Iesus said vnto them, I am he. Now Iudas also which betrayed him, stood with them.

6 Assone then as he had said vnto them I am he, they went backewards, and fell to the ground.

7 Then he asked them againe, Whom seeke ye? And they said Iesus of Nazaret.

8 Iesus answered, I said vnto you, that I am he, therefore if ye seeke me, let these goe their way.

9 This was that the word might be fulfilled which he spake, [c] Of them which thou gauest me haue I lost none.

10 Then Simon Peter hauing a sword, drew it, and smote the hie Priests seruant, and cut off his right eare. Now the seruants name was Malchus.

11 Then said Iesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my Father hath giuen me?

12 Then the band and the captaine, and the Officers of the Iewes tooke Iesus, and bound him,

13 And led him away to *[d] Annas first (for hee was father in lawe to Caiaphas, which was the hie Priest [e] the same yere)

14 *And Caiaphas was hee that gaue counsell to the Iewes, that it was expedient that one man should die for the people.

15 ¶ *Now Simon Peter followed Iesus, and another disciple, and that disciple was knowen of the hie Priest: therefore hee went in with Iesus into the hall of the high Priest.

16 But Peter stood at the doore without. Then went out the other disciple, which was knowen vnto the hie Priest, and spake to her that kept the doore, and brought in Peter.

17 Then said the maide that kept the doore, vnto Peter, Art not thou also one of this mans disciples? he sayd, I am not.

18 And the seruants and officers stood there, which had made a fire of coales: for it was cold, and they warmed themselues. and Peter also stoode among them and warmed himselfe.

19 ¶ (The high Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake [f] openly to the world: I euer taught in the Synagogue & in the Temple, whither the Iewes resort continually, and in secret haue I sayd nothing.

21 Why askest thou me? aske them which heard me, what I sayd vnto them: behold, they know what I sayd.

22 When he had spoken these things, one of the officers which stood by, smote Iesus with his rod, saying, Answerest thou the hie Priest so?

23 Iesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smittest thou me?

24 ¶ (Now Annas had sent him bound vnto Caiaphas the high Priest).

25 *And Simon Peter stood and warmed himselfe, and they said vnto him, Art not thou also of his disciples? He denied it, and sayd, I am not.

26 One of the seruants of the hie Priest, his cousin, whose eare Peter smote off, sayd, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediatly the cocke crew.

28 ¶ *Then led they Iesus from Caiaphas into the common hall. Now it was morning, and they themselues went not into the common hall, lest they should bee *defiled, but that they might eate the Passeouer.

29 Pilate then went out vnto them, and said, What accusation bring ye against this man?

30 They answered, and said vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee.

31 Then said Pilate vnto them, Take [h] ye him, and iudge him after your owne Law. Then the Iewes said vnto him, It is not [i] lawfull for vs to put any man to death.

32 It was that the word of Iesus *might be fulfilled which he spake, signifying what death he should die.

33 *So Pilate entred into the common hall againe, and called Iesus, and said vnto him, Art thou the king of the Iewes?

34 Iesus answered him, Sayest thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered, Am I a Iew? Thine owne nation and the high Priests haue deliuered thee vnto me. What hast thou done?

36 Iesus answered, My kingdome is not of this [k] world, if my kingdome were of this world, my seruants would surely fight, that I should not be deliuered to the Iewes: but now is my kingdome not from hence.

37 Pilate then said vnto him. Art thou a King then? Iesus answered, Thou sayest that I am a King: for this cause am I borne, and for this cause came I into the world, that I should beare witnes vnto the trueth: euery one that is of the trueth, heareth my voice.

38 Pilate said vnto him, What is trueth? and when he had said that, he went out againe vnto the Iewes, and said vnto them, I find in him no cause at all.

39 *But you haue a [m] custome, that I should deliuer you one loose at the Passeouer: will yee then that I loose vnto you the King of the Iewes?

40 *Then cryed they all againe, saying, Not him, but Barabbas: now this Barabbas was a murtherer.

Matt. 26. 47. marke. 14. 43. luke. 22. 47.

b The which he had obtained of the gouernour of the Temple.

Chap. 17. 12.

c He both spareth their bodies and also saueth their soules.

Luke 3. 2.

d Who sent Christ vnto Caiaphas the high Priest bound.

e Although this office was for terme of life by Gods ordinance, yet the ambition and dissention of the Iewes caused the Romanes from time to time to change it, either for bribery or fauour. Chap 11. 50. Matth. 26. 58. marke 14. 54. luke 22. 54.

f That is frankely and plainely.

Matth. 26. 57. marke. 14. 53. luke 22. 54.

g After that Caiaphas had first sent him to him. Matth 26. 69. 70. marke 14. 67. luke 22. 55. 56, 57

Matt. 27. 2. mar. 15. 1 luke 23. 1.

Acts. 10. 28. and 11. 3.

h He spake this disdainefully, because they were so bent against all right and equitie.

i As if they should say, thou wilt not suffer vs to doe it: for hee knew that it was not permitted to them by the Romanes to punish with death. Matth. 20. 19. Matth 27. 11. mar. 15. 2. luke. 23. 3.

k It standeth not in strength of men, nor worldly defence.

l This was a mocking and disdainefull question. Matth. 27. 15. marke. 15. 6. luke 23. 17.

m That was one of their blind abuses: for the Law of God gaue no liberty to quit a wicked trespasser. Acts. 3. 14.

CHAP. XIX.

1 *When Pilate could not assuage the rage of the Iewes against Christ he deliuereth him vp with his*

his superscription to be hanged between two theues. 23 They cast lots for his garments. 26 He commendeth his mother vnto Iohn. 28 Calleth for drinke, 33 dieth, and his side is pierced, and taken downe from the Crosse. 38 He is buried.

Matth. 27. 27. marke. 15. 16. 17.

THen * Pilate tooke Iesus and [a] scourged him.

a He thought to haue pacified the fury of the Iewes by some indifferent correction.

2 And the souldiers platted a Crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And sayd, Haile king of the Iewes. And they smote him with their rods.

4 Then Pilate went foorth againe, and sayd vnto them, Behold, I bring him foorth to you, that yee may knowe, that I find no fault in him at all,

5 Then came Iesus foorth, wearing a Crowne of thornes, and a purple garment. And Pilate sayd vnto them, [b] Beholde the man.

b He spake in mockery because Christ called himselfe King.

6 Then when the high Priestes and officers saw him they cryed, saying, Crucifie, crucifie him. Pilate sayd vnto them, Take ye him, and crucifie him; for I find no fault in him.

7 The Iewes answered him, Wee haue a law, and by our law he ought to die, because he made himselfe the [c] Sonne of God.

c Christ was indeed the Sonne of God, & therefore might iustly call himselfe so without breach of the Lawe. wherefore their coloured accusation was falsely applied.

8 ¶ When Pilate then heard that word, he was the more afraid.

9 And went againe into the Common hall and sayd vnto Iesus, Whence art thou? But Iesus gaue him none answere.

10 Then sayd Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou couldest haue no [d] power at all against me, except it were giuen thee from aboue: therefore hee that deliuered mee vnto thee, hath the greater sinne.

d Hereby he sheweth him, that he ought not to abuse his office and authority.

12 From thencefoorth Pilate sought to loose him, but the Iewes cryed, saying, If thou deliuer him, thou art not Cesars friend: for whosoeuer maketh himselfe a King, speaketh against Cesar.

13 ¶ When Pilate heard that worde, he brought Iesus foorth, and sate downe in the Iudgement seate in a place called the [e] Pauement, and in Hebrew, Gabbatha.

e A place somewhat high and raised vp.

14 And it was the preparation of the Passouer, and about the [f] sixt houre: and hee sayd vnto the Iewes, Behold your King.

f Which was mid day.

15 But they cryed, away with him, away with him, crucifie him. Pilate sayd vnto them, Shall I crucifie your King? The hie Priests answered, We haue no King but Cesar.

Matth. 27. 32. marke. 15. 21. luke. 23. 26.

16 Then deliuered hee him vnto them to be crucified. * And they tooke Iesus and led him away.

17 And he bare his crosse, and came into a place named of dead mens skulles, which is called in Hebrew, [g] Golgotha:

g Which was the place of execution.

18 Where they crucified him, and two other with him, on either side one, and Iesus in the mids.

19 ¶ And Pilate wrote also a title, and put it on the crosse, and it was written, IESVS OF NAZARET THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified was neere to the city: and it was written in [h] Hebrew, Greeke and Latine.

h Because all nations might vnderstand it.

21 Then sayd the high Priestes of the Iewes to Pilate, Write not, The King of the Iewes, but that he said, I am King of the Iewes,

22 Pilate answered, What I haue written, I haue written.

Matth. 27. 35. marke 15. 24. luke 23. 34.

23 ¶ Then the * souldiers, when they had crucified Iesus, tooke his garments, and made foure parts, to euery souldier a part, and his coate, and the coate was without seame, wouen from the toppe throughout.

24 Therefore they said one to another, Let vs not deuide it, but cast lots for it whose it shall be. This was that the [i] Scripture might be fulfilled. which saith, * They parted my garments among them, and on my coate did cast lots. So the souldiers did these things indeede.

i That which was prefigured in Dauid, was accomplished in Iesus Christ. Psal 22. 18.

25 ¶ Then stood by the crosse of Iesus his mother, and his mothers sister Marie the wife of || Cleopas, and Marie Magdalene.

|| Or, Clopas.

26 And when Iesus saw his mother and the Disciple standing by, whom hee loued, he sayd vnto his mother, Woman, beholde thy sonne.

Psal 69. 22.

27 Then said he to the Disciple, Behold thy mother: and from that houre the Disciple tooke her home vnto him.

28 ¶ After, when Iesus knewe that all things were performed, that the * Scripture might be fulfilled, he said, I thirst.

29 And there was set a vessel full of vineger: and they filled a spunge with vineger, and [k] put it about an [l] hyssope stalke, and put it to his mouth.

k Or, fastnedit vpon an hyssope stalke.

l It may appeare that the crosse was not hie, seeing a man might reach Christs mouth with an hyssope stalke, which as appeareth. 1. King. 4. 33. was the lowest among herbs, as the cedar was highest among trees.

30 Now when Iesus had receiued of the vineger, he said, [m] It is finished, and bowed his head and gaue vp the ghost.

m Mans saluation is perfected by the onely sacrifice of Christ and all the ceremonies of the Law are ended

31 The Iewes then, (because it was the Preparation, that the bodies should not remaine vpon the crosse on the Sabbath day: for that Sabbath was an [n] hie day) beseeche Pilate that their legs might be broken, and that they might be taken downe.

n Because the day of the Passeouer fell on the Sabbath day.

32 Then came the souldiers, and brake the legs of the first, and of the other, which was crucified with Iesus.

33 But when they came to Iesus, and saw that he was dead already, they brake not his legs.

34 But one of the souldiers with a speare [o] pearced his side, and foorthwith came there out blood and water,

o Which declareth that he was dead indeed, as he rose againe from death to life

35 And he that saw it, bare record, and his record is true: and he knoweth that hee saith true, that ye might beleeue it.

36 For these things were done, that the * Scripture should be fulfilled, Not a bone of him shall be broken.

Exod 12. 46. numb. 9. 12.

37 And againe another Scripture saith, * They shall see him whome they haue thrust

Zech. 12. 10.

thrust through.

38 *And after these things Ioseph of Arimathea, (who was a disciple of Iesus, but p secretly for feare of the Iewes) besought Pilate that hee might take downe the body of Iesus. And Pilate gaue him licence. Hee came then and tooke Iesus body.

39 And there came * also Nicodemus, (which first came to Iesus by night) and brought of myrrhe and aloes mingled together about an hundreth pound.

40 q Then tooke they the body of Iesus, and wrapped it in linnen clothes with the odours, as the manner of the Iewes is to burie.

41 And in that place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was neuer man yet layd.

42 There then layd they Iesus, because of the Iewes Preparation day, for the sepulchre was neere.

Matth.27.57. mar.15.42,43. luke 23.50,51.

p That is to say, before Christes death, but now he declareth him selfe manifestly. *Chap.3.2.*

q This honourable buriall was as a preparation and entry vnto the resurrection.

CHAP. XX.

1 Mary Magdalene commeth to the sepulchre. 3 So doe Peter and Iohn. 12 The two Angels appeare. 17 Christ appeareth to Mary Magdalene. 19 And to all his disciples. 25 The incredulitie of Thomas. 28 His confession.

NOw * the first day of the weeke came Mary Magdalene, early when it was yet a darke, vnto the sepulchre, and saw the stone taken away from the tombe.

2 Then shee ranne, and came to Simon Peter, and to the other Disciple whom Iesus loued, and sayd vnto them, They haue taken away the Lord out of the sepulchre, and wee knowe not where they haue layde him.

3 Peter therefore went foorth, and the other Disciple, and they came vnto the sepulchre.

4 So they ranne both together, but the other Disciple did outrun Peter, and came first to the sepulchre.

5 And hee stouped downe, and saw the linnen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the Sepulchre, and saw the linnen clothes lie,

7 And the || kerchiefe that was vpon his head, not lying with the linnen clothes, but wrapped together in a place by it selfe.

8 Then went in also the b other disciple, which came first to the sepucchre, and he saw it, and c beleeued.

9 For as yet they knew not the Scripture, that he must rise againe from the dead.

10 And the Disciples went away againe vnto their || owne home.

11 ¶ * But Mary stood without at the sepulchre weeping: and as shee wept, shee bowed herselfe into the sepulchre,

12 And saw two Angels in white, sitting, the one at the head, and the other at the feet, where the body of Iesus had laien.

13 And they said vnto her, Woman, why weepest thou? She said vnto them, They haue taken away my Lord, and I know not where they haue layd him.

14 When shee had thus said, shee turned her selfe backe, and saw Iesus standing, and knew not that it was Iesus.

15 Iesus saith vnto her, Woman, why weepest thou? whom seekest thou? She supposing that hee had beene the gardiner, said vnto him, Sir, if thou hast borne him hence, tell me where thou hast layd him, and I will take him away.

16 Iesus saith vnto her, Mary. She turned her selfe, and said vnto him, Rabboni, which is to say, Master.

17 Iesus sayth vnto her, Touch me not, for I am not yet d ascended to my Father, but goe to my e brethren, and say vnto them, I ascend vnto my Father, and to your Father, and to my God, and your f God.

18 Marie Magdalene came and told the Disciples, that shee had seene the Lord, and that he had spoken these things vnto her.

19 ¶ * The same day then at night, which was the first day of the weeke, and when the g doores were shut where the Disciples were assembled for feare of the Iewes, came Iesus and stood in the midst, and said to them, h Peace be vnto you.

20 And when hee had so said, hee shewed vnto them his hands, and his side. Then were the disciples glad, when they had seene the Lord.

21 Then saide Iesus to them againe, Peace be vnto you: as my Father sent mee, so send I you.

22 And when he had said that, he i breathed on them, and said vnto them, Receiue the holy Ghost.

23 * Whosoeuers sinnes yee remit, they are remitted vnto them: and whosoeuers sinnes yee retaine, they are retained.

24 ¶ But Thomas one of the twelue, called Didymus, was not with them when Iesus came.

25 The other disciples therefore said vnto him, We haue seene the Lord: but he said vnto them, Except I see in his hands the print of the nayles, and put my finger into the || print of the nayles, and put mine hand into his side, I will not beleeue it.

26 ¶ And eight dayes after, againe his Disciples were within, and Thomas with them. Then came Iesus when the doores were shut, and stood in the mids, and said, Peace be vnto you.

27 After, said he to Thomas, Put thy finger here, and see my hands, and put forth thine hand, and put it into my side, and bee not faithlesse, but faithfull.

28 Then Thomas answered, and said vnto him, Thou art my Lord, and my God.

29 Iesus said vnto him, Thomas, because thou hast seene mee, thou beleeuest: blessed are they that haue k not seene, and haue beleeued.

30 ¶ * And many other signes also did Iesus in the presence of his Disciples, which are not written in this booke.

31 But these things are written, that yee might beleeue that Iesus is the Christ the Sonne of GOD, and that in beleeuing ye might haue life through his Name.

Marke 16.1. luke 24.1.

a She departed from home before day, and came thither about the Sonne rising, Marke 16.2.

Or, napkin.

b That is, Iohn which wrote this Gospel.

c He beleeued that Christes body was taken away, according as Mary reported.

|| Or, to their company.

Matth.28.1. marke 16.2.

d Because she was too much addicted to the corporall presence, Christ teacheth her to lift vp her mind by faith into heauen, where onely after his ascension he remaineth, and where we sit with him at the right hand of the Father.

e That is, the disciples: for he was the first borne among many brethren, Psal.22.22,23. rom.8.29. coloss.1.18.

f He is our Father and our God, because Iesus Christ is our brother.

Mar.16.14. luke 24.36. 1.cor.15.5.

g So that no man opened him the doores, but by his diuine power he caused them to open of their owne accord, as of Peter is read, Act.5.19 and 12.10.

h Or, all prosperitie: which maner of greeting the Iewes vsed.

i To giue them greater power and vertue to execute that weighty charge that he would commit vnto them.

Matt 18.18.

|| Or, place.

k Which depend vpon the simplicitie of Gods word, & ground not themselues vpon mans sense and reason.

Chap.21.25.

CHAP. XXI.

1 Christ appeareth to his Disciples againe. Hee commandeth Peter earnestly to feed his sheepe. 18 He forewarneth him of his death. 25 Of Christes manifold miracles.

AFter these things, Iesus shewed himselfe againe to his disciples at the || sea of Tiberias: and thus shewed he himselfe.

|| *Or, lake of Genesareth.*

2 There were together Simon Peter, and Thomas which is called Didymus, and Nathanael of Cana in Galile, and the sonnes of Zebedeus, and two other of his disciples.

3 Simon Peter said vnto them, I goe a fishing. They said vnto him, Wee also will goe with thee. They went their way and entred into a ship straightway, and that night caught they nothing.

4 But when the morning was nowe come, Iesus stood on the shore: neuertheleſſe the Disciples knew not that it was Iesus.

5 Iesus then said vnto them, || Sirs, haue ye any meat? They answered him, No.

|| *Or, children.*

6 Then he said vnto them, Cast out the net on the right side of the ship, and ye shall find. So they [a] cast out, and they were not able at all to draw it for the multitude of fishes.

a Albeit they knew him not, yet they followed his counsell, because they had all night taken paines in vaine.

7 Therefore said the disciple whom Iesus loued vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, hee girded his [b] coat to him (for he was naked) and cast himselfe into the sea.

b It was some linnen garment, which fishers vsed to weare, which being trussed vnto him, couered his nether pats, and also letted not his swimming.

8 But the other disciples came by ship (for they were not far from land, but about two hundreth cubits) and they drew the net with fishes.

9 As soone then as they were come to land, they saw hote coales, and fish laid theron, and bread.

10 Iesus said vnto them, Bring of the fishes, which ye haue now caught.

11 Simon Peter stepped forth and drew the net to land full of great fishes, an hundreth fiftie and three: and albeit they were so many, yet was not the net broken.

12 Iesus said vnto them, Come, and dine. And none of the Disciples durst aske him, Who art thou, seeing they knew that he was the Lord.

13 Iesus then came, and tooke bread, and gaue them, and fish likewise.

14 This is now the third time that Iesus shewed himselfe vnto his Disciples, after that he was risen againe from the dead.

15 ¶ So when they had dined, Iesus said to Simon Peter, Simon the sonne of Iona, [c] loueſt thou mee more then these? He said vnto him, Yea Lord, thou knowest that I loue thee. Hee sayde vnto him, Feede my lambes.

c The Minister cannot wel teach his Congregation, excepe he loue Christ effectually, which loue is not in them that feed not the flocke.

16 He said to him againe the second time, Simon the sonne of Iona, loueſt thou mee? He sayd vnto him, Yea Lord, thou knowest that I loue thee. He said vnto him, Feed my sheepe.

17 He said vnto him the third [d] time, Simon the sonne of Iona loueſt thou me? Peter was sorry because he said to him the third time, Loueſt thou me? and sayd vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus sayde vnto him, Feed my sheepe.

d Because Peter should be established in his office of an Apostle, Christ causeth him by these three times confessing, to wipe away the shame of his three times denying.

18 Verily, verily I say vnto thee, When thou wast yong, thou girdedst thy selfe and walkedst whither thou wouldest: but when thou shalt bee old, thou shalt stretch forth thine handes, and another shall [e] gird thee, and leade thee whither thou wouldest not.

e In stead of a girdle, thou shalt bee tyed with bands & coards: and whereas now thou goest at libertie then thou shalt bee drawen to punishment, when thy flesh shal after a sort resist. *Chap. 13. 23.*

19 And thus spake he, signifying by what death he should glorifie God. And when hee had said this he said to him, Follow me.

20 Then Peter turned about, and saw the Disciple whom Iesus loued, following, which had also * leaned on his breast at supper, and had said, Lord, which is he that betrayeth thee?

21 ¶ When Peter therefore saw him, hee sayd to Iesus, Lord, what shall this man doe?

22 Iesus said vnto him, If I will that he tary till I come, what is it to thee? follow thou me.

23 Then went this word abroad among the brethren, that this Disciple should not die. Yet Iesus said not to him, He shall not die: but, If I will that hee tary till I come, what is it to thee?

Chap. 20. 30.

24 This is that Disciple which testifieth of these things, and wrote these things, and we know that his testimonie is true.

25 * Nowe there are also many other things which Iesus did, the which if they should be written euery one, [f] I suppose the world could not containe the bookes that should be written, Amen.

f But God would not charge vs with so great an heape: seeing therefore that we haue so much as is necessary, we ought to content our selues and praise his mercy.

¶ The Actes of the holy Apostles, written by Luke the Euangelist.

THE ARGVMENT.

CHrist after his Ascension performed his promise to his Apostles, and sent them the holy Ghost, declaring thereby that he was not onely mindfull of his Church, but would bee the head and maintainer thereof for euer. Wherein also his mighty power appeareth, who notwithstanding that Satan and the world resisted neuer so much against this noble worke, yet by a few simple men of no reputation, replenished all the world with the sound of his Gospel. And here in the beginning of the Church, and in the increase thereof, wee may plainely perceiue the practise and malice which Satan continually vseth to suppresse and ouerthrow the Gospel: he raiseth conspiracies, tumults, commotions, persecutions, slanders, and all kind of cruelty. Againe, we shall here behold the prouidence of God, who ouerthroweth his enemies enterprises, deliuereth his Church from the rage of tyrants, strengtheneth and encourageth his most valiantly and constantly to follow their Captaine Christ, leaving

leaving as it were by this historie a perpetuall memorie to the Church that the Crosse is so ioyned with the Gospel, that they are fellowes inseparable, and that the end of one affliction is but the beginning of another: Yet neuertheless, God turneth the troubles, persecutions, imprisonings, and tentations of his to a good issue, giuing them as it were in sorrow, ioy: in bonds, freedome: in prison deliuerance: in trouble, quietnesse: in death, life. Finally, this booke containeth many excellent Sermons of the Apostles and disciples, as touching the death, resurrection, and ascension of Christ. The mercy of God. Of the grace and remission of sinne through Iesus Christ. Of the blessed immortalitie. An exhortation to the ministers of Christs flocke. Of repentance, and feare of God, with other principall points of our faith: so that this onely history in a maner may be sufficient to instruct a man in all true doctrine and Religion.

CHAP. I.

7 The words of Christ and his Angels to the Apostles. 9 His ascension. 14 Wherein the Apostles be occupied till the holy Ghost bee sent. 26 And of the election of Matthias.

I Haue made the former treatise, O Theophilus, of all that Iesus began to [a] doe and teach,

2 Until the day that hee was taken vp, after that he through the holy Ghost, had giuen [b] commandements vnto the [c] Apostles, whom he had chosen:

3 To whom also hee presented himselfe aliue after that he had suffered, by many infallible tokens, being seene of them by the space of fourtie dayes, and speaking of those things which appertaine to the [d] kingdome of God.

4 And when hee had [e] gathered them together, he commanded them that they should not depart from Ierusalem, but to waite for the promise of the father, * which, sayd hee, ye haue heard of me.

5 * For Iohn in deede baptized with water, but yee shall be baptized with the [f] holy Ghost within these few dayes.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou [g] at this time restore the kingdome to Israel?

7 And he said vnto them, it is not for you to know the [h] times, or the seasons, which the Father hath put in his owne power,

8 But yee shall receiue power of the holy Ghost, when he shal come on you: and ye shal bee [i] witnesses vnto mee both in Ierusalem and in all Iudea, and in Samaria, and vnto the [k] vttermost part of the earth.

9 * And when he had spoken these things, while they beheld, he was [l] taken vp: for a cloud tooke him vp out of their sight.

10 And while they looked stedfastly toward heauen, as hee went, behold, [m] two men stood by them in white apparell,

11 Which also sayd, Ye men of Galile, why stand yee [n] gazing into heauen? This Iesus which is taken vp from you into heauen, shall [o] so come, as yee haue seene him go into heauen.

12 ¶ Then returned they vnto Ierusalem from the mount that is called the mount of Olives, which is neere to Ierusalem, containing a [p] Sabbath dayes iourney.

13 And when they were come in, they went vp into an vpper chamber, where abode both Peter, and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartlemew and Matthew, Iames the sonne of Alpheus, and Simon Zelotes, and Iudas Iames brother.

14 These all continued with one [q] accord in [r] prayer and supplication with the || women, and Marie the mother of Iesus, and with his brethren.

15 ¶ And in those dayes Peter stood vp in the middes of the disciples, and sayde, (now the number of || names that were in one place, were about an hundreth and twentie.)

16 Ye men and brethren, this [s] Scripture must needes haue beene fulfilled, which the * holy Ghost by the mouth of Dauid spake before of Iudas, which was * guide to them that tooke Iesus.

17 For hee was numbred with vs, and had obtained || fellowship in this ministration.

18 He therefore hath purchased a fielde with the [t] reward of iniquitie: and when he * had throwen downe himselfe headlong, he brast asunder in the mids, and all his bowels gushed out.

19 And it is knowen vnto all the inhabitants of Ierusalem, insomuch that that field is called in their owne language, Aceldama, that is, The field of blood.

20 For it is written in the booke of Psalmes, * Let his habitation be voyde, and let no man dwell therein: also * let another take his || charge.

21 Therefore, of these men which haue companied with vs, all the time that the Lord Iesus was ‡ conuersant among vs.

22 Beginning from the Baptisme of Iohn, vnto the day that he was taken vp from vs, must one of them bee made a witnesse with vs of his [u] resurrection.

23 And they presented two, Ioseph called Barsabas, whose surname was Iesus, and Matthias.

24 And they prayed saying, Thou Lord which knowest the hearts of all men, shewe whether of these two [x] thou hast chosen,

25 That

a Whereby is meant Christs doctrine and his miracles declared for the confirmation of the same.
b To preach the Gospel.
c Who as they were called by God, so had they their consciences assured by his holy Spirit.
d Whereby God reigneth in vs.
e Because they should be all witnesses of his ascension.
Luke 24.49. Iohn 14.26. and 15.26. and 16.7. Matth.3.11. Marke 1.8. Luke.3.16. Iohn 1.26. Chap.2.2. and 11.16. and 19.4.
f That is, with those spirituall graces which Iesus onely giueth by his Spirit.
g This declareth mans impatience, who cannot abide quietly till Gods appointed time come, but would haue all things accomplished according to their affections, Reade Zachar.6.14.
h For this passeth our capacitie, and God reseruetth it to himselfe.
i To stand in the face of the whole world, which signifieth that they must enter into heauen by afflictions, and therefore must fight before they get the victorie.
k Hereby they might learne that the Messias was not onely for the Iewes, but also for the Gentiles, *Luke 24.51.*
l Whereby they knew certainely whither hee went.
m Which were Angels in mens forme.
n And seeking him with carnall eyes.
o As the true redeemer to gather vs vnto him.
p Which was two mile, according to the Iewes tradition, albeit it was not so appointed by the Scriptures.
q A liuely patern to learne how to dispose our selues to receiue the gifts of the holy Ghost.
r Partly to obtaine the holy Ghost, and partly to be deliuered from the present dangers.
|| *Or, wives.*
|| *Or, men.*
s The offence which might haue come by Iudas fal, is hereby taken away, because the Scripture had so forewarned. *Psal.41.9. Iohn 13.27. and 18.2,3.*
|| *Or, portion.*
t Perpetuall infamie is the reward of all such as by vnlawfully gotten goods buy any thing. *Matth.27.5. Psal.69.25. Psal.109.8.*
|| *Or, ministerie.*
‡ *Greeke, went in and went out.*
u In that hee mentioneth the principall article of our faith, he comprehendeth also the rest.
x To the intent that he that should take in hand that excellent office of an Apostle, might be chosen by the authoritie of God.

25 That he may take the roome of this ministration and Apostleship, from which Iudas hath gone astray, to goe to his owne place.

26 Then they gaue forth their lots: and the lot fell on Matthias, and hee was by a common consent counted with the eleuen Apostles.

CHAP. II.

3 The Apostles hauing receiued the holy Ghost, make their hearers astonished. 14 When Peter had stopped the mouthes of the mockers, he sheweth by the visible graces of the holy Spirit, that Christ is come. 41 He baptizeth a great number that were conuerted. 42 The godly exercise, charity, and diuers vertues of the faithfull.

AND when the [a] day of Pentecost was come, they were [b] all with one accord in one place.

2 And * suddenly there came a sound from heauen, as of a rushing and mightie [c] wind, and it filled all the house where they sate.

3 And there appeared vnto them clouen [d] tongues, like [e] fire, and it sate vpon each of them.

4 And they were all filled with the holy Ghost, [f] began to speak with other tongues, as the spirit gaue them || vtterance.

5 And there were dwelling at Hierusalem Iewes, men that feared God, of euery nation vnder heauen.

6 Now when this was [t] noised, the multitude came together, and were astonied, because that euery man heard them speake his owne language.

7 And they wondred all, and marueiled, saying among themselues, Beholde, are not all these which speake of Galile?

8 How then heare wee euery man our owne [s] language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iudea, and of Cappadocia, of Pontus, and Asia,

10 And of Phrygia, and Pamphylia, of Egypt, and of the parts of Lybia, which is beside Cyrene, and || strangers of Rome, and [h] Iewes and [i] Proselites,

11 Creetes, and Arabians: wee heard them speake in our owne tongues the wonderfull workes of God.

12 They were all then amazed, and doubted, saying one to another, What may this bee?

13 And others [k] mocked, and said, They are full of || new wine.

14 ¶ But Peter standing with the eleuen, lift vp his voyce, and said vnto them, Ye men of Iudea, and ye all that inhabite Ierusalem, bee this knowen vnto you, and hearken vnto my words.

15 For these are not drunken, as yee suppose, since it is but the third houre of the day

16 But this is that, which was spoken by the [l] Prophet * Ioel,

17 And it shall be in the last dayes, saith God, I will powre out of my spirit vpon all [m] flesh, and your sonnes, and your daughters shall prophesie, and your yong men shall see visions, and your [n] olde men shall dreame dreames.

18 And on my seruants, and on mine handmaides I will [o] powre out of my Spirit in those dayes, and they shall prophesie.

19 And I will shew wonders in heauen aboue, and tokens in the earth beneath, blood and fire, and the vapour of smoke.

20 * The [p] Sunne shall bee turned into darknesse, and the Moone into blood, before that great and notable day of the Lord come.

21 And it shall bee * that whosoeuer shall call on the [q] Name of the Lord shall bee saued.

22 Yee men of Israel, heare these words, Iesus of Nazaret, a man approued of God among you with great workes, and wonders, and signes, which God did by him in the middes of you, as yee your selues also know:

23 Him, I say, haue ye taken by the hands of [r] the wicked, being deliuered by the [s] determinate counsell, and || foreknowledge of God, and haue crucified and slaine:

24 Whom God hath rayled vp, and loosed the [t] sorowes of death, because it was vnpossible that he should be holden of it.

25 For Dauid sayth concerning him, * I behold the Lord alwayes before mee: for hee is at my [u] right hand, that I should not bee shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shall rest in [x] hope.

27 Because thou wilt not leaue my || soule in graue, neither wilt suffer thine holy one to || see corruption.

28 Thou hast shewed mee the [y] wayes of life, and shalt make me full of ioy with thy countenance.

29 Men and brethren, I may boldly speake vnto you of the Patriarke Dauid, * that hee is both dead and buried, and his sepulchre remaineth with vs vnto this day.

30 Therefore seeing he was a [z] Prophet, and knew that God had * sworne with an oath to him, that of the fruit of his loynes he would rayse vp Christ concerning the flesh to set him vpon his throne,

31 Hee knowing this before, spake of the resurrection of Christ, that * his || soule should not be left in [a] graue, neither his flesh should || see corruption.

32 This Iesus hath God raised vp, whereof we all are witnesses.

a The holy Ghost was sent when much people was assembled in Ierusalem at the feast, Exo. 23. 16. Leuit. 23. 16. Deut. 16. 9. because the thing might not onely be knowen there but also through the world.

b That is, the Apostles.

Chap 1. 5. and 11 15. and 19. 6. matth. 3. 11. marke 1. 8. luke 3. 16.

c Whereby is signified the holy Ghost.

d This signe agreeth with the thing which is signified thereby

e To declare the vertue and force that should be in them.

||*Or, to speake.*

f How the Apostles spake diuers languages.

g For they could speake all languages, so that they were able to speake to euery man in his owne language.

||*Or, those that dwelt at Rome.*

h Whose ancesters were not of the Iewish nation, but were conuerted to the Iewish religion, which their children did professe.

i That is, such as were conuerted to the Iewish religion, which were before Painims and idolaters.

k There is no worke of God so excellent, which the wicked scoffers doe not deride.

||*Or, sweete.*

l He expounded Ioels minde without binding himselfe to his words.

Ioel 2. 28. isa. 44. 3.

m Or, man: meaning yong and old, man and woman.

n Meaning, that God will shew himselfe very familiarly, and plainely, both to old and yong.

o Euen in great abundance.

Ioel 2. 31.

p God will shew such signes of his wrath through all the world, that men shall bee no lesse amased, then if the whole order of nature were changed.

Ioel 2. 32. rom 10. 13.

q He teacheth this remedy to auoyd the wrath and threatnings of God, and to obtaine salvation

r God caused their wickednes to set forth his glory contrary to their minds.

s As Iudas treason and the Iewes crueltie towards Christ were most detestable, so were they not onely knowen to the eternall wisedom of God, but also directed by his immutable counsell to a most blessed end.

||*Or, prouidence.*

t Both as touching the paine, and also the horrour of Gods wrath and curse:

Psal. 16. 8, 9.

u To signifie that nothing can comfort vs in our afflictions, except wee know that God is present with vs.

x Our hope standeth in Gods defence.

||*Or, life, or person.*

||*Or, feele.*

y In restoring me from death to life. *1. Kings 2. 10. chap. 13. 36.*

z And so knew by reuelation and speciall promise that which else he could not haue knowen. *Psal. 132. 11. Psal. 16. 10 chap 13. 35.*

||*Or, person.*

a The word signifieth a place where one can see nothing.

||*Or, feele.*

33 Since then that he by the [b] right hand of God hath been exalted, and hath receiued of his Father the promise of the holy Ghost, he hath shed forth this which ye now see and heare.

34 For Dauid is not ascended into heauen, but hee sayeth, * The Lord sayd to my Lord, [d] Sit at my right hand,

35 Until I [e] make thine enemies thy footstoole.

36 Therefore let all the house of Israel know for a surety, that God hath [f] made him both Lord & Christ, this Iesus, I say, whom ye haue crucified.

37 Now when they heard it, they were pricked in their hearts, and said vnto Peter and the other Apostles, Men and brethren, what shall we doe?

38 Then Peter said vnto them, Amend your liues, and [g] be baptized euery one of you in the Name of Iesus Christ for the remission of sinnes: and ye shall receiue the [h] gift of the holy Ghost.

39 For the promise [i] is made vnto you, and to your children, and to all that are afarre off, euen as many as the Lord our God shall call.

40 And with many other words he ‖ besought, and exhorted them, saying, Saue your selues from this froward generation.

41 Then they that gladly receiued his word, were baptized: and the same day there were added to the Church about three thousand ‖ soules.

42 And they continued in the Apostles doctrine, and [k] fellowship, and [l] breaking of bread, and prayers.

43 ¶ And feare came vpon euery soule: and many wonders and signes were done by the Apostles,

44 And all that beleeued, were in one place, and had all things * common.

45 And they solde their possessions and [m] goods, and parted them to all men, as euery one had need.

46 And they continued dayly with one accord in the Temple, * and [n] breaking bread ‖ at home, did eate their meat together with gladnesse and singlenesse of heart,

47 Praising God, and had fauour with all the people: and the Lord added to the Church [o] from day to day, such as should be saued.

b By the vertue and power.
c He beameth of his father power to accõplish the promise which he made to his Apostles, as touching the holy Ghost to be sent vnto them. *Psal.* 110.1.
d And therefore Christ doth far excell Dauid.
e Christ is the only redeemer vnto whom all powers are subject & must obey.
f That is, hath appointed as King and ruler: and note, that in all this Sermon Peter speaketh of Christs manhood, as he was dead, buried, risen, and ascended into heauen.
g He speaketh not here of the forme of Baptisme, but teacheth the whole effect therof consisteth in Iesus Christ.
h The visible signes.
i Christ is promised both to the Iewes and Gentiles, but the Iewes haue the first place
‖ *Or, protested before God.*
‖ *Or, persons.*
k Which standeth in brotherly loue & liberality, Rom. 15.26. 2 Cor. 9.13. Hebr. 13.16.
l Which was the ministration of the Lords Supper. *Chap.* 4.32.
m Not that their goods were mingled all together: but such order was obserued that enery man frankly relieued anothers necessity. *Chap.* 20.7.
n They did eat together, and at these feasts did vse to minister the Lords Supper, 1. Cor. 11.21. Iude 12.
‖ *Or, from house to house.*
o Whereby we see that the Apostles trauailed not in vaine.

CHAP. III.

7 The lame is restored to his feet. 12 Peter preacheth Christ vnto the people.

NOw Peter and Iohn went vp together into the Temple, at the [a] ninth houre of prayer.

a Which is with vs three a clocke after noone, which was their euening sacrifice, at which the Apostles were present, to teach that the shadowes of the Law were abolished by that Lambe that tooke away the sinnes of the world.

2 And a certaine man which was a creeple from his mothers wombe was carried, whom they laid daily at the gate of the Temple called Beautiful, to aske [b] almes of them that entred into the Temple.

3 Who seeing Peter and Iohn, that they would enter into the Temple, desired to receiue an almes.

4 And Peter earnestly beholding him with Iohn, said, Looke on vs.

5 And he gaue heed vnto them, trusting to receiue some thing of them.

6 Then said Peter, Siluer and gold haue I none, but such as I [c] haue, that giue I thee: In the [d] Name of Iesus Christ of Nazaret, rise vp and walke.

7 And hee tooke him by the right hand, and lift him vp, and immediatly his feet and ankle bones receiued strength.

8 And hee leaped vp, stood, and walked, and entered with them into the Temple, walking, and leaping, and praising God.

9 And all the people saw him walke, and praising God.

10 And they knew him, that it was hee which sate for the almes at the Beautifull gate of the Temple, and they were amazed, and sore astonied at that which was come vnto him.

11 ¶ And as the creeple which was healed, held Peter and Iohn, all the people ran amased vnto them in the porch which is called Salomons.

12 So when Peter saw it, hee answered vnto the people, Ye men of Israel, why marueile ye at this, [e] or why looke yee so stedfastly on vs, as though by our owne [f] power or godlinesse we had made this man goe?

13 The God of Abraham, and Isaac, and Iacob, * the God of our fathers hath glorified his Sonne Iesus, whom yee betrayed, and denied in the presence of Pilate, when hee had iudged him to be deliuered.

14 * But ye denied the Holy one and the Iust, and desired a [f] murtherer to be giuen you,

15 And killed the Lord of life, whom God hath raised from the dead, whereof we are witnesses.

16 And his [g] Name hath made this man sound, whome yee see, and knowe, through faith in * his ‖ Name: and the faith which is in him, hath giuen to him this disposition of his whole body in the presence of you all.

17 And now brethren, I know [h] through ignorance ye did it, as did also your [i] gouernours.

18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.

19 Amend your liues therefore, and turne, that your sinnes may be put away, when the time of refreshing [k] shall come from the presence of the Lord.

20 And he shall send Iesus Christ, which before was preached vnto you.

21 Whom the heauen must [l] conteine vntill

b Because his disease was incurable, he gaue himselfe to liue of almes.
c He had the gift of healing sicknesses.
d In the vertue of Iesus: for Christ was the author of this miracle, and Peter was the minister.
e He correcteth the abuse of men, who attribute that to mans holinesse, which onely appertaineth to God. *Chap.* 5.30. *Matth.* 27.20. *marke* 15.11. *luke* 23.18. *iohn* 18.40.
f To wit, Barabbas.
g To wit, Gods name, whereby it appeareth that they did striue against God. 1. *Pet.* 1.21.
‖ *Or in Christ.*
h He doth not excuse their malice, but because that ignorance and a blind zeale led many, he putteth them in hope of saluation.
i He meaneth some and not all.
k When Iesus shall come to iudge the world, ye shall know that he will be your redeemer, and not your Iudge.
l We therfore beleeue constantly that he is in no other place.

till the time that [m] all things bee restored, which God had spoken by the mouth of his holy Prophets since the world began.

22 * For Moses sayd vnto the Fathers, The Lord your God shal raise vp vnto you a Prophet, euen of your [n] brethren like vnto me: ye shall heare him in all things whatsoeuer he shall say vnto you.

23 For it shall be, that euery person which shall not not heare that Prophet, shall be destroyed out of the people.

24 Also all the Prophets from Samuel, and thenceforth as many as haue spoken, haue likewise foretold of these dayes.

25 Ye are the [o] children of the Prophets, and of the couenant which God hath made vnto our fathers, saying to Abraham, * Euen in thy seed shall all the [p] kinreds of the earth be [q] blessed.

26 First vnto you hath God raised vp his Sonne Iesus, and him he hath sent to blesse you, in [r] turning euery one of you from your iniquities.

m Which is begun and continueth: but the ful accomplishment and perfection is deferred to the last day.
Deut. 18.15. *chap.* 7.37.
n Of the stocke of Abraham.
o Because they came of the same nation, and therfore were heires of the same promise which appertained to the whole body of the people.
Gen. 12.3. *galat.* 3.8.
p Both Iew and Gentile.
q None are blessed but in Christ.
r So that our regeneration and newnesse of life is inclosed vnder this blessing.

CHAP. IIII.

3 Peter and Iohn delivered out of prison preach the Gospel boldly. 10 They confesse plainely the Name of Christ. 16 They are commanded to preach no more in that Name. 24 They pray for the good successe of the Gospel. 32 The increase, vnitie, and charitie of the Church.

AND as they spake vnto the people, the Priestes and the [a] captaine of the Temple, and the Saddueces came vpon them,

2 Taking it grieuously that they taught the people, and preached in Iesus Name the [b] resurrection from the dead.

3 And they layd hands on them, and put them in hold vntill the next day: for it was now euentide.

4 Howbeit many of them which heard the word, beleeued, and the number of the men was about [c] fiue thousand.

5 ¶ And it came to passe on the morrow, that their Rulers and Elders, and Scribes were gathered together at Ierusalem,

6 And Annas the chiefe Priest, & Caiaphas, and Iohn, & Alexander, and as many as were of the kinred of the high Priests.

7 And when they had set them before them, they asked, By what power, or [d] in what Name haue ye done this?

8 Then Peter [e] ful of the holy Ghost, said vnto them, Ye Rulers of the people, and Elders of Israel,

9 For as much as we this day are examined of the [f] good deede done to the impotent man, to wit, by what meanes he is made whole,

10 Be it knowen vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazaret whom ye haue crucified, whom God raised againe from the dead, euen by him doth this man stand heere before you whole.

11 * This is the stone cast aside of you [g] builders, which is become the head of the [h] corner.

12 Neither is there saluation in any other: for among men there is giuen none other name vnder [i] heauen, wherby we must be saued.

13 Now when they saw the boldnesse of Peter and Iohn, and vnderstood that they were vnlearned men, & without knowledge, they marueiled, and knew them, that they had bene with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commanded them to goe aside out of the Councill, and [k] conferred among themselues,

16 Saying, What shall wee doe to these men? For surely a manifest signe is done by them, and it is openly knowen to all them that dwell in Ierusalem, and we cannot denie it.

17 But that it bee noysed no further among the people, let vs threaten and charge them, that they speake henceforth to no man in this [l] Name.

18 So they called them, and commanded them, that in [m] no wise they should speake or teach in the Name of Iesus.

19 But Peter and Iohn answered vnto them, and said, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For wee cannot but speake the things which we haue [n] seene and heard.

21 So they [o] threatned them, and let them goe, and found nothing how to punish them, because of the people: for al men praised God for that which was done.

22 For the man was aboue fourty yeere old, on whom this miracle of healing was shewed.

23 Then assoone as they were let go, they came to their [p] fellowes, and shewed all that the high Priests and Elders had sayd vnto them.

24 And when they heard it, they lift vp their voyces to God with one accord, & said, O Lord, thou art the God which hast made the heauen and the earth, the sea & all things that are in them.

25 Which by [q] the mouth of thy seruant Dauid hast said, * Why did the Gentiles rage, and the people imagine vaine things?

26 The kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For [r] doubtles against thine holy Sonne Iesus, whom thou hadst [s] annointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel gathered themselues together.

28 To doe whatsoeuer thine [t] hand and thy [u] counsell had determined before to bee done.

29 And now, O Lord, beholde their [x] threatnings, and [y] grant vnto thy seruants with all boldnesse to speake thy word,

30 So that thou stretch forth thine hand, that healing, and signes and wonders may bee done by the Name of thine holy Sonne Iesus.

31 And when as they had prayed, the place was shaken where they were assembled

a It is to be thought that this was the captaine of the Romanes garison.
b The Sadducees were great enemies to this doctrine.
c The whole Church was increased to this number.
d By whose authoritie or commandement?
e For he could not haue so spoken of himselfe.
f Iudges ought not to condemne, but approue and commend that which is well done
Psal. 118.22. *isai* 28.16. *matt.* 21.42. *mar.* 12.10. *luke* 20.17. *rom.* 9.33. 1. *pet.* 2.7.
g Meaning, Priests, Elders, and gouernors.
h For to vphold the weight and force of the building.

i That is, none other cause or meane.
k The wicked still rage against Christ, though their owne conscience do condemne them.
l They gaue commandement to preach Christ no more.
m They preferre their authoritie to the ordinance of God.
n To the intent that wee should beare witnes and preach them.
o God hath put a ring throw the wickeds noses, so that hee stayeth them from their mischieuous purposes.
p To encourage one another, and to glorifie God.
q They ground their prayers vpon Gods promise, who had assured that he would enlarge the kingdome of Christ. *Psal.* 2.1.
r This is the verifying of the prophecie.
s And appointed to be King.
t Power and iustice.
u All things are done by the ioyes of Gods purpose, according to the decree of his wil, Ephes. 1.11.
x Assuage their rage and malice which they enterprise against thee.
y They seeke not how to liue at ease, but wherby they may most glorifie God.

z This was a signe of Gods presence and the performance of his promise.

a This boldnesse and constancie declared that their prayer tooke effect.

b Of one mind, will, consent, and affection.

c Their hearts were so ioyned in God, that being all members of one body, they could not suffer their fellow members to bee destitute.

chap. 2. 44.

d As the Apostles suffered none to lack, so S Paul commandeth that no idle loyterers be maintained, 2. Thess. 3. 10.

e The goods were not alike diuided among all, but as euery man had want, so was his necessitie moderately relieued.

semblied together, and they were all z filled with the holy Ghost, & they spake the word of God a boldly.

32 And the multitude of them that beleeued, were of one heart, & of one b soule: neither any of them said, that any thing of that which he possessed, was his c owne, but they had all things d common.

33 And with great power gaue the Apostles witnes of the resurrection of the Lord Iesus: and great grace was vpon them all.

34 Neither was there any among them, that d lacked: for as many as were possessors of lands or houses, sold them, & brought the price of the things that were sold.

35 And layd it downe at the Apostles feet, and it was distributed vnto euery man, e according as he had need.

36 Also Ioses, which was called of the Apostles, Barnabas (that is by interpretation, the sonne of consolation) being a Leuite, and of the countrey of Cyprus,

37 Whereas hee had land, solde it, and brought the money, and laid it downe at the Apostles feet.

CHAP. V.

5 The hypocrisie of Ananias and Sapphira is punished. 12 Miracles are done by the Apostles. 17 They are taken, but the Angel of God bringeth them out of prison. 29 Their bold confession before the Counsell. 34 The counsell of Gamaliel. 40 The Apostles are beat, and reioyce in trouble.

BUt a certaine man named Ananias, with Sapphira his wife, sold a possession,

2 And a kept away part of the price, his wife also being of counsell, and brought a certaine part, and layd it downe at the Apostles feet.

3 Then said Peter, Ananias, why hath Satan filled thine heart, that thou shouldest lie vnto the holy b Ghost, and keepe away part of the price of the possession?

4 Whiles it remained, c appertained it not vnto thee? and after it was sold, was it not in thine owne d power? how is it that thou hast conceiued this thing in thine heart? thou hast not lied vnto men, but vnto God.

5 Now when Ananias heard these words, he fell downe, and gaue vp the ghost. Then great feare came on al them that heard these things.

6 And the young men rose vp and toke him vp, and caried him out, and buried him.

7 And it e came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter sayd vnto her, Tell mee, sold yee the land for so much? And she sayd, Yea, for so much.

9 Then Peter said vnto her, Why haue yee agreed together, to f tempt the Spirit of the Lord? behold, the feete of them which haue buried thine husband, are at the doore, and shall cary thee out.

10 Then she fell downe straightway at his feet, & yeelded vp the ghost, and the yong men came in, and found her dead, and caried her out, and buried her by her husband.

11 And great feare came on al g Church, and on as many as heard these things.

12 Thus by the handes of the Apostles, were many signes and wonders shewed among the people (and they were all with one accord in Salomons porch.

13 And of the other h durst no man ioyne himselfe to them: neuertheless the people i magnified them.

14 Also the number of them that beleeued in the Lord, both of men and women, grew more and more.)

15 Insomuch that they brought the sicke into the streetes, and laid them on beds, and couches, that at the least way the shadow of Peter, when he came by, might shadow some of them,

16 There came also a multitude out of the cities round about vnto Ierusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, who were all healed.

17 ¶ Then the chiefe Priest rose vp, and all they that were with him (which was the sect of the l Sadducees) and were full of k indignation,

18 And laid hands on the Apostles, and put them in the common prison.

19 But the Angel of the Lord by night opened the prison doores, and brought them forth, and sayd,

20 Goe your way and stand in the Temple, and speake to the people all the wordes l of this life.

21 So when they heard it, they entred into the Temple earely in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the Counsell together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came, & found them not in the prison, they returned and told it,

23 Saying, Certainly we found the prison shut and sure as was possible, & the keepers m standing without before the doores: but when we had opened, we found no man within.

24 Then when the chiefe Priest, and the captaine of the Temple, and the hie Priests heard these things, they doubted of them, whereunto this would grow.

25 Then came one, and shewed them, saying, Behold, the men that yee put in prison, are standing in the Temple, and teach the people.

26 Then went the captaine with the officers, and brought them without violence (for they feared the people, lest they should haue beene stoned.)

27 And when they had brought them, they set them before the Counsell, and the chiefe Priest asked them,

28 Say-

a Which signified their sacrilege, distrust, and hypocrisie.

b Who moued thine heart to sell thy possession? wheras thou turnest part to another vse, as if God did not see thy dissimulation.

c His sinne therefore was so much greater, in that he committed it willingly.

d Then no man was compelled to sell his possessions, nor to put his money to the common vse.

e Because ẏ God so disposed it.

f And to mocke him, as if hee should not haue knowen your craftie fetch? which declareth, that when men do any thing of an euill conscience, they doe not onely pronounce the sentence of damnation vpon themselues, but also prouoke the wrath of God, because they doe prooue, as it were purposely, whether God be righteous and Almightie.

g Because of their owne euill consciences, which made them to tremble: for they that were not assured of Gods mercies in Christ, were astonished at these his strange iudgements.

h That is, they gaue them great praise.

i Which then were the chiefe among them.

k They were full of blinde zeale, emulation and ielousie, in defence of their superstition.

l That is, of the liuely doctrine whereby the way to life is declared

m So that there was no fraud nor deceit, nor negligence: but it liuely setteth forth the power of God, and his prouidence for his.

28 Saying, Did not we straitly commaund you, that ye should not teach in this Name? and behold, ye have filled Ierusalem with your doctrine, and ye would bring this mans [o] blood vpon vs.

29 Then Peter and the Apostles answered and sayd, We ought rather to obey God then [p] men.

30 The [q] God of our fathers hath raised vp Iesus, whom ye slew, and hanged on a tree.

31 Him hath God lift vp with his right hand, to be a prince and a [r] Sauiour, to giue repentance to Israel, and forgiuenesse of sinnes.

32 And we are his witnesses concerning these things which we say: yea, and the holy Ghost, whom God hath giuen to them that obey [s] him.

33 Now when they heard it, they brast for anger, and consulted to slay them.

34 Then stood there vp in the Council a certaine Pharise named Gamaliel, a doctor of the Law, honoured of all the people, and commanded to put the Apostles forth a litle space,

35 And said vnto them, Men of Israel, take heed to your selues, what yee intend to doe touching these men.

36 For before these times, rose vp [t] Theudas boasting himselfe, to whom reported a number of men, about a foure hundred, who was slaine: and they all which obeyed him, were scattered and brought to nought.

37 After this man, rose vp [t] Iudas of Galile, in the dayes of the tribute, and drew away much people after him: hee also perished, and all that obeyed him, were scattered abroad.

38 And now I say vnto you, Refraine your selues from these men, & let them alone: for if this counsell, or this worke be of men, it will come to nought:

39 But if it bee of [u] God, ye cannot destroy it, lest ye be found euen fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commaunded that they should not speake in the Name of Iesus, & let them goe.

41 So they departed from the Council: reioycing that they were counted worthy to suffer rebuke for his Name.

42 And daily in the Temple, and from house to house they ceased not to teach and preach Iesus Christ.

n He accuseth them of rebellion and sedition.
o And so make vs guiltie of Christs death.
p When they command or forbid vs any thing contrary to the word of God. *Chap.* 3. 13.
q Meaning, that he is the Mediatour and onely meane betweene God and man.
r That is, Christ.
s This Theudas was aboue thirty yeres before him, of whom Iosephus mentioneth lib. 20. de Antiq. cap. 4. that was after the death of Herod the great, when Archelaus his sonne was at Rome, at what time Iudea was full of insurrections: so that it is not sure to giue credit to Eusebius in this point.
t Of him maketh mention Iosephus, lib. 18. where he speaketh of the taxing, Luke 2. 1.
u He groundeth vpon good principles, but hee doubteth of the qualitie of the cause, neither dare affirme whether it be good or bad: wherein appeareth he was but a worldling.

CHAP. VI.

3 *Seuen Deacons are ordeined in the Church.* 8 *The graces and miracles of Steuen, whom they accused falsly.*

AND in those dayes, as the number of the disciples grew, there arose a murmuring of the [a] Grecians toward the Hebrewes, because their widowes were [b] neglected in the daily ministring.

2 Then the twelue called the multitude of the Disciples together, and sayd, It is not meet that we should leaue the word of God to serue the [c] tables.

3 Wherefore brethren, looke ye out among you seuen men of honest report, and full of the holy Ghost, and of wisedome, which we may appoint to this business.

4 And we will giue our selues continually to prayer, and to the ministration of the word.

5 And the saying pleased the whole multitude: and they chose Steuen a man full of [d] faith and of the holy Ghost, and Philip and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a [e] Proselite of Antiochia:

6 Which they set before the Apostles, and they prayed, and [f] laid their hands on them.

7 And the word of God increased, & the number of the disciples was multiplied in Ierusalem greatly, and a great company of the Priests were obedient to the [g] faith.

8 ¶ Now Steuen full of faith and power, did great wonders and miracles [h] among the people.

9 Then there arose certaine of the [h] Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen.

10 But they were not able to resist the wisedome, and the Spirit by the which hee spake.

11 Then they [i] suborned men which said, Wee haue heard him speake blasphemous words against Moses, and God.

12 Thus they inuoued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Council,

13 And set forth false witnesses, which said, This man ceaseth not to speake blasphemous words against this holy place, and the Law.

14 For we haue heard him say that [k] this Iesus of Nazaret shall destroy this place, and shall change the ordinances which Moses gaue vs.

15 And as all that sate in the Council, looked stedfastly on him, they saw his face as it had beene the [l] face of an Angel.

a Whose ancesters were Iewes and dwelled in Grecia: therefore these spake Greeke and not Hebrew.
b They were not looked vnto in the distribution of the almes.
c That is, to make prouision for the maintenance of the poore, forasmuch as they were not able to satisfie both the offices.
d Hee ioyneth faith with the other gifts of the holy Ghost. *Chap.* 21. 8.
e Meaning one that was turned to the Iewish religion.
f This ceremony the Iewes obserued in solemne sacrifices, Leuit. 3. 2. and also in prayer and priuate blessing, Gene. 48. 14. Likewise in the primitiue Church it was vsed, either when they made Ministers, or gaue the gifts of the holy Ghost: which gifts being now taken away, the ceremony must cease.
g That is, to the Gospel, which is receiued by faith.
h Or, colledge: diuers nations had colledges at Ierusalem, wherein their youth was instructed, as we see in Vniuersities.
i That is, instructed and set forth false witnesses: & thus malice seeketh false shifts when truth faileth her.
k They speake this in contempt: I Not onely a certaine confidence, but also great maiestie appearing in him.

CHAP. VII.

2 *Steuen maketh answere by the Scriptures to his accusers.* 51 *He rebuketh the hardnecked Iewes,* 57 *And is stoned to death.* 58 *Saul keepeth the tormentors clothes.*

THen said the chiefe Priest, Are these things so?

2 And he said, Yee [a] men, brethren, and fathers, hearken. The God of [b] glory appeared vnto our father Abraham, while hee was in [c] Mesopotamia, before hee dwelt in Charran.

a Steuen was accused that he denied God, and therefore he is more diligent to purge this crime
b Hereby he is discerned from the false gods,
c He speaketh here of Mesopotamia, as it containeth Babylon and Chaldea in it.

Gen. 12. 1.

3 * And said vnto him, Come out of thy countrey, and from thy kinred, and come into the land which I shall shew thee.

4 Then came hee out of the land of the Chaldeans, and dwelt in Charran, and after that his father was dead, God brought him from thence into this land wherein yee now dwell.

5 And he gaue him none inheritance in it, no, not the breadth of a foote: yet he promised that he would giue it to him for a possession, and to his seede after him, when as yet he had no childe.

Gen. 15. 13. d Beginning to reckon the yeres from the time that Isaac was borne.

6 But God spake thus, that his * seede should be a sojourner in a strange land, and that they should keepe it in bondage, and entreate it ill d foure hundreth yeeres.

7 But the nation to whom they shall be in bondage will I * iudge, saith God: and after that, they shall come forth and serue me in this place.

e Take vengeance of them, and deliuer my people. Gen. 17. 9, 10. Gen. 21. 3. Gen. 25. 24, 26. Gen. 29. 32, 33. and 30. 5. & 35. 23. Gen. 37. 28.

8 * He gaue him also the couenant of circumcision: and so Abraham begate * Isaac, and circumcised him the eight day: and Isaac begate * Iacob, and Iacob the twelue * Patriarkes.

f That is, preserued and brought all things to a good issue. Gen. 41. 37, 39, 40.

9 And the Patriarkes mooued with enuie, sold * Ioseph into Egypt: but God was f with him,

10 And deliuered him out of all his afflictions, and * gaue him fauour and wisdom in the sight of Pharaoh king of Egypt, who made him gouernour ouer Egypt, and ouer his whole house.

Gen. 42. 1, 2. Gen. 45. 4.

11 ¶ Then came there a famine ouer all the land of Egypt and Canaan, and great affliction, that our fathers found no sustenance.

g After the Hebrew, threescore and tenne. Gen. 46. 5, 6. Gen. 49. 33.

12 But when * Iacob heard that there was corne in Egypt, hee sent our fathers first.

Gen. 50. 7. Iosh. 24. 32.

13 * And at the second time Ioseph was knowen of his brethren, and Ioseph's kinred was made knowen vnto Pharaoh.

h It is probable that some writer through negligence put in Abraham in this place in stead of Iacob, who bought this field, Gen. 33. 19. or by Abraham he meaneth the posteritie of Abraham. Gen. 23. 16.

14 Then sent Ioseph and called his father to be brought, and all his kinred, euen g threescore and fiftteene soules.

15 So * Iacob went downe into Egypt, and he * died, and our fathere,

Exod. 1. 7.

16 And were remoued vnto * Sychem, and were put in the sepulchre, that h Abraham had bought * for money of the sonnes of Emor, sonne of Sychem.

i He inuented craftie wayes, both to destroy the Israelites with ouermuch labour, and also to get great profit by them, Exod. 1. 10.

17 But when the time of the promise drew neere, which God had sworne to Abraham, the people * grew and multiplied in Egypt,

18 Till another King arose, which knew not Ioseph.

19 The same dealt i subtilly with our kinred, and euill intreated our fathers, and made them to cast out their young children, that ‖ they should not remaine alue.

‖ Or, that their race should faile. Exod. 2. 2.

20 * The same time was Moses borne, and was acceptable vnto God, which was nourished vp in his fathers house three moneths.

21 And when he was cast out, Pharaohs daughter tooke him vp, and nourished him for her owne sonne.

22 And Moses was learned in all the wisdome of the Egyptians, and was mightie in wordes and in deedes.

23 Now when he was full fortie yere old, it came into his heart to visite his brethren the children of Israel.

24 * And when he saw one of them suffer wrong, he defended him, and auenged his quarell that had the harme done to him, and smote the Egyptian. Exod. 2. 11.

25 For he supposed his brethren would haue vnderstood that God by his hand should giue them deliuerance: but they vnderstood it not.

26 * And the next day hee shewed himselfe vnto them as they stroue, and would haue set them at one againe, saying, Sirs, ye are brethren, why doe ye wrong one to another? Exod. 2. 13.

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in ꝑ land of Madian, where he begate two sonnes. Exod. 3. 2.

30 And when fortie yeeres were expired, there appeared to him in the * wildernesse of mount Sina, an Angel of the Lord in a flame k of fire, in a bush.

k This fire represented the fornace of affliction, wherein the people of God were.

31 And when Moses saw it, he wondred at the sight: and as he drew neere to consider it, the voyce of the Lord came vnto him, saying,

l Seeing this Angel called himselfe God, it declareth that he was Christ the Mediatour, who is the eternall God.

32 I am the l God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Then Moses trembled, and durst not behold it.

33 Then the Lord said to him, m Put off thy shoes from thy feete: for the place where thou standest is holy ground.

m In signe of reuerence, reade Exod. 3. 5.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, and I haue heard their groning, & am come downe to deliuer them: and now come, and I will send thee vnto Egypt.

Exod. 7. 8, 9. 10. 11. 14. chapters. Exod. 16. 1. Deut. 18. 15. chap. 3. 22.

35 This Moses whom they forsooke, saying, Who made thee a prince, and a Iudge? the same God sent for a prince, and a deliuerer by the hand of the Angel, which appeared to him in the bush.

n He proueth that Christ is the end of the Law & the Prophets. Exod. 19. 2.

36 He * brought them out, doing wonders and miracles in the land of Egypt, and in the red Sea, and in the wildernesse * fortie yeeres.

o Moses was the Angels or Christs minister, and a guide to the fathers.

37 This is that Moses which sayd vnto the children of Israel, * A n Prophet shall the Lord your God raise vp vnto you, euen of your brethren, like vnto me, him shall yee heare.

p By oracles is meant the sayings that God spake to Moses. Exod. 32. 1.

38 * This is he that was in the Congregation, in the wildernesse with the * Angel, which spake to him in mount Sina, & with our fathers, who receiued the liuely oracles to giue vnto vs.

q Figures or testimonies of the presence of God.

39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt,

r Yet they knew he was absent for their commoditie, and so would shortly returne and bring them the Law.

40 Saying vnto Aaron, * Make q vs gods that may goe before vs: for r we know not what is become of this Moses that brought

brought vs out of the land of Egypt.

41 And they made a calfe in those dayes, and offered sacrifice vnto the idole, and reioyced in the workes of their owne hands.

42 Then God turned himselfe away, and * gaue them vp t to serue the f host of heauen, as it is written in the booke of the Prophets, * c O house of Israel, haue ye offered to mee slaine beastes and sacrifices by the space of fortie yeares in the wildernesse?

43 And ye * tooke vp the Tabernacle of * Moloch, and the starre of your god Remphan, figures, which yee made to worship them: therefore I wil cary you away beyond Babylon.

44 Our fathers had the Tabernacle of x witnesse in the wildernesse, as he had appointed, speaking vnto * Moses, that he should make it according to the fashion that he had seene.

45 Which Tabernacle also our fathers receiued, and brought in with * Iesus into the possession of the Gentiles, which God drawe out before our fathers, vnto the dayes of Dauid.

46 * Who found fauour before God, and desired that he might * finde a Tabernacle for the God of Iacob.

47 * But Salomon built him an house.

48 Howbeit the most High * dwelleth not in y temples made with hands, as sayth the * Prophet,

49 Heauen is my throne, and earth is my footstoole: what z house wil ye build for me, saith the Lord? or what place is it that I should rest in?

50 Hath not mine hand made all these things?

51 * Ye stiffnecked and of vncircumcised a hearts and eares, ye haue alwayes resisted the holy Ghost: as your fathers did, so doe you.

52 Which of the Prophets haue not your fathers persecuted? & they haue slaine them, which shewed before of the comming of that b Iust, of whom yee are now the betrayers and murtherers,

53 * Which haue receiued the Law by the c ordinance of Angels, and haue not kept it.

54 But when they heard these things, their hearts brast for anger, and they gnashed at him with their teeth.

55 But he being full of the holy Ghost, looked stedfastly into heauen, and saw the glory of God, and Iesus standing at the d right hand of God,

56 And said, Behold, I see the heauens open, and the Sonne of man standing at the right hand of God.

57 Then they gaue a shout with a loude voice, and stopped their eares, and e ran vpon him all at once,

58 And cast him out of the citie, and stoned him: and the * witnesses layd downe their clothes at a young mans feete, named Saul.

59 And they stoned Steuen, who called on God, and sayd, Lord Iesus receiue my spirit.

60 And hee kneeled downe, and cryed with a loud voice, * Lord, lay not this sinne to their charge. And when he had thus spoken, he slept.

Rom.1.24.
f As the sunne, moone, & other starres, *Deu.17.3* *Amos.5.25.*
t Your fathers began in wilderness to contemne mine ordinãces, and you now far passe them in impietie.
u And caried it vpon your shoulders.
Leuit.20.2.
x They ought to haue bin content with this couenant onely, and not to haue gone after their lewd phantasies. *Exod.25.40.* *hebr.8.5.* *Iosh.3.14.* *1.Sam.13 14.* *psal.89.21.* *2.Sam 7.2.* *psal.132.5.* *1.Chron.17.12.* *1.king.6.1.* *Chap.17.24.*
y He reproueth the grosse dulnesse of the people, which abused the power of God in that they would haue contained it within the Temple. *Isa 66.1.*
z God cannot be contained in any space of place. *Iere.9.26.* *ezek.44.9.*
a Which neither forsake your old wickednesse, nor so much as heare when God speaketh to you, but still rebell.
b Which is Iesus Christ, who is not only iust for his innocencie, but because all true iustice commeth of him. *Exod 19.16.* *gal.3.19.*
c By their ministerie or office.
d And reigning in his flesh, wherein he had suffered.
e This was done of furious violence, and by no forme of Iustice. *Chap.22.20.*

CHAP. VIII.

2 Steuen is lamented and buried. 3 The rage of the Iewes and of Saul against them. 4 The faithfull scattered preach here and there. 9 Samaria is seduced by Simon the sorcerer, but was conuerted by Philip, and confirmed by the Apostles. 19 The couetousnesse and hypocrisie of Simon, 26 And conuersion of the Eunuch.

AND Saul consented to his death, and at that time there was a great persecution against the Church which was at Ierusalem, and they were all scattered abroad through the regions of Iudea, and of Samaria, except the Apostles.

2 Then certaine men fearing God, a caried Steuen among them, to be buried, and made great b lamentation for him.

3 But Saul made hauock of the Church, and entred into euery house, and drew out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 ¶ Then came Philip into the city c of Samaria, and preached Christ vnto them.

6 And the people gaue heede vnto those things which Philip spake, with one accord, hearing and seeing the miracles which he did.

7 For vncleane spirits crying with a loud voice, came out of many that were possessed of them: and many taken with palsies, and that halted, were healed.

8 And there was great ioy in that citie.

9 And there was before in the city a certaine man called Simon, which vsed witchcraft, and bewitched the people of Samaria, saying, That hee himselfe was some great man.

10 To whom they d gaue heede from the least to the greatest, saying, This man is the great e power of God.

11 And they gaue heede vnto him, because that of long time hee had bewitched them with sorceries.

12 But assoone as they beleeued Philip, which preached the things that concerned the kingdome of God, and the Name of Iesus Christ, they were baptized both men and women.

13 Then Simon himselfe f beleeued also and was baptized, and continued with Philip, and wondred, when hee saw the signes and great miracles which were done.

14 ¶ Now when the Apostles which were at Hierusalem, heard say that Samaria had receiued the word of God, they sent vnto them Peter and Iohn.

15 Which when they were come downe, prayed for them, that they might receiue the g holy Ghost,

16 (For as yet he was come downe on none of them, but they were baptized h onely in the Name of the Lord Iesus)

17 Then

Math.5.44. *luke 23.34.* *1.cor.4.13.*
a From the place where hee was stoned.
b When the Church is depriued of any worthy member, there is iust cause of sorow: and note that here is no mention of any reliques or prayers for the dead, or worshipping.
c The conuersion of Samaria was as it were the first fruits of the calling of the Gentiles.
d This declareth how much more we are inclined to follow the illusions of Satan, then the trueth of God.
e This is the craft of Satan, to couer all his illusions vnder the Name of God.
f The maiesty of Gods word forced him to confesse the trueth: but yet was he not regenerate therefore.
g Meaning the particular gifts of y holy Spirit.
h They had onely receiued the common grace of adoption and regeneration, which are offred to all the faithful in baptisme, & as yet had not receiued the gift to speake in diuers languages and to doe miracles.

17 Then laid they their hands on them, and they receiued the holy Ghost.
18 And when Simon saw that through laying on of the Apostles hands, the holy Ghost was giuen, he offred them money,
19 Saying, Giue me also this power, that on whomsoeuer I lay the hands, hee may receiue the holy Ghost.
20 Then said Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.
21 Thou hast neither part nor [i] fellowship in this business: for thine heart is not right in the sight of God.
22 [k] Repent therefore of this thy wickednesse, and pray God, that if it bee [l] possible, the thought of thine heart may be forgiuen thee.
23 For I see that thou art [m] in the gall of [n] bitternesse, and in the bond of iniquity.
24 Then answered Simon, & said, Pray ye to [o] Lord for me, that none of these things which ye haue spoken, come vpon me.
25 ¶ So they, when they had testified and preached the word of the Lord, returned to Ierusalem, and preached the Gospel in many townes of the Samaritanes.
26 Then the Angel of the Lord spake vnto Philip, saying, Arise, and goe toward the South, vnto the way that goeth down from Ierusalem vnto Gaza, which is [p] waste.
27 And he arose, & went on: and behold, a certaine [o] Eunuch of Ethiopia, Candaces the Queene of the Ethiopians chiefe gouernor, who had the rule of all her treasure, and came to Ierusalem to worship,
28 And as he returned sitting in his charet, he read Esaias the Prophet.
29 Then the Spirit said vnto Philip, Go nere, and ioyne thy selfe to yonder charet.
30 And Philip ran thither, & heard him reade the Prophet Esaias, and said, But vnderstandest thou what thou readest?
31 And he said, How can I, except I had a guide? & he desired Philip that he would come vp and sit with him.
32 Now the place of the Scripture which he read, was this, * Hee was led as a sheepe to the slaughter: and like a lambe dumbe before his shearer, so opened hee not his mouth.
33 [p] In his humilitie, his [q] iudgement hath beene exalted: but who shall declare [r] his generation? for his life is taken from the [s] earth.
34 Then the Eunuch answered Philip, and said, I pray thee, of whom speaketh the Prophet this? of himselfe, or of some other man?
35 Then Philip [t] opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

i Thou art not worthy to be of the number of the faithfull.
k That is, turne away from thy wickednesse.
l Hereby he would make him to feele his sinne, and not that he doubted of Gods mercies, if he could repent.
m Or thine heart is full of despitefull malice, & deuilish poyson of impiety, so ỳ now Satan hath thee tied as captiue in his bands.
Deut. 29 18.
n After that Alexander had destroyed it, it was not much peopled as it was afore, and therefore in respect was as waste.
o Eunuch signifieth him that is gelded: but because in the East parts great affaires were committed to such, it came in vse that noble men were called Eunuches, although they were not gelded: also all maner officers & seruants ỳ were put in credit or necessary affaires were called by this name, as Isa. 39.7.
Isa. 53.7.
p Albeit Christ was in graue and in deaths bands, feeling also his fathers anger against sin, yet he brake the bands of death, and was exalted, act. 2. 24
q The punishment which he suffered, was the beginning of his glory.
r That is, how long his age shall indure: for being risen from death, death shall no more reigne, neither shall his kingdome euer haue end: or els we may take generation for his Church which neuer shall haue end: for now they sit in the heauenly places with Christ their head, as Ephes. 2. 6.
s And now he reigneth in heauen.
t He declareth at length this matter of so great importance.

36 And as they went on their way, they came vnto a certaine water, & the Eunuch said, See, here is water: what doeth let me to be baptized?
37 And Philip said vnto him, If thou beleeuest with [u] all thine heart, thou mayest. Then he answered, and said, I beleeue that Iesus Christ is the Sonne of God.
38 Then hee commaunded the charet to stand still: and they went downe both into the water, both Philip and the Eunuch, and he baptized him.
39 And assoone as they were come vp out of the water, the Spirit of the Lord caught away Philip, that the Eunuch [x] saw him no more: so he went on his way reioycing.
40 But Philip ‖ was found at [y] Azotus, and hee walked to and fro preaching in all the cities, till he came to Cesarea.

CHAP. IX.

3 The conuersion of Saul. 15 His vocation to the Apostleship. 20 His zeale to execute the same. 25 How he escapeth the Iewes conspiracies. 26 His access to the Apostles. 31 The prosperity of the Church. 34 Peter healeth Aeneas, 40 Raiseth Tabitha. 42 He conuerteth many to Christ, 43 and lodgeth in a Tanners house.

AND * Saul yet [a] breathing out threatnings and slaughter against the Disciples of the Lord, went vnto the high Priest,
2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that [b] way (either men or women) he might bring them bound vnto Ierusalem.
3 Now as he iourneyed, it came to passe, that as he was come nere to Damascus, * suddenly there shined round about him a light from heauen.
4 And hee fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou me?
5 And he said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: it is hard for thee to kicke against [c] pricks.
6 He then both trembling and astonied, said, Lord, what wilt thou that I doe? And the Lord said vnto him, Arise, and goe into the citie, and it shall be told thee what thou shalt doe.
7 The men also which iourneyed with him, stood amazed, hearing [d] his voyce, but [e] seeing no man.
8 And Saul rose from the ground, and opened his eyes, but [f] saw no man. Then led they him by the hand, and brought him into Damascus,
9 Where hee was three dayes without sight, and neither ate nor drank.
10 And there was a certaine Disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.
11 Then the Lord said vnto him, Arise, and goe into the streete which is called Streight, and seeke in the house of Iudas after one called Saul of Tarsus: for behold,

u With a pure & perfect heart.
x This was to the intent that hee might know so much the better that Philip was sent to him by God
‖ Or, perceiued himselfe to be.
y Some thinke this city was also called Asdod, Iosh. 15. 47.

Chap. 22 4, 5. Galat. 1. 13.
a He persecuted with great rage and cruelty the innocent blood which he thirsted for: which declareth whereunto man is led by his rash zeale, before he haue the true knowledge of God.
b That is, of that sect or sort.
Chap. 22. 6.
1. cor. 15. 8.
c That is, to resist God when he pricketh and soliciteth our consciences.
d Meaning Saul's voyce, as Chap. 22. 9.
e For onely Saul knew that Iesus spake vnto him.
f For he was blinde.
g He was so ramished with the vision, that he did meditate nothing but heauenly things, and therewith was satisfied.

hold, he prayeth.

12 (And he saw in a vision a man named Ananias comming in to him, and putting his handes on him, that he might receiue his sight.)

13 Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy Saints at Ierusalem.

14 Moreouer, here he hath authoritie of the high Priests, to bind all that call on thy Name.

15 Then the Lord said vnto him, Go thy way: for he is a [h] chosen vessell vnto mee to [i] beare my Name before the Gentiles, and kings, and the children of Israel.

16 For I wil shew him how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entred into his house, and put his hands on him, and said, Brother Saul, the Lord hath sent me (euen Iesus that appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight, and be filled with the holy Ghost.

18 And immediatly there fel from his eyes as it had bin scales, and suddenly he receiued sight, and arose, and was baptized,

19 And receiued meate, and was strengthened. So was Saul certaine dayes with the disciples which were at Damascus.

20 And straightway hee preached Christ in the Synagogues, that he was the Sonne of God,

21 So that all that heard him were amazed, and sayd, Is not this he that destroyed them which called on this Name in Ierusalem, and came hither for that intent, that hee should bring them bound vnto the high Priests?

22 But Saul increased the more in strength, and confounded the Iewes which dwelt at Damasus, [k] confirming that this was the Christ.

23 And after [l] that many dayes were fulfilled, the Iewes tooke counsell together to kill him.

24 But their laying awaite was knowen of Saul: now they [m] watched the gates day and night, that they might kill him.

25 Then the disciples took him by night, and put him through the wall, and let him downe in a basket.

26 And when Saul was come to Ierusalem, hee assayed to ioyne himselfe with the Disciples: but they were all afrayd of him, and beleeued not that he was a Disciple.

27 But Barnabas tooke him, & brought him to the Apostles, and declared to them, how hee had seene the Lord in the way, and that he had spoken vnto him, & how he had spoken boldly at Damascus in the Name of Iesus.

28 And he was ‡conuersant with [n] them at Ierusalem,

29 And spake boldly [o] in the Name of the Lord Iesus, and spake and disputed with the [p] Grecians: but they went about to slay him.

30 But when the brethren knew it, they brought him to Cesarea, and sent him forth to [q] Tarsus.

31 Then had the Churches rest through all Iudea and Galile, & Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the Saints which dwelt at Lydda,

33 And there hee found a certaine man named Aeneas, which had kept his bed eight yeeres, and was sicke of the palsie.

34 Then said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and ‖ make vp thy bed. And he arose immediatly.

35 And [r] all that dwelt at Lydda, and [s] Saron saw him, and turned to the Lord.

36 There was also at Ioppa a certaine woman a disciple named Tabitha (which by interpretation is called [t] Dorcas) shee was ‖ full of good workes and almes which shee did.

37 And it came to passe in those dayes, that she was sicke and died: and when they had [u] washed her, they laye her in an vpper chamber.

38 Now forasmuch as Lydda was neere to Ioppa, and the Disciples had heard that Peter was there, they sent vnto him two men, desiring that hee would not delay to come vnto them.

39 Then Peter arose & came with them: and when he was come, they brought him into the vpper chamber, where all the widowes stood by him weeping, & shewing the coates and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled downe, and prayed, and turned him to the body, and said, Tabitha, arise. And she opened her eyes, and when she saw Peter, sate vp.

41 Then hee gaue her the hand, and lift her vp, and called the [x] Saints & widowes, and restored her aliue.

42 And it was knowen throughout all Ioppa, and many beleeued in the Lord.

43 And it came to passe that hee tarried many dayes in Ioppa with one Simon a ‖ tanner.

h A worthy seruant of God, and endued with excellent graces aboue others.

i To beare me witnesse, and set forth my glory.

k Prooving by the conference of the scriptures.

l That was after three yeeres that he had remained at Damascus, and in the country about, Gal. 1. 18.

2. Cor. 11. 32.

m The gouernor at their request appoynted a watch, as he declareth to the Corinthians, 2 Cor. 11. 32.

‡ Greek, went in and out.

n With Peter & Iames, Gal. 1. 18, 19.

o Making open profession of the Gospel.

p Which were Iewes, but so called, because they were dispersed through Grecia and other countreyes.

q Because it was his owne countrey, and there he might haue some authoritie.

‖ Or, trusse thy couch together.

r Meaning, the greatest part.

s A place so called, and not a city.

t That is, a deere or roe bucke.

‖ Or, rich.

u To the intent they might bury her afterward: for this was their custome.

x For she was restored to life, rather that other might haue occasion to beleeue and glorifie God, then for her own sake.

‖ Or, Currier.

CHAP. X.

3 Cornelius admonished by the Angel, 7 he sendeth to Ioppa. 11 The vision that Peter saw. 17 How he was sent to Cornelius. 44 The Gentiles also receiue the spirit, and are baptized.

FArthermore there was a certaine man in Cesarea called Cornelius, a captaine of the band, called the Italian band,

2 A deuout man, and [a] one that feared God with al his houshold, which gaue much almes to the people, and prayed God continually.

3 He saw in a vision euidently (about the ninth houre of the day) an Angel of God comming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, he was afraid,

a Who had forsaken all superstitions, & gaue himselfe to the true seruice of God.

feard, and said, What is it, Lord? And hee said vnto him, Thy prayers and thine almes are come [b] vp into remembrance before God.

5 Now therefore send men to Ioppa, and call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea side: † he shall tell thee what thou oughtest to doe.

7 And when the Angel which spake vnto Cornelius, was departed, hee called two of his seruants, and a souldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Ioppa.

9 On the morrow as they went on their iourney, and drew neere vnto the citie, Peter went vp vpon the house to pray, about the [c] sixt houre.

10 Then waxed he an hungred, & would haue eaten: but while they made some thing ready, he fell into a trance.

11 And he saw heauen opened, and a certaine vessell come downe vnto him, as it had bene a great sheete, knit at the foure corners, and was let downe to the earth.

12 Wherein were [d] all manner of foure footed beasts of the earth, and wilde beasts, and creeping things, and foules of the heauen.

13 And there came a voyce to him, Arise, Peter: kill, and eate.

14 But Peter said, Not so, Lord: for I haue neuer eaten any thing that is ‖ polluted or vncleane.

15 And the voyce spake vnto him againe the second time, The things that God hath [e] purified, [f] pollute thou not.

16 This was so done thrise: and the vessell was drawen vp againe into heauen.

17 ¶ Now while Peter doubted in himselfe what this vision which hee had seene meant, beholde, the men which were sent from Cornelius, had enquired for Simons house, and stood at the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the spirit sayd vnto him, Behold, three men seeke thee.

20 Arise therefore, and get thee downe, and goe with them, and [g] doubt nothing: for I haue sent them.

21 ¶ Then Peter went downe to the men which were sent vnto him from Cornelius, and sayd, Behold, I am hee whom ye seeke: what is the cause wherefore ye are come?

22 And they said, Cornelius the captaine, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angel to send for thee into his house, and to heare thy words.

23 Then called ‖ he them in, and lodged them, and the next day Peter went forth with them, and certaine brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Cesarea. Now Cornelius waited for them, and had called together his kinsemen, and speciall friends.

25 And it came to passe, as Peter came in, that Cornelius met him, and fell downe at his feete, and [h] worshipped him.

26 But Peter tooke him vp, saying, Stand vp: for euen I my selfe am a man.

27 And as hee talked with him, he came in, and found many that were come together.

28 And he said vnto them, Ye know that it is an vnlawfull thing for a man that is a Iew, to company or come vnto one of an other nation: but God hath shewed me, that I should not call any man ‖ polluted, or vncleane.

29 Therefore came I vnto you without saying nay, when I was sent for. I aske therefore, for what intent haue yee sent for mee?

30 Then Cornelius sayd, Foure dayes agoe, about this houre, I fasted, and at the ninth houre I prayed in mine house, and behold, a man stood before me in bright clothing,

31 And sayd, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Ioppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a tanner by the Sea side) who when hee commeth, shall speake vnto thee.

33 Then sent I for thee immediatly, and thou hast well done to come. Now therefore are wee all here present before God, to heare all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, Of a trueth I perceiue, that * God is no accepter of persons.

35 For in euery nation hee that [i] feareth him and worketh [k] righteousnesse, is accepted with him.

36 Yee know the word which GOD hath sent to the children of Israel, preaching [l] peace by Iesus Christ, which is Lord of all.

37 Euen the word which came through all Iudea * beginning in Galile, after the baptime which Iohn preached,

38 To wit, how God [m] anoynted Iesus of Nazaret, with the holy Ghost, & with power: who went about doing good, and healing all that were oppressed of the deuill: for God was with him.

39 And wee are witnesses of all things which he did both in the land of the Iewes, and in Ierusalem, whom they slew, hanging him on a tree.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnesses chosen before of God, euen to vs which did eate and drinke with him, after he arose from the dead.

42 And hee commanded vs to preach vnto the people, and to testifie, that it is he that is ordained of God a Iudge of quicke and dead.

43 To him also giue all the * Prophets witnesse, that through his Name, all that beleeue

b That is, God did accept them: whereof it followeth that he had faith: for els it is impossible to p'ease God.

† Hee shall speake words vnto thee whereby thou shalt be saued, and all thine house.

c Which was midday.

d As camels, horse, dogs, oxen, sheepe, swine, and such like, which man nourisheth for his vse.

‖ Or, common.

e In taking away the difference betwixt vncleane beasts and cleane, he sheweth there is no difference betwixt the Iewes and Gentiles.

f Take it not for polluted, and impure.

g Then true obedience which proceedeth of faith, ought to be without doubt or questioning.

‖ Or, Peter.

h Shewed too much reuerence and farre passing decent order, as though Peter had bene God.

‖ Or, common.

* Deut 10.17. 2.chron.19.7. iob 34.19 wisd.6.7. ecclus.35.16. rom.2.11. gal 2.6 ephe 6.9. col.3.25. 1.pet.1.17.

i By this speach the Hebrewes meane the whole religion of God, which without faith profiteth vs nothing.

k That is, he that is vpright and doeth hurt to no man, but doeth good to all.

l Meaning, the reconciliation betweene God and man through Christ Iesus, Luke 2.14.

Luke 4.14.

m That is, enued him with graces and gifts aboue all others.

* Iere.31.34. micah 7.11,18. chap.15.9.

beleeue in him, shall receiue remission of sinnes.

44 While Peter yet spake these words, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 Can any man [n] forbid water, that these should not be baptized, which haue receiued the holy Ghost, as well as we?

48 So he commanded them to be baptized in the Name of the Lord ‖. Then prayed they him to tary certaine dayes.

n We ought not to debarre them of baptisme, whom God testifieth to be his: for seeing they haue the principall, that is lesse ought not to be denied them.

‖ Jesus Christ.

CHAP. XI.

4 Peter sheweth the cause wherefore hee went to the Gentiles. 18 The Church approueth it. 21 The Church increaseth. 22 Barnabas and Paul preach at Antiochia. 28 Agabus prophesieth dearth to come, 29 and the remedie.

NOw the Apostles and the brethren that were in Judea, heard that the Gentiles had also receiued the word of God.

2 And when Peter was come vp to Jerusalem, they of the circumcision [a] contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order [b] to them, saying,

5 I was in the citie of Joppa, praying, and in a trance I saw this vision. A certaine vessel comming downe as it had bene a great sheete, let downe from heauen by the foure corners, and it came to me.

6 Toward the which, when I had fastened mine eyes, I considered, and saw foure footed beastes of the earth, and wilde beasts, and creeping things, and foules of the heauen.

7 Also I heard a voyce saying vnto me, Arise, Peter: slay and eate.

8 And I said, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voice answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken vp againe into heauen.

11 Then behold, immediatly there were three men already come vnto ỳ house where I was, sent from Cesarea vnto me.

12 And the Spirit said vnto me, that I should goe with them without doubting: moreouer these sixe brethren came with me, and we entred into the mans house.

13 And he shewed vs how he had seene an Angel in his house, which stood and said to him, Send men to Joppa, and call for Simon whose surname is Peter.

14 Hee shall speake wordes vnto thee, whereby both thou and all thine house shall be saued.

15 And as I began to speake, the holy Ghost fell on them, * euen as vpon vs at the beginning.

16 Then I remembred the word of the Lord, how hee sayd, * John baptized with water, but ye shalbe [c] baptized with the holy Ghost.

17 For as much then as God gaue them a like gift, as he did vnto vs, when we beleeued in the Lord Jesus Christ, who was I, that I could let God ‖?

18 When they heard these things, [d] they held their peace, and glorified God, saying, Then hath God also to the Gentiles graunted [e] repentance vnto life.

19 ¶ And they which were * scattered abroad because of the ‖ affliction that arose about Steuen, walked throughout till they came vnto Phenice, and Cyprus, and Antiochia, preaching the word to no man, but vnto the Jewes onely.

20 Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the [f] Grecians, and preached the Lord Jesus.

21 And the [g] hand of the Lord was with them, so that a great number beleeued and turned vnto the Lord.

22 Then tidings of those things came vnto the eares of the Church, which was in Jerusalem, and they sent forth Barnabas that he should goe vnto [h] Antiochia.

23 Who when he was come, and had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would ‖ cleaue vnto the Lord.

24 For he was a good man, and full of the holy Ghost, and faith, and much people ioyned themselues vnto the Lord.

25 ¶ Then departed Barnabas to Tarsus to seeke Saul:

26 And when he had found him, hee brought him vnto Antiochia, and it came to passe, that a whole yeere they were conuersant with the Church, and taught much people, insomuch, that the Disciples were first called [i] Christians in Antiochia.

27 In those dayes also came Prophets from Jerusalem vnto Antiochia.

28 And there stood vp one of them named Agabus, and signified by the [k] spirit that there should be great famine throughout all the world, which also came to passe vnder Claudius Cesar.

29 Then the disciples euery man according to his ability, [l] purposed to send succour vnto ỳ brethren which dwelt in Judea.

30 Which thing they also did, and sent it to the Elders by the handes of Barnabas and Saul.

a For they could not yet comprehend this secret which was hid from the Angels themselues, euen from the creation of the world, Ephes. 3.8,9. col. 1.26.

b He purgeth his fact before the Church.

Chap. 2.4. and 4.31.

Chap. 1.5. & 19. 4. matth. 3.11. marke 1.8 luke 3.16 iohn 1.26.

c That is, endued w̃ the graces of the holy Ghost.

‖ Not to giue them the holy Ghost?

d Their modesty declareth, that they were not ashamed to vnsay that whereof they had vniustly blamed Peter.

e This repentance dependeth vpon faith.

Chap. 8.1.

‖ *Or, trouble.*

f He meaneth not the Iewes which being scattered abroad in diuers countreyes were called by this name, but the Grecians which were Gentiles.

g The power and vertue.

h This was the most famous citie of Syria, and bordered vpon Cilicia.

‖ *Or, continue with the Lord.*

i Whereas before they were called disciples, now they are named Christians.

k This prophesie was an occasion to the Antiochians to releue the necessity of their brethren in Ierusalem.

l To signifie that it came of a charitable minde towards them.

CHAP. XII.

1 Herod persecuteth the Christians. 2 Hee killeth Iames, 4 And putteth Peter in prison, 7 Whom the Lord deliuereth by an Angell. 23 The horrible death of Herod. 24 The Gospel flourisheth. 25 Barnabas and Saul returning to Antiochia, take Iohn Marke with them.

NOw about that time, [a] Herod the king stretched forth his hands to vexe certaine of the Church.

a Who was called Agrippa the sonne of Aristobulus: hee was nephew vnto Herod the great, and brother of Herodias.

2 And

2 And hee killed Iames the [b] brother of Iohn with the sword.

3 And when hee saw that it [c] pleased the Iewes, hee proceeded further to take Peter also (then were the dayes of vnleauened bread.)

4 And when he had caught him, he put him in prison, and deliuered him to [d] foure quaternions of souldiers to be kept, intending after the Passeouer to bring him forth to the people.

5 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And when Herod would haue brought him out vnto the people, the same night slept Peter betweene two souldiers, bound with two chaines, and the keepers before the dore, kept the prison.

7 * And behold, the Angel of the Lord came vpon them, and a light shined in the house, and hee smote Peter on the side, and raised him vp, saying, Arise quickly. And his chaines fell off from his hands.

8 And the Angel said vnto him, Gird thy selfe, and binde on thy [e] sandales. And so he did. Then he said vnto him, Cast thy garment about thee, and follow me.

9 So Peter came out and followed him, and knew not that it was true which was done by the Angel, but thought he had seene a vision.

10 Nowe when they were past the first and the second watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by it owne accord, and they went out, and passed through one streete, and by and by the Angel departed from him.

11 ¶ And when Peter was come to himselfe, hee sayd, Now I knowe for a trueth that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the [f] waiting for of the people of the Iewes.

12 And as he considered the thing, he came to the house of Mary the mother of Iohn, whose surname was Marke, where many were gathered together and prayed.

13 And when Peter knocked at the entry dore, a maide came forth to hearken, named Rhode.

14 But when she knew Peters voice, she opened not the entry doore for gladnesse, but ran in and tolde how Peter stood before the entrie.

15 But they sayde vnto her, Thou art madde. Yet shee affirmed it constantly, that it was so. Then sayd they, It is his [g] Angel.

16 But Peter continued knocking, and when they had opened it, and saw him, they were astonied.

17 And he beckened vnto them with the hand to hold their peace, and told them how the Lord had brought him out of the prison. And hee sayd, Goe shew these things vnto Iames and to the brethren: and he departed and went into [h] another place.

18 ¶ Now assoone as it was day, there was no small trouble among the souldiers, what was become of Peter.

19 And when Herod had sought for him and found him not, he examined the keepers and commaunded them to be led to be punished. And hee went downe from Iudea to Cesarea, and there abode.

20 Then Herod intended to make warre against them of Tyrus and Sidon, but they came all with one accord vnto him, and [i] perswaded Blastus the kings chamberlain, and they desired peace, because their countrey was nourished by the kings land.

21 And vpon a day appointed, Herod arayed himselfe in royall apparell, and sate on the iudgement seat, and made an oration vnto them.

22 And the people gaue a shoute, saying, The voice of God, and not of man.

23 But immediatly the Angel of the Lord smote him, because hee [k] gaue not glory vnto God, so that hee was eaten [l] of wormes, and gaue vp the Ghost.

24 And the word of God [m] grewe, and multiplied.

25 So Barnabas and Saul returned from Ierusalem, when they had fulfilled their [n] office, and tooke with them Iohn whose surname was Marke.

b There was another so named which was the sonne of Alpheus.
c It came then of no zeale nor religion, but onely to flatter the people.
d The number being sixteene was diuided by foures to keepe diuers wards.
Chap. 5. 19.
e Reade Marke 6. 9.
f For they thought that Herod would haue put him to death, as he had purposed.
g For they did know by Gods word, that Angels were appointed to defend the faithfull, and also in those dayes they were accustomed to see such sights.
h Which was lesse suspect, by reason of the brethren.
i Both by flattering words, & also by briberie.
k Whichhee should haue done if he had punished the flatterers, of whose vanitie he complained when he was a dying, as Iosephus writeth.
l The vilenesse of the punishment declareth how God detesteth pride and tyrannie: his grandfather also was eaten of lice.
m The more that tyrants goe about to suppresse Gods word, the more doth it increase.
n Which was to distribute the almes sent from Antiochia, Chap. 11. 29.

CHAP. XIII.

2 Paul and Barnabas are called to preach among the Gentiles. 7 Of Sergius Paulus and Elymas the sorcerer. 13 The departure of Marke. 14 Paul preacheth at Antiochia. 42 The faith of the Gentiles. 46 The Iewes reiected. 48 They that are ordeined to life, beleeue. 52 The fruite of faith.

THere were also in the Church that was at Antiochia, certaine prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and [a] Manahen, (which had bene brought vp with Herod the Tetrarch) and Saul.

2 Now as they [b] ministred to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the worke whereunto I haue called them.

3 Then fasted they, and prayed, and laid their hands on them, and let them goe.

4 And they, after they were * sent forth of the holy Ghost, came downe vnto Seleucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the worde of God in the Synagogues of the Iewes: and they had also Iohn to their minister.

6 So when they had gone throughout the ile vnto Paphus, they found a certaine sorcerer, a false prophet, being a Iew, named Barieslus,

7 (Which was with the Deputy Sergius Paulus a prudent man. Hee called vnto him Barnabas and Saul, and desired to heare the word of God.

8 But Elymas the sorcerer (for so is his name

a This declareth that God calleth of all sorts both hie and low.
b The word signifieth to execute a publique charge, as the Apostleship was: so that here is shewed that they preached, and prophesied.
Chap. 14. 26.

name by interpretation) withstood them, and sought to turne away the Deputie from the faith.

9 Then Saul (which also is called Paul) being full of the holy Ghost, set his eyes on him,

10 And said, O ful of all subtilty and all mischiefe, the childe of the deuill, and enemie of all righteousnesse, wilt thou not cease to peruert the straight [c] wayes of the Lord?

11 Now therefore behold, the hand of the Lord is vpon thee, and thou shalt be blinde, and not see the sunne for a season. And immediatly there fell on him a mist and a darknesse, and he went about, seeking some to leade him by the hand.

12 Then the Deputie when he saw what was done, beleeued, and was astonied at the doctrine of the Lord.

13 Now when Paul and they that were with him, were departed by ship from Paphus, they came to Perga, a citie of Pamphylia: then Iohn departed from them, and returned to Ierusalem.

14 But when they departed from Perga, they came to [d] Antiochia, a citie of Pisidia, and went into the Synagogue on the Sabbath day, and sate downe.

15 And after the lecture of the Law and Prophets, the rulers of the Synagogue sent vnto them, saying, Yee men and brethren, if yee haue any word of [e] exhortation for the people, say on.

16 Then Paul stood vp and beckened with the hand, and said, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the land of *Egypt, and with an *high arme brought them out thereof.

18 And about the time of *fourty yeeres, suffered hee their [f] manners in the wilderness.

19 And he destroyed seuen nations in the land of Chanaan, and *diuided their land to them by lot.

20 Then afterward hee gaue vnto them *Iudges [g] about foure hundreth and fiftie yeeres, vnto the time of Samuel the Prophet.

21 So after that they desired a *King, and God gaue vnto them *Saul the sonne of Cis, a man of the tribe of Benjamin, by the space of fortie yeeres.

22 And after he had taken him away, hee raised vp *Dauid to be their King, of whom hee witnessed, saying, I haue found Dauid the sonne of Iesse, a man after mine owne heart, which will do all things that I will.

23 Of this mans seede hath God *according to his promise rayled vp to Israel the Sauiour Iesus:

24 When *Iohn had first preached before his comming the baptisme of repentance to all the people of Israel.

25 And when Iohn had fulfilled his [h] course, hee said, *whom ye thinke that I am, I am not hee: but behold, there commeth one after me, whose shoe of his feete I am not worthy to loose.

26 Yee men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is the [i] word of this saluation sent.

27 For the inhabitants of Ierusalem, and their rulers, because they [k] knew him not, nor yet the words of the Prophets, which are [l] read euery Sabbath day, they haue fulfilled them in condemning him.

28 And though they found no cause of death in him, *yet desired they Pilate to kill him.

29 And when they had [m] fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a sepulchre.

30 But God *rayled him vp from the dead.

31 And hee was seene many dayes of them, which came vp with him from Galile to Ierusalem, which are his witnesses vnto the people.

32 And we declare vnto you that touching the promise made vnto the fathers,

33 God hath fulfilled it vnto vs their children, in that he [n] raised vp Iesus, euen as it is written in [p] second Psalme, *Thou art my Sonne: this day haue I begotten thee.

34 Now as concerning that hee raised him vp from the dead, no more to returne to the graue, he hath sayd thus, *I will giue you the [o] holy things of Dauid which are faithfull.

35 Wherefore hee sayeth also in another place, *Thou wilt not suffer thine holy one to see corruption.

36 Howbeit, Dauid after he had serued his time by the counsell of God, hee *slept, and was layd with his fathers, and saw corruption.

37 But he whom God raised vp, saw no corruption.

38 Bee it knowen vnto you therefore, men and brethren, that through this man is preached vnto you the forgiuenesse of sinnes.

39 And from all things from which yee could not be iustified by the Law of Moses, by him euery one that beleeueth is iustified.

40 Beware therefore, lest that come vpon you, which is spoken of in the Prophets,

41 *Behold, ye [p] despisers, and wonder, and vanish away: for I worke a [q] worke in your dayes, a worke which yee shall not beleeue, if a man would declare it you.

42 ¶ And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they would preach these words to them the next Sabbath day.

43 Now when the Congregation was dissolued, many of the Iewes, and Proselytes that feared GOD, followed Paul and Barnabas, which spake to them, and exhorted them to continue in the grace of God.

44 And

c Which are the doctrine of the Apostles, that onely leadeth vs to God.

d This was another Antiochia then that which was in Syria.

e This declareth that the Scripture is giuen to teach and exhort vs, and that they refused none that had gifts to set forth Gods glory, and to edifie his people.

Exod.1.9.
Exod.13.14.
Exod.16.1.

f Here is declared the great patience and long suffering of God before he punisheth.

Iosh.14.1.
Iudg.3.9.

g For these 450 yeeres were not fully accomplished, but there lacked 3. yeeres, counting from the birth of Isaac, to the distribution of the land of Canaan.

1 Sam.8.5.
1. Sam.9.15,16. and 10.1.
1.Sam.16.13.
psal.89.20,21.
Isa.11.1.
Matth.3.1. mar. 1.2.luke 3.2,3.

h When his office drew to an end, he sent his disciples to Christ.

Marke 1.7.
Iohn 1.20.

i That is, this message and tidings of saluation.

k He rebuketh them for their ignorance.

l Although they read the law, yet their hearts are couered that they cannot vnderstand, 2. Cor. 3.14.

Matth.27.22. marke 15.13. luke 23.23. iohn 19.6.

m In Christ all the promises are Yea, and Amen, 2.Cor.1.20.

Matth.28.2,6. marke 16.6. luke 24.6. iohn 20.13.

n In that he was borne and incarnate.

Psal.2.7. hebr. 1.5. and 5.5. Isa.55.3.

o Meaning, that he would faithfully accomplish the promises, which he made of his free mercy with the forefathers: and he sheweth that as the grace which God hath giuen to his Sonne, is permanent for euer, so likewise the life of the Sonne is eternall.

Psal.16.10. chap.2.31. 1.King.2.10. chap.2.29.

Habak.1.5.

p He reproueth them sharply, because softnesse would not preuaile.

q Which is vengeance vnspeakable, for the contempt of Gods word.

44 And the next Sabbath day came almost the whole citie together, to heare the worde of God.

45 But when the Iewes saw the people, they were full of [r] enuie, and spake against those things, which were spoken of Paul, contrarying them, and railing on them.

46 Then Paul and Barnabas spake boldly, and said, * It was necessary that the worde of God should first haue beene spoken vnto you: but seeing yee put it from you, and iudge your selues vnworthie of [t] euerlasting life, loe, we turne to the Gentiles.

47 For so hath the Lord commaunded vs, saying, * I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the end of the world.

48 And when the Gentiles heard it, they were glad, and glorified the worde of the Lord, and as many as were [t] ordeined vnto eternall life, beleeued.

49 Thus the word of the Lord was published throughout the whole countrey.

50 But the Iewes stirred certaine [u] deuout and honourable women, and the chiefe men of the citie, and raised persecution against Paul and Barnabas, and expelled them out of their coastes.

51 But they * shooke off the dust of their feete against them, and came vnto Iconium.

52 And the disciples were filled with ioy and with the holy Ghost.

r They disdained that the Gentiles should be made equal with them. *Matt.10.6.*

s Which is, to know one onely God, and whom he hath sent, Iesus Christ. *Isa.49.6. Luke.2.32.*

t None can beleeue but they whom God doth appoint before al beginnings to be saued.

u He meaneth superstitious women, and such as were led with a blind zeale, albeit the common people esteemed them godly, and therefore Luke speaketh as the world esteemed them. *Matth.10.14. marke 6.11. luke 9.5. chap.18.6.*

CHAP. XIIII.

3 God giueth successe to his word. 6 Paul and Barnabas preach at Iconium and are persecuted. 13 At Lystra they would doe sacrifice to Barnabas and Paul, which refuse it, and exhort the people to worship the true God. 19 Paul is stoned. 22 They confirme the disciples in faith and patience. 23 Appoint ministers, 26 And passing through many places, make report of their diligence at Antiochia.

AND it came to passe in Iconium, that they went both together into the Synagogue of the Iewes, and so spake, that a great multitude both of the Iewes and of the Grecians beleeued.

2 But the [a] vnbeleeuing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 So therefore they abode there a long time, and spake boldly in the Lorde, which gaue testimonie vnto the word of his grace, and caused signes and wonders to be done by their hands.

4 But the people of the citie were diuided: and some were with the Iewes, and some with the Apostles.

5 And when there was an assault made both of the Gentiles, and of the Iewes with their rulers, to doe them violence, and to stone them,

6 They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region round about.

7 And there were preaching the Gospel†.

8 ¶ Now there sate a certaine man at Lystra, impotent in his feete, which was a cripple from his mothers wombe, who had neuer walked.

9 He heard Paul speake: who beholding him, and perceiuing that he had faith to bee healed,

10 Sayde with a loud voyce, † Stand vpright on thy feete. And he leaped vp, and walked.

11 Then when the people saw what Paul had done, they lifted vp their voyces, saying in the speech of Lycaonia, Gods are come downe to vs in the likenesse of men.

12 And they called Barnabas, Iupiter, and Paul, Mercurius, because he was the chiefe speaker.

13 Then Iupiters Priest, which was before their citie, brought bulles with [b] garlands vnto the [c] gates, and would haue sacrificed with the people.

14 But when the Apostles, Barnabas and Paul heard it, they [d] rent their clothes, and ranne in among the people, crying,

15 And saying, O men, why doe yee these things? Wee are euen men [e] subiect to the like passions that yee bee, and preach vnto you, that ye should turne from these vaine idoles vnto the liuing God, * which made heauen and earth, and the sea, and all things that in them are.

16 Who in times past * suffered all the Gentiles to walke in their owne [f] wayes.

17 Neuertheless, hee left not himselfe without [g] witnesse, in that he did good and gaue vs raine from heauen, and fruitfull seasons, filling our hearts with foode and [h] gladnesse.

18 And speaking these things, scarse refrained they the people, that they had not sacrificed vnto them†.

19 Then there came certaine Iewes from Antiochia and Iconium, which when they had perswaded the people, † * stoned Paul, and drew him out of the citie, supposing he had beene dead.

20 Howbeit, as the disciples stood round about him, he arose vp, and came into the citie, and the next day he departed with Barnabas to Derbe.

21 And after they had preached to that citie, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia.

22 Confirming the disciples hearts, and exhorting them to continue in the faith affirming that wee must thorow many afflictions enter into the kingdome of God.

23 And when they had ordeined them Elders by [i] election in euery Church, & prayed, and fasted, they commended them to the Lord in whom they beleeued.

24 Thus they went thorowout Pisidia, and came to Pamphylia.

25 And when they had preached ỳ word in Perga, they came downe to Attalia.

26 And thence sailed to Antiochia, from whence they had bene commended vnto the grace of God, to the worke which they had fulfilled.

27 And when they were come, and had gathered the Church together, they rehearsed all the things that God had done [k] by them. and how he had opened the doore of faith vnto the Gentiles.

a Which would not obey the doctrine neither suffer themselues to be perswaded to beleeue the truth and to imbrace Christ.

† In so much that all the people were mooued at the doctrine. So both Paul and Barnabas remained at Lystra.

† I say to thee in the Name of the Lord Iesus Christ.

b That is, trimmed with flowers and garlands.

c He meaneth, before the gates of the house where the Apostles lodged: for the Temple was without ỳ towne and therefore the Priest brought ỳ sacrifice (as he thought) to the gods themselues.

d In signe of detesting and abhorring it.

e That is, not without our infirmities & sinnes, and also subiect to death. *Gen.1.1. psalm. 146 6. reuel.14.7 Psal.81.12,13. rom.1.24.*

f To liue after their owne fantasies, not prescribing vnto them any religion.

g To take from men all excuse.

h That being satisfied they might reioyce.

† But that they should goe euery man home. And whiles they tarieb and taught there came, &c.

† And disputing boldly, perswaded the people to forsake them: for, said they, they say nothing true, but lie in all things. *2.Cor.11.25.*

i The word signifieth to elect by putting vp the hands, which declareth that ministers were not made without the consent of the people. *Chap.13.1,4.*

k By their ministerie.

28 So there they abode a long time with the disciples.

CHAP. XV.

1 Variance about circumcision. 22 The Apostles sende their determination to the Churches. 35 Paul and Barnabas preach at Antiochia, 39 And separate company because of Iohn Marke.

Then came downe [a] certaine from Iudea, and taught the brethren, saying, *Except ye be circumcised after the maner of Moses, ye cannot be saued.

2 And when there was great dissension and disputation by Paul and Barnabas, against them, they ordeined that Paul and Barnabas, and certaine other of them should goe vp to Ierusalem vnto the Apostles and Elders about this question.

3 Thus being sent forth by the Church, they passed through Phenice, and Samaria, declaring the conversion of the Gentiles: and they brought great ioy vnto all the brethren.

4 And when they were come to Ierusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But sayd they, certaine of the sect of the [b] Phariseis, which did beleeue, rose vp, saying, that it was needefull to circumcise them, and to commaund them to keepe the Law of Moses.

6 Then the Apostles and Elders came together to loke to this matter.

7 And when there had bene great disputation, Peter rose vp, and sayd vnto them, *Yee men and brethren, yee knowe that a good while agoe, among vs God chose out mee, that the Gentiles by my mouth should heare the word of the Gospell, and beleeue.

8 And God which knoweth the hearts, bare them witnesse, in giuing vnto them the holy Ghost, euen as he did vnto vs.

9 And hee put no [c] difference betweene vs, and them, after that by faith hee [d] had *purified their hearts.

10 Now therefore, why [e] tempt ye God, to *lay a yoke on the disciples necks, which neither our fathers, nor wee were able to beare?

11 But wee beleeue, through the [f] grace of the Lord Iesus Christ to bee saued, euen as they doe.

12 Then all the multitude kept silence, and heard Barnabas and Paul, which tolde what signes and wonders God had done among the Gentiles by them

13 And when they helde their peace, Iames answered, saying, Men and brethren, hearken vnto me.

14 *Simeon hath declared how God first did visite the Gentiles, to take of them a people vnto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 *After this, I will returne, and will build againe the [g] Tabernacle of Dauid, which is fallen downe, and the ruines thereof will I build againe, and I will set it vp.

17 That the residue of men might seeke after the Lorde, and all the [h] Gentiles vpon whom my Name is called, sayth the Lorde which doeth all these things.

18 From the beginning of the world God knoweth all his workes.

19 Wherefore my sentence is, that wee trouble not them of the Gentiles that are turned to God.

20 But that we write vnto them, that they abstaine themselues from [i] filthinesse of idoles, and [k] fornication, and that that is strangled, and from blood†.

21 For [l] Moses of old time hath in euery citie them that preach him, seeing he is read in the Synagogues euery Sabbath day.

22 Then it seemed good to the Apostles and Elders with the whole Church, to send chosen men of their owne companie to Antiochia with Paul and Barnabas, to wit, Iudas whose surname was Barsabas, and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this maner, THE APOSTLES, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 For as much as wee haue heard, that certaine which departed from vs, haue troubled you with wordes, and cumbred your mindes, saying, Ye must be circumcised and keepe the Law: to whome wee gaue no such commandement,

25 It seemed therefore good to vs, when we were come together with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul.

26 Men that haue giuen vp their liues for the Name of our Lord Iesus Christ.

27 Wee haue therefore sent Iudas and Silas, which shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and [m] to vs, to lay no more burthen vpon you, then these necessary things.

29 That is, that yee abstaine from things offered to idoles, and blood, and that that is strangled, and from fornication: † from which if yee keepe your selues, yee shall doe well. Fare ye well.

30 Now when they were departed, they came to Antiochia, ‖ after that they had assembled the multitude, they deliuered the Epistle.

31 And when they had read it, they reioyced for the consolation.

32 And Iudas and Silas being Prophets, ‖ exhorted the brethren with many words and strengthened them.

33 And after they had tarried there a space, they were let goe in [n] peace of the brethren vnto the Apostles.

34 Notwithstanding [o] Silas thought good to abide there still†.

a As Cerinthus and others: so writeth Epiphanius against the Cerinthians: also the fame of the place whence they came, did much preuaile to perswade abroad. *Gal.5.1,2.*

b Which were factious and giuen to dissention.

Chap.10.20. and 11.13.

c As touching adoption and eternall life.

d By faith God purifieth the heart. *1 Cor.1.2. chap.10.43.*

e They purposely tempt God, which lay greater charge on mens consciences, then they are able to beare. *Matt.23.4.*

f And not by the Law: for it is a clog to the conscience, and we cannot be deliuered thereby *2.Pet.1.1.*

Amos.9.11.

g That is, the Church, whereof the Temple was a figure.

h Which are gathered into one familie with the Iewes, to the intent they should acknowledge all one God & one Sauiour Christ Iesus.

i For some thought it none offence to be present in the idoles temples, and there to banquet: which S. Paul saith, is to drinke the cup of the deuils, 1.Cor.10.21.

k The heathen thought this no vice, but made it a common custome. As touching a strangled thing and blood, they were not vnlawfull of themselues, and therefore were obserued but for a time.

† And whatsoeuer they would not should bee done to themselues, that they should not doe it to others.

l Therefore the ceremonies commanded by God, could not so soone be abolished, till the libertie of the Gospell were better knowen.

m Whome the holy Ghost hath mooued and directed to ordeine, and write these things, not as the authors of this doctrine, but as the ministers of Gods ordinance. Exod.14 31. iudg.7.20. hag.1.12.

† And whatsoeuer yee would not: that men should doe vnto you, doe not to others. ‖ *Or, comforted.* n Hauing desired leaue of the Church, ‖ brethren prayed God to prosper their iourney. o Who for iust causes, changed his mind. † And onely Iudas went.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord,

36 ¶ But after certaine dayes Paul said vnto Barnabas, Let vs returne, and visite our brethren in every citie, where wee haue preached the word of the Lord, and see howe they doe,

37 And Barnabas † counselled to take with them John called Marke.

38 But Paul thought it not meet to take him vnto their companie, which departed from them from Pamphylia, and went not with them to the worke.

39 Then were they so stirred, that they p departed asunder one from the other, so that Barnabas tooke Marke, and sailed vnto Cyprus.

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

41 And hee went thorow Syria and Cilicia, stablishing the Churches.

† would take John, &c

p God suffereth the most perfit to fall, and yet turneth their infirmities to the setting forth of his glorie, as this breach of company caused the word to be preached in moe places.

CHAP. XVI.

1 When Paul had circumcised Timothie, he tooke him with him. 7 The spirit calleth them from one countrey to another. 14 Lydia is conuerted. 28 Paul and Silas imprisoned, conuert the Layler. 37 and are deliuered as Romanes.

THen came hee to Derbe and to Lystra: and beholde, a certaine disciple was there, named * Timotheus, a womans sonne, which was a Iewesse and beleeued, but his father was a Grecian,

2 Of whom the brethren which were at Lystra and Iconium, reported well.

3 Therefore Paul would that he should goe forth with him, and tooke and a circumcised him, because of the Iewes, which were in those quarters: for they knew all that his father was a Grecian.

4 And as they went thorow the cities, they deliuered them the decrees to keepe ordeined of the Apostles and Elders, which were at Ierusalem.

5 And so were the Churches stablished in the faith, and increased in number dayly.

6 ¶ Nowe when they had gone thorow out Phrygia, and the region of Galatia, they were b forbidden of the holy Ghost, to preach the word in c Asia.

7 Then came they to Mysia, and sought to goe into Bithinia: but the Spirit † suffered them not.

8 Therefore they passed thorow Mysia, and came downe to d Troas,

9 Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs,

10 And after hee had seene the vision, immediatly wee prepared to goe into Macedonia, being e assured that the Lord had called vs to preach the Gospel vnto them.

11 Then went we forth from Troas, and with a streight course came to Samothracia, and the next day to f Neapolis.

12 ¶ And from thence to Philippi, which is the chiefe citie in the parts of Macedonia, and g whose inhabitants came from Rome to dwell there, and wee were in that citie abiding certaine dayes.

13 And on the Sabbath day, wee went out of the citie, besides a riuer where they were wont to h pray: and we sate downe, and spake vnto the women, which were come together.

14 And a certaine woman named Lydia: a seller of purple, of the citie of the Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, that shee attended vnto the things which Paul spake.

15 And when shee was baptized and her houshold, shee besought vs, saying, If yee haue iudged me to be faithfull to the Lord, come into mine house and abide there: and she constrained vs.

16 And it came to passe, that as we went to prayer, a certaine mayd hauing * a spirit i of diuination, met vs, which gate her masters much vantage with diuining.

17 She followed Paul and vs, and cryed, saying, These men are the seruants of the most high God, which shewe vnto vs the k way of saluation.

18 And this did shee many dayes: but Paul being grieued, l turned about, and sayd to the spirit, I commaund thee in the name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and drewe them into the market place vnto the Magistrates,

20 And brought them to the Gouernors, saying, These men which are Iewes, trouble our citie,

21 And preach ordinances, which are not lawfull for vs to receiue, neither to obstruct, seeing we are Romanes.

22 The people also rose vp together against them, and the Gouernors rent m their clothes, and * commanded them to be beaten with roddes.

23 And when they had beaten them sore, they cast them into prison commaunding the Layler to keepe them surely.

24 Who hauing receiued such commandement, cast them into the ‖ inner prison, and made their feete fast in the stocks.

25 Nowe at midnight Paul and Silas prayed, and sung a Psalme vnto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the dores opened, and every mans bands were loosed.

27 Then the keeper of the prison waked out of his sleepe, and when hee saw the prison doores open, he drew out his sword, and would haue killed himselfe, supposing the prisoners had bene fled.

28 But Paul cryed with a loud voice, saying, Doe thy selfe no harme: for wee are all here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, and said, Sirs, what must I doe to be saued?

31 And they said, Beleeue in the Lord Iesus

Rom. 16. 21. Phil. 2. 19. 1. Thess. 3. 2.

a Least the Iewes should disdaine him as one that were prophane & without God.

b God chuseth not only men, but also appointeth countreys where his word shalbe preached, and onely as he will

c Meaning, Asia the lesse.

† Of Iesus.

d Called also Antigonia, & Alexandria.

e We ought not to credit visions, except we be assured thereof by the spirit of God

f Which is in the borders of Thracia & Macedonia

g In greeke and Latine the word is called Colonia which cannot otherwise be well expressed but by such circumstance of words.

h Where the Christians accustomed to assemble their Church when the infidels persecuted them.

Leuit 20. 27. Deut 18. 10, 11. 1. Sam. 28. 7.

i Which could gesse, and foredeeme of things past, present, and to come: which knowledge in many things God permitteth to the deuils.

k Satan, although hee spake the trueth, yet was his malicious purpose to cause the Apostles to be troubled as seditious persons and teachers of strange religion.

l For Satans subtiltie increased, and also it might seeme that Satan and the Spirit of God taught both one doctrine, Reade Mar. 1. 34.

m To wit, the clothes of Paul and Silas.

2. Cor. 11. 25. 1. Thess. 2. 2.

‖ Or, in the bottome of the prison, or, in a dungeon.

sus Christ, and thou shalt be saued, and thine houshold.

32 And they preached vnto him the word of the Lord, and to all that were in his house.

33 Afterward hee tooke them the same houre of the night, and washed their ‖ stripes, and was baptized with all that belonged vnto him, straightway.

34 And when hee had brought them into his house, hee ‡ set meate before them, and reioyced that he with all his houshold beleeued in God.

35 And when it was day, † the Gouernours sent the sergeants, saying, Let those men goe.

36 Then the keeper of the prison tolde these words vnto Paul, saying, The Gouernours haue sent to loose you: now therefore get you hence, and goe in peace.

37 Then said Paul vnto them, After that they haue beaten vs openly vncondemned, which are [n] Romans, they haue cast vs into prison, and now would they put vs out priuily? nay verely: but let them come and bring vs out.

38 And the sergeants tolde these wordes vnto the Gouernours, who [o] feared when they heard that they were Romans.

39 Then came they & prayed them, and brought them out, and desired them to depart out of the citie.

40 And they went out of the prison, and entred into the house of Lydia: and when they had seene the brethren, they comforted them, and departed.

‖ *Or, woundes, or hurtes.*

‡ *Greeke, he set the table.*

† The Gouernours assembled together in the market, & remembring the earthquake that was, they feared and sent, &c.

n No man had authoritie to beate, or to put to death a citizen Romane, but the Romans themselues by the consent of the people.

o For the punishment was great against them that did iniurie to a citizen Romane,

CHAP. XVII.

1 Paul commeth to Thessalonica, 4 where some receiue him, and others persecute him. 11 To search the Scriptures. 17 Hee disputeth at Athens, and the fruite of his doctrine.

NOwe as they passed thorow Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, and three Sabbath dayes disputed with them by the Scriptures,

3 Opening & alledging that Christ must haue suffered, and risen againe from the dead: and this is Iesus Christ, whom, sayd he, I preach to you.

4 And some of them beleeued, and ioyned in companie with Paul and Silas: also of the Grecians that feared God, a great multitude, and of the chiefe women not a fewe.

5 But the Iewes which beleeued not, moued with enuy, tooke vnto them certaine vagabonds and wicked fellowes, and when they had assembled the multitude, they made a tumult in the citie, & made assault against the house of Iason, and sought to bring them out to the people.

6 But when they found them not, they drewe Iason and certeine brethren vnto the heads of the citie, crying, These are they which haue subuerted the state of the world, and here they are.

7 Whom Iason hath receiued, and these all doe against the decrees of Cesar, saying, that there is an other [a] King, one Iesus.

8 Then they troubled the people and the heads of the citie, when they heard these things.

9 Notwithstanding when they had receiued ‖ sufficient assurance of Iason and of the other, they let them goe.

10 And the brethren immediatly sent away Paul and Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 These were also [b] more noble men then they which were at Thessalonica, which receiued the word with all readinesse, and * searched the Scriptures dayly, [c] whether those things were so.

12 Therefore many of them beleeued, and of honest women, which were Grecians, and men not a fewe.

13 ¶ But when the Iewes of Thessalonica knewe, that the word of God was also preached of Paul at Berea, they came thither also, and mooued the people.

14 But by and by the brethren sent away Paul to goe as it were to the Sea: but Silas and Timotheus abode there still.

15 And they that ‖ did conduct Paul, brought him vnto Athens: and when they had receiued a commandement vnto Silas and Timotheus that they should come to him at once, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the citie [d] subiect to idolatrie.

17 Therefore hee disputed in the Synagogue with the Iewes, and with them that were religious, and in the market, dayly, [e] with whomsoeuer he met.

18 Then certaine Philosophers of the [f] Epicures, and of the [g] Stoikes, disputed with him, and some sayd, What will this ‖ babbler say? Others sayd, He seemeth to be a setter foorth of strange gods (because hee preached vnto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into [h] Mars street, saying, May wee not know, what this new doctrine whereof thou speakest, is?

20 For thou bringest certaine strange things vnto our eares: wee would knowe therefore, what these things meane.

21 For all the Athenians and strangers which dwelt there, ‖ gaue themselues to nothing els, but either to tell or to heare some newes.

22 Then Paul stood in the middes of [i] Mars streete, and sayd, Ye men of Athens, I perceiue that in all things yee are too superstitious.

23 For as I passed by, and beheld your deuotions, I founde an altar wherein

a Like quarell picking they vse against Christ: & these be the weapons wherewith the world continually fighteth against the members of Christ, treason and sedition.

‖ *Or, sufficient answere.*

b Not more excellent of birth, but more prompt & couragious in receiuing ye word of God: for hee compareth them of Berea with the of Thessalonica, who persecuted the Apostles in Berea.

Iohn 5.39.

c This was not onely to try if these things which they had heard, were true, but also to confirme themselues in the same, and to increase their faith.

‖ *Or, had the charge to conduct him safely.*

d That citie which was the fountaine of all knowledge, was now the sincke of most horrible idolatrie,

e Such was his feruent zeale towards Gods glory, that he laboured to amplifie the same both in season, and out of season as he taught afterward to Timothie.

f Who held, that pleasure was mas whole felicitie.

g Who taught that vertue was onely mans felicitie, which notwithstanding they neuer arteined vnto.

‖ *Or, rascall, or trifler.*

h Where iudgement was giuen of weightie matters, but chiefly of impietie against their gods, whereof Paul was accused: or els was led thither because of the resort of the people, whose eares euer tickled to heare newes.

‖ *Or, had leasure.*

i Which was also called Areopagus.

was written, [k] VNTO THE VNKNOWEN GOD. Whom ye then ignorantly worship, him shew I vnto you.

24 God that made the world, and all things that are therein, seeing that hee is Lord of heauen and earth, * dwelleth not in temples made with hands,

25 * Neither is worshipped with mens hands, as though hee needed any thing, seeing he giueth to all, life and breath, and all things,

26 And hath made of one blood all mankinde, to dwell on all the face of the earth, and hath [l] assigned the times which were ordeined before, and the bounds of their [m] habitation,

27 That they should seeke the Lord, if so hee they might haue groped after him, and found [n] him, though doubtlesse he be not far from euery one of vs.

28 For in him wee liue, and moue, and haue our being, as also certaine of your owne [o] Poets haue said, For we are also his generation.

29 * Forasmuch then as we are the generation of God, we ought not to thinke that the Godhead is like vnto [p] gold, or siluer, or stone grauen by arte and the inuention of man.

30 And the time of this ignorance God [q] regarded not: but now he admonisheth [r] all men euery where to repent.

31 Because he hath appointed a day in the which he will iudge the world in righteousnesse, by that man whom he hath appointed, whereof he hath giuen an assurance to all men, in that he hath raised him from the dead.

32 Now when they heard of the resurrection from the dead, some mocked, and other sayd, Wee will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certain men claue vnto Paul and beleeued: among whom was also Denis || Areopagita, and a woman named Damaris, and other with them.

CHAP. XVIII.

3 Paul laboureth with his hands, and preacheth at Corinthus. 6 He is detested of the Iewes, 8 yet receiued of many, 9 and comforted of the Lord. 14 Gallio refuseth to meddle with religion. 18 Pauls vow. 21 His faith in the providence of God, 22 and care for the brethren. 24 The praise of Apollos.

AFter these things Paul departed from Athens, and came to Corinthus,

2 And found a certaine Iew named * Aquila, borne in Pontus, lately come from Italy, and his wife Priscilla (because that [a] Claudius had commanded all Iewes to depart from Rome) and he came vnto them.

3 And because he was of the same craft, he abode with them and [b] wrought (for their craft was to make [c] tents.)

4 And hee disputed in the Synagogue euery Sabbath day, and exhorted the Iewes and the Grecians.

5 Now when Silas and Timotheus were come from Macedonia, Paul [d] burned in spirit, testifying to the Iewes that Iesus was the Christ.

6 And when they resisted and blasphemed, he * shooke his raiment, and said vnto them, [e] Your blood be vpon your owne head: I am cleane: from henceforth wil I go vnto the Gentiles.

7 So he departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house toyned hard to the Synagogue.

8 And * Crispus the chiefe Ruler of the Synagogue, beleeued in the Lord with all his houshold: and many of the Corinthians hearing it, beleeued and were baptized.

9 Then sayd the Lord to Paul in the night by a vision, Feare not, but speake, and hold not thy peace.

10 For [f] I am with thee, and no man shal lay handes on thee to hurt thee: for I haue much people in this citie.

11 So he continued there a yeere and sixe moneths, & taught the word of God among them.

12 ¶ Now when Gallio was deputie of || Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seat,

13 Saying, This fellow perswadeth men to worship God contrary to the [g] Law.

14 And as Paul was about to open his mouth, Gallio sayd vnto the Iewes, If it were a matter of wrong, or an euill deed, O yee Iewes, I would according to reason maintaine you.

15 But if it be a question of words, and names, and of your Lawe, looke yee to it your selues: for I will be no iudge of those things.

16 And hee draue them from the Iudgement seat.

17 Then tooke all the Grecians [h] Sosthenes, the chiefe Ruler of the Synagogue, and beat him before the iudgement seat: but Gallio cared nothing for those things.

18 But when Paul had taried there yet a good while, he took leaue of the brethren, and sailed into Syria (and with him Priscilla and Aquila) after that hee had [i] shorne his head in Cenchrea, for he had a * vow.

19 Then he came to Ephesus, and left them there: but he entred into the Synagogue and disputed with the Iewes,

20 Who desired him to tary a longer time with them: but he would not consent.

21 But bade them farewell, saying, I must needs keepe this Feast that commeth in Ierusalem: but I will returne againe vnto you, * if God will. So he sailed from Ephesus.

22 ¶ And when he came downe to [k] Cesarea, he went vp to Ierusalem: and when he had saluted the Church, he went down vnto Antiochia.

23 Now when he had tarried there a while, he departed, and went thorow the countrey of Galatia and Phrygia by order, strengthening all the disciples.

24 And a certaine Iew named * Apollos, borne at Alexandria, came to Ephesus,

Rom.16.3.

a This was Claudius Cæsar, who then was Emperour.

b Thus he vsed where euer hee came, but principally at Corinthus, because of the false apostles which preached without wager, to win the peoples fauour.

c Or, pauilions, which then were made of skinnes.

d And boyled with a certaine zeale.

Chap.13.51. matth.10.14.

e Because they haue none excuse, he denounceth the vengeance of God against them through their own fault.

1.Cor.1.14.

f God promiseth him a special protection, whereby he would defend him from the violent rage of his enemies.

|| *Or, Grecia.*

g They accused him because he transgressed the seruice of God appointed by the Law.

h Of whom is spoken, 1.Cor. 1.1.

i Paul did thus beare with the Iewes infirmities which as yet were not sufficiently instructed.

Numb.6.18. chap.21.24.

1.Cor.4.19. iam.4.15.

k Called Cesarea Stratonis.

1.Cor.1.12.

an eloquent man and ‖ mighty in the Scriptures.

25 The same was [l] instructed in the way of the Lord, and he spake fervently in the spirit, and taught diligently the things of the Lord, and knew but the [m] baptisme of Iohn onely.

26 And he began to speake boldly in the Synagogue. Whom when Aquila & Priscilla had heard, they tooke him vnto them, and [n] expounded vnto him the [o] way of God more perfectly.

27 And when he was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receiue him: & after he was come thither, he holpe them much which had beleeued through grace.

28 For mightily he confuted publikely the Iewes with great vehemencie, shewing by the Scriptures, that Iesus was the Christ.

CHAP. XIX.

6 The holy Ghost is giuen by Pauls hands. 9 The Iewes blasphieme his doctrine, which was confirmed by miracles, 13 The rashnesse and punishment of the Conjurers, and the fruit that came thereof. 24 Demetrius raiseth sedition vnder pretence of Diana. 41 Yet God deliuereth him, and appeaseth it by the Towne Clerke.

AND it came to passe, while Apollos was at Corinthus, that Paul when he passed thorow the vpper coasts, came to Ephesus, and found certaine disciples,

2 And said vnto them, Haue ye receiued the [a] holy Ghost since ye beleeued? And they sayd vnto him, We haue not so much as heard, whether there be an holy Ghost.

3 And he sayd vnto them, [b] Vnto what were ye then baptized? And they said, Vnto Iohns baptisme.

4 Then said Paul, [*] Iohn verily baptized with the baptisme of repentance, saying vnto the people, that they should beleeue in him, which should come after him, that is, in Christ Iesus.

5 So when they heard it, they were [c] baptized in the Name of the Lord Iesus.

6 And Paul layd his hands vpon them, and the holy Ghost came on them, and they spake the tongues and prophesied.

7 And all the men were about twelue.

8 ¶ Moreouer, he went into the Synagogue, and spake boldly for the space of three moneths, disputing and exhorting to the things that appertaine to the Kingdome of God.

9 But when certaine were hardened, and disobeyed, speaking euill of the way of God before the multitude, hee departed from them, and separated the disciples, and disputed dayly in the schole of one [e] Tyrannus†.

10 And this was done by the space of two yeres, so that all they which dwelt in Asia, heard the word of the Lord Iesus, both Iewes and Grecians.

11 And God wrought no small miracles by the hands of Paul.

12 So that from his body were brought vnto the sicke, ‖ kerchiefs [e] or handkerchiefs, and the diseases departed from them, and the euill spirits went out of them.

13 Then certaine of ye vagabond Iewes, ‖ exorcists, tooke in hand to name ouer them which had euill spirits, the Name of the Lord Iesus, saying, We [f] adiure you by Iesus whom Paul preacheth.

14 (And there were certaine sonnes of Sceua a Iew, the Priest, about seuen which did this)

15 And the euill spirit answered and said, Iesus I acknowledge, and Paul I know: but who are ye?

16 And the man in whom the euill spirit was, ranne on them, and ouercame them, and preuailed against them, so that they fledde out of that house naked and wounded.

17 And this was knowen to all the Iewes and Grecians also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified.

18 And many that beleeued, came and confessed, and [g] shewed their works.

19 Many also of them which vsed curious arts, brought their bookes, and burned them before all men, and they counted the price of them, and found it [h] fifte thousand pieces of siluer.

20 So the word of God grew mightily, and preuailed.

21 ¶ Now when these things were accomplished, Paul purposed [i] by the Spirit to passe thorow Macedonia and Achaia, and to goe to Ierusalem, saying, After I haue been there, I must also see Rome.

22 So sent hee into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but he remained in Asia for a season.

23 And the same time there arose no small trouble about that [k] way.

24 For a certaine man named Demetrius, a siluer smith, which made siluer ‖ temples of Diana, [l] brought great gaines vnto the craftsmen:

25 Whom he called together, with the workmen of like things, and said, Sirs, yee know that by this craft [m] wee haue our goods.

26 Moreouer, ye see and heare, that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded, and turned away much people, saying, That they bee not gods, which are made with hands:

27 So that not onely this thing is dangerous vnto vs, [n] that the Sect should bee reproued, but also that the [o] Temple of the great Goddesse Diana should bee nothing esteemed, and that it would come to passe, that her magnificence, which all

a That is, the particular gifts of the Spirit: for as yet they knew not the visible gifts.

b Meaning, what doctrine they did professe by their Baptisme: for to be baptized in Iohns baptisme, signifieth to professe the doctrine which he taught, and sealed with the signe of baptisme: to be baptized in the name of the father, &c. is to bee dedicate and consecrate vnto him: to be baptized in the death of Christ, or for the dead, or into one body vnto remission of sinnes, is, that sinne by Christs death may be abolished & die in vs, and that we may grow in Christ our head, and that our sins may be washed away by the blood of Christ. *Mat.3.11. mar.1.8. luke 3. 16. ioh. 1.27. chap. 1.5. and 2.2. and 11.16.* c Endued with the visible graces of the holy Ghost. d That is, of a certaine man so called. † From fiue of the clocke vnto tiffe

‖ *Or, well instructed.*

l That is, was somwhat entred.

m He had but as yet the first principles of Christs Religion, and by Baptisme is here meant the doctrine.

n This great learned and eloquent man disdained not to be taught of a poore craftsman.

o The way to saluation.

‖ *Or, napkins.*

e This was to authorize the Gospel, and to confirme Pauls ministery, not to cause men to worship him or his napkins.

‖ *Or, conjurers.*

f They abuse Pauls authority, and without any vocation of God vsurpe that which is not in mans power.

g That is, declared by confession of their sins, & by their good works, that they were faithfull.

h This mounteth to of our money about 2000 marks.

i By the motion of the holy Ghost he vnderooke this iourney.

k That is, about the state of the Christians: for they contemned the Christians, because they left the old religion, and brought in another trade of doctrine.

‖ *Or, shrines.*

l What impiety doth not couetousnes driue a man vnto?

m He was moued with his profit, and the others for their bellies, so that they would rather lose both their liues and religion, then their filthie gaine.

n Meaning their arte and occupation.

o Religion is his second argument which he lesse esteemeth then his profite, and therefore putteth it last, which thing is contrary to the doing of the faithfull, for they preferre Religion aboue all.

Asia, and the p world worshippeth, should be destroyed.

28 Now when they heard it, they were full of wrath, and cryed out, saying, Great is Diana of the Ephesians.

29 And the whole citie was full of confusion, and they rushed into the common place with one assent, and caught *Gaius, and *Aristarchus, men of Macedonia, and Pauls companions of his iourney.

30 And when Paul would haue entred in vnto the people, the disciples suffered him not.

31 Certaine also of the chiefe of Asia, which were his friends, sent vnto him, desiring him that he would not present himselfe in the common place.

32 Some therefore cried one thing, and some another: for the assembly was out of order, and the more part knew not wherefore they were come together.

33 And some of the company q drewe forth Alexander, the Iewes thrusting him forwards. Alexander then beckened with the hand, and would haue excused the matter to the people.

34 But when they knew that he was a Iew, there arose a shout almost for the space of two houres of all men, crying, Great is Diana of the Ephesians.

35 Then the towne Clerke, when he had stayed the people, said, Ye men of Ephesus, what man is it, that knoweth not, how that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the image which came downe from r Iupiter?

36 Seeing then that no man can s speake against these things, ye ought to bee appeased, and to doe nothing rashly.

37 For ye haue brought hither these men, which haue neither committed sacrilege, neither doe blaspheme your goddesse.

38 Wherefore, if Demetrius & the craftsmen which are with him, haue a matter against any man, the law is open, and there are Deputies: let them accuse one another.

39 But if yee enquire any thing concerning other matters, it may be determined in a lawfull assembly.

40 For wee are euen in ieopardie to bee accused of this dayes sedition, forasmuch as there is no cause, whereby wee may giue a reason of this concourse of people.

41 And when he had thus spoken, hee let the assembly depart.

CHAP. XX.

1 Paul goeth into Macedonia and into Grecia. 7 He celebrateth the Lords Supper, and preacheth. 9 At Troas he rayseth vp Eutychus. 17 At Ephesus he calleth the Elders of the Church together, committeth the keeping of Gods flocke vnto them, warneth them of false teachers, maketh his payer with them, and departeth by ship towards Ierusalem.

NOw after the tumult was ceased, Paul called the disciples vnto him, and embraced them, and departed to goe into Macedonia.

2 And when hee had gone through those parts, and had exhorted them with many words he came into Grecia.

3 And hauing tarried there three moneths, because the Iewes laid wait for him, as hee was about to saile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Asia, Tychicus, and Trophimus.

5 These went before, and tarried vs at Troas.

6 And we sayled forth from a Philippi, after the dayes of vnleauened bread, and came vnto them to Troas in fiue dayes, where we abode seuen dayes.

7 And b the first day of the weeke, the disciples being come together to c breake bread, Paul preached vnto them, ready to depart on the morrow, and continueth the preaching vnto midnight.

8 And there were many lights in an vpper chamber, where ‖ they were gathered together.

9 And there sate in a windowe a certaine yong ‖ man, named Eutychus, fallen into a deepe sleepe: and as Paul was long preaching, hee ouercome with sleepe, fell downe from the third loft, and was taken vp dead.

10 But Paul went down, and laid himselfe vpon him, and embraced him, saying, Trouble not your selues: for his life is in him.

11 So when Paul was come vp againe, and had broken bread, and eaten, hee communed a long while till the dawning of the day, and so he departed.

12 And they brought the boy alive, and they were not a little comforted.

13 ¶ Then we went forth to ship, and sailed vnto the citie d Assos, that we might receiue Paul there: for so had he appointed, and would himselfe goe afoot.

14 Now when he was come vnto vs to Assos, and we had receiued him, we came to Mitylenes.

15 And wee sailed thence, and came the next day ouer against Chios, and the next day wee arriued at Samos, and tarried at Trogyllium: the next day we came to Miletum.

16 For Paul had determined to saile by Ephesus, because hee would not spend the time in Asia: for he hasted to bee, if he could possible, at Ierusalem, at the day of ‖ Pentecost.

17 ¶ Wherefore from Miletum he sent to Ephesus, and called the Elders of the Church.

18 Who when they were come to him, hee said vnto them, Ye know from the first day that I came into Asia, after what maner I haue beene with you at all seasons,

19 e Seruing the Lord with all f modestie, and with many teares, and tentations, which came vnto me by the layings awaite of the Iewes,

20 And how I kept g backe nothing that was profitable, but haue shewed you, and taught you openly, and throughout euery house,

21 Mit-

p He groundeth his religion vpon the multitude and authority of the world, as doe the Papists.

Rom. 16.23. 1.cor. 1.4. Colos. 4.10.

q And set him in an hie place where the people could not come neere him, but whence they might well heare his voyce.

r Antiquitie and the conetousnes of the Priests brought in this superstition: for it is written that the temple being repaired seuen times, this idole was neuer changed, Plin. lib. 16. 40. by such delusions ye world is most easily abused.

s He pacifieth the people by worldly wisedome, and hath no respect to religion.

a He remained there these daies, because he had better opportunitie to teach: also the abolishing of the Law was not yet knowen.

b Which we cal Sunday. Of this place, and also of the 1 Cor. 16. 2. we gather that the Christians vsed to haue their solemne assemblies this day, laying aside the ceremonie of the Iewish Sabbath.

c To celebrate the Lords Supper, Chap. 2. 46.

‖ *Or, wee.*

‖ *Or, boy.*

d Which was a city of Mysia called otherwise Apollonia, Plin. lib. 5. cap. 50.

‖ *Or, Whitsuntide.*

e In my vocation and ministery.

f This vertue is contrary to boasting and high minded: which vices are detestable in the seruants of Iesus Christ.

g I neither held my tongue for feare, nor dissembled for gaine.

21 Witnessing both to the Iewes, & to the Grecians the [h] repentance toward God, and [i] faith toward our Lord Iesus Christ.

22 And now behold, I goe [k] bound in the spirit vnto Ierusalem, and know not what things shall come vnto me there.

23 Saue that the holy Ghost [l] witnesseth in euery citie, saying, that bands and afflictions abide me †

24 But I passe not at all, neither is my life deare vnto my selfe, so that I may fulfill my course with ioy, and the ministration which I haue receiued of the Lord Iesus, to testifie the Gospel of the grace of God.

25 And now, behold, I know that henceforth yee all, through whom I haue gone preaching the kingdome of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the [m] blood of all men.

27 For I haue kept nothing backe, but haue shewed you [n] all the counsell of God.

28 Take heed therefore vnto your selues, and to all the flocke, whereof the holy Ghost hath made you ouerseers, to feed the Church of God, which hee hath purchased with his [o] owne blood.

29 For I know this that after my departing shall grieuous wolues enter in among you, not sparing the flocke.

30 Moreouer, of your owne selues shall men arise, speaking [p] peruerse things, to draw disciples after them.

31 Therefore watch, and remember, that by the space of three yeares I ceased not to warne euery one, both night and day with teares.

32 And now, brethren, I commend you to God, and to the word of his grace, which [q] is able to build further, and to giue you an [r] inheritance among al them which are sanctified.

33 I haue coueted no mans siluer, nor gold, nor apparell.

34 Yea, yee know that these hands haue ministred vnto my [s] necessities, and to them that were with me.

35 I haue shewed you all things, how that so labouring, ye ought to support the weake, and to remember the words of the Lord Iesus, how that he said, [t] It is a blessed thing to giue, rather then to receiue.

36 And when hee had thus spoken, hee kneeled downe, and prayed with them all.

37 Then they wept all abundantly, and fell on Pauls necke, and kissed him,

38 Being chiefly sory for the words which hee spake, That they should see his face no more. And they accompanied him vnto the ship.

h Which is the turning to God by newnesse of life.
i Which is the receiuing of the grace which Christ doeth offer vs.
k That is, by the impulsion and commandement of the holy Ghost, who draweth me as with a band,
l By the Prophets.
† In Ierusalem
m I am not the occasion of any of your destructions.
n Which concerneth your saluation.
o That which appertaineth to the humanitie of Christ, is here attributed to his diuinitie, because of the communion of the proprieties and vnion of the two natures in one person.
p Through their ambition, which is mother of all heresie and wickednesse.
q To increase you with further graces, and to finish his worke in you.
r He promiseth to the faithfull continuall increase of grace, till they enter into the possession of that inheritance which is prepared for them.
1.Cor.4.12.
2.thess.2.9.
2.thess.3.8.
t Although this be not orderly so written in any one place, yet it is gathered of diuers places of the Scripture in effect.

CHAP. XXI.

5 The common prayers of the faithfull. 9 Philips foure daughters prophetesses. 13 Pauls constancie to beare the crosse, as Agabus and others foretspake, although hee was otherwise counselled by the brethren. 28 The great daunger that hee was in, and how hee escaped.

AND as we launched forth, and were departed from them, wee came with a straight course vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.

2 And wee found a ship that went ouer vnto Phenice, and went aboard, & set forth.

3 And when we had discouered Cyprus, we left it on the left hand, and sailed toward Syria, and arriued at Tyrus: for there the ship vnladed the burden.

4 And when we had found disciples, we taried there seuen daies. And they told Paul [a] through the [b] Spirit, that hee should not goe vp to Ierusalem.

5 But when the dayes were ended, wee departed and went our way, and they all accompanied vs with their wiues and children euen out of the citie: and we kneeling down on the shore, prayed.

6 Then when we had embraced one another, wee tooke shippe and they returned home.

7 And when wee had ended the course from Tyrus, we arriued at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day Paul and they that were with him, departed, & came vnto Cesarea: and we entred into the house of * Philip the Euangelist, which was one of the seuen [c] Deacons, and abode with him.

9 Now he had foure daughters, virgins, which did prophesie.

10 And as wee taried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And when he was come vnto vs, hee tooke Pauls girdle, and bound his owne hands and feete, and said, [d] Thus sayth the holy Ghost, So shall the Iewes at Ierusalem [e] binde the man that oweth this girdle, and shall deliuer him into the hands of the Gentiles.

12 And when we had heard these things, both wee & other of the same place besought him, that he would not go vp to Ierusalem.

13 Then Paul answered, and said, What doe ye weeping and breaking mine heart? For I am ready not to be bound onely, but also to die at Ierusalem for the Name of the Lord Iesus.

14 So when he would not be perswaded we ceased, saying, The will of the Lord bee done.

15 And after those dayes wee trussed vp our fardels, and went vp to Ierusalem.

16 There went with vs also certaine of the disciples of Cesarea, and brought with them one Mnason of Cyprus an olde disciple, with whom he should lodge.

17 And when wee were come to Ierusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto [f] James, and all the Elders were there assembled.

19 And when he had embraced them, hee tolde by order all things, that GOD had wrought among the Gentiles by his ministration.

20 So when they heard it, they glorified

a By the reuelation of Gods Spirit.
b The holy Spirit reuealed vnto them the persecutions that Paul should haue made against him, and the same Spirit also strengthened Paul to sustaine them.
Chap 6.5.
c This office of Deaconship was but for a time according as the Congregation had need, or otherwise.
d God would haue his seruants bands knowen, to the intent that no man should thinke that he cast himselfe into wilfull danger.
e This was not to make Paul afraid, but to encourage him against the brunt
f Who was the chiefe or superintendent of the Church of Ierusalem.

fied the Lord, and said vnto him, Thou seest brother, how many thousand Iewes there are which beleeue, and they are all zealous of the law.

21 Now they are informed of thee, that thou teachest all the Iewes which are among the Gentiles, to forsake Moses, and sayest, that they ought not to circumcise their children, neither to liue after the g customes.

22 What is then to bee done? the multitude must needes come together: for they shall heare that thou art come.

23 Doe therefore this that wee say to thee. Wee haue h foure men, which haue made a vow.

24 Them take, and i purifie thy selfe with them, and contribute with them, that they may * shaue their heads: and all shall know, that those things, whereof they haue bin informed concerning thee, are nothing, but that thou thy selfe also walkest and keepest the Law.

25 For as touching the Gentiles, which beleeue, wee haue written, and determined * that they obserue no such thing, but that they keepe themselues from things offred to idoles, and from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entred into the Temple, * declaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for euery one of them.

27 And when the seuen dayes were almost ended, the Iewes which were of Asia (when they saw him in the Temple) mooued all the people, and k layde handes on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the law, and this place: moreouer he hath brought Greeians into the Temple, and hath l polluted this holy place.

29 For they had seene before Trophimus an Ephesian with him in the citie, whom they supposed that Paul had brought into the Temple.

30 Then all the citie was mooued, and the people ranne together: and they tooke Paul, and drew him out of the Temple, and forthwith the dores were shut.

31 But as they went about to kill him, tidings came vnto the chiefe Captaine of the band, that all Ierusalem was on an vproare.

32 Who immediatly tooke souldiers, and m Centurions, and ranne n downe vnto them: and when they saw the chiefe Captaine and the souldiers, they left beating of Paul.

33 Then the chiefe captaine came neere, and tooke him, and commaunded him to be bound with two chaines, and demaunded who he was, and what he had done.

34 And one cryed this, another that, among the people. So when hee could not know the certaintie for the tumult, he commanded him to be led into the castle.

35 And when he came vnto the grieces, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue bin led into the castle, he sayd vnto the chiefe captaine, May I speake vnto thee? Who said, Canst thou speake Greeke?

38 Art not thou the * o Egyptian who before these dayes raised a sedition, and led out into the wildernesse foure thousand men that were murderers?

39 Then Paul said, Doubtlesse I am a man which am a Iew, and citizen of * Tarsus a famous citie in Cilicia, and I beseech thee, suffer me to speake vnto the people.

40 And when he had giuen him licence, Paul stood on the grieces, and beckned with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

CHAP. XXII.

3 Paul rendreth an account of his life, and doctrine. 25 He escapeth the whip by reason he was a citizen of Rome.

Men, brethren, and fathers, heare my || defence now toward you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence, and he said.)

3 I am verily a man, which am a Iew, borne in * Tarsus in Cilicia, but brought vp in this citie at the a feete of Gamaliel, and instructed according to the perfect maner of the Law of the fathers, and was zealous toward God, as ye all are this day.

4 * And I persecuted this || way vnto the death, binding and deliuering into prison both men and women.

5 As also the chiefe Priest doth beare me witnesse, and all the state of the Elders: of * whom also I receiued letters vnto the b brethren, and went to Damascus to bring them which were there, bound vnto Ierusalem, that they might be punished.

6 ¶ And it was, as I iourneyed and was come neere vnto Damascus about noone, that suddenly there shone from heauen a great light round about me.

7 So I fell vnto the earth, and heard a voice, saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazaret, whom thou persecutest.

9 Moreouer, they that were with me, saw indeede a light, and were afraid, but they heard not the voyce of him that spake vnto me.

10 Then I said, What shall I doe, Lord? And the Lord said vnto me, Arise, and goe into Damascus: and there it shall be told thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with mee, and came into Damascus.

12 And

g That is, according to the maners that our fathers obserued, which were commanded by God.

h Who as yet were not well instructed in Christ.

i The ende of this ceremonie was thankesgiuing, and was instituted by God, and partly of ignorance and infirmitie retained: therefore Saint Paul supported therein the weakenesse of others, and made himselfe all to all men, not hindering his conscience. Num. 6.18. chap. 18.18. Chap. 15.20. Num. 6.13. chap. 24.18.

k In thinking to appease the fanfull, and to support the infirme, he falleth into the hands of his enemies.

l By bringing in such as were not circumcised.

m Which were vndercaptaines, and had charge euer an hundred souldiers.

n A notable example of Gods prouidence for the defence of his.

Chap. 5.36. o Ioseph. lib. Ant. 20. cap. 11. & de bello Iud. lib. 2. cap. 12. Chap. 22.3.

|| Or, reason, or excuse.

Chap. 21.39. a Whereby he declareth his modestie, diligence, and docilitie. Chap. 8.3.

|| Or, the profession of the Christians. Chap. 9.1,2.

b To the Iewes to whom the letters were directed.

12 And one Ananias, a godly man, as pertaining to the Law, hauing good report of all the Iewes which dwelt there,

13 Came vnto me, and stood, and said vnto me, Brother Saul, receiue thy sight: and the same houre I looked vpon him.

14 And he said, The God of our fathers hath [c] appointed thee, that thou shouldest know his will, and shouldest see that [d] Iust one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witnesse vnto all men, of the things which thou hast seene and heard.

16 Now therefore why tarieſt thou? Arise, and bee baptized, and wash away thy sinnes, in calling on the [e] Name of the Lord.

17 ¶ And it came to passe, that when I was come againe to Ierusalem, and prayed in the Temple, I was in a traunce,

18 And saw him saying vnto me, Make haste, and get thee quickly out of Ierusalem: for they will not receiue thy witnesse concerning me.

19 Then I sayd, Lord, they know that I [f] pisoned, and beat in euery Synagogue them that beleeued in thee.

20 And when the blood of thy Martyr Steuen was shed, I also [g] stood by, and consented vnto his death, and kept the clothes of them that slew him.

21 Then he said vnto me, Depart: for I will send thee farre hence vnto the Gentiles.

22 ¶ And they heard him vnto this word, but then they lift vp their voyces, and sayd, Away with such a fellow from the earth: for it is not meete that he should liue.

23 And as they cryed and cast off their clothes, and threw dust into the ayre,

24 The chiefe Captaine commaunded him to be led into the Castle, and bade that he should be scourged and examined, that he might know wherefore they cryed so on him.

25 And as they bound him with thongs, Paul said vnto the Centurion that stood by, Is it lawful for you to scourge one that is [h] a Romane, and not condemned?

26 Now when the Centurion heard it, he went and told the chiefe Captaine, saying, Take heede what thou doest: for this man is a Romane.

27 Then the chiefe Captaine came, and said to him, Tell me, Art thou a Romane? And he said, Yea.

28 And the chiefe Captaine answered, With a great summe obtained I this ‖ burgeship. Then Paul said, But I was [i] so borne.

29 Then straightway they departed from him which should haue examined him: and the chiefe Captaine also was afraid, after he knew that he was a Romane, and that he had bound him.

30 On the next day, because hee would haue knowen the certaintie wherefore hee was accused of the Iewes, hee looked him from his bonds, and commaunded the hie Priests and all their Councill to come together: and he brought Paul, and set him before them.

c This may be referred to the eternall counsell of God, or else to the execution and declaration of the same, which seemeth here to be more proper.

d Which is Christ, 1. Iohn 2.1.

e Hee sheweth that sinnes cannot be washed away, but by Christ who is the substance of Baptisme: in whom also is comprehended the Father and the holy Ghost. *Chap.8.3.*

Chap.7.58.

f Not because he was borne at Rome, but by reason of his cicie: for Tarsus was inhabited by the Romanes, and was their Colonia, whereof reade Chap. 16.12.

‖ *Or, freedome.*

g This priuiledge was oftimes giuen in recompence of seruice to them that were farre off Rome, and to their children, though they were not borne in the city.

CHAP. XXIII.

3 The answere of Paul being smitten, and the ouerthrow of his enemies. 11 The Lord encouraageth him. 23 And because the Iewes laid waite for him, he is sent to Cesarea.

AND Paul beheld earnestly the Council, and said, Men and brethren, I haue in all good conscience serued God vntill this day.

2 Then the high Priest Ananias commanded them that stood by, to smite him on the mouth.

3 Then said Paul to him, God [a] will smite thee thou whited wall: for thou sittest to iudge me according to the Law, and commandest thou me to be smitten contrary to the Law?

4 And they that stood by, said, Reuilest thou Gods hie Priest?

5 Then said Paul, I [b] knew not, brethren, that he was the hie Priest: for it is written, * Thou shalt not speake euill of the ruler of thy people.

6 But when Paul perceiued that the one part were of the Sadducees, and the other of the Pharises, he cryed in the Councill, Men and brethren, * I am a Pharise, the sonne of a Pharise: I am accused of the hope and [c] resurrection of the dead.

7 And when he had said this, there was a dissention betweene the Pharises and the Sadducees, so that the multitude was diuided.

8 * For the Sadducees say that there is no resurrection, neither Angel, nor spirit: but the Pharises confesse [d] both.

9 Then there was a great cry: and the Scribes of the Pharises part rose vp, and stroue, saying, We finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 And when there was a great dissention, the chiefe Captaine fearing lest Paul should haue bene pulled in pieces of them, commanded the souldiers to goe downe, and to take him from among them, and to bring him into the castle.

11 ¶ Now the night following the Lord stood by him, and said, Be of good courage, Paul: for as thou hast testified of me in Ierusalem, so must thou beare witnesse also at Rome.

12 And when the day was come, certaine of the Iewes made an assembly, and bound themselues with an [e] oath, saying, that they would neither eate nor drinke, till they had killed Paul.

13 And they were moe then forty, which had made this conspiracie.

14 And they came to the chiefe Priestes and Elders, and sayd, We haue bound ourselues with a solemne oath, that we will eate nothing vntill we haue slaine Paul.

15 Now therefore, ye and the Councill, signifie to the chiefe captaine, that he bring him forth vnto you to morow, as though yee would know some thing more perfectly of him, and we, or euer he come neere, will be ready to kill him.

16 But when Pauls sisters [f] sonne heard of

a Paul doth not curse the high Priest, but denounceth sharply the punishment of God which should light vpon him, who vnder pretence of maintaining the Law, doth transgresse it.

b He made this excuse as it were in mockery, as if he would say, I know nothing in this man worthy the office of the high Priest. *Exod.22.28. phil. 3.5. chap. 24.22.*

c He denieth not but there were other points, but hee expresseth that for § which the Sadducees that were the chiefe gouernours hated him most. *Matth.22.23.*

d Vnderstanding both kindes, the Angels, and the spirits, which he concluded vnder one, and the resurrection which is the other part.

e The word signifieth cursing, as when a man either sweareth, voweth, or wisheth himselfe to die, or to be giue to the deuil, except he bring his purpose to passe.

f This declareth that God hath so many meanes to deliuer his children out of danger, as there are creatures in the world, so that the aduersaries cánot conspire so craftily against thé, but he hath infinite meanes to defeat their wicked practises.

of their laying a wait, he went, and entred into the castle, and told Paul.

17 And Paul called one of the Centurions vnto him, and sayd, Bring this young man vnto the chiefe Captaine: for he hath a certaine thing to shew him.

18 So he tooke him, and brought him to the chiefe Captaine, and said, Paul the prisoner called me vnto him, and prayed me to bring this young man vnto thee, which hath some thing to say vnto thee.

19 Then the chiefe Captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he said, The Iewes haue conspired to desire thee, that thou wouldest bring forth Paul to morrow into the Councill, as though they would enquire somewhat of him more perfectly.

21 But let them not perswade thee: for there lie in waite for him of them more then fourty men, which haue bound themselues with an oath, that they will neither eat nor drinke, till they haue killed him: and now are they ready, and wait for thy promise.

22 The chiefe captaine then let the young man depart, and charged him to speake it to no man, that yee had ‡ shewed him these things.

23 And he called vnto him two certaine Centurions, saying, Make ready two hundred souldiers, that they may go to Cesarea, and horsemen threescore and ten, and two hundred with darts, at the third houre of the night:

24 And let them make ready an horse, that Paul being set on, may be brought safe vnto Felix the Gouernour.

25 And he wrote an g Epistle in this manner:

26 Claudius Lysias vnto the most noble Gouernour Felix sendeth greeting.

26 As this man was taken of the Iewes, and should haue bene killed of them, I came vpon them with the garison, & rescued him, h perceiuing that he was a Romane.

28 And when I would haue knowen the cause wherefore they accused him, I brought him forth into their Councill.

29 There I perceiued that hee was accused of questions of their Law, but had no crime worthy of death, or of bonds.

30 And when it was shewed mee, how that the Iewes laid wayt for the man, I sent him straightway to thee, and commanded his accusers to speake before thee the things they had against him. Farewell.

31 Then the souldiers as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day they left the horsemen to goe with him, and returned vnto the castle.

33 Now when they came to Cesarea, they deliuered the Epistle to the Gouernour, and presented Paul also vnto him.

34 So when the Gouernour had read it, hee asked of what i Prouince he was: and when he vnderstood that he was of Cilicia,

35 I will heare thee, sayd he, when thine accusers also are come, and commanded him to be kept in Herods iudgement hall.

‡ Greeke, that thou hast shewed these things to me.

g This letter was written partly in the fauour of Paul, that his aduersaries might not oppresse him.

h The captaine dissembleth to commend his owne diligence: for hee did not know that Paul was a Romane, before hee had rescued him, and given him to be straitly examined.

i By this name the Romanes called euery country which they had subdued.

CHAP. XXIIII.

10 Paul being accused, answereth for his life and doctrine against his accusers. 5 Felix gropeth him, thinking to haue a bribe, and after leaueth him in prison.

NOw after fiue dayes, Ananias the high Priest came downe with the Elders, & with Tertullus a certaine Orator, which appeared before the Gouernour against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that wee haue obtained great quietnesse through thee, and that many worthy things are done vnto this nation through thy prouidence.

3 We acknowledge it wholly, and in all places, most a noble Felix with all thanks.

4 But that I bee not tedious vnto thee, I pray thee that thou wouldest heare vs of thy curteslie a few words.

5 Certainely we haue found this man a pestilent fellow, and a mouer of sedition among all the Iewes throughout the world, and a chiefe maintainer of the b sect of the c Nazarites:

6 And hath gone about to pollute the Temple: therefore we tooke him, and would haue iudged him according to our Law:

7 But the ‖ chiefe captaine Lysias came vpon vs, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou mayest (if thou wilt inquire) know all these things whereof we accuse him.

9 And the Iewes likewise affirmed, saying, that it was so.

10 Then Paul, after that the gouernour had beckned vnto him that he should speake, answered, I doe the more gladly answere for my selfe, forasmuch as I know that thou hast bene of many yeeres a d iudge vnto this e nation,

11 Seeing that thou mayest know, that there are but tweelue dayes since I came vp f to worship in Ierusalem.

12 And they neither found me in the temple disputing with any man, neither making vproare among the people, neither in the Synagogues, nor in the city.

13 Neither can they proue the things whereof they now accuse me.

14 But this I confesse vnto thee, that after the way which they call g heresie, so worship I the God of my fathers, beleeuing all things which are written in the Law and the Prophets,

15 And haue hope towards God, that the resurrection of the dead which they themselues looke for also, shall be both of iust and vniust.

16 And herein I indeuour my selfe to haue

a For Felix by his diligence had taken Eleazarus the captaine of the murtherers, & put the Egyptian to flight, which raised vp tumults in Iudea: for these the orator praiseth him: otherwise he was both cruell and couetous, reade Iosephus lib. 20. Antiq. cap. 11. & 12. & lib. 2. de bello Iudaico cap. 12.

b Or, heresie: for so the wicked termed the true Christian religion.

c Which taught the people to maintaine their liberty against the Romans: and though the accusers approued both this sect, & their doctrine, yet to get Paul punished, they seeme to condemne it.

‖ *Or, captaine of a thousand.*

d Or, gouernor: for before this, he ruled Trachonitis, Batanea, and Gaulanites.

e So that thou art not ignorant of their fashions, but the Iewes so

f Not that his purpose was to worship there, but he thought to haue wonne the simple brethren, and to stop the enemies mouthes.

g As the Scribes and Pharises termed the Christians doctrine.

always a cleare conscience toward God, and toward men.

17 Now after [h] many yeeres I came and brought * almes to my nation, and offrings.

18 *At what time certaine Iewes of Asia found me purified [illegible] the Temple,

19 Neither with [illegible] multitude, nor with tumult.

20 Who ought to haue beene present before thee, and accuse mee, if they had ought against me.

21 Or let these themselues say, if they haue found any vniust thing in me, while I stood in the Councill,

22 Except it be for this one voyce that I cried standing among them, * Of the resurrection of the dead am I accused of you this day.

23 Now when Felix heard these things, hee deferred them, and sayd, When I shall more perfectly know the things which concerne this ‖ way, by the comming of Lysias the chiefe captaine, I will decide your matter.

24 Then he commanded a Centurion to keepe Paul, and that hee should haue ease, and that hee should forbid none of his acquaintance to minister vnto him, or to come vnto him.

25 ¶ And after certaine dayes came Felix with his wife Drusilla, which was a [k] Iewesse, and he called forth Paul, and heard him of the faith in Christ,

26 And as he disputed of Righteousnesse, and Temperance, and of the Iudgement to come, Felix [l] trembled, and answered, Go thy way for this time, and when I haue conuenient time, I will call for thee.

27 He hoped also that money should haue beene giuen him of Paul, that he might loose him: wherefore he sent for him the oftner, and communed with him.

28 When two yeeres were expired, Portius Festus came into Felix roume: and Felix willing to ‖ get fauour of the Iewes, left Paul bound.

h Meaning, that it was a long time since he had bene at Ierusalem, which was when he brought almes.
Chap. 11.29.
rom. 15.29.
2.cor.9.2.
Chap. 21.27.
i For his accusers spake but vpon a false report, which these bellowes of Satan had blowen abroad, and durst not themselues appeare.
Chap. 23.7.
‖ Or, sect.
k By whose counsell Felix called for Paul.
l The word of God maketh the very wicked astonished, and therefore to them it is the sauour of death vnto death.
‖ Or, to doe a pleasure.

CHAP. XXV.

2 The Iewes accuse Paul before Festus. 8 He answereth for himselfe, 11 and appealeth vnto the Emperour. 14 His matter is rehearsed before Agrippa, 23 and he is brought forth.

When Festus was then come into the prouince, after three dayes he went vp from Cesarea vnto Ierusalem.

2 Then the high Priest, and the chiefe of the Iewes appeared before him against Paul: and they besought him,

3 And * desired fauour against him, that hee would send for him to Ierusalem: and they layd waite to kill him by the way.

4 But Festus answered, that Paul should bee kept at Cesarea, and that hee himselfe would shortly depart thither.

5 Let them therefore, said hee, which among you are [b] able, come downe with vs: and if there bee any wickednesse in the man, let them accuse him.

6 ¶ Now when hee had tarried among them no more then tenne dayes, hee went downe to Cesarea, and the next day sate in the iudgement seat, and commanded Paul to be brought.

7 And when hee was come, the Iewes which were come from Ierusalem, stood about him, and laid many and grieuous complaints against Paul, which they could not prouе,

8 Forasmuch as hee answered [c] that hee had neither offended any thing against the Law of the Iewes, neither against the Temple, nor against Cesar.

9 Yet Festus willing to ‖ get fauour of the Iewes, answered Paul, and said, Wilt thou goe vp to Ierusalem, and there be iudged of these things before me?

10 Then said Paul, I stand at [d] Cesars iudgement seat, where I ought to bee [e] iudged: to the Iewes I haue done no wrong, as thou very well knowest.

11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man can deliuer me to them: I appeale vnto Cesar.

12 Then when Festus had spoken with [f] the Councel, he answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou goe.

13 ¶ And after certaine dayes, King Agrippa and [g] Bernice came downe to Cesarea to salute Festus.

14 And when they had remained there many dayes, Festus proposed Pauls cause vnto the King, saying, There is a certaine man left in prison by Felix.

15 Of whom when I came to Ierusalem, the high Priests and Elders of the Iewes informed me, and desired to haue iudgement against him.

16 To whom I answered, that it is not the maner of the Romanes for fauour to deliuer any man to death, before that he which is accused, haue the accusers before him, and haue place to defend himselfe concerning the crime.

17 Therefore when they were come hither, without delay the day following, I sate on the iudgement seate, and commanded the man to be brought forth.

18 Against whom when the accusers stood vp, they brought no crime of such things as I supposed:

19 But had certaine questions against him of their owne [h] superstition, and of one Iesus which was dead, whom Paul affirmed to be aliue.

20 And because I doubted of such maner of question, I asked him, whether hee would goe to Ierusalem, and there bee iudged of these things.

21 But because he appealed to be reserued to the examination of Augustus, I commanded him to be kept, till I might send him to Cesar.

22 Then Agrippa sayd vnto Festus, I would also heare the man my selfe. To morrow, said he, thou shalt heare him.

23 And on the morrow when Agrippa was come and Bernice with great pompe, and were entred into the ‖ common hall with the chiefe Captaines and chiefe men of the Citie, at Festus commande-

a The enuious rage of the Priests against Paul.
b Which may most commodiously.
c Paul defendeth himselfe in iudgement.
‖ Or, to doe pleasure.
d Seeing himselfe betrayed by the ambition of the iudge, he desireth that in consideration of his freedome hee may be sent to Rome.
e It is lawfull to require the defence of the Magistrate to maintaine our right.
f Without whose consent he could doe nothing.
g This was his own sister whom he entertained.
h This worde doth also signifie religion: but he speaketh in contempe of the true doctrine.
‖ Or, audiitory.

mandement Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are present with vs, yee see this man, about whom all the multitude of the Iewes haue called vpon me, both at Ierusalem, and here, crying, that he ought not to liue any longer.

25 Yet haue I found nothing worthy of death, that he hath committed: neuertheless, seeing that hee hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certaine thing to write vnto my [i] lord: wherefore I haue brought him forth vnto you, and specially vnto thee, King Agrippa, that after examination had, I might haue some what to write,

27 For mee thinketh it vnreasonable to send a prisoner, and not to shew the causes which are layd against him.

i Flatterers first vsed to call Tyrants by this name, and after it so grew into vse, that vertuous Princes refused it not as appeareth by Pliniesepistles to Traiane.

CHAP. XXVI.

1 The innocencie of Paul is approued by rehearsing his conuersation. 25 his modest answere against the iniurie of Festus.

THen Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for himselfe.

2 I thinke my selfe happy, King Agrippa, because I shall answere this day before thee of all the things whereof I am accused of the Iewes:

3 Chiefely, because thou hast knowledge of all customes, and questions which are among the Iewes: wherefore, I beseech thee [a] to heare me patiently.

a Forasmuch as he best vnderstood the religion, he ought to be more attentiue.

4 As touching my life from my childehood, and what it was from the beginning among mine owne nation at Ierusalem, know all the Iewes.

5 Which knewe mee heretofore (if they would testifie) that after the most straite [b] sect of our religion, I liued a Pharisee.

b Paul speaketh of this sect according to the peoples estimarion, who preferred it as most holy aboue all others: for their doctrine was leastcorrupt.

6 And now I stand and am accused for the hope of the promise made of God vnto our fathers.

7 Whereunto our twelue tribes instantly seruing God day and night, hope to come: for the which hopes sake, O king Agrippa, I am accused of the Iewes.

8 Why should it be thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verily thought in my selfe, that I ought to do many contrary things against the Name of Iesus of Nazaret.

10 *Which thing I also did in Ierusalem: for many of the Saints, I shut vp in prison, hauing receiued authoritie of the hie Priests, and when they were put to death, I [c] gaue my sentence.

*Chap.8.3.

c That is, I approued their cruelie which they vsed against them.

11 And I punished them throughout all the Synagogues, and compelled them to blaspheme, and being more madde against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to *Damascus with authoritie, and commission from the hie Priests,

*Chap 9.2,3.

13 At midday, O King, I saw in the way a light from heauen, passing the brightnesse of the sunne, shine round about me, and them which went with me.

14 So when we were all fallen to the earth, I heard a voyce speaking vnto mee, and saying in the Hebrewe tongue, *Saul, Saul, why persecutest thou me? It is hard for thee to kicke against prickes.

*Chap 9.4. and 22.7.

15 Then I sayd, Who art thou, Lord? And he said, I am Iesus, whom thou persecutest.

16 But rise and stand vp on thy feete: for I haue appeared vnto thee for this purpose, to appoynt thee a minister and a witnesse, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee.

17 Deliuering thee from the [d] people, and from the Gentiles, vnto whom now I send thee.

d Of the Iewes

18 To [e] open their eyes, that they may turne from darkenesse to light, and from the power of Satan vnto God, that they may receiue forgiuenesse of sinnes, and inheritance among them, which are sanctified by faith in me.

e Although this properly appertaineth vnto God, yet he applyeth this vnto his ministers vnto whom he giueth his holy Spirit.

19 Wherefore, King Agrippa, I was not disobedient vnto the heauenly vision.

20 *But shewed first vnto them of Damascus, and at Ierusalem, and throughout all the coastes of Iudea, and then to the Gentiles, that they should repent, and turne to God, and doe workes worthy amendment of life.

*Chap.9.22.26. and 13.14.16.

21 For this cause the Iewes caught mee in the *Temple, and went about to kill me.

*Chap.21.30.

22 Neuertheleſſe I obtayned helpe of God, and continue vnto this day, witnessing both to small and to great, saying none other things, then those which the Prophets and Moses did say should come,

23 To wit, that Christ should suffer, and that hee should bee the first that should rise from the dead, and should shew light vnto the people and to the Gentiles.

24 And as hee thus answered for himselfe, Festus sayd with a loud voyce, Paul, thou art besides thy selfe: much learning doeth make thee madde.

25 But he sayd, I am not mad, O noble Festus, but I speake the wordes of trueth and sobernesse.

26 For the king knoweth of these things, before whom also I speake boldly: for I am perswaded that [f] none of these things are hid from him: for this thing was not done in a corner.

f He knewe that the Law, and the prophets were of God, but he did not vnderstand the true applying of the same.

27 O King Agrippa, beleeuest thou the Prophets? I know that thou beleeuest.

28 Then Agrippa sayd vnto Paul, Almost thou perswadest mee to become a Christian.

29 Then Paul sayde, I would to God, that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 And when hee had thus spoken, the King rose vp, and the gouernour, and Bernice, and they that sate with them.

31 And when they were gone apart, they talked betweene themselues, saying, This man doeth nothing worthy of death,

nor

nor of bondes.

32 Then sayde Agrippa vnto Festus, This man might haue bene loosed, if he had not appealed vnto Cesar.

CHAP. XXVII.

1 Pauls dangerous voyage, and his companie toward Rome. 44 How, and where they arriue.

NOw when it was concluded, that wee should saile into Italie, they deliuered both Paul, and certain others prisoners vnto a Centurion named Iulius, of the band of Augustus.

2 And * we entred into a ship of Adramyttium, purposing to saile by the coastes of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

3 And the next day we arriued at Sidon: and Iulius courteously intreated Paul, and gaue him libertie to goe vnto his friends, that they might refresh him.

4 And from thence we launched, & sayled hard by [a] Cyprus, because the windes were contrary.

5 Then sailed we ouer the sea by Cilicia, and Pamphilia, and came to Myra, a citie in Lycia.

6 And there the Centurion found a ship of Alexandria, sayling into Italie, and put vs therein.

7 And when we had sailed slowly many dayes, and scarce were come against Gnidum, because the winde suffered vs not, we sayled hard by || Candie, neere to [b] Salmone.

8 And with much adoe sayled beyond it, and came vnto a certaine place called the Faire hauens, neere vnto the which was the citie Lasea.

9 So when much time was spent, and sayling was now ieopardous, because also the [c] Fast was now passed, Paul exhorted them,

10 And sayd vnto them, Syrs, I see that this voyage will be with hurt and much damage, not of the lading and ship onely, but also of our liues.

11 Neuertheless the Centurion beleeued rather the gouernour and the master of the ship, then those things which were spoken of Paul,

12 And because the hauen was not commodious to winter in, many tooke counsell to depart thence, if by any meanes they might atteine to Phenice, there to winter, which is an hauen of Candie, and lieth toward the Southwest and by West, and Northwest and by West

13 And when the Southerne wind blew softly, they supposing to obteine their purpose, loosed neerer, and sailed by Candie.

14 But anon after, there arose by it a stormie winde called [d] Euroclydon.

15 And when the ship was caught, and could not resist the wind, we let her goe, and were caried away.

16 And we ranne vnder a little Ile named [e] Clauda, and had much adoe to get the boate,

17 Which they tooke vp and vsed all helpe, vndergirding the shippe, fearing lest they should haue fallen into Syrtes, and they let downe the || vessell, and so were caryed.

18 The next day when wee were tossed with an exceeding tempest, they || lightened the ship.

19 And the third day wee cast out with our owne hands the tackling of the ship.

20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that wee should be saued, was taken away.

21 But after long abstinence, Paul stood forth in the middes of them, and sayd, Sirs, yee should haue hearkened to mee, and not haue loosed from Candie: so should ye haue [f] gained this hurt and losse.

22 But now I exhort you to bee of good courage: for there shall bee no losse of any mans life among you, saue of the shippe onely.

23 For there stood by me this night the Angel of [g] God, whose I am, and whom I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and lo, God hath giuen vnto [h] thee all that sayle with thee.

25 Wherefore, sirs, be of good courage: for I [i] beleeue God, that it shall be so as it hath bene tolde me.

26 Howbeit, wee must be cast into a certaine Iland.

27 And when the fourteenth night was come, as we were caryed to and fro in the [k] Adriaticall sea about midnight, the shipmen deemed that some countrey approched vnto them,

28 And sounded, and found it twentie fathoms: and when they had gone a little further, they sounded againe, and found fifteene fathoms.

29 Then fearing least they should haue fallen into some rough places, they cast foure ankers out of the sterne, and wished that the day were come.

30 Nowe as the mariners were about to flee out of the ship, and had let downe the boate into the sea vnder a colour as though they would haue cast ancres out of the foreshippe,

31 Paul said vnto the Centurion, and the souldiers, Except these abide in the shippe, [l] ye cannot be safe.

32 Then the souldiers cut off the ropes of the boate, and let it fall away.

33 And when it began to be day, Paul exhorted them all to take meate, saying, This is the fourteenth day that yee haue tarried, and continued [m] fasting, receiuing nothing.

34 Wherefore I exhort you to take meate: for this is for your safegarde: for there shall not [n] an haire fall from the head of any of you.

35 And when hee had thus spoken, hee tooke bread, and gaue thankes to God, in presence of them all, and brake it, and began to eate.

36 Then

2 Cor. 11. 25.

a From Sidon to Myra they should haue sayled North and by West: but the windes caused them to saile to Cyprus plaine North: thence to Cilicia North & by East, and so to Pamphylia and Myra plaine west.

|| Or, Creta.

b Which was an high hill of Candie bowing to the seaward.

c This fast the Iewes obserued about the moneth of October in the feast of their expiation, Leuit. 23 37. So that Paul thought it better to winter there, then to saile in the deepe of winter which was at hand.

d That is, the Northeast winde or euery East winde that is furious and stormy

e This yle was west and by South from Candie streight toward the gulfe Syrtes, which were certaine boyling sandes that swallowed vp all that they caught.

|| Or, boate.

|| Or, cast out the wares.

f That is, yee should haue saued the losse by auoyding the danger.

g They could not then reproue him of rashnesse seeing that this was the ordinance of God.

h The graces and blessings which God giueth to his children, profite many times the enemies, which are vnworthie to receiue the fruite thereof.

i Faith is grounded vpon the word of God

k This sea in Strabos time was taken for all that parte, which was about the mountaines called Ceraunij, and so diuideth Italy from Dalmatia, and goeth vp to Venice

l Paul would vse such meanes as God had ordeined, lest he should seeme to haue tempted him

m He meaneth an extraordinarie abstinence, which came of the feare of death, and so tooke away their appetite.

n By this Hebrew phrase is meant that they should be in all points safe and sound, 1. Sam. 14 45. 1. King. 1. 52. Mat. 10. 30.

36 Then were they all of good courage, and they also tooke meate.

37 Now we were in the shippe in all two hundred threescore and sixteene soules.

38 And when they had eaten enough they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knewe not the countrey, but they spied a certaine creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken vp the ankers, they committed the shippe vnto the sea, and lowsed the rudder bonds, and hoysed vp the maine saile to the winde, and drew to the shore.

41 And when they fell into a place where two seas met, they thrust in the ship, and the forepart stucke fast, and could not be moued, but the hinder part was broken with the violence of the waues.

42 Then the souldiers counsell was [o] to kill the prisoners: least any of them when he had swomme out, should flee away.

43 But the Centurion willing to saue Paul, stayed them from this counsell, and commanded that they that could swimme, should cast themselues first into the sea, and goe out to land:

44 And the other some on boards, and some on certaine pieces of the shippe: and so it came to passe, that they came all safe to land.

o This declareth the great & barbarous ingratitude of the wicked, which cannot be wonne by any benefits.

CHAP. XXVIII.

1 Paul with his company are gently entreated of the barbarous people. 5 The viper hurteth him not. 8 He healeth Publius father and others, and being furnished by them of things necessary, he fared toward Rome. 15 Where being receiued of the brethren, he declareth his businesse, 30 And there preacheth two yeeres.

AND when they were come safe, then they knew that the ile was called [a] Melita.

a Now called Malta.

2 And the Barbarians shewed vs no little kindnesse: for they kindled a fire, and receiued vs euery one, because of the present showre, and because of the cold.

3 And when Paul had gathered a number of sticks, and layed them on the ‖ fire, there came a viper out of the heat, and leapt on his hand.

‖ Or, heape.

4 Now when the Barbarians saw the worme hang on his hand, they sayd among themselues, This man surely is a [b] murtherer, whom, though he hath escaped the sea, yet [c] Vengeance hath not suffered to liue.

b Such is the peuerse iudgemen of men that they condemne such as they see in any affliction.

c Whom they made a goddesse and called her Dice, or Nemesis.

5 But hee shooke of the worme into the fire, and felt no harme.

6 Howbeit they waited when hee should haue swollen, or fallen downe dead suddenly: but after they had looked a great while, and saw no inconuenience come to him, they changed their minds, and said, That he was a [d] God.

d Behold the extremity of these infidels, and how much they are bent to superstition: for after one rage and errour they fell into another.

7 In the same quarters, the chiefe man of the Ile (whose name was Publius) had possessions: the same receiued vs, and lodged vs three dayes courteously.

8 And so it was that the father of Publius lay sick of the feuer, and of a bloody flixe, to whome Paul entred in, and when hee prayed, he layd his hands on him, and healed him.

9 When this then was done, other also in the Ile, which had diseases, came to him and were healed.

10 Which also did vs great honour: and when wee departed they laded vs with things necessary.

11 ¶ Now after three moneths we departed in a ship of Alexandria, which had wintred in the Ile, whose badge was [e] Castor and Pollux.

e These the Painims fained to be Iupiters children and gods of the sea.

12 And when wee arriued at Syracuse we taried there three dayes.

13 And from thence wee fet a compasse, and came to Rhegium: and after one day the South wind blew, and we came the second day to Puttioli,

14 Where we found brethren, and were desired to tary with them seuen daies, and so we went toward Rome.

15 ¶ And from thence when the brethren heard of vs, they came to meet vs at the Market of Appius, and at the [f] three ‖ Tauerns, whom when Paul saw, hee thanked God, and waxed bold.

f These places were distant from Rome a dayes iourney, or thereabout.

‖ Or, shoppes.

16 So when we came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was [g] suffered to dwell by himselfe with a souldier that kept him.

g No doubt the captaine vnderstood both by Festus letters, & also by the report of the vndercaptaine, that Paul had committed no fault.

17 And the third day after, Paul called the chiefe of the Iewes together: and when they were come, he sayd vnto them, Men, and brethren, though I haue committed nothing against the people or Lawes of the fathers, yet was I deliuered prisoner from Ierusalem into the hands of the Romanes.

18 Who when they had examined mee, would haue let mt goe, because there was no cause of death in me.

19 But when the Iewes spake contrary, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of,

20 For this cause therefore haue I called for you, to see you and to speake with you: for the hope of [h] Israels sake, I am bound with this chaine.

h That is, for Iesus Christs cause, whom they had long looked for, as he that should be the Redeemer of the world.

21 Then they said vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethen that shewed or spake any euill of thee.

22 But we will heare of thee what thou thinkest: for as concerning this sect, wee knowe that euery where it is spoken against.

23 And when they had appointed him a day, there came many vnto him into his lodging, to whom he expounded and testified the [i] kingdome of God, and preached vnto them concerning Iesus both out of the Law of Moses, and out of the Prophets from morning to night.

i That this kingdom, which was spoken of by the Prophets, was offred vnto them by the comming of Christ.

24 And some were perswaded with the things which were spoken, and some beleeued not.

25 Therefore when they agreed not among them-

Isa.6.9.matth.13 14.mark.4 12. luke.8.10.ioh.12. 40.rom.11.8.

k Hereby the hearts of the infidels ought to be mollified, and the weakelings confirmed that they be not offended by the stubbornesse of the wicked.

themselues, they departed after that Paul had spoken one word, to wit, Well spake the holy Ghost by Esaias the Prophet vnto our fathers.

26 Saying, *k Goe vnto this people, and say, By hearing ye shall heare, and shall not vnderstand, and seeing ye shall see, and not perceiue.

27 For the heart of this people is waxed fat, and their eares are dull of hearing, and with their eyes haue they winked, lest they should see with their eyes, and heare with their eares, and vnderstand with their hearts, and should returne that I might l heale them.

28 Be it knowen therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.

29 And when he had said these things, the Iewes departed, and had great reasoning among themselues.

30 And Paul remained two yeeres full in an house hired for himselfe, and receiued all that came in vnto him,

31 Preaching the kingdome of God, and teaching those things, which concerne the Lord Iesus Christ, with al boldnes of speach without let.

l The word of God healeth, when the vertue of the Spirit is ioyned with it, and it is preached generally, that all might be inexcusable.

The Epistle of the Apostle Paul to the Romanes.

THE ARGVMENT.

THe great mercy of God is declared toward man in Christ Iesus, whose righteousnesse is made ours through faith. For when man by reason of his owne corruption could not fulfill the Law, yea, committed most abominably, both against the law of God and nature, the infinite bounty of God, mindfull of his promise made to his seruant Abraham, the father of all beleeuers, ordained that mans saluation should only stand in the perfect obedience of his Sonne Iesus Christ: so that not only the circumcised Iewes, but also the vncircumcised Gentiles should be saued by faith in him: euen as Abraham before he was circumcised, was counted iust onely through faith, and yet afterward receiued circumcision as a seale or badge of the same righteousnes by faith And to the intent that none should thinke that the couenant which God made to him, and his posteritie was not Performed: either because the Iewes receiued not Christ (which was the blessed seed) or else beleeued not that he was the true redeemer, because hee did not onely, or at least more notably preserue the Iewes: the examples of Ismael and Esau declare that all are not Abrahams posteritie, which come of Abraham according to the flesh: but also the very strangers and Gentiles grafted in by faith, are made heires of the promise. The cause whereof is the onely wil of God: forasmuch as of his free mercie he electeth some to be saued, and of his iust iudgement reiecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Iewes should not be too much beaten downe, nor the Gentiles too much puffed vp, the example of Elias prooueth, that God hath yet his elect euen of the naturall posteritie of Abraham, though it appeareth not so to mans eye: and for that preferment that the Gentiles haue, it proceedeth of the liberal mercie of God, which he at length will stretch toward the Iewes againe, and so gather the whole Israel (which is his Church) of them both. This groundworke of faith and doctrine laid, instructions of Christian maners follow, teaching euery man to walke in roundnesse of conscience in his vocation, with all patience and humblenesse, reuerencing and obeying the Magistrate, exercising charity, putting off the old man, and putting on Christ, bearing with the weake, and louing one another according to Christs example. Finally, Saint Paul after his commendations to the brethren, exhorteth them to vnitie, and to flee false preachers and flatterers, and so concludeth with a prayer.

CHAP. I.

1 Paul sheweth by whom, and to what purpose hee is called. 13 His ready will. 16 What the Gospell is. 20 The vse of creatures and wherefore they were made. 21. 24 The ingratitude, peruersitie and punishment of all mankinde.

|| *Or, minister.*

a Throw Gods mercie and also appointed by commandement to this Apostleship.

b Or, chosen by the eternal counsell of God, or by the declaration of the same counsell. *Acts 13.2. Deut.18.15, acts 3.22.*

c The Scriptures onely set forth the great benefit of God promised and performed to the world in Iesus Christ.

d Meaning of the posteritie and of the flesh of the virgine Mary.

PAVL a || seruant of Iesus Christ, [a] called to be an Apostle, [b] * put apart to preach the Gospel of God,

2 (Which he had promised afore by his *Prophets in the [c] holy Scriptures.)

3 Concerning his Sonne Iesus Christ our Lord (which was made of the [d] seede of Dauid according to the flesh,

4 And declared mightily to be the Sonne of God touching the Spirit of [e] sanctification by the resurrection from the dead)

5 By whom wee haue receiued [f] grace and Apostleship (that obedience might bee giuen vnto the faith) in his Name among all the Gentiles.

6 Among whom yee be also thee called of Iesus Christ.

7 To all you that be at Rome beloued of God, called to be Saints: * [h] Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

8 First, I thanke my God through IESVS Christ for you all, because your faith is published throughout [i] the whole world.

9 For God is my witnes (whom I serue in my [k] spirit in the [l] Gospel of his Sonne) that without ceasing I make mention of you

e By the Spirit he declareth that Christ is God whose power did so sanctifie his humanitie, that it could not feele corruption, nor yet remaine in death.

f Which was that most liberal benefit to preach the vnsearchable riches of Christ

g That is, by the mercie of God are adopted in Iesus Christ.

1 Cor.1.3.gal.1.3.2 tim.1.2

h The free mercie of God, and prosperous successe in all things.

i That is, thorough all Christian Churches

k Earnestly, and from the heart.

l In preaching the Sonne of God, that is, reconciliation and peace through Christ.

10 Alwayes

10 Alwayes in my prayers, beseeching that by some meanes one time or other I might haue a prosperous iourney by the will of God to come vnto you,

11 * For I long to see you, that I might bestow among you some spirituall gift, to strengthen you,

12 That is, that I might bee comforted together with you, through our mutual faith, both yours and mine.

13 Now my brethren, I would that yee should not bee ignorant, how that I haue oftentimes purposed to come vnto you (but haue bene [m] let hitherto) that I might haue some [n] fruit also among you, as I haue among the other Gentiles.

14 I am debter both to the Grecians, and to the Barbarians, both to the wise men, and to the vnwise.

15 Therefore as much as in me is, I am ready to preach the Gospel to you also that are at Rome.

16 For I am not ashamed * of the Gospel of Christ: for it is the * [p] power of God vnto salnation to euery one that beleeueth, to the Iew first, and also to the ‖ Grecian.

17 For by it the [q] righteousnesse of [r] God is reuealed from faith to faith: as it is written, * The iust shall liue by faith.

18 For the wrath of God is reuealed from heauen against all [s] vngodlinesse, and vnrighteousnesse of men, which withhold the trueth [t] in vnrighteousnesse.

19 Forasmuch as that, which may bee knowen of God, is manifest in them: for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternall power and Godhead, are seene by the creation of the world, being considered in his workes, to the intent that they should be without excuse.

21 * Because that when they knew God, they [u] glorified him not as God, neither were thankefull, but became vaine in their imaginations, and their foolish heart was full of darknesse.

22 When they professed themselues to be wise, they became fooles.

23 For they turned the glory of the incorruptible GOD to the similitude of the image of a corruptible man, and of birdes, and foure footed beastes, and of creeping things.

24 Wherefore also God [x] [y] gaue them vp to their hearts lustes, vnto vncleannesse, to defile their owne bodies betweene themselues:

25 Which turned the trueth of God vnto a lie, and worshipped and serued the creature, ‖ forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the naturall vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their ‖ lust one toward another, and man with man wrought filthinesse, and receiued in themselues such recompence of their errour, as was meete.

28 For as they regarded not to knowe God, euen so God deliuered them vp vnto a [z] reprobate minde, to doe those things which are not conuenient,

29 Being ful of all vnrighteousnesse, fornication, wickednesse, couetousnesse, maliciousnesse, full of enuie, of murther, of debate, of deceit, taking all things in the euill part, whisperers,

30 Backbiters, haters of God, doers of wrong, proud, boasters, inuenters of euill things, disobedient to parents, without vnderstanding, couenant breakers, without naturall affection, such as can neuer be appeased, merciless.

31 Which men, though they knew [a] the ‖ Law of God, how that they which commit such things, are worthy of death, yet not onely doe the same, but also [b] fauour them that doe them.

m Hither by Satan, 1. Thes. 2. 18. or by the holy Ghost, Acts 16 6. or called to some other place to preach the Gospel, Chap. 15. 20.
n Whereof is spoken Iohn 15. 16.
o He passeth not for the mocking of the wicked. 1. Cor. 1. 18.
p Or, effectuall instrument.
‖ Or, Gentile.
q The perfection and integritie, which whosoeuer hath, appeareth before God holy, blameless, and can be accused of no fault: and this iustice is contrary to mans iustice, or the iustice of workes, and onely is apprehended by faith which dayly increaseth, Psal. 84. 7.
r Which God approoueth. Habak. 2. 4. Galat. 3. 11. Hebr. 10. 38.
s He diuided the Law of nature corrupt, into vngodlinesse & vnrighteousnesse. Vngodlinesse conteineth the false worshipping of God: vnrighteousnesse, breach of loue toward man.
t In that they neither worship God, as nature partly teacheth them, nor loue one another. Ephes. 4. 18.
u They worshipped him not as he prescribed, but after their good inuentions.
x Or deliuered them as a iust Iudge.
y Seeing men would not according to the knowledge that God gaue them, worship him aright, hee smote their hearts with blindnesse, that they should not know themselues, but doe iniurie one to another, and commit such horrible villenie.
‖ Or, above the Creator.
‖ Or, appetite.
z That is, such a one as was destitute of all iudgement.
a Which law God writ in their consciences, and the Philosophers called it the law of nature: the lawyers, the law of nations, wherof Moses law is a plain exposition.
‖ Or, righteousnes.
b Or, consent to them: which is the full measure of all iniquitie.

CHAP. II.

1 He feareth the hypocrites with Gods iudgement, 7 And comforteth the faithfull. 12 To beate downe all vaine pretence of ignorance, holinesse, and of alliance with God, hee prooueth all men to be sinners. 15 The Gentiles by their conscience, 17 The Iewes by the Law written.

THerefore thou art inexcusable, O man, whosoeuer thou art that ‖ [a] iudgest: * for in that that thou iudgest another, thou condemnest [b] thy selfe: for thou that iudgest, doest the same things.

2 But wee know that the iudgement of God is according to [c] trueth, against them which commit such things.

3 And thinkest thou this, O thou man, that iudgest them which doe such things, and doest the same, that thou shalt escape the iudgement of God?

4 Or despisest thou the riches of his bountifulnesse, and * patience, and long sufferance, not knowing that the bountifulnesse of God leadeth thee to repentance?

5 But thou after thine hardnesse, and heart that cannot repent, * heapest vnto thy selfe wrath against the day of [d] wrath, and of the declaration of the iust iudgement of God,

6 * Who will reward euery man according to his [e] works:

7 That is, to them which by continuance in well doing seeke glory, and honour, and immortalitie, eternall life:

8 But vnto them that are contentious and disobey the trueth, and obey vnrighteousnesse, shalbe indignation and wrath.

‖ Or, blameest.
a Neither they which doe approue euil doers, nor they which reproue them, are excusable before God. Matth. 7. 1, 2. 1 Cor. 4. 5.
b For either thou are guiltie of the same fault, or the like.
c For he iudgeth the heart, and regardeth not the outward person. 2. Pet 3 9. Iames 5. 3.
d The wicked shalbe condemned, & the faithfull deliuered. Psal. 62. 12. Matth 16. 27. Reuel. 22. 12.
e The common sort of men are most vnable to be iustified by their works: seeing Abraham the father of beleeuers hath nothing to glorie of before God, and therefore all mens works shall condemne them, and they onely shalbe saued, which apprehend Iesus Christ by faith to be their onely iustice and sanctification.

9 Tribulation and anguish shall be vpon the soule of euery man that doeth euil: of the Iew first, and also of the f Grecian.

10 But to euery man that doth good, shall be glory, and honour, and peace, to the Iewe first, and also to the Grecian.

11 For there is no * respect of g persons with God.

12 For as many as haue sinned without the Law, shal perish also h without the Law: and as many as haue sinned in the Lawe, shall be iudged by the Law.

13 (* For the hearers of the Law are not righteous before God: but the doers of the Law shalbe iustified.

14 For when the Gentiles which haue not the Law, doe by nature the things conteined in the Law, they hauing not the Law, are a Law vnto themselues,

15 Which shew the effect of the Lawe written in their i hearts, their conscience also bearing witnesse, and their thoughts accusing one another, or excusing.)

16 At the day when God shall iudge the secrets of men by Iesus Christ, according to my Gospel.

17 ¶ k Behold, thou art called a Iewe, and restest in the Law, and * gloriest in God,

18 And knowest his will, and || allowest the things that are excellent, in that thou art instructed by the Law:

19 And perswadest thyselfe that thou art a guide of the blinde, a light of them which are in darknesse,

20 An instructer of them which lacke discretion, a teacher of the vnlearned, which hast the l forme of knowledge, and of the trueth in the Law.

21 Thou therefore which teachest another, teachest thou not thyselfe? thou that preachest, A man should not steale, doest thou steale?

22 Thou that sayest, A man should not commit adulterie, doest thou commit adulterie? thou that abhorrest idoles, committest thou sacrilege?

23 Thou that gloriest in the Lawe, through breaking the Lawe, dishonourest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, * as it is written.

25 For circumcision verely is profitable, if thou doe the Law: but if thou bee a transgressour of the Law, thy m circumcision is made vncircumcision.

26 Therfore if the vncircumcision keepe the ordinances of the Law, shall not his vncircumcision bee counted for circumcision?

27 And shall not vncircumcision which is by nature (if it keepe the Law) || iudge thee, which by the n letter and circumcision art a transgressour of the Law?

28 For he is not a Iew which is one outward: neither is that circumcision which is outward in the flesh:

29 But he is a Iew which is one within, and the * circumcision is of the heart, in the o spirit, not in the letter, whose praise is not of men, but of God.

CHAP. III.

2 Hauing granted some prerogatiue to the Iewes, because of Gods free and stable promise, 10 he proueth by the Scriptures, both Iewes and Gentiles to be sinners, 21. 24 and to be iustified by grace through faith, and not by workes, 31 and so the Lawe to bee established.

What is then the preferment of the Iew? or what is the profit of circumcision?

2 Much euery maner of way: for chiefly, because vnto them were committed the || oracles of God.

3 For what though some did not beleeue? shall their * vnbelieke make the || faith of God without effect?

4 God forbid: yea, let God be * true, and * euery man a lyar, as it is written, * That thou mightest bee a iustified in thy wordes, and ouercome when thou art iudged.

5 Now if b our vnrighteousnesse commend the righteousnesse of God, what shall we say? Is God vnrighteous which punisheth? (I speake c as a man)

6 God forbid: else how shall God iudge the world?

7 For if the veritie of God hath more abounded through my lie, vnto his glory, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirme that wee say) why doe wee not euill, that good may come thereof? whose damnation is iust.

9 What then? d are we more excellent? No, in no wise: for we haue already proued, that all, both Iewes and Gentiles are * vnder sinne,

10 As it is written, * There is none righteous, no not one.

11 There is none, that vnderstandeth: there is none that seeketh God.

12 They haue all gone out of the way: they haue beene made altogether vnprofitable: there is none that doeth good, no not one.

13 * Their throate is an open sepulchre: they haue vsed their tongues to deceit: * the poison of aspes is vnder their lips.

14 * Whose mouth is full of cursing and bitternesse.

15 * Their feet are swift to shed blood.

16 Destruction and calamitie are in their wayes,

17 And the e way of peace they haue not knowen.

18 * The feare of God is not before their eyes.

19 Now wee know that whatsoeuer the f Law saith, it saith it to them which are vnder the Law, that euery mouth may be stopped, and all the world bee g culpable before God.

20 * Therefore by the workes of the h Law shall no flesh be iustified in his sight: for by the Lawe commeth the knowledge of sinne.

|| Or, words. Isa 46.13. chap. 9.6. 2.tim.2.13. || Or, promise. Iohn 3.33. Psal.116.11. Psal.51.4. a That thou mayest be declared iust, and thy goodnesse and trueth in performing thy promises may appeare, when man either of curiositie or arrogancy would iudge thy works. b He sheweth how the wicked doe reason against God. c Whose carnall wisdome wil not obey the will of God. d Lest the Iewes should be puffed vp in that he preferred them to the Gentiles, he sheweth that this their preferment standeth only in the mercy of God, forasmuch as both Iew and Gentile through sinne are subiect to Gods wrath, that they might both be made equall in Christ. Galat.3.22. Psal.14.1,3. and 53.1,3. Psal.5.9. Psal.140.3. Psal.10.7. Isa.59.7. prou.1.16. e A peaceable & innocent life. Psal.36.1. f That is, the old Testament. g The Law doeth not make vs guiltie, but doeth declare that wee are guiltie before God, and deserue condemnation. Galat 2.16. h He meaneth the Law, either written or vnwritten, which commandeth or forbiddeth any thing, whose workes cannot iustifie, because we cannot performe them.

f By the Grecian he vnderstandeth the Gentile, and euery one that is not a Iew. Deut.10.17. 2.chron.19.7. iob 34.19. actes 10.34. g As touching any outward qualitie, but as the potter before he make his vessels, he doeth appoint some to glory, and others to ignominie. h That is, without the knowledge of the law written, which was giuen by Moses. Matth.7.21. iames 1.22. i For mans conscience sheweth him whē he doth good or euill. k He awaketh the Iewes, which were asleepe through a certaine securitie and confidence in the Law. Chap.9.4. || Or, trieth the things that dissent from it. l The way to teach others in the knowledge of the trueth. Isa.52.5. ezek.36.20. m The end of circumcision was the keeping of the law, & the Sacrament separated from his end, is of none effect. || Or, condemne. n When the Law is called the Letter, or that it prouoketh death in vs, or that it killeth, or is the ministerie of death, or that it is the strength of sinne, it is meant as we consider the Law of it selfe without Christ. Colos.2.13. o In the inward man and heart.

21 But now is the *righteousnes of God made manifest without the Lawe, hauing witnesse of the Law and of the Prophets,

22 To wit, the righteousnes of God by the faith of Iesus Christ, vnto all, and vpon all that beleeue.

23 For there is no difference: for all haue sinned, and are [i] deprived of the glory of God,

24 And are iustified freely by his grace, through the redemption that is in Christ Iesus,

25 Whom God hath set forth to be a reconciliation through faith in his blood, to declare his [k] righteousnesse, by the forgiuenesse of the sinnes that are passed, through the patience of God,

26 To shew at this time his righteousnesse, that he might be iust, and a iustifier of him which is of the faith of Iesus.

27 Where is then the reioycing? It is excluded. By what Law? of workes? Nay: but by the [l] Law of faith.

28 Therefore we conclude, that a man is iustified by faith without the workes of the Law.

29 God, is he the God of the Iewes only, and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God who shall iustifie circumcision [m] of faith, and vncircumcision through faith.

31 Doe wee then make the Law of none effect through faith? God forbid: yea, [n] we establish the Law.

Chap.1.17.
i The word signifieth them which are left behind in the race and are not able to runne to the marke, that is, to euerlasting life, which here is called the glory of God.
k Or fidelitie in performing his promise.
l The lawe of faith is the Gospel, which offereth saluation with condition (if thou beleeuest) which condition also Christ freely giueth to vs. So the condition of the Law is (if thou doest all these things) the which onely Christ hath fulfilled for vs.
m Meaning, that they are all iustified by one meanes, and if they will haue any difference, it onely standeth in words: for in effect there is none.
n The doctrine of faith is the ornament of the Law: for it embraceth Christ, who by his death hath satisfied the Law: so that the Lawe which could not bring vs to saluation by reason of our owne corruption, is now made effectuall to vs by Christ Iesus.

CHAP. IIII.

1. 17 Hee declareth that iustification is a free gift, euen by them themselues of whom the Iewes most boasted, as of Abraham and of Dauid, 15 And also by the office of the Law and faith.

What shall we say then, that Abraham our father hath found [a] concerning the flesh?

2 For if Abraham were iustified by works, hee hath wherein to [b] reioyce, but not with God.

3 For what saith the Scripture? * Abraham beleeued God, and it was counted to him for righteousnes.

4 Now to him that [c] worketh, the wages is not counted by fauour, but by debt:

5 But to him that [d] worketh not, but beleeueth in him that [e] iustifieth the vngodly, his faith is counted for righteousnes.

6 Euen as Dauid declareth the blessednesse of the man vnto whom God imputeth righteousnesse without works, saying.

7 * Blessed are they, whose iniquities are forgiuen, and whose sinnes are couered.

8 Blessed is the man, to whom the Lord imputeth not sinne.

9 Came this blessednesse then vpon the [f] circumcision only, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousnes.

a That is, by workes.
b He might pretend some merit or worke worthy to be recōpensed. Gen.15.6. gal.3. 6 iames.2.23.
c Meriteth by his workes.
d That dependeth not on his works, neither thinketh to merite by them
e Which maketh him that is wicked in himselfe, iust in Christ. Psal.32.1.
f Vnder this excellent sacrament he comprehendeth the whole Law.

10 How was it then imputed? when hee was circumcised, or vncircumcised? not whē he was circumcised, but when he was vncircumcised.

11 * After he received the signe of circumcision, as the seale of the righteousnesse of the faith which he had, when he was vncircumcised, that he should be the father of all them that beleeue, not being circumcised, [g] righteousnesse might be imputed to them also,

12 And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the [h] steps of the faith of our father Abraham, which he had when he was vncircumcised.

13 For the promise that he should bee the heire of the world, was not giuen to Abraham, or to his seed through the [h] Law, but through the righteousnesse of faith.

14 For if they which are of the [i] Law bee [k] heires, faith is made voide, and the promise is made of none effect.

15 For the Lawe causeth [l] wrath: for where no Law is, there is no [m] transgression.

16 Therefore it is by faith, that it might come by grace, and the promise might bee sure to [n] all the seed, not to that onely which is of the Lawe: but also to that which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, * I haue made thee a father of many nations) euen [o] before God whom hee beleeued, who quickeneth the [p] dead, and calleth those thinges which be not, as though they were.

18 Which Abraham aboue hope beleeued vnder hope, that he should be the father of many nations, according to that which was spoken to him, * So shall thy seede be.

19 And he [q] not weake in the faith, considered not his owne body, which was now dead, being almost an hundred yeere old, neither the [r] deadnes of Saras wombe,

20 Neither did he doubt of the promise of God through vnbeleefe, but was strengthened in the faith, and gaue [s] glory to God,

21 Being fully assured that he which had promised, was also able to doe it.

22 And therefore it was imputed to him for righteousnesse.

23 Now it is not written for him onely, that it was imputed vnto him for righteousnesse,

24 But also [t] for vs, to whom it shall bee imputed for righteousnesse, which beleeue in him that raised vp Iesus our Lord from the dead.

25 Who was deliuered to death, for our sinnes, and [u] is risen againe for our iustification.

Gen.17.11.
g This may not be vnderstood of the fruits of faith (for thereof the Apostle doeth hereafter expresly intreat) but of the faith itselfe.
h In fulfilling [g] workes thereof.
i And thinke to performe the same by workes.
k If it bee requisite to fulfill the law for him that shall be of Abrahams inheritance, then it is in vaine to beleeue the promise: for it seruetb to no vse.
l Through our default, and not of it selfe.
m That is, no breach of commandement.
n Which beleeue Gen.17.4.
o By a spirituall kindred, which God chiefly accepteth.
p Abraham begate the circumcised, euen by the vertue of faith, and not by the power of nature, which was extinguished: so the Gentiles which were nothing, are called by the power of God to be of the number of the faithfull. Gen.15.5.
q But most strong and constant. r In that she was past childbearing. s For his mercy and trueth. t For our instruction, for we shall bee iustified by the same means. u To accomplish and make perfect our iustification.

CHAP. V.

1 He declareth the fruit of faith, 7 And by comparison setteth forth the loue of God and obedience of Christ, which is the foundation and ground of the same.

THen being iustified by faith, wee haue [a] peace toward God through our Lord Iesus Christ.

2 * By whom also wee haue accesse through faith vnto this grace, wherein we stand, and reioyce vnder the hope of the glorie of God.

3 Neither doe we so onely, but also we* reioyce in tribulations, knowing that tribulation bringeth foorth patience,

4 And patience experience, and experience hope.

5 And hope maketh not [b] ashamed, because the [c] loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vnto vs.

6 For Christ when wee were yet of no strength, at his time died for the * vngodly.

7 Doubtlesse one will scarce die for a [d] righteous man: but yet for a [e] good man it may be that one dare die.

8 But God setteth out his loue toward vs, seeing that while wee were yet sinners, Christ died for vs.

9 Much more then being now iustified by his blood, wee shall be saued from wrath through him.

10 For if when wee were [f] enemies, wee were reconciled to God by the death of his Sonne, much more being reconciled, wee shall be saued by his life.

11 And not onely so, but we also reioyce in God through our Lord Iesus Christ, by whom wee haue now receiued the atonement.

12 Wherefore as by one man sinne entred into the world, and death by sinne, and so death went ouer all men forasmuch as all men haue sinned.

13 For vnto the [g] time of the Law was sinne in the world, but sinne is not imputed while there is no Law.

14 But death reigned from Adam to Moses, euen ouer them also that sinned not [h] after the like maner of the transgression of [i] Adam, which was the figure of [k] him that was to come.

15 But yet the gift is not so, as is the offence: for if through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 Neither is the gift so, as that which entred in by one that sinned: for the fault came of one offence vnto condemnation: but the gift is [l] of many offences to iustification.

17 For if by the offence of one, death reigneth through one, much more shall they which receiue the abundance of grace, and of the gift of [m] righteousnesse, reigne in life through one, that is, Iesus Christ.

18 Likewise then, as by the offence of one, the fault came on all men to condemnation, so by the iustifying of one, the benefit abounded toward [n] all men to the iustification of life.

19 For as by one mans disobedience, many were made sinners: so by the obedience of one, shall many also bee made righteous.

20 Moreouer, the [o] Law entred thereupon, that the offence should [p] abound: neuertheless, where sinne abounded, there grace abounded much more:

21 That as sinne had reigned vnto death, so might grace also reigne by righeousnesse vnto eternall life, through Iesus Christ our Lord.

CHAP. VI.

Because no man should glorie in the flesh, but rather seeke to subdue it to the spirit, 3 He sheweth by the vertue and end of Baptisme, 5 That regeneration is coyned with iustification, and therefore exhorteth to godly life, 21 Setting before mens eyes the reward of sinne and righteousnesse.

WHat shall we say then? Shal we continue still in sinne, that grace may abound? God forbid.

2 How shall we that are [a] dead to sinne, liue yet therein?

3 Know ye not, that * all we which haue bene baptized into [b] Iesus Christ, haue bene baptized into his death?

4 * We are buried then with him by baptisme into his death, that like as Christ was raised vp from the dead by the glory of the Father, so we also should * walke in newes of life.

5 * For if wee be [c] grafted with him [d] to the similitude of his death, euen so shall wee be to the similitude of his resurrection,

6 Knowing this, that our olde man is crucified with him, that the [e] body of sinne might bee destroyed, that henceforth wee should not serue sinne.

7 For hee that is dead is [f] freed from sinne.

8 Wherefore, if we be dead with Christ, we beleeue that we shall liue also with him,

9 Knowing that Christ being rayled frō the dead, dieth no more: death hath no more dominion ouer him.

10 For in that hee died, he died once [g] to sinne: but in that hee liueth, hee liueth to [h] God.

11 Likewise thinke ye also, that yee are [i] dead to sinne, but are aliue [k] to God in Iesus Christ our Lord.

12 Let not sinne reigne therefore in your mortall body, that yee should obey it in the [l] lusts thereof.

13 Neither giue yee your members as ‖ weapons of vnrighteousnesse vnto sinne: but giue your selues vnto God, as they that are aliue from the dead, and giue your members as weapons of righteousnes vnto God.

a By peace here is meant that incredible & most constant ioy of minde, when we are deliuered from all terror of conscience, and fully perswaded of the fauour of God: and this peace is the fruit of faith. *Ephes.*2.18. *Iames*1.2.

b For it hath euer good successe.

c He meaneth that loue wherewith God loueth vs. *Hebr.*9.15. 1.*pet.*3.18.

d By this comparison he amplifieth the death of Christ.

e That is, for such one of whom he hath receiued good.

f Because of sinne: yet friends by the grace of Christ.

g From Adam to Moses.

h He meaneth yong babes, which neither had the knowledge of the law of nature, nor any motion of concupiscence, much lesse committed any actuall sinne, and this may also comprehend the Gentiles.

i Yet all mankind as it were sinned, when they were as yet inclosed in Adams loynes.

k Which was Christ.

l For by Christ we are not onely deliuered from the sinnes of Adam, but also from all such as we haue added thereunto.

m The iustice of Iesus Christ, which is imputed to the faithfull.

n Which beleeue to be saued in Iesus Christ.

o The Law of Moses.

p That it might be more manifestly knowen, and set before all mens eyes.

a He dieth to sinne, in whom the strength of sinne is broken by the vertue of Christ, & so now liueth to God. *Galat.*3.27.

b Which is, that growing together with him, we might receiue vertue to kill sinne, and raise vp our new man. *Colos.*2.12. *Ephes.*4.23,24. *col.*3.8. *heb.*12.1. 1.*pet.*2.1. 1.*Cor.*6.14. 2.*tim.*2.11.

c The Greeke word meaneth that we grow vp together with Christ, as wee see mosse, yuie, mistletow, or such like grow vp by a tree, and are nourished with the iuyce thereof.

d If we by his vertue die to sinne.

e The flesh wherein sinne sticketh fast.

f Because that being dead we cannot sinne.

g That he might destroy sin in our flesh.

h And sitteth at the right hand of the Father.

i We may gather that we are dead to sinne, when sinne beginneth to die in vs, which is by the participation of Christs death, by whom also being quickned, we liue to God, that is, to righteousnesse.

k In that ye are led with the Spirit of God.

l The mind first ministreth euill motions, whereby mans will is entised: thence burst foorth the lusts, by them the body is prouoked, and the body by his actions doth solicite the mind: therefore he commandeth at the least, that we rule our bodies.

‖ *Or, instruments, or armour*

14 For sinne shall not haue dominion ouer you, for yee are not vnder the [m] Law, but vnder [n] grace.

15 What then? shal we sinne, because we are not vnder the law, but vnder grace? God forbid.

16 * Know ye not, that to whomsoeuer ye giue your selues as seruants to obey, his seruants ye are to whom ye obey, whether it be of sinne vnto death, or of [o] obedience vnto righteousnes?

17 But God be thanked, that ye haue bin the seruants of sin: but ye haue obeyed from the heart vnto the forme of the doctrine whereunto ye were [p] deliuered.

18 Being then made [q] free from sinne, ye are made the seruants of righteousnes.

19 I speake [r] after the maner of man, because of the infirmity of your flesh: for as ye haue giuen your members seruants to vncleannes and to iniquity, to commit iniquity, so now giue your members seruants vnto righteousnesse in holinesse.

20 For when ye were the seruants of sin, ye were freed from righteousnes.

21 What fruite had yee then in those things, whereof yee are now ashamed? For the [s] end of those things is death.

22 But now beeing freed from sinne, and made seruants vnto God, ye haue your fruite in holinesse, and the end, euerlasting life.

23 For the [t] wages of sinne is death: but the gift of God is eternall life through Iesus Christ our Lord.

m Which is the declaration of sinne.
n Indued with the Spirit of Christ. *Iohn* 8.34. 2.*pet*.2.19.
o Shewing that none can be iust, which doth not obey God.
p To conforme your selues vnto it.
q It is a most vile thing for him that is deliuered from the slauery of sinne, to returne againe to the same.
r Leauing to speake of heauenly things, according to your capacity, I vse these similitudes of seruitude and freedome, that ye might the better vnderstand.
s Or the reward and recompense.
t Sinne is compared to a tyrant which reigneth by force, who giueth death as an allowance to them that were preferred by the law.

CHAP. VII.

1. 7. 12 *The vse of the Lawe*, 6. 24 *And how Christ hath deliuered vs from it.* 16 *The infirmity of the faithfull.* 23 *The dangerous fight between the flesh and the spirit.*

KNow yee not, brethren (for I speake to them that knowe the Lawe) that the [a] Law hath dominion ouer a man as long as he liueth?

2 * For [b] the woman which is in subiection to a man, is bound by the Law to the man, while hee liueth: but if the man bee dead, she is deliuered from the Law of the man.

3 So then, if while the man liueth, shee take another man, she shalbe called an * adulteresse: but if the man be dead, she is free from the Law, so that shee is not an adulteresse, though she take another man.

4 So ye my brethren, are dead also to the Law by the body of Christ, that ye should be vnto another, euen vnto [c] him that is raised vp from the dead, that we should bring forth fruit vnto God.

5 For when we were [d] in the flesh, the ‖ motions of sinnes, which were by the law, had force in our members, to bring forth fruit vnto death.

a Meaning, the moralll law. 1.*Cor*.7 39.
b Both in this first mariage and in the second the husband and the wife must be considered within our selues: the first husband was sin, and our flesh was [§] wife: their children were the fruits of the flesh, Gal.5.19. In the second mariage the spirit is [§] husband, the new creature is the wife, and their children are the fruits of the spirit, Gal.5.22. *Mat*.5.32.
c Which is the spirit or second husband.
d When we were destitute of the Spirit of God.
‖ *Or, affections.*

6 But now wee are deliuered from the Law, being dead [e] vnto it, wherein wee were holden, that we should serue in newnesse of spirit, and not in the oldnesse of the letter.

7 [f] What shall we say then? Is the Law sinne? God forbid. Nay, I knew not sinne, but by the law: for I had not knowen [g] lust, except the Law had sayd, * Thou shalt not lust.

8 But sin tooke an occasion by the commandement, and wrought in me all maner of concupiscence: for without the Law sinne is dead.

9 For I once [h] was aliue without the Law: but when the commandement came, sinne reuiued,

10 But I died: and the same commandement which was ordeined vnto life, was found to be vnto me vnto death.

11 For sinne tooke occasion by the commandement, and deceiued me, and thereby slew me.

12 Wherefore the Law is * holy, and the Commaundement is holy, and iust, and good.

13 Was that then which is good, made death vnto me? God forbid: but sinne, that it might [i] appeare sinne, wrought death in me by that which is good, that sinne might be out of measure sinfull by the Commandement.

14 For we know that the law [k] is spiritu-all, but I am carnall, sold vnder sinne.

15 For I allow not that which I do: for what I [l] would, that doe I not: but what I hate, that do I.

16 If I do then that which I would not, I consent to the Law, that it is good.

17 Now then it is no more I that [m] do it: but the sinne that dwelleth in me.

18 For I know that in me, that is, in my ‖ flesh dwelleth no good thing: for to will is present with me: but I find no meanes to performe that which is good.

19 For I doe not the good thing which I would, [n] but the euill which I would not, that do I.

20 Now if I doe that I would not, it is no more I that doe it, but the sin that dwelleth in me.

21 I finde then by the Law, that when I would do good, euill is present with me.

22 For I delight in the law of God, concerning the * inner man:

23 But I see another ‖ Lawe in my [p] members, rebelling against the Law of my minde, and leading mee captiue vnto the Law of sinne, which is in my members.

24 O wretched man that I am, who shall deliuer mee from the [q] bodie of this death?

25 I thanke God through Iesus Christ our Lorde. Then I my selfe in my [r] minde serue the Law of God, but in my [s] flesh the law of sinne.

e Meaning, to sinne our first husband.
f There is nothing more enemy to sinne, then the Law: if so be therefore that sinne rage more by reason thereof then before, why should it be imputed to the Law which disclosetb the sleights of sinne her enemy?
g Which is an inward vice not openly knowen. *Exod*.20.17. *deut*.5.21.
h He thoughe himselfe to be aliue, when he knew not the law. 1.*Tim*.1.8.
i Sinne being disclosed by the law, is so much more detestable, because it turneth the goodnesse of the law to our destruction.
k So that it can iudge the affections of the heart.
l He is not able to do that which hee desireth to doe and therefore is farre from the true perfection.
m He doth not excuse himselfe, but sheweth that he is not able to accomplish that good desire which is in him.
‖ *Or, in my nature.*
n The flesh staieth euen the most perfect to runne forward as the spirit wisheth.
o That is, in my spirit.
‖ *Or, commandement.*
p Euen the corruption which yet remaineth.
q This fleshly lumpe of sinne and death.
r In that part which is regenerate.
s Which is the part corrupted.

CHAP. VIII.

1 The assurance of the faithfull, and of the fruites of the holy Ghost in them. 3 The weakness of the law, and who accomplished it. 4 And wherefore. 5 Of what sort the faithfull ought to be. 6 The fruit of the spirit in them. 17 Of hope. 18 Of patience vnder the crosse. 28 Of the mutuall loue betwixt God and his children. 29 Of his foreknowledge.

NOw then there is no [a] condemnation to them that are in Christ Iesus, which walke not [b] after the flesh, but after the Spirit.

2 For the [c] law of the spirit of life, which is in [d] Christ Iesus, hath freed mee from the Law of sinne and of death.

3 For (that that was impossible to the Law, in as much as it was ‖ weake, because of the flesh) God sending his owne Sonne, in the [e] similitude of sinful flesh, and ‖ for sin, condemned sinne in the flesh,

4 That the [f] righteousnesse of the Law, might be fulfilled in vs, which walke not after the flesh, but after the Spirit.

5 For they that are after the flesh fauour the [g] things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 For the wisedome of the flesh is death: but the wisedome of the Spirit is life and peace.

7 Because the wisdome of the flesh is enmity against God: for it is not subiect to the Law of God, neither indeed can be.

8 So then they that are in the flesh, cannot please God.

9 Now yee are not in the flesh, but in the spirit, ‖ because the Spirit of God dwelleth in you: but if any man hath not the spirit of Christ, the same is not his.

10 And if Christ bee in you, the ‖ body is dead because of sinne: but the [h] Spirit is life for righteousnes sake.

11 But if the Spirit of him that raised vp Iesus from the dead, dwel in you, he that rayseth vp Christ from the dead, shall also quicken your mortal bodies, because that his Spirit dwelleth in you.

12 Therfore brethren, we are debters not to the flesh, to liue after the [i] flesh:

13 For if ye liue after the flesh, ye shal die: but if ye mortifie the deeds of the body by the Spirit, ye shall liue.

14 For as many as are led by the Spirit of God, they are the sonnes of God.

15 For ye haue not receiued the spirit of bondage to feare againe: but ye haue receiued the spirit of [k] adoption, whereby we cry, * Abba, Father.

16 The same Spirit [l] beareth witnesse with our Spirit, that we are the children of God.

17 If we be children, we are also [m] heyres, euen the heyres of God, and heyres annexed with Christ, if so bee that we suffer with him, that wee may also bee glorified with him.

18 For I count that the afflictions of this present time, are not ‖ worthy of the glory which shalbe shewed vnto vs

19 For the feruent desire of the creature wayteth when the sonnes of God shall be reuealed.

20 Because the [n] creature is subiect to [o] vanity, not of it owne will, but by reason of him which hath subdued it vnder hope,

21 Because the creature also shall bee delivered from the bondage of corruption into the glorious liberty of the sonnes of God.

22 For we know that euery [p] creature groneth with vs also, and trauaileth in paine together vnto this present.

23 And not onely the creature, but we also which haue the [q] first fruites of the Spirit, euen wee doe sigh in our selues, wayting for the adoption, euen the * redemption of our [r] body.

24 For we are saued by hope: but [s] hope that is seene, is not hope: for how can a man hope for that which he seeth?

25 But if we hope for that we see not, we doe with patience abide for it.

26 Likewise the Spirit also helpeth our infirmities: for wee know not what to pray as we ought: but the Spirit it selfe maketh request for vs with sighes, which cannot be expressed.

27 But he [y] searcheth the hearts, knoweth what is the meaning of the spirit: for he [t] maketh request for the Saints according to the will of God.

28 Also we know that all things worke together for the best vnto them that loue God, euen to them that are called of his purpose.

29 For those which he [u] knew before, hee also predestinated to be made like to the image of his Son, that hee might be the first borne among many brethren.

30 Moreouer, whome hee predestinate, them also he called, ‡ whom he called, them also he iustified, and whom he iustified, them he also glorified.

31 What shal we then say to these things? If God be on our side, who can bee against vs?

32 Who spared not his owne Sonne, but gaue him for vs all to death, how shall he not with him giue vs all things also?

33 Who shal lay any thing to the charge of Gods chosen? It is God that * [x] iustifieth.

34 Who shal condemne? It is Christ which is dead, yea, or rather which is risen againe, who is also at the right hand of God, and maketh request also for vs.

35 Who shal separate vs from the loue of [y] Christ? shall tribulation, or anguish, or persecution, or famine, or naked nes, or perill, or sword?

36 As it is written, * For thy sake are we [z] killed

a Though sinne be in vs, yet it is not imputed vnto vs through Christ Iesus.

b He annexeth the condition, lest we should abuse the liberty.

c The power and authority of the Spirit, that is, the grace of regeneration.

d Whose sanctification is made ours.

‖ *Or, of no strength.*

e Christ did take flesh, which of nature was subiect to sin, which notwithstanding he sanctified euen in the very instant of his conception, & so did appropriate it vnto him that he might destroy sinne in it, 2. Cor. 5. 21.

‖ *Or, by sinne.*

f That which the Law requireth.

g The word comprehendeth all that which is most excellent in man, as will, vnderstanding, reason, wit, &c.

‖ *Or, if so bee.*

‖ *Or, flesh.*

h The spirit of regeneration, which abolisheth sinne in our flesh, not all at once, but by degrees: wherefore we must in the meane time call to God through patience.

i But to liue after the spirit.

k So he nameth the holy Ghost, of the effect which he causeth in vs, when he proposeth vs saluation by the law with an impossible condition, who also doth seale our saluation in our hearts by Christs free adoption, that wee consider not God now as a rigorous Lord, but as a most merciful Father. *Gal 4. 5, 6.*

l So that we haue two witnesses, Gods Spirit, and ours, who is certified by the Spirit of God.

m Freely made partakers of the fathers treasures.

‖ *Or, of like value.*

n The creatures shal not be restored before that Gods children bee brought to their perfection: in the meane season they wait.

o That is, to destruction, because of mans sinne.

p He meaneth not the Angels, neither deuils, nor men.

q And yet are farre from the perfection. *Luke 21. 28.*

r Which shalbe in the resurrection, when we shal be made conformable to our head Christ.

s By hope is meant that thing which we hope for.

t In that he stirreth their hearts to pray, & sheweth both whom to aske and how.

u He sheweth by the order of our election, that afflictions are meanes to make vs like the sonne of God.

Isai. 50. 8.

x Who pronounceth his iust in his Son Christ.

y Wherewith he loued vs, or God in Christ: which loue is grounded vpon his determinate purpose, and Christ is the pledge thereof. *Psal. 44. 22.*

z killed

z Which is to signifie the condition of Christs Church.

[z] killed all day long: wee are counted as sheepe for the slaughter.

37 Nevertheleſſe, in all theſe things wee are more then conquerers through him that loued vs.

38 For I am perſwaded that neither death, nor life, nor Angels, nor [a] principalities, nor powers, nor things preſent, nor things to come,

39 Nor height, nor depth, nor any other creature ſhal bee able to ſeparate vs from the [b] loue of God, which is in Chriſt Ieſus our Lord.

a Paul ſetteth foorth by theſe words the wonderfull nature of the ſpirits, as wel the good, Epheſ. 1.21. Col. 1.16. as the euill ſpirits, Epheſ. 6.12. Col 2.15.

d That is, wherewith God loueth vs in his Sonne Chriſt Ieſus.

CHAP. IX.

1 Having teſtified his great loue towards his nation, and the ſignes thereof, 11 He entreateth of the election and reprobation. 24 Of the vocation of the Gentiles, 30 And reiection of the Iewes.

I Say the truth [a] in Chriſt, I lie not, my conſcience bearing me witneſſe in the holy Ghoſt,

2 That I haue great heauineſſe, and continuall ſorow in mine heart.

3 For I would wiſh my ſelfe to bee [b] ſeparated from Chriſt, for my brethren that are my kinſemen according to the flеſh,

4 Which are the Iſraelites, to whom pertaineth the adoption, and the [c] glory, & the [d] * Couenants, and the giuing of the Law, and the ſeruice of God and the promiſes.

5 Of whom are the fathers, & of whom concerning the flеſh, Chriſt came, who is * God ouer all, bleſſed for euer. Amen.

6 * Notwithſtanding it cannot bee that the word of God ſhould ‡ take none effect: for all they are not [f] Iſrael, which are of Iſrael:

7 Neither are they all children, becauſe they are the ſeed of Abraham: * but, In [g] Iſaac ſhall thy ſeede be called:

8 That is, they which are the children of the [h] flеſh, are not the children of God: but the * children of the promiſe are counted for the ſeede.

9 For this is a word of promiſe, * In this ſame time will I come, and Sara ſhall haue a ſonne.

10 Neither he only felt this, but alſo * Rebecca when ſhe had conceiued by one, euen by our father Iſaac.

11 For yet the children were borne, and when they had neither done good nor euill, (that the purpoſe of God might remaine according to election, not by works, but by him that calleth.)

12 It was ſaid vnto her, * The elder ſhall ſerue the yonger:

13 As it is written, * I haue loued Iacob, and haue hated Eſau.

14 What ſhall we ſay then? Is there vnrighteouſneſſe with God? God forbid.

15 For he ſaith to Moſes, * I [i] will haue mercie on him to whom I will ſhew mercie: and will haue compaſſion on him, on whom I will haue compaſſion.

16 So then it is not in him that willeth, nor in him that runneth, but in God that ſheweth mercie.

17 For the [k] Scripture ſaith vnto Pharao, * For the ſame purpoſe haue I ſtirred thee vp, that I might ſhew my power in thee, and that my Name might be declared throughout all the earth.

18 Therefore he hath mercie on whom he will, and whom he will, he hardeneth.

19 Thou wilt ſay then vnto mee, Why doeth he yet complaine? for who hath reſiſted his will?

20 But, O man, who art thou which ‖ pleadeſt againſt God? ſhall the * thing formed ſay to him that formed it, Why haſt thou made me thus?

21 Hath not the potter power of the clay to make of the ſame lumpe one veſſel to ‖ honour, and another to diſhonour?

22 What and if God would, to ſhew his wrath, and to make his power knowen, ſuffer with long patience the veſſels of wrath prepared to deſtruction?

23 And that he might declare the riches of his glory vpon the veſſels of mercy, which he hath prepared vnto glory?

24 Euen vs, whom he hath called, not of the Iewes onely, but alſo of the Gentiles,

25 As he ſaith alſo in Oſee, * I will call them, My people, which were not my people: and her, Beloued, which was not beloued.

26 And it ſhall bee, in the place where it was ſaid vnto them, * Ye are not my people, that there they ſhall be called, The children of the liuing God.

27 Alſo Eſaias cryeth concerning Iſrael, * Though the number of the children of Iſrael were as the ſand of the ſea, yet ſhall but a remnant be ſaued.

28 [l] For he will make his account, and gather it into a ſhort ſumme with righteouſneſſe: for the Lord will make a ſhort count in the earth.

29 * And as Eſaias ſaid before, Except the Lord of hoſtes had left vs a ſeed, wee had bene made as [m] Sodome, and had bene like to Gomorrha.

30 What ſhall wee ſay then? That the Gentiles which followed not righteouſnes, haue attained vnto righteouſneſſe, euen the righteouſneſſe which is of faith.

31 But Iſrael which followed the Law of righteouſneſſe, could not attaine vnto the Law of Righteouſneſſe.

32 Wherefore? Becauſe they ſought it, not by faith, but as it were by the workes of the Law: for they haue ſtumbled at the ſtumbling ſtone,

33 As it is written, * Behold, I lay in Sion a [n] ſtumbling ſtone, and a rocke to make men fall: and every one that believeth in him, ſhall not be aſhamed.

CHAP. X.

1 After that he had declared his zeale towards them, 3 Hee ſheweth the cauſe of the ruine of the Iewes. 4 The end of the law. 5 The difference betweene the iuſtice of the Law, and of faith. 17 Whereof faith commeth, and to whom it belongeth. 19 Thereiection of the Iewes, and calling of the Gentiles.

a As becommeth him that reuerēceth Chriſt, or whoſe tongue Chriſt ruleth, & ſo taketh Chriſt for his witneſſe.

b He would redeeme ye reiection of the Iewes with his own damnation, which declareth his zeale towards Gods glory, reade Exod. 32.32.

c The Arke of the couenant, becauſe it was a ſigne of Gods preſence, was called Gods glorie, 1.Sam.4.21. Pſal.26.8.

d The two tables of the Couenant, Deut.11.9. Chap 2.17. epheſ.2.12.

e Chriſt is very God. Chap 2.28.

‡ Greek, fall away.

f That is, of Iacob, whoſe name was alſo Iſrael. Gene.21.12. hebr.11.18.

g The Iſraelites muſt not beeſteemed by their kinred, but by the ſecret election of God, which is aboue the externall vocation.

h As Iſmael. Gal 4.28. Gen. 18.10. Gen. 25.21. Gen. 25.23. Mal. 1.2,3. Exo. 33.19.

i As the only will and purpoſe of God is the chieſe cauſe of election, and reprobation, ſo his free mercy in Chriſt is an inferiour cauſe of ſalvation, and the hardening of the heart an inferiour cauſe of damnation.

k That is, God in the Scripture. Exod.9.16.

‖ Or, ſpeakeſt againſt. Iſa.45.9. Iere.18.6. Wiſd.15.7.

‖ Or, vnto honeſt vſes.

Hoſe.2.23. 1.pet.2.10.

Hoſe.1.10.

Iſa.10.21,22.

l God will make ſuch waſt of that people, that the few which ſhall remaine, ſhall be a worke of his iuſtice, and ſhall ſet forth his glory in his Church. Iſa.1.9.

m That is, vtterly loſt.

Iſa.8.14. and 28.16. 1.pet.2.6. pſal.118.22.

n Ieſus Chriſt is to the infidels deſtruction, and to the faithfull life and reſurrection.

BRethren, mine hearts desire and prayer to God for Israel is, that they might bee saued.

2 For I beare them recorde, that they haue [a] the zeale of God, but not according to knowledge.

3 For they being ignorant of the righteousnesse of God, and going about to stablish their owne righteousnesse, haue not submitted themselues to the righteousnesse of God.

4 * For Christ is the [b] end of the Law for righteousnesse vnto euery one that beleeueth.

5 For Moses thus describeth the righteousnesse which is of the Law, * That the man which doeth these things shall liue thereby.

6 But the righteousnes which is of faith, speaketh on this wise, [c] * Say not in thine heart, Who shall ascend into heauen? (that is to bring Christ from aboue)

7 Or, Who shall descend into the deepe? (that is to bring Christ againe from the dead)

8 But what saith it? * The word is neere thee, euen in thy mouth, and in thine heart. This is the [d] word of faith which we preach.

9 For if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleeue in thine heart, that God raised him vp from the dead, thou shalt be saued.

10 For with the heart man beleeueth vnto righteousnesse, and with the [e] mouth man confesseth to saluation.

11 For the Scripture saith, * Whosoeuer beleeueth in him shall not be ashamed.

12 For there is no difference betweene the Iewe and the Greeke: for hee that is Lord ouer all, is rich vnto all, that call on him.

13 * For whosoeuer shall call vpon the Name of the Lord, shall be saued.

14 But how shall they call on him, in whom they haue not beleeued? and how shall they beleeue in him, of whom they haue not heard? and how shall they heare without a preacher?

15 And how shall they preach, except they be sent? as it is written, * How beautifull are the [f] feete of them which bring glad tidings of peace, and bring glad tydings of good things!

16 But they haue not all obeyed the Gospel: for Esaias saith, * Lord, who hath beleeued our [f] report?

17 Then faith is by hearing, and hearing [g] by the word of God.

18 But I demaund, Haue [h] they not heard? * No doubt their [i] sound went out through all the earth, and their words vnto the ends of the [k] world.

19 But I demand, did not Israel know God? First Moses saith, * I will prouoke you to enuie by a nation that is not my nation, and by a foolish nation I will anger you.

20 * And Esaias is bold, and saith, I was found of them that sought me not, and haue bene made manifest to them that asked not after me.

21 And vnto Israel he saith, * All the day long haue I stretched forth mine hand vnto a ‖ disobedient and gainesaying people.

a That is, a certaine affection, but not a true knowledge. *Gal.*3.24.

b The end of the Law is to iustifie them which obserue it: therefore Christ hauing fulfilled it for vs, is made our iustice, sanctification, &c. *Leuit.*18.5. *ezek.*20.11. *gal.*3.12.

c Because wee cannot performe the Law, it maketh vs to doubt, who shall goe to heauen, and to say, Who shall goe downe to the deepe to deliuer vs thence? but faith teacheth vs that Christ is ascended vp to take vs with him, & hath decended into the depth of death, to destroy death, and deliuer vs. *Deut.*30.12. *Deut.*30.14.

d That is, the promise and the Gospel which agreeth with the Law.

e That is, the way to be saued, is to beleeue with heart, that we are saued only by Christ, and to confesse the same before the world. *Isa*28.16. *Ioel*.2.32. *acts* 2.21. *Isai.*52.7. *nahum* 1.15.

‖ *Or, the comming.*

*Isai.*53.1. *iohn* 12.38.

f Meaning the Gospel and the good tydings of saluation, which they preached.

g That is, by Gods commandement, of whom they are sent that preached the Gospel. It may be also taken for the very preaching it selfe.

h Both the Iewes and Gentiles *Psal.*19.4

i The Ebrew word signifieth the line or proportion of the heauens, whose most excellent frame, besides the rest of Gods creatures, preachethvnto the whole world, and setteth forth the worthinesse of the Creator.

k Then seeing all the world knew God by his creatures, the Iewes could not be ignorant, and so sinned of malice. *Deut.*32.21. *Isa.*65.1. *Isa.*65.2.

‖ *Or, vnbeleeuing.*

CHAP. XI.

4 God hath his Church, although it bee not seene to mans eye. 5 The grace shewed to the elect. 7 The iudgement of the reprobate. 8 God hath blinded the Iewes for a time, and reuealed himselfe to the Gentiles, 18 Whom he warneth to humble themselues. 29 The gifts of God without repentance. 33 The depth of Gods iudgements.

I Demaund then, hath God cast away his people? God forbid: for I also am an Israelite of the seed of Abraham, of the tribe of Beniamin.

2 God hath not cast away his people which hee [a] knew before. Know yee not what the Scripture saith of Elias, how he maketh request vnto God [b] against Israel, saying,

3 * Lord, they haue killed thy Prophets, and digged downe thine altars: and I am left alone, and they seeke my life?

4 But what saith the answere of God to him? * I haue reserued vnto my selfe [c] seuen thousand men, which haue not bowed the knee to Baal.

5 Euen so then at this present time is there a reuenant through the ‖ election of grace.

6 And if it be of grace, it is no more of workes: or else grace were no more grace: but if it be of works, it is no more grace: or else were worke no more worke.

7 What then? Israel hath not obtained that he sought: but the election hath obtained it, and the rest haue bene hardened,

8 According as it is written, * God hath giuen them the spirit of ‖ slumber: eyes that they should not see, & eares that they should not heare vnto this day.

9 And Dauid saith, * Let their [d] table be made a snare, and a net, and a stumbling blocke, euen for a recompence vnto them.

10 Let their eyes bee darkened that they see not, & [e] bow downe their backe alwayes.

11 I demaund then, Haue they stumbled, that they [f] should fall? God forbid: but through their fall saluation commeth vnto the Gentiles, to [g] prouoke them to follow them.

12 Wherefore if the fall of them bee the riches of the world: and the diminishing of them the [h] riches of the Gentiles, how much more shall their abundance be?

13 For in that I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,

a And elected before all beginning.

b He talked with God, not that he should punish Israel, but yet lamented their falshood, and so his words made against them. 1.*King.*19.10. 1.*King.*19.18.

c Meaning an infinite number.

‖ *Or, free election. Isa.*6.9. *mat.*13.14. *iohn* 12.40. *act*: 28.26.

‖ *Or, pricking. Psal.*69.22.

d Christ by the mouth of the Prophet wisheth that which came vpon the Iewes, that is, that as birds are taken whereas they thinke to finde food, so the Law which the Iewes of a blind zeale preferred to the Gospel, thinking to haue saluation by it, should turne to their destruction.

e Take from them thy grace and strength.

f Without hope to bee restored.

g The Iewes to follow the Gentiles.

h In that the Gentiles haue the knowledge of the Gospel.

14 To trie if by any meanes I might [i] prouoke them of my flesh to follow them, and might saue some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiuing be but [k] life from the dead?

16 For if [l] the first fruits be holy, so is the whole lumpe: and if the [m] roote bee holy, so are the branches.

17 And though some of the branches bee broken off, and thou being a wilde Oliue tree, wast graft in ‖ for them, and made partaker of the roote, and fatnesse of the [n] Oliue tree,

18 Boast not thy selfe against the branches: and if thou boast thy selfe, thou bearest not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken off, that I might be graft in.

20 Well: through vnbelieffe they are broken off, and thou standest by faith: bee not high minded, but [o] feare.

21 For if God spared not the naturall branches, take heed, lest he also spare not thee.

22 [p] Behold therefore the bountifulnesse, and seuerittie of God: toward them which haue fallen, seuerittie: but toward thee, bountifulnesse, if thou continue in his bountifulnesse: or else thou shalt also be cut off.

23 And they also, if they abide not still in vnbelieffe, shal be grafted in: for God is able to graffe them in againe.

24 For if thou wast cut out of the Oliue tree, which was wilde by nature, and wast graffed contrary to nature in a right Oliue tree, how much more shall they that are by nature, be graffed in their owne Oliue tree?

25 For I would not, brethren, that yee should be ignorant of this secret, (least yee should be arrogant in your selues) that partly [q] obstinacie is come to Israel, vntill the fulnesse of the Gentiles be come in.

26 And so [r] all Israel shall be saued, as it is written, * The deliuerer shall come out of Sion, and shall turne away the vngodlinesse from Iacob.

27 And this is my couenant to them, * When I shall take away their sinnes.

28 As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloued for the fathers sakes.

29 For the [s] gifts and calling of God are without repentance.

30 For euen as yee in time past haue not beleeued God, yet haue now obtained mercy through their vnbelieffe,

31 Euen so now haue they not beleeued ‖ by the mercy shewed vnto you, that they also may obteine mercie.

32 For God hath shut vp [t] all in vnbelieffe, that he might haue mercie on all.

33 O the deepenesse of the riches, both of the wisedome and knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out!

34 * For [u] who hath knowen the minde of the Lord? or who was his counseller?

35 Or who hath [x] giuen vnto him first, and he shall be recompensed?

36 For of [y] him, and through him, and for him are all things: to him be glorie for euer, Amen.

i That they might be iealous ouer Christ against the Gentiles, and so to be more feruent in loue toward Christ then the Gentiles.

k The Iewes now remaine, as it were in death, for lacke of the Gospel: but when both they and the Gentiles shal embrace Christ, the world shall be restored to a new life.

l Abraham was not onely sanctified, but his seed also which neglected not the promise.

m Meaning Abraham.

‖ *Or, in them.*

n That is, the Church of the Israelites.

o Be carefull: worship God and trust in his promise.

p He speaketh of the Iewes and Gentiles in generall.

q Meaning stubburnesse and induration against Gods word.

r He sheweth that the time shal come that the whole nation of the Iewes, though not euery one particularly, shalbe ioyned to the Church of Christ.

Isa.59.20. Isa.27.9 iere.31. 33,34. heb.8.8. and 10.16,17.

s To whom God giueth his Spirit of adoption and whom he calleth effectually, hee cannot perish: for Gods eternal counsell neuer changeth.

‖ *Or, that by your mercy.*

t That is, both Iewes and Gentiles. *Isa.40.13 wisd.9.13. 1.cor.2.16.*

u He reproueth the rashnesse of men which murmure against the iudgements of God.

x That is, prouoked him by his good works?

y All things are created & preserued of God to set forth his glory.

CHAP. XII.

The conuersation, loue and works of such as beleeue in Christ. 19 Not to seeke reuengeance.

I Beseech you therefore brethren, by the mercies of God, that yee giue vp your bodies a [a] liuing sacrifice, holy, acceptable vnto God, which is your [b] reasonable seruing of God.

2 And fashion not your selues like vnto this world, but be ye changed by the renewing of your mind, that ye may * proue what is the [c] good wil of God, and acceptable, and perfect.

3 For I say through the grace that is giuen vnto mee, to euery one that is among you, that no man presume to vnderstand, aboue that which is meete to vnderstand, but that he [d] vnderstand according to [e] sobriety, as God hath dealt to euery man the * measure of faith.

4 For as wee haue many members in one body, and all members haue not one office,

5 So wee beeing many are one bodie in Christ, and euery one, one anothers members.

6 * Seeing then that we haue gifts that are diuers, according to the grace that is giuen vnto vs, whether we haue [f] prophesie, let vs prophesie according to the proportion of [g] faith:

7 Or an office, let vs wait on the office: or he that teacheth, on teaching:

8 Or he that exhorteth, on exhortation: hee that [h] distributeth, let him doe it * with simplicitie: hee that ruleth, with diligence: hee that [i] sheweth mercy, with * cheerefulnesse.

9 Let loue be without dissimulation. * Abhorre that which is euill, & cleaue vnto that which is good,

10 * Bee affectioned to loue one another with brotherly loue. In giuing honour, goe one before another.

11 Not slothfull to doe seruice: feruent in spirit: seruing ‖ the Lord,

12 Reioycing in hope, patient in tribulation, * continuing in prayer,

13 * Distributing vnto the necessities of the Saints: * giuing your selues to hospitalitie.

14 * Blesse them which persecute you: blesse, I say, and curse not.

15 Reioyce with them that reioyce, and weepe with them that weepe.

a In stead of dead beasts, liuely sacrifice: in stead of [y] blood of beasts, which was but a shadow, and pleased not God of it selfe, the acceptable sacrifice of the spirituall man, framed by faith to godlinesse and charitie.

b That is, true, lawfull and spirituall, 1.Pet.2.5. *Ephes.5.17.*

1.thes.4.1,3.

c Whatsoeuer is not agreeable to Gods wil, is euil, displeasant, and vnperfect.

d Two things are required if wee will iudge soberly of Gods gifts in vs: the one, that we doe not arrogate to our selues that which wee haue not: next, that wee boast not of the gifts, but reuerently vse them to Gods honour.

e That is, soberly, not neglecting Gods gifts, but vsing them to his glory.

1.Cor.12.11. ephes.4.7. 1 Pet.4.10.

f By prophesying here, he meaneth preaching and teaching, and by office and ministerie, all such offices, as pertaine to the Church, as Elders, Deacons, &c. g By faith, he meaneth the knowledge of God in Christ, with the gifts of the holy Ghost. h Of these Officers some are Deacons, some gouernours, some keepe the poore. *Matth.6.2.* i He meaneth them which were appointed to looke vnto the poore, as for the most part were the widowes. *Act.6.1. 1.tim.5.9. 2.Cor.9.7. Amos 5.15. Ephes.4.2. 1.pet.2.17. hebr 13.1.* ‖ *Or, the time. Luke 18.1. 1 Cor. 16.1. Hebr.13.2. 1.pet.4.9. Matth 5.44.*

16 Be of like affection one towards another: bee not hie minded: but make your selues equall to them of the lower sort: * bee not wise in k your selues.

17 * Recompense to no man euill for euill: l procure things honest in the sight of all men.

18 * If it be possible, as much as in you is, haue peace with all men.

19 Dearely beloued, * auenge not your selues, but giue place vnto wrath: for it is written, * Vengeance is mine: I will repay, saith the Lord.

20 * Therefore if thine enemie hunger, feed him: if he thirst, giue him drinke: for in so doing, thou shalt heape m coales of fire on his head.

21 Bee not ouercome of euill, but ouercome euill with goodnesse.

Prouerb. 3.7. *isa.* 5.21. k That is, in your owne conceit. *Prou.* 20.22. *matth.* 5.39. 1.*pet.* 3.9. 1.*cor.* 6.7. l Liue so honestly & godly, that no man can finde fault with you. *Heb.* 12.14. *Ecclus* 28.1. *matth.* 5.39. *Deut.* 32.35. *hebr.* 10.30. *Prou.* 25.21,22. m For thou shalt either winne him with thy benefit, or else his conscience shall beare him witnesse that Gods burning wrath hangeth ouer him.

CHAP. XIII.

1 *The obedience to the rulers.* 4 *Why they haue the sword.* 8 *Charitie ought to measure all our doings.* 11 *An exhortation to innocencie and puritie of life.*

LEt * every soule be subiect vnto the higher powers: for there is no power but of God: and the powers that bee, are ordained of God.

2 Whosoeuer therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receiue to themselues a iudgement.

3 For princes are not to bee feared for good workes, but for euill. Wilt thou then be without feare of the power? doe well: so shalt thou haue praise of the same.

4 For he is the minister of God for thy wealth: but if thou doe euill, feare: for hee beareth not the sword for nought: for hee is the minister of God ‡ to take vengeance on him that doeth euill.

5 Wherefore ye must be subiect, not because of wrath only, but also for b conscience sake.

6 For, for this cause yee pay also tribute: for they are Gods ministers, applying themselues for the same c thing.

7 * Giue to all men therefore their duty: tribute, to whom ye owe tribute: custome, to whom custome: feare, to whome feare: honour, to whom ye owe honour.

8 Owe nothing to any man, but to loue one another: for he that loueth another, hath fulfilled the d Law.

9 For this, * Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not couet: and if there bee any other commandement, it is briefly comprehended in this saying, euen in this, * Thou shalt loue thy neighbour as thy selfe.

10 Loue doeth not euill to his neighbour: therefore is loue the * fulfilling of the Law.

11 And that considering the season, that it is now time that wee should arise from sleepe: for now is our saluation e neerer then when we beleeued it.

12 The night is past, and the day is at hand: let vs therefore cast away the workes of darkenesse, and let vs put on the f armour of light.

13 So that we walke honestly, as in the day: not in * ‖ gluttonie and drunkennesse, neither in chambering and wantonnes, nor in strife and enuying:

14 * But put yee on the Lord IESVS Christ, and take no thought for the flesh, to fulfill the lusts of it.

Wisd. 6.3. *tit.* 3.1. 1.*pet.* 2.13,14. a Not only the punishment of the iudges, but also the vengeance of God. ‡ *Greeke, a revenger with wrath.* b For no priuate man can contemne that gouernment which God hath appointed, without the breach of his conscience: and here he speaketh of ciuill magistrates: so that Antichrist & his cannot wrest this place to establish their tyranny ouer the conscience. c That is, to defend the good, and to punish the euill. *Matth.* 22.21. d He meaneth only the second table. *Exod.* 20.14. *deut.* 5.18. *Leuit.* 19.18. *matth.* 22.39. *gal.* 5.14. *iam.* 2.8. 1.*Tim.* 1.5. e Before we beleeued, it had bin in vaine to tell vs these things: but now seeing our saluation is nere, let vs take heede that we neglect not this occasiõ. f That is, honest maners & godly. *Luke* 21.34. ‖ *Or, riot.* *Gal.* 5.16. 1.*pet.* 2.11.

CHAP. XIIII.

1 *The weake ought not to be despised.* 10 *No man should offend anothers conscience.* 15 *But one to support another in charitie and faith.*

HIm that is weake in the a faith, receiue vnto you, but not b for controuersies of disputations.

2 One beleeueth that he may eate of all things: and another, which is weake, eateth herbes.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receiued him.

4 * Who art thou that condemnest another mans seruant? hee standeth or falleth to his owne c master: yea: he shall be established: for God is able to make him stand.

5 This man esteemeth one day aboue another day, ‡ another man counteth euery day alike: let euery man be d fully perswaded in his minde.

6 He that e obseruetb the day, obseruetb it to the f Lord: and hee that obseruetb not the day, obseruetb it not to the Lord. Hee that eateth, eateth to the Lord: for hee giueth God thankes: and he that g eateth not, h eateth not to the Lord, and giueth God thankes.

7 For none of vs liueth i to himselfe, neither doth any die to himselfe.

8 For whether we liue, wee liue vnto the Lord: or whether wee die, wee die vnto the Lord: whether we liue therefore, or die, wee are the Lords.

9 For Christ therefore died, and rose againe, and reuiued, that hee might be Lord both of the dead and the quicke.

10 But why doest thou iudge thy brother? or why doest thou despise thy brother? * for wee shall all appeare before the iudgement seat of Christ.

11 For it is written, * I k liue, sayth the Lord, and euery knee shall bow to mee, and all tongues shall l confesse vnto God.

a That is, the doctrine of the Gospel. b Lest he should depart either more ignorant then he came, or else with a greater scruple of conscience. *Iam.* 4.12. c It is the Lords matter, and not thine. d We must be assured in our conscience by Gods word in all things that we doe: that if we be strong, we may know what is our libertie, and if we be weake, we may learne to profit dayly. e That counteth one day more holy then another. f Who iudgeth whether he doe well or no. g Because hee thinketh the meats vncleane by the Law. h Here we must note three things: first, that he speaketh of things which of themselues are indifferent, albeit in the Law they were not: next, that he reproueth not the condemning of the act, but of the persons: thirdly, that hee meaneth not the stubborn & malicious, whom he calleth dogs and concision, but the weake and infirme, to whom God as yet had not reuealed the perfect libertie. i Both our life & death ought to profit our brother. 2.*Cor.* 5.10. *Isa.* 45.23. *phil.* 2.10. k This oath particularly appertaineth to God, who is the true life of himselfe, and giueth it to all others. l And acknowledge me for their God.

12 So then euery one of vs shall giue accounts of himselfe to God.

13 Let vs not therefore iudge one another any more: but vse your iudgement rather in this, that no man put an occasion to fall, or a stumbling blocke before his brother.

14 [m] I know, and am perswaded through the Lorde Iesus, that there is nothing vncleane of it selfe: but vnto him that iudgeth any thing to bee vncleane, to him it is vncleane.

15 But if thy brother be grieued for the meate, now walkest thou not charitably: * destroy not him with thy meate, for whom Christ died.

16 Cause not your [n] commodity to be euil spoken of.

17 For the [o] kingdom of God is not meat nor drinke, but righteousnes, and peace, and ioy in the holy Ghost.

18 For whosoeuer [p] in these things seruetb Christ, is acceptable vnto God, and is approued of men.

19 Let vs then folow those things which concerne peace, and wherewith one may edifie another.

20 Destroy not the worke of God for meates sake: * all things indeed are pure: but it is euill for the man which eateth with offence.

21 *It is good neither to eat flesh, nor to drinke wine, nor any thing whereby thy brother stumbleth, or is offended, or made weake.

22 Hast thou [q] fayth? haue it with thy selfe before God: blessed is he that [r] condemneth not himselfe in that thing which he alloweth.

23 For he that doubteth, is condemned if he eate, because hee eateth not of faith: and whatsoeuer is not of [s] faith is sinne.

m He preuenteth the obiection which the Christians might vse. 1.Cor.8.11.
n Which is the benefit of Christian liberty, by abusing wherof ye cause the weakelings to blaspheme the Gospel, which might seeme to them contrary to Gods will, and the doctrine of the law.
o God will not reigne ouer his by such obseruations.
p In peace and righteousnes. Titus 1.15. 1.Cor.8.13.
q Faith is here taken for a full perswasion of the Christian liberty in things indifferent, as the Apostle interpreteth it in the 14 vers.
r Which hath none euill remorse of conscience in his doing.
s Meaning, of a right conscience.

CHAP. XV.

1 Paul exhorteth them to support and loue one another by the example of Christ, 9 And by the onely mercy of God, which is the cause of saluation both of the one and the other. 14 Hee sheweth his zeale toward them and the Church, 30 And requireth the same of them.

WE which are strong, ought to beare the infirmities of the weake, and not to please our selues.

2 Therefore let euery man please his neighbour in that that is good to [a] edification.

3 For Christ also would not please himselfe, but as it is written, * The rebukes of them which rebuke thee, fell [b] on me.

4 For whatsoeuer things are written aforetime, are written for our learning, that wee through patience, and comfort of the Scriptures, might haue hope.

5 Now the God of [c] patience and consolation giue you that ye be * like minded one towards another, according to Christ Iesus,

6 That ye with one minde, and with one mouth may praise God, euen the Father of our Lord Iesus Christ.

7 Wherefore, receiue yee one another, as Christ also receiued vs to the [d] glory of God.

8 Now I say, that Iesus Christ was a [e] minister of the circumcision, for the [f] truth of God, to confirme the promises made vnto the fathers.

9 And let the Gentiles praise God for his mercy, as it is written, * For this cause I will confesse thee among the Gentiles, and sing vnto thy Name.

10 And againe hee saieth, * Reioyce, ye Gentiles, with his people.

11 And againe, * Prayse the Lord, all yee Gentiles, and laude yee him all people together.

12 And againe, Esaias saith, * There shal be a roote of Iesse, and shee that shall rise to reigne ouer the [h] Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all ioy and peace in beleeuing, that yee may abound in hope, through the power of the holy Ghost.

14 And I my selfe also am perswaded of you, my brethren, that ye also are ful of goodnesse, and filled with all knowledge, and are able to admonish one another.

15 Neuertheless brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen mee of God,

16 That I should be the minister of Iesus Christ toward the Gentiles, ministring the Gospel of God, that the offring vp of the Gentiles might be acceptable [i] being sanctified by the holy Ghost.

17 I haue therefore whereof I may reioyce in Christ Iesus in those things which pertaine to God.

18 For I dare not [k] speake of any thing which Christ hath not wrought by me, to make the Gentiles obedient in worde and deede,

19 With the power of signes and wonders, by the power of the Spirit of God: so that from Ierusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ.

20 Yea, so I enforced my selfe to preach the Gospel, not where Christ was named, least I should haue built on another mans foundation.

21 But as it is written, * To whom hee was not spoken of, they shall see him, and they that heard not, shall vnderstand him.

22 Therefore also I haue bene * oft let to come vnto you.

23 But now seeing I haue no more place in these quarters, and also haue * beene desirous many yeeres agone to come vnto you,

24 When I shall take my iourney into Spaine, I will come to you: for I trust to

a To edifie signifieth to doe all maner duties to our neighbour, either to bring him to Christ, or if he be wonne, that hee may grow from faith to faith: for the faithfull are called the Temple of God wherin he is resident by his holy spirit, and these faithfull are the stones of the new Ierusalem: that is, the vniuersall Church. Isa 54 Reue.21. of the which building Christ is the cheife corner stone, Ephes.2.20 Psal.69.9. b I did so beare them as if they had bene done to me, and not to my Father. c Which is the authour of patience.

1 Cor.1.10. Phil.3.16. and 4.3.
d To make vs partakers of Gods glory.
e First to gather the Iewes, and then the Gentiles, that both might be made one flocke.
f That God might be knowen true.
Psal.18.49. 2.Sam.22.50. Deut.32.43. Psal.117.1. Isa 11.11.
g which is Christ, who did spring as a young bud out of the dry and dead roote.
h Then seeing he tooke both the Iewes and Gentiles to his Fathers glory they ought by his example to loue together.
i The minister offereth vp the people to God by the Gospel.
k God gaue him such ample occasions to set forth his excellent works that he had done by him, that the Apostle need not to seeke any other thing to boast vpon.
Isa.52.15.
Chap.1.13. 1.Thes.2.17,18.
Chap.1.10.

to see you in my iourney, and to be brought on my way thitherward by you, after that I haue beene somewhat filled with your company.

25 But now goe I to Ierusalem, to [l] minister vnto the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saints which are at Ierusalem.

27 For it hath pleased them, and their debters are they: * for if the Gentiles bee made partakers of their spirituall things, their duety is also to minister vnto them in carnall things.

28 When I haue therefore performed this, and haue [m] sealed them this [n] fruite, I will passe by you into Spaine.

29 * And I know when I come, that I shall come to you with [o] abundance of the blessing of the Gospel of Christ.

30 Also brethren, I beseech you for our Lord Iesus Christs sake, and for the loue of the spirit, that ye * would striue with me by prayers to God for me,

31 That I may be deliuered from them which are disobedient in Iudea, and that my seruice which I haue to doe at Ierusalem, may be [p] accepted of the Saints,

32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.

33 Thus the * God of peace bee with you all, Amen.

CHAP. XVI.

1 After many recommendations, 17 he admonisheth them to beware of false brethren, and to bee circumspect. 20 He prayeth for them, and giueth thanks to God.

I Commend vnto you Phebe our sister, which is a seruant of the Church of Cenchrea,

2 That ye receiue her in the Lord, as it becommeth Saints, and that ye assist her in whatsoeuer busines she needeth of your ayd: for shee hath giuen hospitalitie vnto many, and to me also.

3 Greet * Priscilla and Aquila my felow helpers in Christ Iesus.

4 (Which haue for my life layd downe their owne necke Vnto whom not I onely giue thanks, but also all the Churches of the Gentiles.)

5 Likewise greete the Church that is in their house. Salute my beloued Epenetus, which is the [a] first fruites of || Achaia in Christ.

6 Greet Mary, which bestowed much labour on vs.

7 Salute Andronicus, and Iunia, my cosins and fellow prisoners, which are notable among the Apostles, and [b] were in Christ before me.

8 Greete Amplias my beloued in the Lord.

9 Salute Urbanus our fellow helper in Christ, and Stachys my beloued.

10 Salute Apelles approoued in Christ. Salute them which are of Aristobulus friends.

11 Salute Herodion my kinsman. Greet them which are of the friendes of Narcissus, which are in the Lord.

12 Salute Tryphena & Tryphosa, which women labour in the Lord. Salute the beloued Persis, which woman hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, and his sister, and Olympas, and all the Saints which are with them.

16 Salute one another with an * holy [c] kisse. The Churches of Christ salute you.

17 ¶ Now I beseech you brethren, marke them diligently which cause diuision and offences, contrary to the doctrine which yee haue learned, and * auoid them.

18 For they that are such, serue not the Lord Iesus Christ, but their owne [d] bellies, and with [e] faire speech and flattering deceiue the hearts of the simple.

19 For your obedience is come abroad among all: I am glad therefore of you: but yet I would haue you wise vnto that which is good, and simple concerning euill.

20 The God of peace shall tread Satan vnder your feete shortly. The grace of our Lord Iesus Christ be with you.

21 * Timotheus my companion, and Lucius, and Iason, and Sosipater my kinsmen salute you.

22 I Tertius, which wrote out this Epistle, salute you in the Lord.

23 * Gaius mine hoste, and of the whole Church saluteth you. Erastus the || Chamberlaine of the [f] city saluteth you, and Quartus a brother.

24 The grace of our Lord Iesus Christ, be with you all, Amen.

25 * To him now that is of power to establish you according to my Gospel, and preaching of Iesus Christ, * by the reuelation [g] of the mystery, which was kept secret since the world began,

26 (But nowe is opened and published among all Nations by the Scriptures of the Prophets, at the Commaundement of the euerlasting God for the obedience of fayth)

27 To God. I say, onely wise, be praise through Iesus Christ for euer. Amen.

Written to the Romanes from Corinthus, and sent by Phebe, seruant of the Church which is at Cenchrea.

l Which was to cary the almes. *1.Cor.9.11.*

m I shall faithfully leaue it with them, and as it were sealed most surely.

n Almes is the fruit of faith and charity. *Chap.1.11.*

o His comming shalbe profitable vnto them: for God will giue him abundant knowledge of diuine mysteries, to communicate vnto them. *2 Cor.1.11.*

p He feared lest slanderous tongues would haue made his message either odious, or lesse acceptable. *Isai.9.6.*

Actes 18.2.

a The first which was consecrated to the Lord by embracing the Gospel. ||*Or, Asia.*

b They were grafted in Christ by faith afore I was called, and were well esteemed of the Apostles, and of the Churches.

1.Cor.16.20. 2.cor.13.12. 1.pet.5.14.

c Which was a signe of amity among the Iewes, which he willeth to be holy, that is, that it come from a mind full of godly charity. *2.Iohn 10.*

d These be marks to know the false apostles by.

e The word signifieth him that promiseth much, and performeth nothing, who seemeth also to speake for thy profit, but doth nothing lesse. *Acts 16.1.phil. 2.19. 1.Cor.1.14.*

||*Or, receiuer.*

f Corinthus. *Ephes.3.20. Ephe.3.9.col.1.26 2.tim.1.9.tit.1.2. 1.pet.1.20.*

g Both as touching the doctrine of the Gospel, and also the calling of the Gentiles.

¶ The

The first Epistle of Paul to the Corinthians.

THE ARGVMENT.

After that Saint Paul had preached at Corinthus a yeere and a halfe, he was compelled by the wickednesse of the Iewes to saile into Syria. In whose absence false apostles entred into the Church, who being puffed vp with vaine glory, and affectate eloquence, sought to bring into contempt the simplicity which Paul vsed in preaching the Gospel. By whose ambition such factions and schismes sprang vp in the Church, that from opinions in policies and ceremonies, they fell to false doctrine and heresies, calling into doubt the resurrection from the dead, one of the chiefest points of Christian Religion. Against these euils the Apostle proceedeth, preparing the Corinthians hearts, and eares with gentle salutations: but soone after he reproueth their contentions and debates, their arrogancie and pride, and exhorteth them to concord and humility, setting before their eyes the spirituall vertue, and heauenly wisedome of the Gospel, which cannot be perswaded by worldly wit and eloquent reasons, but is reuealed by Gods Spirit, and so sealed in mens hearts. Therefore this saluation may not be attributed to the ministers, but onely to God, whose seruants they are, and haue receiued charge to edifie his Church: wherein Saint Paul behaued himselfe skilfully, building according to the foundation (which is Christ) and exhorteth others to make the end proportionable to the beginning, taking diligent heede that they bee not polluted with vaine doctrine, seeing they are the Temple of God. And as for those which doubted of his Apostleship, he sheweth them that he dependeth not on mans iudgement, albeit he had declared by manifest signes, that he neuer sought his owne glory, neither yet how he might liue, but onely the glory of Christ: which thing at his comming he would declare more amply, to the shame of those vaineglorious braggers, who sought themselues onely, and therefore suffered most horrible vices vnreproued and vnpunished, as incest, contentions, pleadings before Infidels, fornication, and such like, to the great slander of the Gospel. This done, he answereth to certaine points of the Corinthians letter, as touching single life, duety of marriage, of discord and dissention among the married, of virginity, and second marriage. And because some thought it nothing to be present at idole seruice, seeing in their heart they worshipped the true God, hee warneth them to haue respect to their weake brethren, whose faith by that dissembling was hindered, and their consciences wounded, which thing rather then he would doe, he would neuer vse that liberty, which God had giuen him. But forasmuch as pride, and selfe will was the cause of those great euils, he admonisheth them by the example of the Iewes not to glory in these outward gifts, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to follow Christ vprightly, without all pollution and offence of others. Then he correcteth diuers abuses in their Church, as touching the behauiour of men, and women in their assemblies: of the Lords Supper, the abuse of the Spirituall gifts, which God hath giuen to maintaine loue, and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel serueth to no vse. Last of all, he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to perseuere in the loue of Christ, and well doing, sending his commendations, and wishing them peace.

CHAP. I.

2 He prayseth the great graces of God shewed toward them, 10 Exhorting them to concord and humilitie. 19 He beateth downe all pride, and wisedome which is not grounded on God, 26 Shewing whom God hath chosen to confound the wisedome of the world.

PAVL called to be an Apostle of IESVS CHRIST, through the will of God, and our brother Sosthenes,

2 Vnto the Church of God, which is at Corinthus, to them that are * [a] sanctified in Christ Iesus, * [b] Saints by calling, * with all that [c] call on the Name of our Lord Iesus Christ in euery place, both their Lord and ours:

3 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

4 I thanke my God alwayes on your behalfe for the [d] grace of God, which is giuen you in Iesus Christ,

5 * That in all things ye are made rich [e] in him, in [f] all kinde of speach, and in all knowledge:

6 As the testimony of Iesus Christ hath bene confirmed in you:

7 So that yee are not destitute of any gift: * waiting for the appearing of our Lord Iesus Christ.

8 * Who shall also confirme you vnto the ende, that yee may be [g] blamelesse in the day of our Lord Iesus Christ.

9 * God is faithfull, by whom ye are called vnto the fellowship of his Sonne Iesus Christ our Lord.

10 Now I beseech you, brethren, by the Name of our Lord Iesus Christ, * that yee all [h] speake one thing, and that there bee no dissentions among you: but bee yee knit

Acts 15.9. 1.thess.4.7.

a Whom God hath separated from the rest of the world, purified, and giuen to his Sonne, that he might be in them, and they in him. Rom. 1.7. ephes.1.1. colos.1.22. 2.tim.1.9. titus 2.3. b Made holy by the free mercy and calling of God. 2.Tim.2.23. c Which is to acknowledge him to be very God, to worship him, and seeke vnto him for helpe, 2.13. 1.Thes.3.13. & 5.23. g For there is no condemnation to them that are graffed in Christ Iesus. Psal.138.8. 1.thessal 5.24. Rom 15.5. phil.3.16. h Disagreeing in wordes ingendreth dissention of minde, whereof proceedeth repugnancy of iudgement, which is the mother of schisme and heresie.

d For all the benefits which ye haue receiued by the Gospel. Coloss. 1.10. and 2.7.

e As members of the same body which communicate with their head.

f He commendeth those gifts in them whose abuse after hee doth reprooue, as eloquence, philosophie, and their knowledge of Gods word. Phil.3.20. titus

knit together in one mind, and in one iudgement.

11 For it hath beene declared vnto mee, my brethren, of you, by them that are of the house of [i] Cloe, that there are contentions among you.

12 Now this I say, that euery one of you sayeth, I am Pauls, and I am * Apollos, and I am Cephas, and I am Christs.

13 Is Christ diuided? was Paul crucified for you? either were yee baptized [k] into the name of Paul?

14 I thanke God, that I baptized none of you, but * Crispus, and [l] Gaius,

15 Lest any should say, that I had baptized into mine owne name.

16 I baptized also the houshold of Stephanas: furthermore know I not whether I baptized any other.

17 For Christ sent mee not to [m] baptize, but to preach the Gospel, not with * [n] wisedome of wordes, [o] lest the crosse of Christ should be made of none effect.

18 For the preaching of the crosse is to them that perish, foolishnesse: but vnto vs which are saued, it is the * power of God.

19 For it is written, * I will destroy the wisedome of the wise, and will cast away the vnderstanding of the prudent.

20 Where is the wise? where is the [p] Scribe? where is the [q] disputer of this world? hath not God made the wisedome of this world foolishnesse?

21 For seeing the world by wisedome knew not God in the wisedome of God, it pleased God by the foolishnesse of preaching to saue them that beleeue:

22 Seeing also that the Iewes require a * signe, and the Grecians seeke after wisedome.

23 But we preach Christ crucified: vnto the Iewes, euen a stumbling blocke, and vnto the Grecians, foolishnesse:

24 But vnto them which are called, both of the Iewes and Grecians, wee preach Christ, the power of God, and the wisedome of God.

25 For the [r] foolishnesse of God is wiser then men, and the weaknesse of God is stronger then men.

26 For brethren, you see your calling, how that not many wise men [s] after the flesh, not many mighty, not many noble are called.

27 But God hath chosen the foolish things of the world, to confound the wise, and God hath chosen the weake things of the world, to confound the mighty things.

28 And vile things of the world, [t] things which are despised, hath God chosen, and things [t] which are not, to bring to nought things [u] that are,

29 That no [x] flesh should reioyce in his presence.

30 But yee are of him in Christ Iesus, who of God is made vnto vs * wisedom, and righteousnesse, and sanctification, and redemption,

31 That according as it is written, * He that reioyceth, [y] let him reioyce in the Lord.

CHAP. II.

1 He putteth for example his maner of preaching, which was according to the tenour of the Gospel, 8 Which Gospel was contemptible and hid to the carnall, 10 And again honourable and manifest to the spirituall.

AND I, brethren, when I came to you, came not with * excellencie of wordes, or of wisedome, shewing vnto you the ‖ [a] testimony of God.

2 For I esteemed not to ‖ know any thing among you, saue Iesus Christ, and him crucified.

3 * And I was among you in [b] weakenesse and in feare, and in much trembling.

4 Neither stood my word, and my preaching in the * intising speach of mans wisedome, but in plaine euidence of ‖ the Spirit and of power,

5 That your faith should not bee in the wisedome of men, but in the power of God.

6 And we speake wisedome among them that are [c] perfite: not the wisedome of this world, neither of the [d] princes of this world, which come to nought.

7 But wee speake the wisedome of God in a mystery, euen the hid wisedome, which God had determined before the world, vnto our glory.

8 Which [e] none of the Princes of this world hath knowen: for had they knowen it, they would not haue crucified the [f] Lord of glory.

9 But as it is written, * The things which eye hath not seene, neither eare hath heard, neither [g] came into mans heart, are, which GOD hath prepared for them that loue him.

10 But God hath reuealed them vnto vs by his Spirit: for the Spirit [h] searcheth all things, yea, the deepe things of God.

11 For what man knoweth the things of a man, saue the spirit [i] of a man, which is in him? euen so the things of God knoweth no man, but the Spirit of God.

12 Now wee haue [k] receiued not the Spirite of the worlde, but the Spirite, which is of GOD, that wee might know the [l] things that are giuen to vs of God.

i Which was a vertuous woman and zealous of Gods glory, and sought the quietnesse of the Church. *Acts 18.24.*

k Reade the annotation, Acts 3.16. *Acts 18.8.*

l This Gaius was Pauls host, in whose house also the Church was at Corinthus, Rō. 16.13. there was yet another so called, which was of Derbe, and followed Paul, Acts 20.4.

m That is, chiefly and peculiarly. *Chap. 2.13. galat. 5.4. 2. pet. 1.16.*

n As rhetorike or arte oratory.

o When men should attribute that vnto eloquence, which onely belonged to the power of God. *Rom. 1.16. Isa. 29.14.*

p That is, the interpreter of the Law.

q He that is so subtill in discussing questions? and herein Paul reprocheth euen the best learned, as though not one of them could perceiue by his owne wisdome this mysterie of Christ reuealed in the Gospel. *Matth. 12.38.*

r He speaketh in the person of the wicked, who contrary to their conscience rather attribute these things to God, then acknowledge their owne follie and weakenesse.

s According as the world tearmeth wise men.

t Which are in mans iudgement almost nothing, but taken for abiects and castawayes.

u Esteemed and in reputation.

x Thus he calleth man in contempt, and to beate downe his arrogancy.

Iere. 23.5,6. Iere. 9.24. 2. cor. 10.17.

y That is, attribute all things to God with thanksgiuing.

Chap. 1.17.

‖ *Or, mysterie.*

a That is, the Gospel, whereby God doth manifest himselfe to the world, or whereof God is the authour and witnesse.

‖ *Or, I thought nothing worthy to be knowen.*

Actes 18.1.

b Herein appeareth his great modestie, who was not glorious but abiect and humble, not full of vaine boastings and arrogancie, but with feare and trembling set forth the mighty power of God.

Chap. 1.17. 2. pet 1.16.

‖ *Or, heauenly, or, diuine.*

c They whose vnderstandings are illuminate by faith, acknowledge this wisedome, which the world calleth follie.

d The word is here taken for them, whom either for wisdom, riches, or power, men most esteem.

e That is, very few.

f He calleth Iesus the mighty God, full of true glory and maiesty, whom Dauid also calleth the King of glory, Psal. 24.7. and Steuen nameth him the God of glory, Acts 7.2. and hereby appeareth the diuinity of Christ, and coniunction of two natures in one person. *Isa. 64.4.*

g Man is not able to thinke Gods prouidence toward his.

h For he is one God with the Father and the Sonne.

i Mans mind which vnderstandeth and iudgeth.

k Wee are not mooued with that Spirit, which teacheth things wherewith the world is delighted, and which men vnderstand by nature.

l All the benefits of God in Iesus Christ.

13 Which things also wee speake, not in the *words which mans wisedome teacheth, but which the holy Ghost teacheth, comparing [m] spirituall things with spirituall things.

14 But the [n] naturall man perceiueth not the things of the Spirit of God: for they are foolishnesse vnto him: neither can hee know them, because they are spiritually discerned.

15 But hee that is * spirituall discerneth all things: yet he himselfe is [o] iudged of no man.

16 * For who hath knowen the minde of the Lord, that hee might instruct him? but we haue the [p] mind of Christ.

Chap.1.17. 2.pet.1.16.

m As that which we teach is spirituall, so our kind of teaching must be spirituall, that the words may agree with the matter.

n Whose knowledge and iudgement is not cleared by Gods Spirit.

Prou.27.19.

o For the trueth of God is not subiect to the iudgement of man. *Isa.40.13. wisd.9.13. rom.11.34.* p That is, Christs Spirit, Iohn 16.13. rom.8.9.

CHAP. III.

3 Paul rebuketh the sects and authours thereof. 7 No man ought to attribute his saluation to the ministers, but to God. 10 That they beware erroneous doctrines. 11 Christ is the foundation of his Church. 16 The dignitie and office both of the ministers, and also of all the faithfull.

AND I could not speake vnto you, brethren, as vnto spirituall men, but as vnto carnall, euen as vnto [a] babes in Christ.

2 I gaue you milke to drinke, and not meate: for yee were not yet able to beare it, neither yet now are ye able.

3 For yee are yet carnall: for whereas there is among you enuying, and strife, and diuisions, are yee not carnall, and walke as men?

4 For when one saith, I am Pauls, and another, I am Apollos, are ye not carnall?

5 Who is Paul then, and who is Apollos, but the ministers by whom ye beleeued, and as the Lord gaue to euery man?

6 I haue planted, Apollos watered, but God gaue the increase.

7 So then, neither is hee that planteth any thing, neither hee that watereth, but God that giueth the increase.

8 And he that planteth, and he that watereth are [b] one, * and euery man shall receiue his wages, according to his labour.

9 For we together are Gods [c] labourers: yee are Gods husbandry, and Gods building.

10 According to the grace of God giuen to mee, as a skilfull master builder, I haue laide the foundation, and another buildeth thereon: but let euery man [d] take heede how he buildeth vpon it.

11 For other foundation can no man lay, then that which is laid, which is Iesus Christ.

12 And if any man build on this foundation, gold, siluer, precious stones, timber, hay, or stubble,

13 Euery mans worke shal be made manifest: for the [e] day shall declare it, because it shall bee reuealed by the [f] fire: and the fire shall try euery mans worke of what sort it is.

14 If any mans worke, that he hath built vpon, abide, he shall receiue wages.

15 If any mans worke burne, hee shall [g] lose, but he [h] shall be [i] safe himselfe: neuertheless yet as it were by the fire.

16 * Know ye not that yee are the Temple of God, and that the Spirit of God dwelleth in you?

17 If any man destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 Let no man deceiue himselfe. If any man among you seeme to be wise in this world, let him bee a foole, that he may bee wise.

19 For the wisdome of this world is foolishnesse with God: for is written, * Hee catcheth the wise [k] in their owne craftinesse.

20 * And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 Therefore let no man [l] reioyce in men: for all things are yours.

22 Whether it bee Paul, or Apollos, or Cephas, or the world, or life, or death: whether they bee things present, or things to come, euen all are yours,

23 And yee Christs, and Christ Gods.

a Being ingrafted in Christ by faith we begin to mone by his Spirit, and as we profit in faith, wee grow vp to a ripe age. And here let him take heede that teacheth, lest for milke he giue poison: for milk and strong meat in effect are one, but onely differ in maner and forme.

b He chargeth them with two faults: the one that they attributed too much to the ministers, and the other, that they preferred one minister to another. *Psal.62.12. galat.6.5.*

c So made by his grace.

d He reproueth the ministers of Corinth, as teachers of curious doctrines and questions.

e Or, the time: which is, when the light of the trueth shal expel the darkenesse of ignorance, then the curious ostentation of mans wisedome shall be brought to nought.

f By the tryall of Gods spirit.

g Both his labor and reward.

h He reproueth them not as false apostles, but as curious teachers of humane Sciences, as they which lothing at the simplicitie of Gods word, preach philosophicall speculations.

i As touching his life, if he hold fast the foundation. *Chap.6.19. 2.cor. 6.16.*

Iob 5.13.

k When they themselues are entangled in the same snares, which they laid for others. *Psal.94.11.* l But in God who worketh by his ministers to his owne glory and the comfort of his Church.

CHAP. IIII.

1 After that he had described the office of a true Apostle, 3 Seeing they did not acknowledge him such one, 4 Hee appealeth to Gods iudgement. 7 Beating downe their glory which hindred them to praysé that, which they disprayséd in him, 19 He sheweth what hee requireth on their part, and what they ought to looke for of him at his returne.

LET a man so thinke of vs, as of the [a] ministers of Christ, and disposers of the secrets of God.

2 And as for the rest, it is required of the disposers, that euery man be found faithfull.

3 * As touching me, I passe very litle to bee iudged of you, or of ‡ mans iudgement: no, I iudge not [b] mine owne selfe.

4 For I [c] know nothing by [d] my selfe, yet am I not thereby iustified: but hee that iudgeth me, is the Lord.

5 Therefore * iudge nothing before the time, vntill the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the hearts manifest: and then shall euery man haue praise of God.

6 Now these things, brethren, I haue figuratiuely applied vnto mine owne selfe and Apollos for your sakes, that yee might learne [e] by vs, that no man presume aboue that which is written, that one swell not against another for any mans cause.

7 For who [f] separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou haddest not receiued it?

a As it is a thing intollerable to contemne the true ministers of God, so it is greatly reprehensible to attribute more vnto them then is meete. *Matth.7.1,2.*

‡ *Greeke, mans day.*

b Whether I haue great gifts or litle, few or many.

c For as I doe not know wherby I should take any occasion of glory: so I am certaine that before God another maner of iustice is required.

d Concerning mine office.

Matth.7.1. rom.2.1. e By our example. f To wit, from other men, and preferreth thee.

8 Now yee are full: now yee are made rich: yee reigne as kings without vs, and would to God, yee did reigne, that we also might reigne with you.

9 For I thinke that God hath set foorth vs the g last Apostles, as men appointed to death: for we are made a gazing stocke vnto the world, and to the Angels, and to men.

10 We are h fooles for Christs sake, and ye are wise in Christ: wee are weake, and ye strong: yee are honourable, and wee are despised.

11 Vnto this houre we both hunger and thirst, and are naked, and are buffeted, and haue no certaine dwelling place,

12 * And labour, working with our owne hands: we are reuiled, and yet we blesse: we are persecuted, and suffer it.

13 * We are euil spoken of, and we ‖ pray: we are made as the filth of the world, the offscowring of all things vnto this time.

14 I write not these things to shame you, but as my beloued children, I admonish you.

15 For though ye haue ten thousand ‖ instructers in Christ, yet haue ye not many fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore, I pray you, be yee followers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithfull in the Lord, which shall put you in i remembrance of my wayes in Christ, as I teach euery where in euery Church.

18 Some are puffed vp as though I would not come to you.

19 But I will come to you shortly, * if the Lord will, and will know, not the speach of them which are puffed vp, but the power.

20 For the k kingdome of God is not in word, but in l power.

21 What will ye? shall I come vnto you with a rodde, or in loue, and in the spirit of meeknesse?

g To diminish his authoritie they obiected, tha he was not made an Apostle by Christ, but afterwards.
h By this bitter taunting in abiecting himselfe, and exalting the Corinthians, he maketh them ashamed of their vaine glory.
Actes 20.34.
1.*thes*.2.9.
2.*thes*.3 8.
Matth.5 44.
luke 23.24.
acts 7.60.
‖ *Or, vse gentle words.*
‖ *Or, pedagogues, and schoolemasters.*
i For asmuch as they had so soone forgotten.
Acts 18.21.
and 19.21.
iames 4 15.
k That is, whatsoeuer gifts we haue receiued of God, to this end that he may reigne among vs.
l Of the holy Ghost.

CHAP. V.

1 Hee reproueth sharpely their negligence in punishing him that had committed incest, 3 Willing them to excommunicate him, 7 To embrace purity, 9 And flee wickednesse.

IT is heard certainely, that there is fornication among you, and such fornication as is not once named among the a Gentiles, * that one should haue his fathers wife.

2 And ye are puffed vp, and haue not rather sorrowed, that he which hath done this deed, might be put from among you.

3 * For I verily as absent in body, but present in spirit, haue determined already, as though I were present, that he that hath b thus done this thing,

4 When yee are gathered together, and my c spirit, d in the Name of our Lord Iesus Christ, that such one, I say, by the power of our Lord Iesus Christ,

5 * Bee deliuered vnto e Satan, for the f destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus.

6 Your reioycing is not g good: * know yee not that a litle leauen leaueneth the whole lumpe?

7 Purge out therefore the olde leauen, that ye may be a new lumpe, * as ye are vnleauened: for Christ our Passeouer is sacrificed for vs.

8 Therefore let vs keepe the feast, not with old leauen, neither in the leauen of maliciousnesse and wickednesse: but with the vnleauened bread of sincerite and trueth.

9 I wrote vnto you in an Epistle, * that ye should not company together with fornicators,

10 And i not altogether with the fornicators of this world, or with the couetous, or with extortioners, or with idolaters: for then ye must goe out of the world.

11 But now I haue written vnto you, that ye company not together: if any that is called a brother, be a fornicator, or couetous, or k an idolater, or a rayler, or a drunkard, or an extortioner, with such one eate not.

12 For what haue I to doe to iudge them also, which are l without? doe ye not iudge them that are m within?

13 But God iudgeth them that are without. Put away therefore from among your selues that wicked man.

a Who would thinke that you would suffer that mischiefe vnpunished which the most barbarous nations abhorre to speake of? *Leuit*.18 8. *Col*.2.5.
b Hauing now receiued the Gospel.
c My will and consent. d With inuocation of Gods Name, as becommeth them which procure the Lords businesse, and not their owne.

1.*Tim*.1.20.
e Which is to be as an heathen man and Publicane.
f For being wounded with shame and sorrow, his flesh or olde man shall die: and the Spirit or new man shall remaine aliue and enioy the victory in that day when the Lord shall iudge the quicke and dead, 2.Cor, 4.18. 1.pet 4.6.
g Seeing you suffer such monstrous vices among you. *Gal*.5 9.
h As euery man particularly is pure, so ỳ whole Church in generall may be pure. *Matth*.18.17. 2.*thess*.3.14.
i But he meant of those that were conuersant in the Church, whom they ought by discipline to haue corrected: for as touching strangers they ought by all meanes godly to win them to Christ. k Who to please both parts would bee present at idole seruice, and yet professe the Gospel. l Vnto whom the ecclesiasticall discipline doeth not stretch. m Which are subiect to Gods word, and to the discipline of the Church.

CHAP. VI.

1 Hee rebuketh them for going to law together before the heathen. 7 Christians ought rather to suffer. 12 Hee reproueth the abusing of Christian libertie, 15 And sheweth that wee ought to serue God purely both in body and soule.

DAre any of you, hauing businesse against another, be iudged vnder ‖ the a vniust, and not vnder the Saints?

2 * Doe yee not know, that the Saints shall iudge the world? If the world then shal be iudged by you, are yee vnworthy to iudge the smallest matters?

3 Know yee not that wee shall iudge the b Angels? how much more things that pertaine to this life?

4 If then ye haue iudgement of things pertaining to this life, c set vp them which are d least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wise man among you? no not one, that can iudge betweene his brethren?

6 But a brother goeth to law with a brother, and that vnder the infidels.

7 Now therefore there is vtterly a ‖ fault among

‖ *Or, iudges and magistrates which are infidels.*
a Hee calleth them vniust, whosoeuer are not sanctified in Christ. *Wisd*.3 8.
b Who are now apostates, & deuils. Mat.25 41.
c That is, make them iudges.
d If ye so burne with desire to pleade, keepe a court among your selues, and make the least esteemed your iudge: for it is most easie to iudge betweene brethren. ‖ *Or, impotencie of minde.*

among you, because yee goe to law one with another: * why rather suffer ye not wrong? why rather suffeine ye not harme?

8 * Nay ye your selues [e] doe wrong, and doe harme, and that to your brethren.

9 Know ye not that the vnrightеous shall not inherite the kingdome of God? Be not deceiued: * neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers,

10 Nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners shal inherite the kingdome of God.

11 And such were * some of you: but yee are washed, but ye are sanctified, but ye are iustified in the Name of the Lord Iesus, and by the Spirit of our God.

12 ¶ * All [f] things are lawful vnto me: but all things are not profitable. I may doe all things, but I will not bee brought vnder [g] the power of any thing.

13 Meates are ordained for the belly, and the belly for the meates: but God shall destroy both it and them. Now the body is not for [h] fornication, but for the [i] Lord, and the Lord for the body.

14 And God hath also raised vp the Lord, * and shall raise vs vp by his power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, & make them the members of an [k] harlot? God forbid.

16 Doe ye not know, that he which coupleth himselfe with an harlot, is one body? * for two, saith he, shall be one flesh.

17 But he that is ioyned vnto the Lord, is one spirit.

18 Flee fornication: euery sinne that a man doeth, is without the body: but he that committeth fornication, sinneth against his [l] owne body.

19 Know yee not, that * your body is the temple of the holy Ghost, which is in you, whom ye haue of God? and ye are not your owne.

20 * For ye are bought for a price, therefore glorifie God in your body, and in your spirit, for they are Gods.

Math. 5.39. *luke* 6.29. *rom.* 12.19. 1.*Thes.* 4.6.

e He doeth not reproue the godly, which with a good conscience vseth the magistrate to defend his right, but condemneth hatred, grudges, and desires of reuengeance. *Ephes.* 5.3,5. 1.*tim.* 1.9,10. *Ephe.* 2.12. *titus.* 3.3. 1.*pet.* 4.3. *Chap.* 10.23. *eccles.* 37.27.

f Here he speaketh of things indifferent of their nature, and first as touching carnall liberty.

g For we are subiect to those things which we cannot want.

h They abused meates, both in that they offended others thereby, and also prouoked their own lusts to vncleanesse.

i God will be Lord both of the soule and body. *Rom.* 6.5.

k Whereby he signifieth, that both we shall see the glory of the resurrection of the iust, and also that dignitie and priuiledge whereby wee be made the members of Christ. *Gen* 2.24. *matth.* 19.5. *mar.* 10.8. *ephes.* 5.31. l That is, he more polluteth his owne body, them he that committeth any other sinne. *Chap.* 3.16. 2.*cor.* 6.16. *Chap.* 7.23. 1.*pet.* 1.15,19.

CHAP. VII.

1 The Apostle answereth to certaine questions, which the Corinthians desired to know, 2 As of single life, 3 Of the duety of marriage, 11 Of discords & dissention in marriage, 13 Of marriage betweene the faithfull and vnfaithfull, 18 Of vncircumcising the circumcised, 21 Of seruitude, 25 Of virginitie, 39 And second marriage.

NOw concerning the things whereof yee wrote vnto me. It were [a] good for a man not to touch a woman.

2 Neuertheless, to auoyde fornication, let [b] euery man haue his wife, and let euery woman haue her owne husband.

a Or, expediente, because mariage through manns corruption, and not by Gods institution, bringeth cares and troubles. b Speaking to all men in generall.

3 * Let the husband giue vnto the wife [c] due benevolence, and likewise also the wife vnto the husband.

4 The wife hath not the power of her owne body, but the husband: and likewise also the husband hath not the power of his owne bodie, but the wife.

5 Defraud not one another, except it be with consent for a time, that yee may giue your selues to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie.

6 But I speake this by permission, [d] not by commandement.

7 For I would that all men were euen as I my selfe am: but euery man hath his proper gift of God, one after this manner, and another after that.

8 Therefore I say vnto the vnmarried, and vnto the widowes, It is good for them if they abide euen as I doe.

9 But if they cannot abstaine, let them marrie: for it is better to marrie then to [e] burne.

10 And vnto the married I commaund, not I but the Lord, Let not the wife * depart from her husband.

11 But and if she [f] depart, let her remaine vnmarried, or be reconciled vnto her husband, and let not the husband put [g] away his wife.

12 But to the remnant I speake, and not [h] the Lord, If any brother haue a wife, that beleeueth not, if she be content to dwell with him, let him not forsake her.

13 And the woman which hath an husband that beleeueth not, if he be content to dwell with her, let her not forsake him.

14 For the vnbeleeuing husbande is [i] sanctified by the wife, and the vnbeleeuing wife is sanctified by the husband, else were your children vncleane: but now are they [k] holy.

15 But if the vnbeleeuing depart, let him depart: a brother or a sister is not in subiection in [l] such things: but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?

17 But as God hath distributed to euery man, as the Lord hath [m] called euery one, so let him walke: and so ordaine I in all Churches.

18 Is any man called being circumcised? let him not [n] gather his vncircumcision: is any called vncircumcised? let him not be circumcised.

19 [o] Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandements of God.

20 * Let euery man abide in the same vo-

1.*Pet.* 3.7.

c Which conteineth all dutie pertaining to marriage.

d He sheweth that he commandeth not precisely al men to marry, but that God hath granted this remedy vnto them which cannot liue chaste.

e With the fire of cōcupiscence, that is, when mans will so giueth place to the lust that temptech, that he cannot call vpon God with a quiet conscience. *Matth.* 5.32. *and* 19.9 *marke* 10.11. *luke.* 16.18.

f For hatred, dissention, anger, &c.

g Saue for whoredome, as Matth 5.32.

h Inasmuch as there was nothing expressely spoken hereof in the Law, or Prophets: or else he spake this mooued by the Spirit of God, as he testifieth in the 25. verse.

i Meaning, that the faith of the beleeuer hath more power to sanctifie mariage, then the wickednesse of the other to pollute it.

k They that are borne of either of the parents faithfull are also counted members of Christs Church because of the promise, Acts. 2.39.

l When such things come to passe, that the faithfull and vnfaithfull bee married together, and the one forsake the other without cause. m The lawfull vocation in outward thingis must not lightly bee neglected. n Which is when the surgeon by arte draweth out the skinne to couer the part circumcised, Celsus lib 7. cap. 25. Epiphan lib. de ponderibus & mensuris, 1. Mac. 1.16 o It is all one whether thou be Iewe or Gentile. *Ephes.* 4.17. 1.*tim.* 6.1.

cation wherein he was called.

21 Art thou called being a seruant? p care not for it: but if yet thou mayest be free, vse it rather.

22 For he that is called in the q Lord being a seruant, is the Lords free man: likewise also hee that is called being free, is Christs seruant.

23 *Ye are bought ‖ with a price: be not the seruants of men.

24 Brethren, let euery man, wherein hee was called, therein abide r with God.

25 Now concerning ‖ virgins, I haue no s commandement of the Lord: but I giue mine aduise, as one that hath obtained mercie of the Lord to be ‖ faithfull.

26 I suppose then t this to be good for the present u necessitie: I meane, that it is good for a man so to be.

27 Art thou bound vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgine marry, she sinneth not: neuertheless, such shall haue x y trouble in the flesh: but I z spare you.

29 And this I say, brethren, because the time is short, ‖ hereafter that both they which haue wives, bee as though they had none:

30 And they that a weepe, as though they wept not: and they that b reioyce, as though they reioyced not: and they that buy, as though they possessed not:

31 And they that vse this world, as though they vsed it not: for the c fashion of this world goeth away.

32 And I would haue you without care. The vnmarried careth for the things of the Lord, how he may please the Lord.

33 But hee that is married, careth for the things of the d world, how he may please his wife ‖.

34 There is difference also betweene a virgin and a wife: the vnmarried woman careth for the things of the Lord, that shee may be e holy, both in body and in spirit: but shee that is married, careth for the things of the world, how shee may please her husband.

35 And this I speake for your own commoditie, not to f tangle you in a snare, but that ye follow that which is honest, and that yee may cleaue fast vnto the Lord without separation.

36 But if any man thinke that it is vncomely for his virgine, if shee passe the flowre of her age, and g neede so require, let him do what he will, he sinneth not: let them be married.

37 Neuertheles, he h that standeth firme in his heart, that he hath no neede, but hath i power ouer his owne will, and hath so decreed in his heart, that he will keepe his virgine, he doeth well.

38 So then hee that giueth her to marriage, doeth well, but he that giueth her not to marriage, doeth k better.

39 The wife is bound by the l Law, as long as her husband * liueth, but if her husband be dead, she is at liberty to marry with whom she will, onely in the Lord.

40 But shee is more blessed, if shee so abide, in my iudgement: * and I thinke that I haue also the spirit of God.

p Although God hath called thee to serue in this life, yet thinke not thy cõdition vnworthy for a Christian: but reioyce that thou art deliuered by Christ, from the miserable slauery of sin and death.

q Being seruant by condition is made partaker of Christ. *Chap.* 6. 20.

1. *pet.* 1. 19.

‖ *Or, dearely.*

r Sincerely, as in the presence of God.

‖ *Or, the state of virginitie.*

s He bindeth no man to that which God hath left free: but sheweth what is most agreeable to Gods will, according to the circumstance of the time, place, and persons.

‖ *Or, beleeued.*

t To be single.

u In these afflictions and persecutions.

x As wordly cares of their children and family.

y He doeth not preferre singlenesse as a thing more holy then marriage, but by reason of incommodities which the one hath more then the other.

z In wishing that you could liue without wiues.

‖ *Or, it remaineth that.*

a Which be in aduersitie.

b Which be in prosperitie. c In this world there is nothing but meere vanitie. d Which onely appertaine to this present life. ‖ *And he is diuided*, meaning into diuers cares. e She may attaine vnto it sooner then the other, because she is without cares. f Seeing Saint Paul could binde no mans conscience to single life, what presumption is it, that any other should doe it? g That is, that she should marry to auoyde fornication. h Meaning, he that is fully perswaded that he hath no neede.

i For the father will dependeth on his children in this point in so much as he is bound to haue respect to their infirmitie, neither can he iustly require of them singlenesse, if they haue not that gift of God to so liue, preseruing them from cares. l Of matrimonie. *Rom.* 7. 2. 1. *Thes.* 4. 8.

k And more commodious for his children in

CHAP. VIII.

1 He rebuketh them that vse their libertie to the slander of other, in going to the idolatrous sacrifices 9 And sheweth how men ought to behaue them toward such as be weake.

AND as touching things sacrificed vnto idols, we know that we all haue a knowledge: knowledge puffeth vp, but loue edifieth.

2 Now, if any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man loue God, the same is ‖ knowen of him.

4 Concerning therefore meat sacrificed vnto idoles, we know that an idole is b nothing in the world, and that there is none other God but one.

5 For though there bee that are called gods, whether in heauen, or in earth, (as there be many gods, and many c lords)

6 Yet vnto vs there is but one God which is the Father, of whom are all things, and we in him: and * one Lord Iesus Christ, by whom are all things, and we by him.

7 But euery man hath not knowledge: for some hauing d conscience of the idole, vntill this houre, eate as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled.

8 But meate maketh not vs acceptable to God: for neither if we eate, haue we the e more, neither if we eate not, haue wee the lesse.

9 But take heed lest by any meanes this ‖ power of yours be an occasion of falling to them that are weake.

10 For if any man see thee which hast knowledge, sit at table in the idoles temple, shall not the conscience of him him which is weake, be † f boldened to eate those things which are sacrificed to idoles?

11 And through thy knowledge shall the * g weake brother perish, for whom Christ died.

12 Now when ye sinne so against the brethren, and wound their weake conscience, ye sinne against Christ.

13 * Wherefore if meate offend my brother, I will eat no flesh while the world standeth, that I may not offend my brother.

a Of the liberty that God hath given vs touching outward things.

‖ *Or, taught.*

b This he speaketh in their person, which bragged so much of their libertie, saying that an image among all things that are made, is of no force.

c Which being idoles, yet are esteemed of men as Lords and Seignioures. *Iohn.* 13. 13. *chap.* 12. 3.

d In that they thought the meate offered vp to the image, not to be pure, and therefore could not eate it with a good concience.

e This abundance and want is referred to spirituall things. Rom. 14. 17.

‖ *Or, libertie in things indifferent.*

† *Greeke, buildeth vp.*

f By thine example without any ground of doctrine. *Rom.* 14. 15.

g Which eateth against his conscience, or in doubt. *Rom.* 14. 23.

CHAP.

CHAP. IX.

1 *Hee exhorteth them by his example to vse their libertie to the edification of others.* 24 *To runne on foorth in the course that they haue begun.*

AM I not an Apostle? am not I free? haue I not seene Iesus Christ our Lord? are ye not my worke in the Lord?

2 If I be not an Apostle vnto other, yet doubtlesse I am vnto you: for yee are the [a] seale of mine Apostleship in the Lord.

3 My defence to them [b] that examine me, is this,

4 Haue wee not power to eate, [c] and to drinke?

5 Or haue we not power [d] to leade about a wife being a [e] sister, as well as the rest of the Apostles, and as the ‖ brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, haue not we power [f] not to worke?

7 Who goeth a warfare any time at his owne cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Say I these things according to man? saith not the Law the same also?

9 For it is written in the Law of Moses, *Thou shalt not muzzel the mouth of the ore that treadeth out the corne: doeth God take [g] care for oxen?

10 Either saith hee it not altogether for our sakes? For our sakes no doubt it is written, that hee which eareth, should eare in hope: and that hee that thresheth in hope, should be partaker of his hope.

11 *If we haue sowen vnto you spiritual things, is it a great thing if wee reape your carnall things?

12 If others with you bee partakers of this [h] power, are not we rather? neuertheleſſe, we haue not vsed this power: but ‖ suffer all things, that we should not hinder the Gospel of Christ.

13 Doe yee not know, that they which minister about the *holy things, eate of the things of the Temple? and they which wait at the altar, are partakers with the [i] altar?

14 So also hath the Lord ordained, that they which preach the Gospel, should liue of the Gospel.

15 But I haue vsed none of these things: neither wrote I these things, that it should be so done vnto me: for it were better for me to die, then that any man should make my [k] reioycing vaine.

16 For though I preach the Gospel, I haue nothing to reioyce of: for necessitie is layd vpon mee, and woe is vnto mee, if I preach not the Gospel.

17 For if I doe it willingly, I haue a reward: but if I doe it against my will, [l] notwithstanding the dispensation is committed vnto me.

18 What is my reward then? verily that when I preach the Gospel, I make the Gospel of Christ [m] free, that I abuse not mine authority in the Gospel.

19 For though I bee free from all men, yet haue I made my selfe seruant vnto all men, that I might winne the moe.

20 *And vnto the Iewes I become as a Iewe, that I may winne the Iewes: to them that are vnder the Law, as though I were vnder the [n] Law, that I may win them that are vnder the Law.

21 To them that are without Lawe, as though I were without Law (when I am not without Law as pertaining to God, but am in the Law through Christ) that I may win them that are without Law.

22 To the weake I become as weake, that I may winne the weake: I am made [o] all things to all men, that I might by all means saue some.

23 And this I doe for the Gospels sake, that I might be partaker thereof with you.

24 Know ye not that they which run in a race, runne all, yet one receiueth the prize? so run that ye may obtaine.

25 And euery man that proueth masteries, [p] abstaineth from all things: and they doe it to obtaine a corruptible crowne: but we for an vncorruptible.

26 I therefore so runne, not as vncertainely: so fight I, not as one that beateth the ayre.

27 But I beate downe my [q] body, and bring it into subiection, lest by any meanes after that I haue preached to other, I my selfe should be [r] reprouued.

CHAP. X.

Hee feareth them with the examples of the Iewes, that they put not their trust carnally in the graces of God, 14 *Exhorting them to flee all idolatrie,* 23 *and offence of their neighbour.*

MOreouer, brethren, I would not that ye should be ignorant, that all our fathers were vnder the *cloude, and all passed thorow the *sea,

2 And were all baptized vnto [a] Moses, in the cloud, and in the sea,

3 *And did all eate the same [b] [c] spiritual meate,

4 *And did all drinke the same spiritual drinke (for they dranke of the spiritual Rocke that followed them: and the Rocke [d] was Christ)

5 But with many of them God was not pleased: for they were *ouerthrowen in the wildernesse.

6 Now these are ensamples to vs, to the intent that wee should not lust after euill things *as they also lusted.

7 Neither be ye idolaters, as were some of them, as it is written, *The people sate downe [e] to eate and drinke, and rose vp to play.

8 Neither let vs commit fornication, as some of them committed fornication, and fell in one *[f] day three and twenty thousand.

a I need no further declaration, but the workes *I haue wrought among you.

b And call into doubt mine office.

c On the Church charges.

d The Apostles led their wiues about with them

e A faithful and Christian wife.

‖ *Or, cousins.*

f Whether they might not as lawfully liue without labouring for their liuing with their owne hands as other Apostles.

Deu.25.4.

1.tim.5.18.

g Had God respect properly to the oxen themselues when he made this law, and not rather vnto men?

Rom.15.27.

h To liue on other mens charges?

‖ *Or, take in worth*

Deut.18.1.

i For that part that was burnt, was deuoured of the altar, and the other was due vnto the Priests by the Law.

k For now you haueno iust cause against me, seeing that I preached the Gospel freely vnto you.

l Seeing he is charged to preach he must willingly & earnestly follow it: for if he doe it by constraint, he doth not his duty.

m That I be not chargeable to them to whom I preach, seeing that they thinke that I preach for gaines.

Acts 16.3.

gala.2.3.

n As touching the ceremonies.

o In things indifferent, as eating of meates, obseruation of feasts and dayes, and such like, he fashioned himselfe to men in such sort as hee might best gaine them to Christ.

p That is, keepeth a strait diet, and refraineth from such things as might distemper his body.

q Or, old man, which rebelleth against the spirit.

r Lest he should bee reprooued of men when they should see him do contrary, or contemne that thing which he taught others to doe.

Exod.13.21.

num 9.18.

Exod.14.16,22.

a Moses being their guide or minister. or as some reade, they were baptized vnto Moses law, others by Moses.

Exod.16.15.

b That is, Manna, which was the outward signe or Sacrament of the spiritual grace.

c They ate the same meat that we doe, because the substance of theirs and our Sacraments is all one.

Exod.17.6.numb.20.10,11. d That is, signified Christ as all Sacraments doe. *Num 26.65. Numb.11.4. and 26 64 psalm.106.14. Exod.32.6.* e Because hereby occasion was taken to forget God, and commit idolatry, therefore these indifferent things are counted idolatry. *Numb.25.9.* f Moses readeth foure and twentie thousand, which declareth an infinite number.

9 Neither let vs tempt [a] Christ, as some of them also tempted him, and were * destroyed of serpents.

10 Neither murmure ye as some of them * also murmured, and were destroyed of the [h] destroyer.

11 Now all these things came vnto them for ensamples, and were written to admonish [i] vs, vpon whom the [k] ends of the world are come.

12 Wherefore let him that thinketh hee standeth, take heed lest he fall.

13 There hath no tentation taken you, but such as appertaineth to man, and God is faithfull, which will not suffer you to be tempted aboue that you be able, but [l] will euen giue the issue with the tentation, that yee may be able to beare it.

14 Wherefore my beloued, flee from idolatrie.

15 I speake as vnto them which haue vnderstanding, iudge ye what I say.

16 The cuppe of || blessing which wee [m] blesse, is it not the communion of the blood of Christ? The bread which wee breake, is it not the [n] communion of the bodie of Christ?

17 For we that are many, are [o] one bread and one body, because we are all partakers of one bread.

18 Behold Israel which is after the [p] flesh: are not they which eate of the sacrifices, partakers of the altar?

19 What say I then? that the idole is any thing? or that that which is sacrificed to idoles is any thing?

20 Nay, but that these things which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I woulde not that ye should [q] haue fellowship with the deuils.

21 Ye cannot drinke the cup of the Lord, and the cup of the deuils. Ye cannot be partakers of the Lords table, and of the table of deuils.

22 Doe wee prouoke the Lord to anger? are we stronger then he?

23 * All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man seeke his owne, but euery man anothers wealth.

25 Whatsoeuer is sold in the [r] shambles, eat yee, and [s] aske no question for conscience sake.

26 * For the earth is the Lords, and all that therein is.

27 If any of them which beleeue not, call you to a feast, and if ye will goe, whatsoeuer is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that shewed it, and for the conscience, (for the earth is the Lords, and all that therein is)

29 And the conscience I say, not thine, but of that other: for why should my [t] liberti bee condemned of another mans conscience?

30 For [u] if I through Gods benefit be partaker, why am I euil spoken of, for that wherfore I giue thankes?

31 * Whether therefore yee eat or drinke, or whatsoeuer yee doe, doe all to the glory of God.

32 Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please [x] all men [y] in all things, not seeking mine owne profit, but the profit of many, that they might bee saued.

g Who was their leader, and was called the Angel of God. *Num.* 21.6. *psal.* 106 14. *Numb.* 14.37.

h Meaning either the good or euil angel, whose ministery God vseth to execute his iudgement to the vtter destruction of the wicked.

i How God will plague vs, if wee be subiect to the like vices.

k Or, latter dayes of Christs comming.

l Hee that led you into this tentation, which commeth vnto you, either in prosperitie or aduersitie, or for your sinnes past, will turne it to your cõmoditie, and deliuer you.

|| *Or, thanksgiuing.*

m Or, prepare to this holy vse with praise and thansgiuing.

n The effectuall badge of our coniunction and incorporation with Christ?

o If we that are many in number, are but one body in effect ioyned with our head Christ, as many cornes make but one loafe, let vs renounce idolatrie which doeth separate our vnitie.

p Which is gouerned according to the ceremonies of the Law.

q Which is to assemble in that company where idoles are called vpon. *Chap.* 6. 12. *eccles.* 37 27.

r For in those dayes they were accustomed to sell certaine of the flesh of beastes sacrificed, in the shambles, and turned the money to the Priests profite.

s Or, doubt not. *Psal.* 24.1.

t We must take heed that thorow our abuse, our libertie be not condemned.

u If by the benefit of God I may eate any kind of meat, why should I by my default cause this benefit to be euil spoken of? *Col.* 3. 17.

x That is, the infirme.

y Which are indifferent.

CHAP. XI.

He rebuketh the abuses which were crept into their Church, 4 As touching prayer, prophecying, 18 And ministring the Lordes Supper, 23 Bringing them againe to the first institution thereof.

BE * ye the followers of me, euen as I am of Christ.

2 Now brethren, I commend you, that ye remember || all my things, and keepe the ordinances, as I deliuered them to you.

3 But I will that yee know, that Christ is the * head of euery man: & the man is the womans head: and God is Christs head.

4 Euery man [a] praying, or || prophecying hauing any thing on his head, [b] dishonoureth his head.

5 But euery woman that prayeth or [c] prophesieth bare headed, dishonoureth her head: for it is euen one very thing, as though she were shauen.

6 Therefore if the woman bee not couered, let her also be shorne: and if it be shame for a woman to be || shorne or shauen, let her be couered.

7 For a man ought not to couer his head: forasmuch as hee is the * [d] image and glory of God: but the woman is the [e] glory of the man.

8 For the man is not of the woman, but the woman of the man.

9 * For the man was not created for the womans sake: but the woman for the mans sake.

10 Therefore ought the woman to haue [f] power on her head, because of the [g] Angels.

11 Neuertheles, neither is the man without the woman, neither the woman without the man in the [h] [i] Lord.

12 For as the woman is of the man, so is the man also by the woman: but all things are of God.

13 Iudge in your selues, Is it comely that a woman pray vnto God vncouered?

14 Doth not nature it selfe teach you, that if a man haue long [k] haire, it is a shame vnto him?

15 But if a woman haue long haire, it is

2. *Thess.* 3.9.

|| *Or, in all things remember me.* *Ephes.* 5.23.

a This is referred to cõmon prayer and preaching: for although one speake, yet the action is common, so that the whole Church may be said to pray or preach.

|| *Or, preaching.*

b This tradition was obserued according to the time and place, that all things might be done in comelines and to edification.

c Reade Chap. 14.34.

|| *Or, powled.* *Gen.* 1 26. & 5.1. *and* 9.6. *col.* 3.10.

d The image of Gods glory, in whom his maiestie and power shine cõcerning his authoritie.

e Or, receiueth her glory in commendation of man, and therfore is subiect. *Gen.* 2.18, 22.

f Some thing to couer her head in signe of subiection

g To whom they also shew their dissolution, & not only to Christ

h Who is authour and maintainer of their mutuall coniunction

i For as God made the woman of man, so now is man multiplied by the woman.

k As women vse to weare.

a praise

a praise vnto her: for her hayre is [l] giuen her for a couering.

16 But if any man lust to be contentious, we haue no such custome, neither the Churches of God.

17 ¶ Now in this that I declare, I praise you not, that ye come together, not with profit, but with hurt.

18 For first of all when ye come together in the Church, I heare that there are dissentions among you: and I beleeue it to be true [m] in some part.

19 For there must be [n] heresies euen among you, that they which are approued among you, might be knowen.

20 When ye come together therefore into one place, this is not to eate the Lordes Supper.

21 For euery man when they should eate, taketh his own supper afore, and one is hungry, and another is drunken.

22 Haue yee not houses to eate and to drinke in? despise ye the Church of God, and shame them that haue not? what shal I say to you? shall I praise you in this? I praise you not.

23 For I haue receiued of the [o] Lord that which I also haue deliuered vnto you, to wit, that the Lord Iesus in the night that he was betrayed, tooke bread:

24 * And when he had giuen thanks, hee brake it, and sayd, Take, eat: this is my body which is [p] broken for you: this doe yee in remembrance of me.

25 After the same manner also he tooke the cup when he had supped, saying, This cup is the new Testament in my blood this doe as oft as ye drinke it, in remembrance of me.

26 For as often as ye shall eat this bread, and drinke this cup, ye shew the Lords death till he come.

27 Wherefore, whosoeuer shall eate this bread, & drinke the cup of the Lord [q] vnworthily, shalbe guilty of the body and blood of the Lord.

28 * Let a man therfore examine himselfe, and so let him eat of this bread, and drinke of this cup.

29 For hee that eateth and drinketh vnworthily, eateth and drinketh his own damnation, because he discerneth not [r] the Lords body.

30 For this cause many are weake, and sicke among you, and many [s] sleepe.

31 For if we would iudge ourselues, we should not be iudged.

32 But when we are iudged, we are chastened of the Lord, because we should not be condemned with the world.

33 Wherefore my brethren, when ye come together to eat, tary one for another.

34 And if any man be hungry, let him eat at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

l For God hath giuen to woman longer haire then vnto man, to the end she should trusse it vp about her head, whereby she declareth that she must couer her head.

m Not that all were so, but the most part.

n Gods Church is not onely subiect to dissention as touching orders and maners, but also to heresies as touching doctrine.

o Who ought onely to beare authority in the Church.

Matth.26.26. marke 14.22. luke 22.19.

p Signifying the manner of his death, when his body should, as it were, be torne and broken with most grieuous torments (albeit not as the thighs of the theeues were) the which thing the breaking of the bread as a figure doth most liuely represent.

q By peruerting the true and pure vse of the same.

2.Cor.13.5.

r But as though these holy mysteries of the Lords body and blood were common meats, so without reuerence he commeth vnto them.

s Or, die. Let them looke to themselues, which either adde or take away from the Lords institution.

CHAP. XII.

1 *The diuersitie of the gifts of the holy Ghost ought to be vsed to the edifying of Christs Church, 12 as the members of mans body serue to the vse one of another.*

NOw concerning spiritual gifts, brethren I would not haue you [a] ignorant.

2 Ye know that ye were Gentiles, and were caryed away vnto the [b] dumbe idoles, as ye were [c] led.

3 Wherefore I declare vnto you, that no man * speaking by the [d] Spirit of God, calleth Iesus * execrable: also no man can say that Iesus is the Lord, but by the holy Ghost.

4 Now there are diuersities of gifts, but the same Spirit.

5 And there are diuersities of administrations, but the same Lord.

6 And there are diuersities of operations, but God is the same, which worketh all in all.

7 But the manifestation of the Spirit is giuen to euery man, to [e] profit withall.

8 For to one is giuen by the Spirit the word of wisdom, and to another the word of [f] knowledge by the same Spirit:

9 And to another is giuen [g] fayth, by the same Spirit: and to another the gifts of healing by the same Spirit:

10 And to another [h] the operations of great workes: and to another, [i] prophesie: and to another, [k] the discerning of spirits: and to another, diuersities of tongues: and to another, the interpretation of tongues.

11 * And all these things worketh euen the selfe same Spirit, distributing to euery man seuerally as he will.

12 For as the body is one, and hath many members, and all the members of the body, which is one, though they bee many, yet are but one body: euen so is Christ.

13 For by one Spirit are wee all baptized into [l] one body, whether wee be Iewes or Grecians, whether wee be bond or free, and haue beene all made to drinke into one Spirit.

14 For the body also is not one member, but many.

15 If the foote would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now God hath disposed the members euery one of them in the body at his owne pleasure

19 For if they were all one member, where were the body?

20 But now are there many members, yet but [m] one body?

21 And the eye cannot say vnto the hand, I haue no need of thee: nor the head againe to the feet, I haue no need of you.

22 Yea, much rather those members of the body, which seeme to bee [n] more feeble,

a The Corinthians hauing notable gifts, seemed to haue forgotten, of whom, and for what ende they had receiued them.

b Which could not heare your prayers.

c By Satans suggestion.

Marke 9.39.

d As no man that hath the spirit of God, can blaspheme Christ, and worship idoles: so none can acknowledge Christ for Lord and God without the same spirit.

Iohn 13.13. chap.8.6. phil.2.11.

e To wit, the Church, which is the whole body.

f That is, the vnderstanding of the Scriptures

g To do onely miracles by.

h To worke by miracles against Satan and hypocrites, as was done against Ananias, Elymas, &c.

i Meaning, the declaration of Gods mysteries.

k To try both the doctrine and the persons.

Rom.12.3. ephes.4.7.

l That we might be one body with Christ, and the whole Church one Christ: of the which coniunction, Baptisme and the Lords Supper are effectuall signes: for by Baptisme we are regenerate into one spirit, and by the Lords Supper we are incorporate into Christs body to be gouerned by the same spirit.

m And therefore whatsoeuer the diuersitie is, yet the profite ought to bee common, and serue to the edification of the Church.

n Whose vse seemeth to be more vile.

are necessary.

23 And vpon those members of the body, which we thinke most vnhonest, put wee more [o] honesty on: and our vncomely parts haue more comelinesse on.

24 For our comely parts need it not: but God hath tempered the body together, and hath giuen the more honor to that part which lacked,

25 Lest there should be any diuision in the body: but that the members should [p] haue the same care one for another.

26 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members reioyce with it.

27 Now yee are the body of Christ, and members [q] ‖ for your part.

28 * And God hath ordeined some in the church: as first Apostles, secondly Prophets, thirdly Teachers, then them that doe miracles: after that, the gifts of healing, [r] helpers, [s] gouernors, diuersitie of tongues.

29 Are all Apostles? are all Prophets? are all Teachers?

30 Are al doers of myracles? haue all the gifts of healing? do al speake with tongues? doe all interpret?

31 But ‖ desire you the best gifts, and I will yet shew you a more excellent way.

o We are more carefull to couer them.

p Euery one in his office for the preseruation of the body.

q For all Churches dispersed throughout the world are diuers members of one body.

‖ *Or, euery one for his part.*

Ephes. 4. 11.

r As Deacons.

s As Elders.

‖ *Or, doe you then desire the best gifts.*

CHAP. XIII.

Because loue is the fountaine and rule of edifying the Church, hee setteth forth the nature, office and praise thereof.

THough I speak with the tongues of men and [a] Angels, and haue not loue, I am as sounding brasse, or a tinkling cymball.

2 And though I had the gift of prophesie, and knew all secrets, and all knowledge, yea, if I had [b] all faith, so that I could remoue * mountaines, and had not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing.

4 Loue suffereth long: it is bountifull: loue enuieth not: loue doth not boast it selfe: it is not puffed vp:

5 It disdaineth not: it seeketh not her owne things: it is not prouoked to anger: it thinketh not euill:

6 It reioyceth not in iniquity, but reioyceth in the trueth:

7 It suffereth all things: it beleeueth [c] all things: it hopeth all things: it endureth all [d] things.

8 Loue doth neuer fall away, though that prophecyings bee abolished, or the tongues cease, or knowledge vanish away.

9 For [e] we know in [f] part, and we ‖ prophesie in part.

10 But when that which is perfect, is come, then that which is in part, shalbe abolished.

11 When I was a childe, I spake as a child, I vnderstood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see [g] thorow a glasse darkly, but then shall we see face to face. Now I know in part: but then shal I know euen as I am ‖ knowen.

13 And now abideth faith, hope and loue, euen these three: but the [h] chiefest of these is loue.

a If the Angels had tongues, and I had the vse thereof, and did not bestow them to profit my neighbour, it were nothing but vaine babling.

b Faith is here taken for the gift of doing miracles, which the wicked may haue, as Mat. 7. 22. and also for that faith (called historical) which beleeueth the mighty power of Christ, but cannot apprehend Gods mercie through him: & this deuils haue, Iam. 2. 19. and therefore is separated from charity, but the faith that iustifieth in effect cannot, as 1. Iohn 2. 9. *Mat.* 17. 20. *Luke* 17. 6.

c Not that it suffreth it selfe to be abused, but iudgeth others by all loue and humanity

d Which may be without offence of Gods word.

e Knowledge it selfe shall be perfected in the world to come & not abolished: but the manner of knowing and teaching shall cease when we shall be before Gods presence, where we shal need neither schooles nor teachers.

f That is, imperfectly.

‖ *Or, teach.*

g The mysteries of God.

‖ *Or, taught of God.*

h Because it serueth both here and in the life to come: but faith and hope appertaine onely to this life.

CHAP. XIIII.

1 Hee exhorteth to loue, commendeth the gift of tongues, and other spirituall gifts, 5 But chiefly prophecying. 34 He commandeth women to keepe silence in the Church, 40 And sheweth what good order ought to be obserued in the Church.

FOllow after loue, and couet spiritual gifts, and rather that ye may [a] prophesie.

2 For he that speaketh a strange tongue, speaketh not vnto men, but vnto God: for no man [b] heareth him: howbeit in the [c] spirit he speaketh secret things.

3 But he that prophesieth, speaketh vnto men to edifying and to exhortation, and to comfort.

4 He that speaketh strange language, edifieth [d] himselfe: but he that prophesieth, edifieth the Church.

5 I would that ye al spake strange languages, but rather that ye prophesied: for greater is he that prophesieth, then he that speaketh diuers tongues, except he expound it, that the Church may receiue edification.

6 And now, brethren, if I come vnto you speaking diuers tongues, what shall I profit you, except I speake to you, either by [e] reuelation, or by knowledge, or by prophesying, or by doctrine?

7 Moreouer, things without life, which giue a sound, whether it bee a ‖ pipe, or an harpe, except they make a distinction in the sounds, how shall it be knowen what is piped or harped?

8 And also if the trumpet giue an vncertaine sound, who shall prepare himselfe to battell?

9 So likewise you by the tongue, except yee vtter words that haue signification, how shall it be vnderstood what is spoken? for ye shall speake in the [f] ayre.

10 There are so many kindes of voyces (‖ as it commeth to passe) in the world, and none of them is [g] dumbe.

11 Except I know then the power of the voyce, I shall be vnto him that speaketh, [h] a Barbarian, and he that speaketh, shall be a Barbarian vnto me.

12 Euen so, forasmuch as yee couet spirituall gifts, seeke that ye may excell vnto the edifying of the Church.

13 Wherefore let him [i] speaketh a strange tongue, pray that he may interpret.

14 For if I pray in a strange tongue, my spirit [k] prayeth: but mine vnderstanding is without [k] fruit.

a That is, to expound the word of God to the edification of the Church.

b Vnderstandeth him.

c By the spiritual gift which he hath receiued.

d For he profiteth none saue himselfe.

e The prophecie expoundeth that which God hath reuealed: and the doctrine teacheth that which he hath giuen vs to vnderstand.

‖ *Or, flute.*

f Your words shalbe lost: for ye shall neither glorifie God therby, nor profit man.

‖ *Or, as the thing requireth.*

g That is, they may be able to be vnderstood.

h He condemneth the Corinthians of barbarousnesse in that thing whereby they thought to haue attained to ye greatest praise of eloquence.

i And doth his part.

k Not in respect of him that prayeth, but in respect of the Church which is nothing edified thereby.

15 What

15 What is it then? I will pray with the spirit, but I will pray with the vnderstanding also: I will [l] sing with the spirit, but I will sing with the vnderstanding also.

16 Else, when thou blessest with the spirit, how shall he that occupieth the roume of the vnlearned, say [m] Amen, at thy giuing of thankes, seeing he knoweth not what thou sayest?

17 For thou verily giuest thankes well, but the other is not edified.

18 I thanke my God, I speake languages more then ye all.

19 Yet had I rather in the Church to speake [n] fiue wordes with mine vnderstanding, that I might also instruct others, then tenne thousand wordes in a strange tongue.

20 Brethren, be not * children in vnderstanding, but as concerning malicious nesse be children, but in vnderstanding be of a ripe age.

21 In the Law it is written, * [o] By men of other tongues, & by other languages will I speake vnto this people: yet so shall they not heare me, saith the Lord.

22 Wherefore strange tongues are for a [p] signe, not to them that beleeue, but to them that beleeue not: but prophecying serueth not for them that beleeue not, but for them which beleeue.

23 If therefore when the whole Church is come together in one, and all speak strange tongues, there come in they that are vnlearned, or they which beleeue not, will they not say, that ye are out of your wits?

24 But if all prophesie, and there come in one that beleeueth not, or one vnlearned, [q] he is rebuked of [r] all men, and is iudged of all.

25 And so are the secrets of his heart made manifest, and so he will fall downe on his face, and worship God, and say playnely, that God is in you indeed.

26 What is to bee done then, brethren? when ye come together, according as euery one of you hath a Psalme, or hath doctrine, or hath a tongue, or hath reuelation, or hath interpretation, let all things bee done vnto edifying.

27 If any man speake a strange tongue, let it be by two, or at the [s] most by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him keepe silence in the Church, which speaketh languages, and let him speake to himselfe and to God.

29 Let the Prophets speake, two or three, and let the other iudge.

30 And if any thing be reuealed to another that sitteth by, let the first holde his peace.

31 For yee may all prophesie one by one, that all may learne, and all may haue comfort.

32 And the [t] spirits of the Prophets are [u] subiect to the Prophets.

33 For God is not the author of confusion, but of peace, as we see in all the Churches of the Saints.

34 * Let your women keepe [x] silence in the Churches: for it is not permitted vnto them to speake: but they ought to be subiect, as also the * Law sayth.

35 And if they will learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church.

36 [y] Came the word of God out from you? either came it vnto you onely?

37 If any man thinke himselfe to bee a Prophet, or [z] spirituall, let him acknowledge, that the things that I write vnto you, are the commandements of the Lord.

38 [a] And if any man be ignorant, let him be ignorant.

39 Wherefore brethren, couet to prophesie, and forbid not to speake languages.

40 Let all things bee done honestly, and by order.

1 Or, giue thanks by singing.

m One onely made the praiers, and the rest of the people followed in heart his words, and when he had prayed, they all sayd, Amen, signifying that they beleeued assuredly that God would grant their requests.

n That is, most few.

Matth. 18. 3.
Isa. 28. 11.
deut. 28. 49.
ierem. 5. 15.
ezek. 3 6.

o He threatneth them most sharply, that God will punish the contempt of his word, and their counterfeit ignorance, forasmuch as to speak with vnknowen tongues is a signe of Gods curse toward the wicked

p Of Gods curse when they are not vnderstood.

q By hearing his secret faults ript vp, and his sinnes reprooued by Gods word, he is compelled by his owne conscience to praise God.

r Which expoũd the word of God.

s Paul beareth as yet with their weakenesse, because also these were the gifts of God: but yet hee sheweth that they should not passe this measure, that first one, after another, and at the vtmost the third should read in a strange language, which was to declare Gods miracle in the gift of tongues: but chiefly he commandeth that nothing be done without interpretation.

t Or, learning, which Gods Spirit moueth them to vtter.

u To the intent that others may iudge of him that hath spokẽ, if he hath passed the cõpasse of Gods word, wherefore Saint Iohn commandeth to try the spirits, whether they be of God.

1. Tim. 2. 11.

x Because this disorder was in the Church, that women vsurped that which was peculiar to men, the Apostle here sheweth what is meet to be done, and what is not: and albeit hee mentioned this abuse before, yet he referred it to this place to bee reproued, because there hee brought it in for another purpose. *Gen.* 3. 16.

y Are ye the first or the last Christians, that ye neither submit your selues to the Churches, of whom ye haue receiued the Gospel, nor haue respect to the others, to whom the Gospel doeth likewise appertaine?

z To haue vnderstanding of spiritual things.

a If any man haue iudgement, let him acknowledge that I speake of the Spirit of God, and so let him obey: and if he haue no iudgement, let him acknowledge his ignorance, and trouble not the Church, but credite them, that are learned.

CHAP. XV.

He prooueth the resurrection of the dead, 3 And first that Christ is risen: 22 Then that we shall rise: 52 And the maner how.

MOreouer, * brethren, I declare vnto you the Gospel, which I preached vnto you, which ye haue also receiued, and wherein ye continue,

2 And whereby ye are saued, if yee keepe in memorie after what maner I preached it vnto you, [a] except yee haue beleeued in vaine.

3 For first of all, I deliuered vnto you that which [b] I receiued, how that Christ died for our sinnes, according to the * Scriptures,

4 And that hee was buried, and that he arose the third day, according to the * Scriptures,

5 * And that hee was seene of Cephas, then of the [c] twelue.

6 After that hee was seene of moe then fiue hundreth brethren at once: whereof many remaine vnto this present, and some also are asleepe.

7 After that hee was seene of Iames: then of all the Apostles.

8 * And last of all, hee was seene also of me, as of one borne out of due time.

9 For I am the * least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.

10 * But by the [d] grace of God, I am that

Galat. 1. 11.

a If you beleeue to bee saued by the Gospel, yee must beleeue also the resurrection of the dead, which is one of the principall points thereof, or els your beliefe is but vaine.

b He sheweth that nothing ought to bee taught, which wee haue not learned by Gods word.

Isa 53 5.
1 pet. 2. 24.
Ionas 2. 1, 10.
Iohn 20. 19.

c Although Iudas wanted, yet they were so called still.

Actes 9. 4.
rom. 6. 3.
Ephes. 3. 8.
Ephes. 3. 7.

d For he was but the instrument and minister, and giueth the whole glory to God.

I am: and his grace which is in mee, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore, whether it were I, or they, so we preach, and so haue ye beleeued.

12 ¶ Now if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead?

13 For if there bee no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then is our preaching [e] vaine, and your [f] faith is also vaine.

15 And we are found also false witnesses of God: for we haue testified of God, that he hath raised vp Christ: whom he hath not raised vp, if so be the dead be not raised.

16 For if the dead be not raised, then is Christ not raised.

17 And if Christ be not raised, your faith is [g] vaine: ye are yet in your [h] sinnes.

18 And so they which are asleep in Christ, are perished.

19 If in this life ‖ onely we haue hope in Christ, we are of all men the most miserable.

20 But now is Christ risen from the dead, and was made the * first [i] fruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, euen so in [k] Christ shall [l] all be made aliue,

23 But euery man in his * owne order: the first fruits is Christ, afterward they that are of Christ, at his comming, shal rise againe.

24 Then shall be the end, when hee hath [m] deliuered vp the kingdome to God, euen the Father, when he hath put down all rule, and all authoritie and power.

25 For he must raigne, * til he hath put al his enemies vnder his feet.

26 The last enemie that shall be destroyed, is death.

27 * For hee hath put downe all things vnder his feete. (And when he saith that all things are subdued to him, it is manifest that hee is excepted, which did put downe all things vnder him.)

28 And when all things shal be subdued vnto him, then shal the Sonne also himselfe bee subiect vnto him, that did subdue all things vnder him, that God may bee [n] all in all.

29 Else, what shall they doe which are baptized [o] [p] for dead? if the dead rise not at all, why are they then baptized for dead?

30 Why are wee also in ieopardie euery houre?

31 [q] By our reioycing which I haue in Christ Iesus our Lord, I die daily.

32 If I haue fought with beastes at Ephesus after [r] the manner of men, what aduantageth it me, if the dead be not raised vp? * let vs eate and drinke: for to morrow wee shall die.

33 Bee not deceiued: * euill speakings corrupt good maners:

34 Awake to liue righteously, and sinne not: for some haue not the knowledge of God: I speake this to your shame.

35 But some man will say, How are the dead raised vp, and with what bodie come they forth?

36 O foole, that which thou sowest, is not quickned, except it die.

37 And that which thou sowest, thou sowest not that bodie that shall bee, but bare corne, as it falleth, of wheate, or of some other.

38 But God giueth it a bodie at his pleasure, euen to euery seede his owne body.

39 All flesh is not the same flesh, but there is one [s] flesh of men, and another flesh of beastes, and another of fishes, and another of birds.

40 There are also heauenly bodies, and earthly bodies: but the glory of the heauenly is one, and the glory of the earthly [t] another.

41 There is another glory of the [t] sunne, and another glory of the moone, and another glory of the starres: for one starre differeth from another starre in glory.

42 So also is the resurrection of the dead. The body is sowen in corruption, and is raised in incorruption.

43 It is sowen in [u] dishonour, and is raised in glory: it is sowen in weakenesse, and is raised in power.

44 It is sowen a naturall body, and is raised a [x] spirituall body: there is a naturall body, and there is a spirituall body.

45 As it is also written, The first man * Adam was made a liuing soule: and the last Adam was made a [y] quickening Spirit.

46 Howbeit, that was not first made which is spirituall: but that which is naturall, and afterward that which is spirituall.

47 The first man is of the earth earthly: the second man is the Lord [z] from heauen.

48 As is the earthly, such are they that are earthly: and as is the heauenly, such are they also that are heauenly.

49 And as we haue borne the [a] image of the earthly: so shall wee beare the image of the heauenly.

50 This say I, brethren, that [b] flesh and blood cannot inherit the kingdome of God, neither doeth corruption inherit incorruption.

51 Behold, I shew you a secret thing, Wee shall not all sleepe, but wee shall all bee [c] changed,

e Christs death is not effectuall, except hee rise from death.

f For if Christ be swallowed vp of death, there remaineth no hope of life any more.

g As mortification and remission of sinnes depend on Christs death: so our quickening and restoring to life stand in his resurrection.

h You are not forgiuen nor sanctified.

‖ Or, onely for this lifes sake.

Col. 1. 18. rev. 1. 5

i As by the offering of the first fruit the whole fruit is sanctified, so by Christ which is the first that is raised, all haue assurance of the resurrection.

k Who rose first from the dead to take possession in our flesh for vs his members.

l To wit, the faithfull.

1. Thes. 4. 15.

m Christ as he is man and head of the Church, is said to be subiect to God: but in respect of the world, is King of heauen & earth. This kingdome standeth in gouerning the faithfull, and ouercomming the aduersaries, euen death the chiefest: which done, Christ being perfected with all his members, shall as hee is man and head of the Church, with his fellow heires deliuer his kingdome, and be subiect to God, with whom and the holy Ghost in Godhead hee is equall. Psal. 110. 1. act. 2. 34, 35. heb. 1. 13. & 10. 13. Psal. 8. 6. heb. 2. 8.

n We shalbe perfectly fulfilled with his glory and felicity.

o That is, as dead, & because they were but newly come to Christ would be baptized before they dyed.

p Except these things bee true of Christs kingdom, and his subiection, what shall become of them whom the Church daily baptizeth, for to destroy death in them, which is the end of Baptisme, and so they to rise againe?

q I take to witnesse all my sorowes wherein I may iustly reioice in ♀ Lord, that I haue sustained them among you.

r That is, hauing regard to this present life, and not to Gods glory, and to life euerlasting. Isa. 22. 13. wisd. 2. 6.

* Menander in Thaide.

s There is one substance as touching the flesh both of man and beast, but the difference is as touching the qualitie.

t Euen as the Sunne and the Moone, being of one substance, differ in dignity, so in the resurrection our bodies shall haue more excellent qualities then they haue now.

u For what is more vile to looke vnto, then the dead carkeis?

x Not changing the substance, but made partaker of the diuine nature. Gen. 2. 7.

y Christ bringeth vs from heauen the Spirit of life.

z This is attributed to Christ as concerning his diuinitie, not in respect of his humanitie, whose flesh hath this glory by ♀ power of God, who dwelleth in it.

a Both in substance and forme we are earthly.

b This naturall body as it is now, til it be made new by the Spirit of Christ.

c When the Lord commeth to iudgement, some of the Saints shalbe aliue, whom he wil change euen as if they were dead, so that this change is in stead of death to them.

52 In a moment, in the twinkling of an eye at the last * trumpet: for the trumpet shal blow, and the dead shall be raised vp incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption: and this mortal must put on immortalitie.

54 So when this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall bee brought to passe the saying that is written, * Death is swallowed vp into victory.

55 † * O death, where is thy sting? O graue, where is thy victory?

56 The sting of death is sinne: and the [d] strength of sinne is the Law.

57 * But thankes bee vnto God, which hath giuen vs victory through our Lord Iesus Christ.

58 Therefore, my beloued brethren, be ye stedfast, vnmoueable, abundant alwayes in the worke of the Lord, forasmuch as yee know that your labour is not in [e] vaine in the Lord.

Matth.24.31. 1.Thes.4.16. Isa.25.8. reuel.7.17.

† O death, where is thy victory? O graue, where is thy sting? *Hose.13.14. heb.2.14.*

d Sinne first brought in death and giueth it power ouer vs, and the strength of sinne is the Law, because it doth reueale the judgement of God against vs: or els the chiefe cause of our destruction is in our selues. *1.Iohn 5.5.*

e The hope of resurrection causeth the faithfull to surmount all difficulties.

CHAP. XVI.

He putteth them in remembrance of the gathering for the poore brethren at Ierusalem. 13 Wee must persuere in faith, in the loue of Christ and our neighbour. 15 After his commendations hee wisheth to them all prosperitie.

CONcerning * the gathering for the Saints, as I haue ordayned in the Churches * of Galatia, so doe ye also.

2 [a] Euery first day of the weeke, let euery one of you put aside by himselfe, and lay vp as God hath prospered him, that then there be no gatherings when I come.

3 And when I am come, whomsoeuer ye shall allow [b] by letters, them will I send to bring your liberality vnto Ierusalem.

4 And if it be meete that I goe also, they shall goe with me.

5 Now I will come vnto you, after I haue gone through Macedonia (for I will passe through Macedonia.)

6 And it may be that I will abide, yea, or winter with you, that ye may bring me on my way whitherfoeuer I goe.

7 For I will not see you now in my passage: but I trust to abide a while with you, if the Lord permit.

8 And I will tary at Ephesus vntill Pentecost.

9 For a great doore and [c] effectuall is opened vnto mee: but there are many aduersaries.

10 ¶ Now if Timotheus come, see that hee be [d] without feare with you, for hee worketh the worke of the Lord, euen as I doe.

11 Let no man therefore [e] despise him: but conuey him forth [f] in peace, that he may come vnto mee: for I looke for him with the brethren.

12 As touching our brother Apollos, I greatly desired him to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit hee will come when hee shall haue conuenient time.

13 ¶ Watch ye: stand fast in the faith: quite you like men, and be strong.

14 Let all your things be done in [h] loue.

15 Now, brethren, I beseech you (yee know the house of Stephanas, that it is the [i] first fruites of Achaia, and that they haue giuen themselues to minister vnto the Saints.)

16 That ye be [k] obedient euen vnto such, and to all that helpe with vs and labour.

17 I am glad of the comming of Stephanas, and Fortunatus, and Achaicus: for they haue [l] supplyed the want of you.

18 For they haue comforted my ‖ spirit and yours: acknowledge therefore such men.

19 The Churches of Asia salute you: Aquila and Priscilla with the Church that is in their house, salute you greatly in the Lord.

20 All the brethren greete you. Greete yee one another with an [n] holy [m] kisse.

21 The salutation of me Paul with mine owne hand.

22 If any man loue not the Lord Iesus Christ, let him be had in execration, ‖ yea excommunicate to death.

23 The grace of our Lord Iesus Christ be with you.

24 My loue be with you all in Christ Iesus. Amen.

The first Epistle to the Corinthians, written from [n] Philippi, and sent by Stephanas and Fortunatus, and Achaicus, and Timotheus.

Act.11.29.& 12 25.rom.12.13. Acts 18.23.

a Vpon the first day of the weeke, which the Scripture calleth the Lords day, others Sunday, they accustomed not onely in the Church, but at home also according to euery mans zeale, to lay vp some piece of money toward the reliefe of the poore brethren.

b Which ye shal send by them that carie the money.

c Because God blessed his labour.

d Willing that they should defend him against the aduersaries of Christ, because it is the Churches duety to be carefull for the preseruation of their ministers.

e As though he were too yong to be a minister.

f That is, safe and sound.

g Lest Satan steale vpon you at vnawares.

h For they had euery man respect to himselfe contrary to loue.

i That is, the first which embraced the Gospel.

k And reuerence them.

l The griefe that I tooke for your absence, was greatly asswaged by their presence.

‖ *Or, minde. Rom.16.16. 2.cor.13.12. 1.pet.5.14.*

m In token of mutuall loue, which thing was obserued in the primitiue Church when the Lords Supper was ministred.

‖ *Or, Maranatha.*

n Or, as is most probable, from Ephesus.

The second Epistle of Paul to the Corinthians.

THE ARGVMENT.

AS nothing can be written either so perfectly, or with so great affection and zeale, which is not vnprofitable to many, and resisted by some: so the first Epistle written by S. Paul to the Corinthians, besides the purity and perfection of the doctrine, sheweth a loue toward them farre passing all naturall affections: which did not onely not profit all, but hardened the hearts of many to remaine in their stubburnesse, and contemne the Apostles authority. By reason whereof S. Paul, being let with iust occasions to come vnto them, wrote this Epistle from Macedonia, minding to accomplish the worke which he had begun among them. First therefore he wisheth them well in the Lord, declaring that

that albeit certaine wicked persons abused his afflictions to condemne thereby his authority, yet they were necessary schoolings, and sent to him by God for their bettering. And whereas they blame his long absence, it came of no inconstancie, but to beare with their inability and imperfection, lest contrary to his fatherly affection, he should haue bin compelled to vse rigour and seuerity. And as touching his sharpe writing in the former Epistle, it came through their fault, as is now euident both in that that he pardoneth the trespasser, seeing he doth repent: and also in that he was vnquiet in his minde, till he was certified by Titus of their estate. But forasmuch as the false apostles went about to vndermine his authority, he confuteth their arrogant bragges, and commendeth his office, and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which see not the brightnesse of the Gospel in his preaching: the effect whereof is newnesse of life, forsaking of our selues, cleauing to God, fleeing from idolatry, embracing the true doctrine, and that sorrow which ingendreth true repentance: to the which is ioyned mercy and compassion towards our brethren: also wisedome to put difference betwixt the simplicity of the Gospel, and the arrogancie of the false preachers, who vnder pretence of preaching the trueth, sought onely to fill their bellies, whereas hee contrariwise sought them, and not their goods, as those ambitious persons slandered him: wherefore at his comming he menaceth such as rebell against his authority, that hee will declare by liuely example that he is the faithfull ambassadour of Iesus Christ.

CHAP. I.

4 He declareth the great profit that commeth to the faithfull by their afflictions. 15. 17 And because they should not impute to lightnesse, that he deferred his comming contrary to his promise, he proueth his constancie, both by the sincerities of his preaching, and also by the immutable trueth of the Gospel. 21 Which trueth is grounded on Christ, and sealed in our hearts by the holy Ghost.

PAVL an Apostle of Iesus Christ, by [y] will of God, [z] our brother Timotheus, to the Church of God which is at Corinthus, with al the Saints which are in all [a] Achaia:

2 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

3 [a] [b] Blessed be God, euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort,

4 Which comforteth vs in all our tribulation, that we may be able to comfort them which are in any affliction by the comfort wherewith wee our selues are comforted of God.

5 For as the [c] sufferings of Christ abound in vs, so our consolation aboundeth through Christ.

6 And whether we bee afflicted, it is for your consolation, and [d] saluation, which [e] is wrought in the enduring of the same sufferings, which we also suffer: or whether wee be comforted, it is for your consolation and saluation.

7 And our hope is stedfast concerning you, in as much as we know that as yee are partakers of the sufferings, so shall ye be also of the consolation.

8 For brethren, wee would not haue you ignorant of our affliction, which came vnto vs in Asia, how wee were pressed [f] out of measure passing strength, so that wee altogether doubted, euen of life.

9 Yea, wee receiued the sentence of death in our selues, because wee should not trust in our selues, but in God which raiseth the dead.

10 Who deliuered vs from so [h] great a death, and doeth deliuer vs: in whom wee trust, that yet hereafter he will deliuer vs,

11 [i] So that ye labour together in prayer for vs, that for the gift bestowed vpon vs for many, thankes may bee giuen by many persons for vs. Rom. 15. 30.

12 [l] For our reioycing is this, the testimony of our conscience, that in simplicity [g] godly purenesse, and not in fleshly wisedome, [k] but by the grace of God wee haue had our conuersation in the world, and most of all to youwards.

13 For we [l] write none other things vnto you, then that ye read, or els that ye acknowledge, and I trust ye shall acknowledge vnto the end.

14 Euen as yee haue acknowledged vs partly, that wee are your [m] reioycing, euen as yee are [n] ours, in the [o] day of our Lord Iesus.

15 And in this confidence was I minded first to come vnto you, that yee might haue had a double grace,

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be ledde forth toward Iudea of you.

17 When I therefore was thus minded, did I vse lightnesse? or minde I those things which I minde, [p] according to the flesh, that with mee should bee [q] Yea, yea, and Nay nay?

18 Yea, [r] God is faithfull, that our word toward you, was not Yea, and Nay.

19 For the Sonne of God Iesus Christ who was preached among you by vs, that is, by mee, and Siluanus, and Timotheus, was not Yea, and Nay: but in him it was [s] Yea.

20 For all the promises of God in him are [t] Yea, and are in him Amen, vnto the glory of God through vs.

21 And it is God which establisheth vs with you in Christ, and hath anoynted vs.

22 Who hath also [u] sealed vs, and hath giuen the [x] earnest of the spirit in our hearts.

a Meaning the countrey wherof Corinthus was the chiefe citie.
Ephes. 1. 3.
1. pet. 1. 3.
b Or, praise and glory be giuen.
c Which I suffer for Christ, or which Christ suffereth in me, Rom. 7. 5. and 8. 5. col. 1. 24.
d For seeing him endure so much, they had occasion to be confirmed in the Gospel.
e As God onely worketh all things in vs, so doth he also our saluation by his free mercy, and by such meanes as he hath here left in this life for vs to be exercised in.
f Hereby hee sheweth his own infirmitie, that it might appeare how wonderfully Gods grace wrought in him.
g I was vtterly resolued in my selfe to die.
h So many dangers of death.
i He rendreth a reason why they ought to pray vnto God for his recouery.
k Vsing that wisedome which God gaue mee from heauen.
l Ye know partly my constancy both by my dwelling with you, and also by my writing vnto you: and I trust ye shall know me to be the same vnto the very end.
m In that wee haue taught you the Gospel so sincerely.
n Because wee haue wonne you to Christ.
o Which shall abolish all worldly glory.
p Which is rashly to promise, and not to performe.
q Now to affirme one thing, and then to denie it, which is a signe of inconstancy.
r He taketh God to witnesse, that he preacheth the trueth.
s He preached nothing vnto them but onely Iesus Christ, who is the most constant and infallible trueth of the Father.
t They are made and performed, and wee are partakers onely by him, who is our Amen, in that hee hath fulfilled them for vs. *Ephes. 1. 13. and 4. 30.*
Ephes. 1. 14. chap. 5. 5.

23 Now

23 Now I call God for a record vnto my soule, that to spare you, I came not as yet vnto Corinthus.

24 Not that wee [u] haue dominion ouer your faith: but wee are helpers of your ioy: for by [x] faith ye stand.

u In that I say I came not because I would spare you, I meane not that I haue authority to alter true religion, or to bind your consciences, but that I am Gods minister to confirme and comfort you. x And faith is not in subiection to man.

CHAP. II.

He sheweth his loue toward them, 7 requiring likewise that they would be fauorable to the incestuous adulterer, seeing he did repent. 14 He also reioyced in God for the efficacy of his doctrine, 17 confuteth therby such quarell pickers, as vnder pretence of speaking against his person, sought nothing but the ouerthrow of his doctrine.

BUT I determined thus in my selfe, that I would not come againe to you in heauinesse.

2 For if I make you sory, who is he then that should make mee glad, but the same which is made [a] sory by me?

3 And I wrote [b] this same thing vnto you, least when I came, I should take heauines of them of whom I ought to reioyce: this confidence haue I in you all, that my ioy is the ioy of you all.

4 For in great affliction, and anguish of heart I wrote vnto you with many teares: not that ye should be made sory, but that yee might perceiue the loue, which I haue specially vnto you.

5 And if any hath caused sorow, the same hath not [c] made me sory, but partly (least I should [d] more charge him) you all.

6 It is sufficient vnto the same man, that he was rebuked of many.

7 So that now contrariwise ye ought rather to forgiue him, and comfort him, lest the same [e] should bee swallowed vp with ouermuch heauinesse.

8 Wherefore, I pray you, that you would [f] confirme your loue towards him.

9 For this cause also did I write, that I might know the proofe of you, whether yee would be obedient in all things.

10 To whom ye forgiue any thing, I forgiue also: for verily if I forgaue any thing, to whom I forgaue it, for your sakes forgaue I it in the [g] sight of Christ,

11 Lest Sathan should [h] circumuent vs: for we are not ignorant of his enterprises.

12 ¶ Furthermore, when I came to Troas to preach Christs Gospel, and a dore was opened vnto me of the Lord,

13 I had no rest || in my spirit, because I found not Titus my brother, but tooke my leaue of them, and went away into Macedonia.

14 [i] Now thanks be vnto God, which alwayes maketh vs [k] to triumph in Christ, and maketh manifest the sauor of his knowledge by vs in euery place.

15 For we are vnto God the swete sauor of Christ in them that are saued, and in them which perish.

16 To the one we are the [l] sauor of death vnto death, and to the other the sauour of * life vnto life, and who is sufficient for these things?

17 * For we are not as many, [m] which make merchandise of the word of God: but as of sincerity, but as of God in the sight of God speake we || in Christ.

a Which was giuen to Satan, but now doth repēt.
b Which made you and him sorie in my former Epistle.
c After this adulterer did repent and amend, Paul did so vtterly cast off al sorow, that he denieth that in maner he was any whit sorie.
d And so should increase his sorrow which I would diminish.
e The adulterer which entertained his mother in law.
f That at my intercession you would declare by the publike consent of ye Church, that you imbrace him againe as a brother, seeing he was excommunicate by the common consent.
g That is, trulie and from mine heart, euen as in the presence of Christ.
h By our rigorous punishing. ||*Or, in my minde.*
i From this place vnto the 6. chap. 11. he intreateth only of the ministers, saue he sometime intermedleth that which appertaineth to the whole Church, as Chap 3. 17. & 18. verses, and not only to the ministers. k In working mightily by vs, hee maketh vs partakers of his victory and triumph.

l The preaching of the crosse bringeth death to them which onely consider Christes death as a common death, and be thereat offended, or els thinke it his death behold folly: and bringeth againe life to them, who in their life. *Rom.* 1.16. *Rom.* 16.18. *chap.* 4.2. m That is, which preach for gaine, and corrupt it to serue mens affections. ||*Or, through Christ, or of Christ.*

CHAP. III.

1 He taketh for example the faith of the Corinthians for a probation of the truth which he preached. 6 And to exalt his Apostleship against the brags of the false apostles, 7. 13 he maketh comparison betwixt the Law and the Gospel.

DO [a] we begin to praise our selues againe? or need we as some other, Epistles of recommendation vnto you, or letters of recommendation from you?

2 Ye are our epistle writtēin our hearts, which is vnderstood and read of all men,

3 In that ye are manifest to be the Epistle of Christ [b] ministred by vs, and written, not with ynke, but with the Spirit of the liuing God, not in [c] tables of stone, but in fleshly tables of the heart.

4 And such trust haue we through Christ to God:

5 Not that we are sufficient of our selues to thinke any thing as of our selues: but our sufficiency is of God,

6 Who also hath made vs able ministers of the new Testament, not of the [d] letter, but of the [e] Spirit: for the letter killeth, but the [f] Spirit giueth life.

7 If then the ministration [g] of death written with letters, and ingrauen in stones, was glorious, so that the children of Israel could not beholde the face of Moses for the [h] glory of his countenance (which glory is done away)

8 How shall not the ministration of the Spirit be more glorious?

9 For if the ministery of [i] condemnation was glorious, much more doeth the ministration of [k] righteousnes exceed in glory.

10 For euen that which was glorified, was not glorified in this point, that is, as touching the exceeding glory.

11 For if that which should be abolished, was glorious, much more shal that which remaineth, be glorious.

12 Seeing then that we haue such trust, we vse [l] great boldnesse of speech.

13 * And wee are not as Moses, which [m] put a vayle vpon his face, that the children of Israel should not looke vnto the ende of

a Meaning himselfe, Timotheus, and Siluanus.
b Who were Gods pen.
c The hardnesse of mans heart, before he be regenerate, is as a stony table, Eze. 11.19 & 36.26. but being regenerate by the Spirit of God, it is as soft as flesh, that the grace of the Gospel may be writtē in it, as in new tables, Iere. 31.31,32,33.
d Whose minister Moses was.
e Which Christ gaue.
f Meaning the spirituall doctrine, which is in our hearts.
g Thus he nameth the Law in comparison of the Gospel.
h After that God had spoken with him, and giuen him the Law.
i For the Law declareth al men to be vnder condemnation. k Meaning of the Gospel, which declareth that Christ is made our righteousnesse. l In preaching the Gospel. *Exod.* 34.33. m Moses shewed the Law as it was couered with shadowes, so that the Iewes eyes were not lightened, but blinded, and so could not come to Christ, who was the end thereof: againe, the Gospel setteth forth the glory of God clearely, not couering our eyes, but driuing the darknesse away from them.

of that which should be abolished.

14 Therefore their minds are hardened: for vntill this day remaineth the same couering vntaken away in the reading of the old Testament, which vaile in Christ is put away.

15 But euen vnto this day, when Moses is read, the vaile is layd ouer their hearts.

16 Nevertheless, when their heart shalbe turned to the Lord, the vaile shall be taken away.

17 Now the [n] Lord is the [o] Spirit, and where the Spirit of the Lord is, there is liberty.

18 But we all behold as in a [o] mirror the glory of the Lord with open face, [p] are changed into the same image, from glory to glory, as by the Spirit of the Lord.

CHAP. IIII.

1 He declareth his diligence and roundnesse in his office. 8 And that which his enemies tooke for his disaduantage, to wit, the crosse and afflictions which hee endured, he turneth to his great aduantage, 11. 17 shewing what profit commeth thereby.

Therefore, seeing that we haue this ministery, as we haue receiued mercy, [a] wee faint not:

2 But haue cast from vs the [b] clokes of shame, and * walke not in craftinesse, neither handle we the word of God deceitfully: but in declaration of the trueth we approue our selues to euery mans conscience in the sight of God.

3 If our Gospel bee then hid, it is hid to them that are lost.

4 In whom the [c] god of this world hath blinded the minds, that is, of the infidels, that the light of the glorious Gospel of Christ, which is the [d] image of God, should not shine vnto them.

5 For wee preach not [e] our selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.

6 For God that * commanded the light to shine out of darknes, is he which hath shined in [f] our hearts, to giue the [g] light of the knowledge of the glory of God in the face of Iesus Christ.

7 But we haue this [h] treasure in earthen vessels, that the excellencie of that power might be of God, and not of vs.

8 We are afflicted on euery side, yet are we not in distresse: in poverty, but not ouercome of poverty.

9 We are persecuted, but not forsaken: cast downe, but we perish not.

10 Euery where wee beare about in our body the [i] dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

11 For wee which liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortall flesh.

12 So then [k] death worketh in vs, and life in you.

13 And because we haue the same [l] spirit of faith according as it is written, * I beleeued, and therefore haue I spoken, we also beleeue, and therefore speake,

14 Knowing that hee which hath raised vp the Lord Iesus, shall [m] raise vs vp also by Iesus, and shall set vs with you.

15 For all things are for your sakes, that most plenteous grace by the thanksgiuing of [n] many, may redound to the praise of God.

16 Therefore we faint not, but though our outward man || perish, yet the inward man is [o] renewed daily.

17 For our [p] light affliction which is but for a moment, causeth vnto vs a farre most excellent and an eternall waight of glory:

18 While wee looke not on the things which are seene, but on the things which are not seene: for the things which are seene, are temporal: but the things which are not seen, are eternall.

a For any troubles or afflictions.
b Meaning, such shifts, and pretences as become not them that haue such a great office in hand. *Chap. 2. 17.*
c To wit, Satan Iohn 12. 31. and 14. 30. eph. 6. 12
d In whom God doth shew himselfe to be seene: and here Christ is called so in respect of his office.
e As they which preach for gaine, or els which rather seeke to be seene & knowen then to edifie. *Gene. 1. 3.*
f Which are your seruants.
g That we hauing receiued light, should communicate the same with others, and therefore Christ calleth them ye light of the world, Matth 5. 14.
h Albeit the ministers of the Gospel be contemptible as touching their person, yet the treasure which they cary is nothing worse or inferiour.
i All the faithfull, and chiefly the Ministers must drinke of this cup, because the world hateth Christ: and also that the members should be conformable to Christ their head, yet by the mighty power of Christ, who ouercame death, they are made conquerours.
k By our death you haue life: so that the fruit of our afflictions commeth to vs.
l The same faith by the inspiration of the holy Ghost. *Psal. 116. 10.*
m In deliuering vs from these dangers, which is as it were a restoring from death to life.
n That I being deliuered and restored to you againe, may not onely my selfe giue God thanks for this infinite benefit of deliuerance, but also you all, which are both partakers of mine afflictiō & comfort, may abundantly set forth his glory. || *Or, be corrupted.*
o Groweth stronger.
p Which is so called in respect of the euerlasting life.

CHAP. V.

1 Paul proceedeth to declare the vtility that commeth by the crosse. 4 How we ought to prepare our selues vnto it, 5 by whom, 9 and for what end. 14 19 He setteth forth the grace of Christ, 20 and the office of ministers and all the faithfull.

For we know, that if [a] our earthly house of this Tabernacle be destroyed, we haue a building giuen of God, that is, an house not made with handes, but eternall in the heauens.

2 For therfore we sigh, desiring to be clothed with our house, which is from heauen.

3 || Because that if we be clothed, we shal not be found * naked.

4 For in deed we that are in this Tabernacle, sigh and are burdened, || because we would not be vnclothed, but would bee clothed vpon, that mortality might bee swallowed vp of life,

5 And hee that hath created vs for this thing, is God, who also hath giuen vnto vs the * earnest of the spirit.

6 Therfore we are alway [b] bold, though we know that whiles we are [at home in the body, we are absent from the Lord.

7 (For we [c] walke by fayth, and not by sight)

8 Nevertheless, we are bold, and loue rather to remoue out of the body, and to dwell with the Lord.

9 Wherefore also wee couet, that both dwelling [d] at home, and remouing [e] from home, we may be acceptable to him.

10 * For wee must all appeare before the iudgement seate of Christ, that euery man may receiue the things which are done in his body, according to that hee hath done, whether it be [f] good or euill.

11 Knowing therefore the [g] terrour of the

a After this body shalbe dissolued, it shall be made incorruptible and immortall. || *Or, if so be we shalbe found clothed and not naked.* *Reuel. 16. 15.* || *Or, wherein. Chap. 1. 22.*
b Not onely quiet in minde: but also ready to sustaine all dangers: being assured of the good successe thereof. || *Or, strangers in the body.*
c For here onely wee beleeue in God, and see him not.
d In this body.
e Out of this body to heauen. *Rom 14. 10.*
f That is, either glory or shame.
g His fearefull iudgement.

the Lord, we [h] perswade men, and we [i] are made manifest vnto God, and I trust also that we are made manifest in your consciences.

12 For wee praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, that yee may haue to answere against them, which reioyce in the [k] face, and not in the heart.

13 For whether we be [l] out of our wit, we are it [m] to God: or whether we be in our right minde, we are it vnto you.

14 For the loue of Christ constraineth vs: because wee thus iudge, that if one bee dead for all, then were [n] all dead.

15 And he died for all, that they [o] which liue, should not henceforth liue vnto themselues, but vnto him which died for them, and rose againe.

16 Wherefore, henceforth know wee no man [p] after the flesh, yea, though wee had knowen Christ after the flesh, yet now henceforth [q] know we him no more.

17 Therefore if any man be in Christ, let him be a [r] new creature. * Olde things are passed away: behold, all things are become new.

18 And all [s] things are of God, which hath reconciled vs vnto himselfe by Iesus Christ, and hath giuen vnto vs the ministery of reconciliation.

19 For God was [t] in Christ, and reconciled the world to himselfe, not imputing their sinnes vnto them, and hath committed to vs the word of reconciliation.

20 Now then are wee ambassadours for Christ: as though God did beseech you through vs, wee pray you in Christs stead, that ye be reconciled to God.

21 For hee hath made him to be [t] sinne for vs, which knewe no sinne, that wee should be [u] made the righteousnesse of God in him.

h He prooueth the dignity of his ministery by the fruit and effect thereof, which is to bring men to Christ.
i By embracing the same faith which we teach to others.
k As they which more esteemed the outward shewof wisedom and eloqnence, then true godlinesse.
l As the aduersaries said, which could not abide to heare them prayed.
m Our follie seruetb to Gods glory.
n Therefore whosoeuer giueth place to ambition or vaine glory, is yet dead, and liueth not in Christ.
o As the onely faithfull doe in Christ.
p According to the estimation of the world: but as he is guided by the Spirit of God.
q We doe not esteeme nor commend Christ himselfe now, as he was an excellent man: but as he was the Sonne of God partaker of his glory, and in whom God dwelled corporally: and doe you thinke that I wil flatter my selfe or any man in setting foorth his gifts? Yea, when I prayse my ministery, I commend the power of God: when I commend our worthy facts, I praise the mighty power of God set forth by vs wormes and wretches.
r Let him be regenerate, and renounce himselfe, els all the rest is nothing. *Isa.43.19 reuel.21.5.*
s Therefore without Christ wee cannot enioy the life euerlasting, nor come to God.
t That is, a sacrifice for sinne.
u By imputation, when we shall be clad with Christs iustice.

CHAP. VI.

1 *An exhortation to Christian life,* 11 *And to beare him like affection as hee doeth them,* 14 *Also to keepe themselues from all pollution of idolatry both in body and soule, and to haue none acquaintance with idolaters.*

SO wee therefore as workers together beseech you, that ye receiue not the grace of God in vaine.

2 For hee saith, * I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee: beholde now the [a] accepted time, behold now the day of saluation.

3 Wee giue no occasion of offence in any thing, that our ministery should not be [b] reprehended.

4 But in all things wee approue our selues as * the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in tumults, in labours,

6 By [c] watchings, by fastings, by puritie, by knowledge, by long suffering, by kindnesse, by the [d] holy Ghost, by [e] loue vnfained,

7 [f] By the word of trueth, by the power of God, by the armour of righteousnesse on the right hand and on the left,

8 By honour and dishonour, by euill report and good report, as deceiuers, and yet true:

9 As vnknowen, and yet knowen, as dying, and behold, we liue: as chastened, and yet not killed:

10 As sorowing, and yet alway reioycing: as poore, and yet make many rich: as hauing nothing, and yet possessing all things.

11 O Corinthians, our [g] mouth is open vnto you: our heart is made large.

12 Ye are not kept strait in vs, but ye are kept strait in your owne [h] bowels.

13 Now for the same recompense, I speak as to my children, [i] Bee you also enlarged.

14 [k] Be not vnequally yoked with the infidels: for * what fellowship hath righteousnesse with vnrighteousnesse? and what communion hath light with darknesse?

15 And what concord hath Christ with ‖ Belial? or what part hath the beleeuer with the infidel?

16 And what agreement hath the Temple of God with idols? * for ye are the Temple of the [l] liuing God: as God hath said, * I wil dwel among them, and walke there: and I wil be their God, and they shall be my people.

17 * Wherefore, come out from among them, and separate your selues, sayeth the Lord: and touch none vncleane thing, and I will receiue you.

18 * And I wil be a Father vnto you, and yee shall bee my sonnes and daughters, saith the Lord Almighty.

b By the infidels, if they saw no fruit come thereof.
1 *Cor.4.1.*
c He declareth with what weapons he resisted his afflictions.
d Who is the efficient cause.
e Which is the finall cause.
f By the Gospel and the power of God and his owne integrity, he ouerthrew Satan and the world, as with weapons, on euery side most ready.
g Signifying his most vehement affection.
h Their iudgement was so corrupted, that they were not likewise affectioned towards him, as he was towards them.
i Shew like affection towards me.
k He seemeth to allude to that which is written, Deut.22.10. where the Lord commaundeth that an oxe and an asse be not yoked together, because the match is vnequall: so if the faithfull marrie with the infidels, or else haue to doe with them in any thing vnlawfull, it is here reproued. *Ecclus.13.18.* ‖ *Or, the deuill.* *1.Cor.3.16. and 6.19.* l So called, because he hath not onely life in himselfe, but giueth it also to all liuing creatures. *Leuit.26.11,12. Isa.52.11. Iere.31.1.*

CHAP. VII.

1 *Hee exhorteth them by the promises of God to keepe themselues pure,* 3. 7 *assuring them of his loue,* 8. 13 *and doeth not excuse his seueritie toward them, but reioyceth thereat, considering what profit came thereby.* 10 *Of two sorts of sorrow.*

SEeing then we haue these promises, dearely beloued, let vs [a] cleanse our selues from all filthinesse of [b] the flesh & spirit, and grow vp vnto full holinesse in the feare of God.

Isa.49.8.
a So wit, Gods free mercy, wherein he hath powred foorth his infinite loue.

a Consider this well yee that serue idoles with your bodies, and yet thinke your consciences pure toward God: God will one day smite you for your halting.
b Of body and soule.

2 [c] Receiue

2 [c] Receiue vs: we haue done wrong to no man: we haue consumed no man: we haue [d] defrauded no man.

3 I speake it not to your condemnation: for I haue laid before, that yee are in our hearts to die and liue together.

4 I vse great boldnesse of speach toward you: I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.

5 For when wee were come into Macedonia, our flesh had no rest, but wee were troubled on euery side, fightings [e] without, and terrors within.

6 But God that comforteth the abiect, comforted vs at the comming of Titus:

7 And not by his comming onely, but also by the consolation wherewith hee was comforted of you, when hee told vs your great desire, your mourning, your feruent minde to meward, so that I reioyced [f] much more.

8 For though I made you sorrie with a letter, I repent not, though I did repent: for I perceiue that the same Epistle made you sorrie, though it were but for a season.

9 I now reioyce, not that ye were sorrie, but that yee sorrowed to repentance: for yee sorrowed godly, so that in nothing yee were hurt by vs.

10 * For godly sorrow causeth repentance vnto saluation, not to be repented of: but the worldly sorrow causeth death.

11 For behold, this thing that yee haue bene [g] godly sorrie, what great care it hath wrought in you: yea, what [h] clearing of your selues: yea, what indignation: yea, what feare: yea, how great desire: yea, what a zeale: yea, what [i] punishment: in all things ye haue shewed your selues that yee are pure in this matter.

12 Wherefore, though I wrote vnto you, I did not it for his cause that had done the wrong, neither for his cause that had the iniurie, but that our care toward you in the sight of God might appeare vnto you.

13 Therefore wee were comforted, because yee were comforted: but rather wee reioyced much more for the ioy of Titus, because his ‖ spirit was refreshed by you all.

14 For if that I haue boasted any thing to him of you, I haue not beene ashamed: but as I haue spoken vnto you all things in trueth, euen so our boasting vnto Titus was true.

15 And [k] his inward affection is more abundant toward you, when hee remembreth the obedience of you all, and how with feare and trembling ye receiued him.

16 I reioyce therefore that I may [l] put my confidence in you in all things.

c That we may teach you.
d By greedy couetousnes.
e He had neither rest in body nor spirit: and it seemeth that he alludeth to that which is written, Deu. 32. 25. For the crosse to mans eye is common both to the godly and to the wicked, although to contrary ends.
f This ioy ouercame all my sorrowes.
1. Pet. 2. 19.
g Whose heart Gods Spirit doth touch, he is sory for his sinnes committed against so merciful a Father, and these are the fruits of his repentance, as witnesse Dauids and Peters teares: others which are sory for their sinnes onely for feare of punishment and Gods vengeance, fall into desperation, as Cain, Saul, Achitophel, and Iudas.
h In asking God forgiuenesse.
i For in iudging and chastising your selues you preuented Gods anger.
‖ Or, heart.
k The Greeke word signifieth his bowels, whereby is meant most great loue and tender affections.
l Both in thinking and reporting well of you.

CHAP. VIII.

1 By the example of the Macedonians, 9 and Christ, hee exhorteth them to continue in relieuing the poore Saints, commending their good beginning. 23 After, hee commendeth Titus and his fellowes vnto them.

WE doe you also to wit, brethren, of the [a] grace of God bestowed vpon the Churches of Macedonia,

2 Because in great triall of affliction their ioy abounded, and their most extreme pouertie [b] abounded vnto their rich liberalitie.

3 For to their power (I beare record) yea, and beyond their power, they were willing,

4 And prayed vs with great instance that wee would receiue the [c] grace and fellowship * of the ministring which is toward the Saints.

5 And this they did, not as we looked for: but gaue their owne selues, first to the Lord, and after vnto vs by the will of God,

6 That we should exhort Titus, that as hee had begun, so hee would also accomplish the same grace among you also.

7 Therefore, as yee abound in euery thing, in faith, and word, and knowledge, and in all diligence, and in your loue toward vs, euen so see that yee abound in this grace also.

8 This I say I not by commandement, but because of the diligence of others: therefore proue I the naturalnesse of your loue.

9 For ye know the grace of our Lord Iesus Christ, that he being rich, for your sakes became poore, that yee through his pouertie might be made rich.

10 And I shew my minde herein: for this is expedient for you which haue begun not to doe onely, but also [d] to will, a yeere agoe.

11 Now therefore performe to doe it also, that as there was a readinesse to will, euen so yee may performe it of that which yee haue.

12 For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 Neither is it that other men should bee eased and you grieued.

14 But vpon like condition at this time your [e] abundance supplieth their lacke, that also their abundance may bee for your lacke, that there may be [f] equalitie:

15 As it is written, * He that gathered much, had nothing ouer, and he that gathered little, had not the lesse.

19 And thankes bee vnto God, which hath put in the heart of Titus the same care for you,

17 Because he accepted the [g] exhortation, yea, he was so carefull, that of his owne accord he went vnto you.

18 And wee haue sent also with him the brother, whose praise is [h] in the Gospel throughout all the Churches,

19 (And not so onely, but is also chosen of the Churches to bee a fellow in our iourney concerning this grace that is ministred by vs vnto the glory of the same Lord, and declaration of your prompt minde.)

20 Auoyding this, that no man should blame vs in this abundance that is ministred by vs,

21 * Prouiding for [i] honest things, not onely before the Lord, but also before men.

22 And

a This benefit of God appeared in two things, first, that the Macedonians being in so great afflictions were so prompt to helpe others: and next, that being in great pouerty, were very liberal towards others.
b So that a most abundant riuer of riches flowed out of their pouertie.
c So he calleth their liberality, either because they were the bestowers of Gods graces, or because they receiued them of God freely, and so they desired Paul to see to the distribution thereof.
Chap. 9. 12.
d Euery man may doe good that hath abilitie thereunto: but to will, and haue a mind to doe good, commeth of perfect charitie.
e That as you helpe others in their need, so others shall relieue your want.
f That both you and others, as occasion shall serue, may relieue the godly according to their necessities.
Exod. 16. 18.
g And willingly offered himselfe to gather your almes.
h In preaching the Gospel. Some vnderstand this to be spoken of Luke, others of Barnabas.
Rom. 12. 17.
i His well doing is approued before God and man.

22 And we haue sent with them our brother whom we haue oft times proued to bee diligent in many things: but now much more diligent, for the great confidence which I haue in you.

23 Whether any doe enquire of Titus, he is my fellow and helper to youward: or of our brethren, they are messengers of the Churches, and the [k] glory of Christ.

k That is, by whom Christs glory is greatly aduanced.

24 Wherefore shewe toward them, and before the Churches the proofe of your loue, and of the reioycing that we haue of you.

CHAP. IX.

3 The cause of Titus and his companions comming to them. 6 Hee exhorteth to giue almes cheerefully, 7 Shewing what fruit will come thereof.

FOR as touching the ministring to the Saints, it is superfluous for me to write vnto you.

2 For I know your readinesse of minde, whereof I boast my selfe of you vnto them of Macedonia, and say, that Achaia was prepared a yeere agoe, and your zeale hath prouoked many.

3 Now haue I sent the brethren, lest our reioycing ouer you should bee in vaine in this behalfe, that yee (as I haue said) be ready:

Prou. 11. 25. rom. 12. 8. Eccles. 35. 10.

4 Least if they of Macedonia come with mee, and finde you vnprepared, wee (I need not to say, you) should be ashamed in this my constant boasting.

a Lest they should giue but little, distrusting to impouerish themselues therby, he sheweth that God wil so blesse their liberall hearts, that both they shall haue enough for themselues, and also to helpe others withall.

5 Wherefore, I thought it necessary to exhort the brethren to come before vnto you, and to finish your benevolence appointed afore, that it might be ready, and come as of benevolence, and not as of sparing.

6 This yet remember, that he which soweth sparingly, shall reape also sparingly, and hee that soweth liberally, shall reape also liberally.

b That ye may doe good and helpe others at all times.

7 As euery man wisheth in his heart, so let him giue, not *grudgingly, or of necessitie: * For God loueth a cheerefull giuer.

8 And God is able to make all grace to abound toward you, that ye alwayes hauing [a] all sufficiencie in all things, may abound in euery [b] good worke,

Psal. 112. 9.

9 As it is written, *[c] He hath sparsed abroad, and hath giuen to the poore: his benevolence remaineth for euer.

c Dauid speaketh of that man which feareth God, and loueth his neighbour.

10 Also he that findeth seed to the sower, will minister likewise bread for foode, and multiplie your seed, and increase the fruits of your benevolence,

11 That on all parts ye may be made rich vnto all liberalitie, which causeth through vs thanksgiuing vnto God:

12 For the ministration of this seruice not onely supplieth the necessities of the Saints, but also is abundant by the thanksgiuing of many vnto God:

13 (Which by the experiment of this ministration, praise God for your voluntarie submission to the Gospel of Christ, and for your liberall distribution to them, and to all men)

14 And by [d] their prayer for you, || desiring after you greatly for the abundant grace of God in you.

d Besides that, by their liberalitie God shall be praised, they also shall be commended to God by their prayers, whom they haue holpen, yea, and all men shall reuerence them, as being endued with an excellent gift of God.

|| Or, greatly affectioned toward you.

15 Thankes therefore bee vnto God for his vnspeakeable gift.

CHAP. X.

He toucheth the false apostles and defendeth his authority, exhorting them to obedience, 11 And sheweth what his power is, 13 And how he vseth it.

NOW I Paul my selfe beseech you by the meekenesse, and gentlenesse of Christ, which when I am present among you, am [a] base, but am bold toward you being absent.

a These words his backbiters vsed, thinking thereby to diminish his authoritie, as verse 10.

2 And this I require you, that I neede not to bee bolde when I am present, with that same confidence, wherewith I thinke to bee bold against some, which esteeme vs as though wee walked [b] according to the flesh.

b As though we boasted of our selues by a carnall affection.

3 Neuertheless, though we walke in the flesh, yet we doe not warre after the flesh,

4 (For the weapons of our warfare are not carnall, but mighty through God to cast downe holds)

5 Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ,

6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.

7 Looke yee on things after the appearance? If any man trust in himselfe that he is Christs, let him consider this againe of himselfe, that as he is Christs, euen so are wee Christs.

8 For though I should boast somewhat more of our authoritie, which the Lord hath giuen vs for edification, and not for your destruction, I should haue no shame.

9 This I say, that I may not seeme as it were to feare you with letters.

10 For the letters, [c] sayth he, are sore and strong, but his bodily presence is weake, and his speach is of no value.

c Meaning a certain man among them, which thus spake of Paul.

11 Let such one thinke this, that such as wee are in word by letters when we are absent, such will we be also indeede, when wee are present.

12 For we dare not make our selues of the number, or to compare our selues to them, which praise themselues: but they vnderstand not that they [d] measure themselues with themselues, and compare themselues with themselues.

d He that measureth any thing must haue some line or measure to mete by, and not to measure a thing by it selfe: so these boasters must measure themselues by their worthy actes: and if they will cōpare with others, let them shew what countries, what cities, and people they haue won to the Lord: for who will praise that souldier, which onely at the table can finely talke of the warres, and when he cōmeth to the brunt, is neither valiant nor expert?

13 But wee will not reioyce of things, which are not within our measure, * but according to the [e] measure of the line, whereof God hath distributed vnto vs a measure to attaine euen vnto you.

Ephes. 4. 7.

e That is, the gifts and vocation, which God had giuen him to winne others by.

14 For wee stretch not our selues beyond our measure, as though wee had not attained vnto you: for euen to you also haue wee come in preaching the Gospel of Christ.

15 Not boasting of things which are without our measure: that is, of other mens labours: and we hope, when your faith shall increase, to be magnified by you, according to our line abundantly,

16 And

16 And to preach the Gospel in those regions which are beyond you: not to reioyce in [f] another mans line, that is, in the things that are prepared already.

17 *But let him that reioyceth, reioyce in the Lord.

18 For hee that praiseth himselfe, is not allowed, but he whom the Lord praiseth.

f God gaue the whole world to the Apostles to preach in, so that Paul here meaneth by the line, his portion of the countreys where he preached. *Ierem.9.24. 1.cor.1.31.*

CHAP. XI.

2 He declareth his affection toward them. 5 The excellencie of his ministerie, 9 And his diligence in the same. 13 The sutches of the false apostles. 16 The peuersé iudgement of the Corinthians, 22 And his owne praises.

WOuld to God yee could suffer a little my [a] foolishnesse, and indeed [b] yee suffer me.

2 For I am ielous ouer you, with godly ielousie: for [c] I haue prepared you for one husband, to present you as a pure virgine to Christ:

3 But I feare lest as the * serpent beguiled Eue through his subtiltie, so your minds should bee corrupt from the simplicitie that is in Christ.

4 For if he that commeth, preacheth another [d] Iesus then him whom we haue preached: or if yee receiue another [e] spirit then that which yee haue receiued, either another Gospel then that ye haue receiued, yee might well haue suffered him.

5 Verely I [f] suppose that I was not inferiour to the very chiefe Apostles.

6 And though I be [g] rude in speaking, yet I am not so in knowledge, but among you we haue beene made manifest to the vtmost, in all things.

7 Haue I committed an offence, because I abased my selfe, that yee might bee exalted, and because I preached to you the Gospel of God freely?

8 I [h] robbed other Churches, and tooke wages of them to doe you seruice.

9 And when I was present with you and had neede, I was [i] not slothfull to the hinderance of any man: for that which was lacking vnto mee, the brethren which came from Macedonia, supplied, and in all things I kept and will keepe my selfe, that I should not * bee grieuous to you.

10 [k] The trueth of Christ is in mee, that this reioycing shall not bee shut vp against me in the regions of Achaia.

11 Wherefore? because I loue you not? God knoweth.

12 But what I doe, that will I doe: that I may cut away occasion from them which desire [l] occasion, that they might be found like vnto vs in that wherein they reioyce.

a He calleth the praising of himselfe dotage, to the which thing the arrogancy of the false apostles compelled him, who sought nothing else but to ouerthrowe the Church by diminishing the authority of his ministery.

b To speake in mine owne commendation.

c The minister marrieth Christ and his Church as husband and wife by the preaching of the Gospel. *Genes.3.4.*

d That is, more perfect doctrine concerning Christ Iesus.

e More excellent gifts of the spirit by other mens preaching.

f They did not preach Christ more purely then I did: for in this behalfe I was nothing inferiour to the chiefest Apostles.

g That is, vse no worldly eloquence.

h Other Churches relieued me.

i He did not onely labour with his hands for his liuing, but in his extreme pouertie preached diligently without burdening any man, or else waxing slothfull to do his duty to euery man. *Chap.12.13 actes 20.34*

k Let not the trueth of Christ be thought to bee in me, if I suffer my ioy to be shut vp, which I haue conceiued of Grecia.

l To slander my ministery, if I should receiue wages.

13 For such false [m] apostles are deceitfull workers, and transforme themselues into the Apostles of Christ.

14 And no marueile: for Satan himselfe is transformed into an Angel of light.

15 Therefore it is no great thing, though his ministers transforme themselues, as though they were the ministers of righteousnesse, whose end shall bee according to their works.

16 I say againe, let no man thinke that I am foolish: or else take mee euen as a foole, that I also may boast my selfe a little.

17 That I speake, I speake it not after the [n] Lord: but as it were foolishly, in this my great boasting.

18 Seeing that many reioyce [o] after the flesh, I will reioyce also.

19 For yee suffer fooles gladly, because that ye are wise.

20 For yee suffer euen if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalt himselfe, if a man smite you on the face.

21 [p] I speake as concerning the reproch, as though that wee had been [q] weake: but wherein any man is bolde (I speake foolishly) I am bold also.

22 They are Ebrewes, * so am I: they are Israelites, so am I: they are the seede of Abraham, so am I.

23 They are the ministers of Christ, (I [r] speake as a foole) I am more: in labours more abundant: in stripes aboue measure: in prison more plenteously: in [t] death oft.

24 Of the Iewes [t] fiue times receiued I fourty stripes * saue one.

25 * I was thrise [u] beaten with roddes: I was * once stoned: I suffered thrise * shipwracke: night and day haue I been in the deepe sea.

26 In iourneying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the city, in perils in wildernesse, in perils in the sea, in perils among false brethren,

27 In wearinesse and painefulnesse, in watching often, in hunger and thirst, in fastings often, in cold and nakednesse.

28 Beside the things which are outward, I am cumbred dayly, and haue the care of all the Churches.

29 Who is weake, and I am not weake? who is offended, and I burne not?

30 If I must needs reioyce, I will reioyce of mine [x] infirmities.

31 The God euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In * Damascus the gouernour of the people vnder king Aretas, layde watch in the citie of the Damascens, and would haue caught me.

33 But at a window was I let downe in a basket through the wall, and escaped his hands.

m By false Apostles here is not meant such as teach false doctrine (which doubtlesse they would haue growen vnto) but such as were vaineglorious, and did not their duety sincerely.

n In his heart he had respect vnto the Lord: but this fashion of boasting seemed according to man, whereunto they compelled him.

o In outward things.

p I note this dishonour, which they doe vnto you.

q That is, abiect, vile, miserable, a craftsman, an ideot, and subiect to a thousand calamities, which things the false apostles obiected against him, as most certaine testimonies of his vnworthinesse. *Phil.3.5.*

r Put case yee terme it so, yet it is true.

s In the present danger of death.

t At fiue seuerall times, euery time thirty and nine. *Deut.25.3.*

Actes 16.22,23.

u Of the Romane Magistrates. *Acts 14.19.*

Acts 27.14.

x As imprisonments, bearing, hunger, thirst, cold, nakednesse, and such like: which things the aduersaries condemne as infirme in me. *Acts 9.24.*

CHAP. XII.

1 He reioyceth in his preferment, 5.7 But chiefly in his humblenesse, 11 And layeth the cause of his

his boasting vpon the Corinthians. 14 *He sheweth what good will he beareth them,* 20 *And promiseth to come vnto them.*

IT is not expedient for me no doubt, to reioyce: for I will come to visions and reuelations of the Lord.

2 *I know a man [a] in Christ aboue fourteene yeeres agone, (whether hee were in the body, I cannot tell, or out of the body, I cannot tell: God knoweth) which was taken vp into the [b] third heauen,

3 And I know such a man (whether in the body, or out of the body, I cannot tell: God knoweth)

4 How that he was taken vp into Paradise, and heard [c] words which cannot be spoken, which are not ‖ possible for man to vtter.

5 Of such a man will I reioyce, of my selfe will I not reioyce, except it be of mine infirmities.

6 For though I would reioyce, I should not be a fole: for I will say the trueth, but I refraine lest any man should thinke of mee aboue that he seeth in me, or that he heareth of me.

7 And lest I should bee exalted out of measure, through the abundance of reuelations, there was giuen vnto mee [d] a prieke in the flesh, the messenger of Satan to buffet me, lest I should not be exalted out of measure.

8 For this thing I besought the Lord [e] thrise that it might depart from me.

9 And he said vnto me, My grace is sufficient for thee: for my power is made [f] perfect through weakenes. Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in mee.

10 Therefore [g] I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake: for when I am weake, then am I strong.

11 I was a fole to boast my selfe, ye haue compelled me: for I ought to haue been commended of you, for in nothing was I inferiour vnto the very chiefe Apostles, though I be nothing.

12 The signes of an Apostle were wrought among you with all patience, with signes and wonders, and great workes.

13 For what is it wherein yee were inferiours vnto other Churches, * except that I haue not been ‖ slothful to your hinderance? forgiue me this wrong.

14 Beholde, the [h] third time I am ready to come vnto you, and yet will I not bee slothfull to your hinderance: for I seeke not yours, but [i] you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will most gladly bestow, and will be bestowed for your ‖ soules: though the more I loue you, the lesse I am loued.

16 But bee it that I charged you not: [k] yet forasmuch as I was craftie, I tooke you with guile.

17 Did I pill you by any of them whom I sent vnto you?

18 I haue desired [l] Titus, and with him I haue sent a brother: did Titus pill you of any thing? walked we not in the selfe same spirit? walked we not in the same steps?

19 Againe, thinke yet that wee excuse our selues vnto you? wee speake before God in Christ. But we doe all things, dearely beloued, for your edifying.

20 For I feare, lest when I come I shall not finde you such as I would: and that I shall be found vnto you [m] such as you would not, and lest there be strife, enuying, wrath, contentions, backbitings, whisperings, swellings and discord.

21 I feare lest when I come againe, my God [n] abase me among you, and I shall bewaile many of them which haue sinned already, and haue not repented of the vncleannesse, and fornication, & wantonnesse, which they haue committed.

CHAP. XIII.

1 Hee threatneth the obstinate, 5 *And declareth what his power is by their owne testimony.* 10 *Also he sheweth what is the effect of this Epistle.* 11 *After hauing exhorted them to their duty, he wisheth all prosperity.*

THis is the [a] third time that I come vnto you. * In the mouth of two or three witnesses shall euery word stand.

2 [b] I tolde you before, and tell you before: as though I had been present the second time, so write I now being absent, to them which heretofore haue sinned, and to all others, that if I come againe, I will not spare.

3 Seeing that yee seeke experience of Christ, that speaketh in mee, which toward you is not weake, but is mighty in you.

4 For though hee was crucified concerning his [c] infirmity, yet liueth hee through the power of God. And wee no doubt are weake in him: [d] but wee shall liue with him, through the power of God toward you.

5 * Prooue your selues, whether yee are in the faith: examine your selues: knowe ye not your owne selues, how that Iesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray vnto God, that yee doe none euill, not that we should seeme approued, but that ye should doe that which is honest: though we be as [e] reprobates.

8 For wee cannot doe any thing against the trueth, but for the trueth.

9 For we are glad when wee are weake, and that yee are [f] strong: this also we wish for, euen your perfection.

Acts 19. 3.
a That is, a Christian: or I speake it in Christ.
b That is to say, into the highest heauen.
c Mans infirmitie was not able to declare them, neither were they shewed vnto him for that ende.
‖ *Or, lawfull.*
d The Greeke word signifieth a sharpe piece of wood, as a pale, or stake, and also a little spilde or sharpe thing which pricketh one as he goeth through bushie and thick places, and entring into the flesh, cannot be taken out without cutting of the flesh: and this was the rebelling of the flesh against the spirit, and warned him that Satan was at hand.
e That is to say, oftentimes.
f Is knowen and euidently seene.
g He doeth not onely patiently beare his afflictions, but also ioyfully, and as one that taketh pleasure therein for Christs sake.
Chap. 11. 9.
‖ *Or, chargeable.*
h For first, hee was minded to depart from Ephesus into Macedonia, and so to Corinthus, 1. Cor. 16. 5. Then when the Lord letted his purpose, hee appointed to go streight from Ephesus to Corinthus, Chap. 1. 15. Which intent being changed, he went to Macedonia, from whence now hee appointeth the third time to come vnto them.
i Which declareth his fatherly affection.
‖ *Or, your cause, or persons.*
k Thus said his aduersaries, that though he tooke it not by himselfe, yet he did it by the meanes of others.
l To goe to you.
m Meaning, sharpe & seuere.
n There was nothing whereat he so much reioyced, as when his preaching profited: and therefore he calleth the Thessalonians his glory and ioy: as also nothing did so much cast down his heart, as when his labour did no good.
a His first comming was his dwelling among them: his second was his first Epistle, and now hee is ready to come the third time: which three commings hee calleth his three witnesses.
Deut. 19. 15. matth. 18. 16. iohn 8. 17. heb. 10. 28.
b In my first epistle, Chap. 4. 20.
c In that he humbled himselfe, and tooke vpon him the forme of a seruant.
d Christ as touching the flesh in mans iudgement was vile and abiect: therefore we that are his members cannot be otherwise esteemed: but being crucified hee shewed himselfe very God: so thinke, that we whom ye contemne as dead men and castawayes, haue through God such power to execute against you, that ye may feele sensibly that we liue in Christ. 1. *Cor.* 11. 28.
e In mans iudgement, who for the most part reiecteth the best, and approueth the worst.
f Hauing abundance of the grace of God.

10 Therefore write I these things being absent, lest when I am present, I should vse sharpenesse, according to the power which the Lord hath giuen me, to [g] edification, and not to destruction.

11 Finally brethren, fare ye well: be perfect: be of good comfort: bee of one minde, liue in peace, and the God of loue and peace shall be with you.

12 Greete one another with an * holy [h] kisse. All the Saints salute you.

13 The graee of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost be with you all. Amen.

g Commit not by your negligence, that that which is ordeined to saluation turne to your destruction.

Rom. 16. 16. 1. cor. 16. 20. 1. pet. 5. 14.

h Which was according to those countreys in those dayes both of the Iewes, and of other nations.

The second Epistle to the Corinthians, written from Philippi, a citie in Macedonia, and sent by Titus and Lucas.

The Epistle of the Apostle Paul to the Galatians.

THE ARGVMENT.

THe Galatians after they had been instructed by Saint Paul in the trueth of the Gospel, gaue place to false apostles, who entring in in his absence, corrupted the pure doctrine of Christ, and taught that the ceremonies of the Law must be necessarily obserued, which thing the Apostle so earnestly reasoneth against, that hee prooueth that the granting thereof is the ouerthrow of mans saluation purchased by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false teachers did pretend, as though they had been sent of the chiefe Apostles, and that Paul had no authority, but spake of himselfe, he proueth both that he is an Apostle ordained by God, and also that he is not inferiour to the rest of the Apostles. Which thing established, he proceedeth to his purpose, proving that we are freely iustified before God without any workes or ceremonies: which notwithstanding in their time had their vse and commodity: but now they are not onely vnprofitable figures, but also pernicious, because Christ the trueth and the end thereof is come. Wherefore men ought now to imbrace that liberty, which Christ hath purchased by his blood, and not to haue their consciences snared in the grennes of mans traditions: finally hee sheweth wherein this libertie standeth: and what exercises appertaine thereunto.

CHAP. I.

6 Paul rebuketh their inconstancie which suffered themselues to bee seduced by the false Apostles, who preached that the obseruation of the ceremonies of the law were necessary to saluation, 8 and detesteth them that preach any otherwise then Christ purely. 13 He sheweth his owne conuersation, magnifieth his office and Apostleship, and declareth himselfe to be equall with the chiefe Apostles.

PAul * an Apostle (not [a] of men, neither by [b] man, but by Iesus Christ, and God the Father, which hath raised him from the dead)

2 And all the brethren which are with mee, vnto the Churches of Galatia:

3 Grace bee with you, and peace from God the Father, and from our Lord Iesus Christ,

4 Which gaue himselfe for our sinnes, that hee might deliuer vs * from this [c] present euill world, according to the wil of God euen our Father,

5 To whom bee glory for euer and euer, Amen.

6 I marueile that ye are so soone remoued away vnto another || Gospel from him that had called you in the [d] grace of Christ,

7 Which is not another Gospel, saue that there be some which trouble you, and intend to [e] peruert the Gospel of Christ.

8 But though that we or an [f] Angel from heauen preach vnto you otherwise then that which we haue preached vnto you, let him be || accursed.

9 As wee sayd before, so I say now againe, If any man preach vnto you otherwise then that yee haue receiued, let him be accursed.

10 For [g] now preach I mans doctrine, or Gods? or goe I about to please men? for if I should yet please men, I were not the seruant of Christ.

11 * Now I certifie you brethren, that the Gospel which was preached of me, was not after [h] man.

12 For neither receiued I it of man, neither was I taught it, but by the [i] reuelation of Iesus Christ.

13 For ye haue heard of my conuersation in time past, in the Iewish religion, how that * I persecuted the Church of God extremely, and wasted it,

14 And profited in the Iewish religion aboue many of || my companions of mine owne nation, and was much more zealous of the [k] traditions of my fathers.

15 But when it [l] pleased God (which had separated me from my mothers wombe, and called me by his grace)

16 To reueale his Sonne || in me, that I should preach him * among the Gentiles, immediatly I communicated not with [m] flesh and blood:

Titus 1. 3.

a For God is the authour of all ministery.

b This prerogatiue was peculiar to the Apostles. *Luke 1. 74.*

c Which is the corrupt life of man without Christ.

|| *Or, doctrine.*

d That is, to be partakers of the saluation offered freely by Christ.

e For what is more contrary to our free iustification by faith, then the iustification by the Law, or our works? therefore to ioyne these two together, is to ioyne light with darkenesse, death with life, and doeth vtterly ouerthrow the Gospel.

f If it were possible that an Angel should so do, whereby Paul declareth the certaintie of his preaching.

Or, abominable.

g Since that of a Pharise I was made an Apostle. *1 Cor. 15. 1.*

h That is, doctrine inuented by man, neither by mans authority do I preach it.

i By an extraordinary reuelation. *Actes 9. 1.*

|| *Or, age.*

k That is, of the Law of God, which was giuen to the ancient fathers.

l Hee maketh three degrees in Gods eternall predestination: first, his eternall counsell, then his calling, appointing from the mothers wombe, and thirdly his calling. || *Or, some. Eph. 3. 8.*

m That is, with any man, as though I had need of his counsell to approue my doctrine.

17 Neither

17 Neither came I againe to Ierusalem, to them which were Apostles before me, but I went into Arabia, and turned againe vnto Damascus.

18 Then after three yeeres I came againe to Ierusalem to visit Peter, and abode with him fifteene dayes.

19 And none other of the Apostles saw I, saue Iames the Lords brother.

20 Now the things which I wrote vnto you, behold, [l] witnesse before God, that I lie not.

21 After that, I went into the coasts of Syria and Cilicia: for I was vnknowen by face vnto the Churches of Iudea, which were in Christ.

22 But they had heard onely some say, He which persecuted vs in time past, now preacheth the [n] faith which before he destroyed.

23 And they glorified God for me.

CHAP. II.

2 Confirming his Apostleship to be of God, 3 He sheweth why Titus was not circumcised, 6 and that hee is nothing inferiour to other Apostles: 11 Yea, and that hee hath reproued Peter the Apostle of the Iewes. 16 After he commeth to the principall scope which is to proue that justification onely commeth of the grace of God by faith in Iesus Christ, and not by the workes of the Law.

THen fourteene yeeres after I went vp againe to Ierusalem with Barnabas, and tooke with me Titus also.

2 And I went vp by reuelation, and [a] communicated with them of the Gospel which I preach among the Gentiles, *but particularly with them that were the chiefe, least by any meanes I should runne, or had runne ‡ in vaine:

3 But neither yet Titus which was with me, though he were a Grecian, was [b] compelled to be circumcised,

4 For all the false brethren that crept in: who came in priuily to spie out our libertie, which we haue in Christ Iesus, that they might bring vs into bondage.

5 To whom we [c] gaue not place by subiection for an houre, that the trueth of the Gospel might continue with you.

6 And of them which seemed to be great, I was not taught (what they [d] were in time passed, it maketh no matter to me: *God accepteth no mans person) neuertheless, they that are the chiefe, [e] did communicate nothing with me.

7 But contrariwise when they saw that the Gospel ouer the vncircumcision was committed vnto mee, as the Gospel ouer the circumcision was vnto Peter:

8 (For hee that was mightie by Peter in the Apostleship ouer the Circumcision, was also mightie by mee toward the Gentiles.)

9 And when Iames and Cephas, and Iohn knew of the grace that was giuen vnto me, which are counted to be pillars, they gaue to mee and to Barnabas the [f] right hands of fellowship, that we should preach vnto the Gentiles, and they vnto the Circumcision,

10 *Warning only that we should remember the poore: which thing also I was diligent to doe.

11 ¶ And when Peter was come to Antiochia, I withstood him [s] to his face: for he was to be blamed.

12 For before that certaine came from Iames, he ate with the Gentiles: but when they were come, he withdrew and separated himselfe, fearing them which were of the circumcision.

13 And the other Iewes dissembled likewise with him, in so much that Barnabas was brought into their dissimulation also.

14 But when I saw that they went not the ‡ right way to the trueth of the Gospel, I said vnto Peter before all men, If thou being a Iew, liuest as the Gentiles, and not like the Iewes, why [h] constrainest thou the Gentiles to doe like the Iewes?

15 We which are Iewes by nature, and not [i] sinners of the Gentiles,

16 Know that a man is not justified by the workes of the Law, but by the faith of Iesus Christ, euen we I say, haue beleeued in Iesus Christ, that wee might be justified by the faith of Christ, and not by the workes of the Law, because that by the workes of the Law, no ‖ flesh shall be justified.

17 *If then while wee seeke to be made righteous by Christ, we our selues are found [k] sinners, is Christ therefore the minister of sinne? God [l] forbid.

18 For if I build againe the things that I haue destroyed, [m] I make my selfe a trespasser.

19 For I through the Law am dead to the Law, and that I might liue vnto God, I am [n] crucified with Christ.

20 Thus I liue, yet [o] not I now, but Christ liueth in me: and in that that I now liue in the [p] flesh, I liue by the faith in the Sonne of God, who hath loued mee, and giuen himselfe for me.

21 I do not abrogate the [q] grace of God: for if righteousnesse bee by the Law, then Christ died ‖ without a cause.

n That is, the Gospel which is the doctrine of faith.

a Paul nothing doubted of his doctrine: but because many reported that he taught contrary doctrine to the other Apostles, (which rumours hindered the course of the Gospel) he endeuoured to remedy it, and to proue that they consented with him. *Acts 15.2.*

‡ *Greeke without profite.*

b Which declareth that the other Apostles agreed with him.

c Lest we should haue betrayed the Christian libertie.

d Albeit they had bin conuersant with Christ aforetime. *Deut.10.17. 2.chron.19.7.iob. 34.19.wisd.6.7. ecclus.35.12.acts 10.34.rom.2.11. ephe.6.9.col.3.25. 1.pet.1.17.*

e But approoued my doctrine perfite in all points.

f In token that we all agreed in doctrine, *Acts 11.30. 2 cor.9.3.*

g Meaning, before all men.

‡ *Greeke with a right foote.*

h In bringing their consciences into doubt by thine example and authoritie? and here the Apostle commeth to his chiefe point.

i For so the Iewes called the Gentiles in reproch.

‖ *Or, man. Rom.3.19,20. phil.3.9.*

k Except our fruits be agreeable to our faith, we declare that we haue not Christ.

l For hee caused them not to sinne, but disclosed it, neither tooke he away the righteousnes of the Law, but shewed their hypocrisie, which were not able to performe that whereof they boasted.

m For my doctrine is to destroy sinne by faith in Christ, and not to establish sinne.

n And feele his strength in me, which killeth sinne.

o Not as I was once, but regenerate and changed into a new creature, in qualitie and not in substance.

p In this mortall body.

q As did the false apostles which preached not the faith of Christ.

‖ *Or, for nothing.*

CHAP. III.

1 He rebuketh them sharpely, 2 and proueth by diuers reasons that justification is by faith, 6 as appeareth by the example of Abraham, 10. 19, 24. and by the office, and the end both of the Law, 11. 25. and of faith.

O Foolish Galatians, who hath bewitched you, that yee should not obey the trueth, to whom Iesus Christ before [a] was described in your sight, and among you crucified?

2 This onely would I learne of you, Receiued yee the [b] Spirit by the workes

a To whom Christ was so liuely preached, as if his liuely image were set before your eyes, or els had bene crucified among you.

b Meaning the gifts of the Spirit.

of the Law, or by the hearing of [c] faith preached?

3 Are ye so foolish, that after ye haue begun in the spirit, yee would now [d] be made perfect by the [e] flesh?

4 Haue yee suffered so many things in vaine? if so be it be euen in vaine.

5 He therefore that ministreth to you the Spirit, and worketh miracles among you, doeth he it through the workes of the Law, or by the hearing of faith preached?

6 Yea rather as Abraham beleeued God, and it was * imputed vnto him for righteousnesse.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 For the Scripture foreseeing that God would iustifie the Gentiles through faith, preached before the Gospel vnto Abraham, saying, * In thee shall all the Gentiles bee blessed.

9 So then they which be of faith, are blessed with faithfull Abraham.

10 For as many as are of the [f] workes of the Law, are vnder the curse: for it is written, * Cursed is euery man that continueth not in all things, which are written in the booke of the Law, to doe them.

11 And that no man is iustified by the Law in the sight of God, it is euident: * for the iust shall liue by faith.

12 And the [g] Law is not of faith: but * the man that shall doe those things, shall liue in them.

13 Christ hath redeemed vs from the curse of the Law, when he was made a curse for vs (for it is written, * Cursed is euery one that hangeth on tree)

14 That the blessing of Abraham might come on the Gentiles through Christ Iesus, that wee might receiue the [h] promise of the Spirit through faith.

15 Brethren, I [i] speake as men doe, * Though it but a mans couenant, when it is confirmed, yet no man doeth abrogate it, or [k] addeth any thing thereto.

16 Now to Abraham and his seede were the promises made. Hee sayeth not, And to the seedes, as speaking of many: but, And to thy seede, as of one, which [l] is Christ.

17 And this I say, that the Law which was foure hundreth and thirtie yeeres after, cannot disanull the couenant that was confirmed afore of God in respect of Christ, that it should make the promise of none effect.

18 For if the inheritance be of the Law, it is no more by the promise, but God gaue it vnto Abraham by promise.

19 Wherefore then seruеth the Law? It was added because of the [m] transgressions, till the seede came vnto the which the promise was made: and it was ordained by [a] Angels in the hand of a Mediatour.

20 Now a Mediatour is not [a] Mediatour of [b] one: but God is [p] one.

21 Is the Law then against the promise of God? God forbid: for if there had beene a Law giuen which could haue giuen life, surely righteousnesse should haue bene by the Law.

22 But the Scripture hath * concluded [q] all vnder sin, that the promise by the faith of Iesus Christ should be giuen to them that beleeue.

23 But before [r] faith came, we were kept vnder the Law, and shut vp vnto the faith which should afterward be reuealed.

24 Wherefore the * Law was our schoolemaster to bring vs to Christ, that wee might be made righteous by faith.

25 But after that faith is come, wee are no longer vnder [s] a schoole master.

26 For yee are all the sonnes of God by faith, in Christ Iesus.

27 * For all yee that are [t] baptized into Christ, haue put on Christ.

28 There is neither Iew nor Grecian: there is neither bond nor free: there is neither male nor female: for yee are all [u] one in Christ Iesus.

29 And if yee be Christs, then are yee Abrahams seed, and heires by promise.

e That is, the doctrine of saluation through faith in Iesus Christ, as Chap. 1.22.

d The false apostles taught that Christ profited nothing except they were circumcised, & that the Law was the perfection, and Christs doctrine onely the rudiments thereunto.

e And ceremonies of the Law?

Gene.15.6.
rom.4.3.
iames 2.23.
Gen.12.3.ecclus. 44.20,21.
acts 3.25.

f Which thinke to be iustified by them.

Deut.27.26.
Habak.2.4.
rom.1.17.
hebr.10.38.

g The Law pronounceth not them iust, which beleeue, but which worke, and so condemneth all them which in all points doe not fulfill it.

Leuit.18.5.
Deut.21.23.

h Which is the Gospel.

i I will vse a common example, that you may be ashamed to attribute lesse vnto God, then to such couenants, which one man maketh to another.

Hebr.9.17.

k No more is the promise or couenant of God abrogated by the Law, nor yet is the Law added to the promise to take any thing away that was superfluous, or to supply any thing that wanted.

n Who as ministers gaue it to Moses by the authoritie of Christ.

o But seruеth both for the Iewes and Gentiles to ioyne them to God.

p Constant and alwayes like himselfe.

Rom.3.9.

q Both men and all their workes.

r The full reuelation of things which were hid vnder the shadowes of the Law.

Rom.10.4.

s Not that the doctrine of the Law is abolished, but the condemnation thereof is taken away by faith.

Rom 6.3.

t So that baptisme succeedeth circumcision, and so through Christ both Iew and Gentile is saued.

u As all one man.

l Which declareth that the Iewes and Gentiles are both partakers of the promise, because they are ioyned in Christ, which is this blessed seed.

m That sinne might appeare and be made more abundant, and so all be to shut vp vnder sinne.

CHAP. IIII.

2 He sheweth wherefore the ceremonies were ordained. 3 Which being shadowes, must end when Christ the truth commeth. 9 Hee mooueth them by certaine exhortations, 22 And confirmeth his argument with a strong example, or allegorie.

Then I say that the [a] heire as long as hee is a child, differeth nothing from a seruant, though he be Lord of all,

2 But is vnder [b] tutors and gouernors, vntill the time appointed of the father.

3 Euen so, wee when wee were children, were in bondage vnder the [c] rudiments of the world.

4 But when the fulnesse of time was come, God sent foorth his Sonne made of a woman, and made [d] vnder the Law,

5 That hee might redeeme them which were vnder the Law, that we * might receiue the adoption of the sonnes.

6 And because yee are sonnes, God hath sent foorth the [e] Spirit of his Sonne into your hearts, which cryeth, [f] Abba father.

7 Wherefore, thou art no more [g] a seruant, but a sonne: now if thou bee a sonne, thou art also the heire of God through Christ.

a The Church of Israel was vnder the Law as the pupill subiect to his tutor, euen vnto the time of Christ, when shee waxed strong, and then her wardship ended.

b That is, the Law, which before he called a schoolemaster, Chap. 3 25.

c That is, vnder the Law, which was but an a.b.c. in respect of the Gospel.

d That is, who was subiect vnto the Law.

Rom.8.14,15.

e For our adoption vnto Christ is sealed by him.

f He instructeth both Iewes and Gentiles to call God their father in every language, so that none are excepted.

g Which mayest not vse thy libertie.

8 But euen then when yee [h] knewe not God, ye did seruice vnto them, which by [i] nature are not gods.

9 But now seeing ye know God, yea, rather are knowen of God, how turne [k] yee againe vnto impotent and beggerly rudiments whereunto as from the beginning ye will be in bondage againe?

10 Ye obserue [l] dayes, and moneths, and times, and yeeres.

11 I am in feare of you, lest I haue bestowed on you labour in vaine.

12 Be ye as [m] I: for I am euen as you: brethren, I beseech you: yee haue not hurt [n] me at all.

13 And ye know, how through [o] infirmitie of the flesh, I preached the Gospel vnto you at the first.

14 [p] And the triall of mee which was in my flesh, yee despised not, neither abhorred: but ye receiued mee as an [q] Angel of God, yea, as Christ Iesus.

15 What was then your felicitie? for I beare you record, that if it had been possible, ye would haue plucked out your owne eyes, and haue giuen them to me.

16 Am I therefore become your enemie, because I tell you the trueth?

17 They are ielous ouer you [r] amisse: yea, they would exclude [s] you, that ye should altogether loue them.

18 But it is a good thing to loue earnestly alwayes in a good thing, and not onely when I am present with you,

19 My little children of whom I trauaile in birth againe, vntill Christ be [t] formed in you.

20 And I would I were with you now, that I might change my voice: for I am in doubt of you.

21 Tell mee, yee that will bee vnder the Law, doe ye not heare the Law?

22 For it is written, that Abraham had two sonnes, * one by a seruant, and * one by a free woman.

23 But he which was of the seruant, was borne after the flesh: and he which was of the free woman, was borne by promise.

24 By the which things another thing is meant: for these mothers [u] are the two Testaments, the one which is [x] Agar of mount Sina, which gendreth vnto bondage,

25 (For Agar or Sina is a mountaine in [y] Arabia, and it answereth to Ierusalem which now is) and shee is in bondage with her children.

26 But Ierusalem, which is [‖] aboue, is free: which is the mother of vs all.

27 For it is written, * Reioyce thou [z] barren that beareſt no children: breake forth, and crie thou that trauailest not: for the desolate hath many moe children then shee which hath an husband.

28 * Therefore, brethren, we are after the maner of Isaac children of the promise.

29 But as then hee that was borne after the flesh, persecuted him that was borne after the spirit, euen so it is now.

30 But what saith the Scripture? * Put out the seruant and her sonne: for the sonne of the seruant shall not be heire with [y] sonne of the free woman.

31 Then brethren, we are not children of the seruant, but of the [a] free woman †.

h When ye receiued the Gospel, ye were idolaters: therefore it is shame for you to refuse libertie, and become seruants, yea, and seeing the Iewes desire to be out of their tuteliship.

i Not in deede but in opinion.

k The Galatians of Painims began to be Christians, but by false apostles were turned backward to begin anew the Iewish ceremonies, and so in stead of going forward toward Christ, they ran backward from him.

l Ye obserue dayes as Sabbaths, newe moones, &c. ye obserue moneths as the first and seuenth moneth: ye obserue times, as Easter, Whitsuntide, the feast of Tabernacles: ye obserue yeres, as the Iubile, or yeres of forgiuenesse which beggerly ceremonies are most pernitious to them which haue receiued the sweet liberty of the Gospel, & thrust them backe into superstitious slauerie.

m So friendfull to me as I am affectioned toward you.

n For I pardon you, if you repent.

o Being in great dangers and afflictions, or without pompe and ostentation. p That is, the troubles and vexations which God sent to trie me while I was among you. q For my ministeries sake. r For they are but ambitious. s They would turne you from mee, that you might follow them. t And imprinted so in your hearts, that you loue none other. *Genes* 16.15. *Genes* 21.2.

u That is, signifie. x Agar and Sina represent the Lawe: Sara and Ierusalem the Gospel, Ismael the Iewish Synagogue, and Isaac the Church of Christ. y That is, out of the land of promise ‖ *Or, high and heauenly. Isa.* 54.1. z Meaning Sara.

Rom. 9.8. *Gen.* 21.10.

a For we are in the Church of Christ which is our mother, and not of the Synagogue which is a seruant vnder the Law.

† By the libertie wherewith Christ hath made vs free.

CHAP. V.

2 He laboureth to draw them away from circumcision, 17 And sheweth them the battell betwixt the spirit and the flesh, and the fruits of them both.

STand fast therefore in the libertie wherewith Christ hath made vs free, and bee not intangled againe with the yoke of bondage.

2 * Behold, I Paul say vnto you, that if yee bee [a] circumcised, Christ shall profit you nothing.

3 For I testifie againe to euery man, which is circumcised, that he is bound to keepe the whole Law.

4 Ye are * abolished from Christ, whosoeuer are iustified by the Law, yee are fallen from grace.

5 For we through the Spirit [b] wait for the hope of righteousnesse through faith.

6 For in Iesus Christ neither circumcision auaileth any thing, neither vncircumcision: but faith which worketh by loue.

7 Ye did runne well: who did let you, that ye did not obey the [c] trueth?

8 It is not the perswasion of him that [d] calleth you.

9 * A little [e] leauen doeth leauen the whole lumpe.

10 I haue trust in you through the Lord, that ye will be none otherwise [f] minded: but he that troubleth you, shal beare his condemnation, whosoeuer he be.

11 And brethren, if I yet preach circumcision, why doe I yet suffer persecution? Then is the [g] slander of the Crosse abolished.

12 Would to God they were euen cut off, which doe disquiet you.

13 For brethren, ye haue beene called vnto libertie: onely vse not your libertie as an occasion vnto the flesh, but by loue serue one another.

14 For [h] all the Law is fulfilled in one word, which is this, * Thou shalt loue thy neighbour as thy selfe.

15 If ye bite and deuoure one another, take heede lest yee bee consumed one of another.

16 Then I say, * Walke in the [i] Spirit, and ye shall not fulfill the lusts of the flesh.

17 For the [k] flesh lusteth against the Spirit,

Actes 15.1.

a If you ioyne circumcision to the Gospel, as a thing necessarie to saluation.

1 Cor. 1.17.

b We liue in hope through that Spirit, which causeth faith, and which is giuen to the faithfull, that we should by faith and not by the Law obtaine the crowne of glory, which Christ giueth freely.

c Then whatsoeuer is not the word of God, which here hee calleth trueth, is very lies.

d Which is God.

1. Cor. 5.6.

e A little corruption doth destroy the whole doctrine.

f That ye will embrace the word of God purely.

g That is, the doctrine of the Gospel which the world abhorred as a slanderous thing, and therewith were offended.

h Meaning, the second table. *Leuit* 19.18. *matth* 22. 39. *mark* 12. 31. *iames* 2. 8 *Roman.* 3.14. 1 *pet* 2. 11.

i In the man regenerate.

k That is, the natural man striueth aginst the Spirit of regeneration.

rit, and the Spirit against the flesh: and these are contrary one to the other, so that ye cannot doe the same things that ye would.

If you be guided by the Spirit of adoption, that which ye doe, is agreeable to God although it be not perfect.

18 And if ye be led by the [l] Spirit, ye are not vnder the Law.

19 Moreouer the workes of the flesh are manifest, which are adulterie, fornication, vncleannesse, wantonnesse,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuie, murthers, drunkennesse, gluttonie, and such like, whereof I tell you before, as also I haue told you before, that they which doe such things, shall not inherit the kingdome of God.

22 But the fruit of the Spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faith,

23 Meekenesse, temperancie: against such there is [m] no law.

24 For they that are Christs, [n] haue crucified the flesh with the affections and the lusts.

25 If wee liue in the Spirit, let vs also walke in the [o] Spirit.

26 Let vs not bee desirous of vaine glory prouoking one another, enuying one another

m For they are vnder the Spirit or grace.
n Christ hath not onely remitted their sinnes, but sanctified them into newnesse of life.
o That being dead to sinne, and liuing to God, we may declare the same in holinesse and innocencie of life.

CHAP. VI.

1 Hee exhorteth them to vse gentlenesse toward the weake, 2 And to shew their brotherly loue and modestie: 6 Also to prouide for their ministers, 9 To perseuere, 14 To reioyce in the Crosse of Christ, 15 To newnesse of life, 16 And last of all, wisheth to them with the rest of the faithfull all prosperitie.

BRethren, if a man be [a] fallen by occasion into any fault, yee which are spirituall, restore such one with the spirit of meekenesse, considering thy selfe, least thou also be tempted.

2 Beare ye one anothers burden, and so [b] fulfill the Law of Christ.

3 For if any man seeme to himselfe, that hee is somewhat, when hee is [c] nothing, hee deceiueth himselfe in his imagination.

4 But let euery man prooue his owne worke, and then shall hee haue [d] reioycing in himselfe onely, and not in another.

5 * For euery man shall beare his owne burden. 1.Cor.3.8.

6 Let him that is taught in the worde, make him that hath taught him partaker of all his [e] * goods.

7 Be not deceiued: God is not mocked: for whatsoeuer a man soweth, that shall hee also reape.

8 For hee that [f] soweth to his flesh, shall of the flesh reape corruption: but hee that soweth to the spirit, shall of the spirit reape life euerlasting.

9 * Let vs not therefore be weary of well doing: for in due season wee shall [g] reape, if we faint not.

10 While we haue therefore time, let vs doe good vnto all men, but specially vnto them which are of the houshold of faith.

11 ¶ See how large a letter I haue written vnto you with mine owne hand.

12 As many as desire to make a faire shew [h] in the flesh, they constraine you to bee circumcised, onely because they would not suffer persecution for [i] the crosse of Christ.

13 For they themselues which are circumcised, keepe not the Law, but desire to haue you circumcised, that they might reioyce [k] in your flesh.

14 But God forbid that I should reioyce, but in the Crosse of our Lord Iesus Christ, whereby the [l] world is crucified vnto mee, and I vnto the world.

15 For in Christ Iesus neither Circumcision auaileth any thing, nor vncircumcision, but a New [m] creature.

16 And as many as walke according to this Rule, peace shalbe vpon them, and mercie, and [n] vpon the Israel of God.

17 From henceforth let no man [o] put me to businesse: for I beare in my body the [p] markes of the Lord Iesus.

18 Brethren, the grace of our Lord Iesus Christ be with your spirit, Amen.

¶ Vnto the Galatians written from Rome.

a Either by reason of his flesh or Satan.
b Christ exhorteth in sundry places to mutual loue, and therefore brotherly loue is here called the Law of Christ, and his commandement Ioh.13.34.& 15 12.
c He sheweth that man hath nothing of himselfe whereof he should reioyce.
d For his reioycing is a testimony of a good conscience. 2 Cor.1.12. wherein hee may reioyce before men, but not before God.
e For it were a shame not to prouide for their corporall necessities, which feed our soules with the heauenly dainties. 1.Cor.9.7.
f He prooueth that the ministers must bee nourished: for if men onely prouide for worldly things without respect of the life euerlasting, then they procure to themselues death and mocke God, who hath giuen them his Ministers to teach them heauenly things. 2.Thess.3.13.
g The fruit which God hath promised.
h By the outward ceremonies.
i That is, for preaching Christ crucified.
k That they haue made you Iewes.
l By the world he meaneth all outward pompe, ceremonies, and things which please mens fantasies.
m Which is regenerate by faith.
n That is, vpon the Iewes, as Rom.10.19.
o Let no man trouble my preaching from henceforth: for my markes are witnesses how valiantly I haue fought.
p Which are odious to the world, but glorious before God.

The Epistle of Paul to the Ephesians.

THE ARGVMENT.

WHile Paul was prisoner at Rome, there entred in among the Ephesians false teachers, who corrupted the true doctrine which hee had taught them, by reason whereof hee wrote this Epistle to confirme them in that thing, which they had learned of him. And first after his salutation, hee assureth them of saluation, because they were thereunto predestinate by the free Election of God, before they were borne, and sealed vp to his eternall life by the holy Ghost, giuen vnto them by the Gospel, the knowledge of the which mysterie hee prayeth God to confirme toward them. And to the intent they should not glory in themselues, hee sheweth them their extreme misery wherein they were plunged before they knew Christ, as people without God, Gentiles to whom

whom the promises were not made, and yet by the free mercy of God in Christ Iesus, they were saued, and he appointed to be their Apostle, as of all other Gentiles: therefore he desireth God to lighten the Ephesians hearts with the perfect vnderstanding of his Sonne, and exhorteth them likewise to be mindfull of so great benefits, neither to be moued with the false Apostles, which seeke to ouerthrow their faith and tread vnder foot the Gospel, which was not preached to them, as by chance or fortune, but according to the eternall counsell of God: who by this meanes onely preserueth his Church. Therefore the Apostle commendeth his ministerie, forasmuch as God thereby reigneth among men, and causeth it to bring foorth most plentifull fruits, as innocencie, holinesse, with all such offices appertaining to godlinesse. Last of all, he declareth not onely in generall, what ought to be the life of the Christians, but also sheweth particularly, what things concerne euery mans vocation.

CHAP. I.

After his salutation, 4 He sheweth that the chiefe cause of their saluation standeth in the free election of God through Christ. 16 He declareth his good will toward them, giuing thankes and praying God for their faith. 21 The maiestie of Christ.

PAUL an Apostle of Iesus Christ, by the will of God, to the * Saints which are at Ephesus, and to the faithfull in Christ Iesus:

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 * Blessed bee God euen the Father of our Lord Iesus Christ, which hath blessed vs with all [a] spirituall blessing in heauenly ‖ things in Christ,

4 * As hee hath [b] chosen vs in him, before the foundation of the world, that we * should bee [c] holy, and without blame before him in loue:

5 Who hath predestinate vs, to bee [d] adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will,

6 To the [e] praise of the glory of his grace, wherewith hee hath made vs accepted in his beloued,

7 By whom we haue redemption through his blood, euen the forgiuenesse of sinnes according to his rich grace:

8 Wherby he hath bin abundant toward vs in all wisedome and vnderstanding,

9 And hath opened vnto vs the mystery of his will according to his good pleasure, which he hath purposed [f] in him,

10 That in the dispensation of the fulnes of the times, hee might gather together in one [g] all things, both which are in heauen, and which are in earth, euen in Christ:

11 In whom also we are chosen when we were predestinate according to the purpose of him, which worketh all things after the counsell of his owne will,

12 That [h] wee which first trusted in Christ, should be vnto the praise of his glory:

13 In whom also ye haue trusted after that yee heard the word of truth, euen the Gospel of your saluation, wherein also after that yee beleeued, yee were sealed with the holy Spirit of promise,

14 Which is the earnest of our inheritance, [i] vntill the redemption of the possession, purchased vnto the praise of his glory.

15 Therefore also, after that I heard of the faith, which yee haue in the Lord Iesus, and loue toward all the Saints,

16 I cease not to giue thanks for you, making mention of you in my prayers,

17 That the GOD of our Lord Iesus Christ, the Father of glory, might giue vnto you the Spirit of wisedome, and reuelation through the knowledge of [k] him,

18 That the eyes of your vnderstanding may bee lightened, that yee may know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints,

19 And what is the exceeding greatnesse of his power toward vs, which beleeue, * according vnto the working of his mighty power,

20 Which hee wrought in Christ, when he raised him from the dead, and [l] set him at his right hand in the heauenly places,

21 Far aboue all principality and power, and might, and domination, and euery name that is named, not in this world onely, but also in that that is to come,

22 * And hath made all things subiect vnder his feet, and hath appointed him ouer all things to be the head to the Church,

23 Which is his body, euen the [m] fulnesse of him that filleth all in all things.

1.Cor 1.2.
2.Cor.1.3.
1.pet.1.3.
a As with the knowledge of God in Christ, with faith, hope charitie, and other gifts.
‖Or, places.
2.Tim.1.9.
b This election to life euerlasting, can neuer bee changed: but in temporall offices which God hath appointed for a certaine space, when the terme is expired, he changeth his election, as we see in Saul & Iudas.
Col.1.22.
c When Christs iustice is imputed ours.
d Whereas we were not the natural children, he receiued vs by grace, and made vs his children.
e The principall end of our election, is to praise and glorifie the grace of God.
f That is, in Christ.
g By this he meaneth ye whole bodie of ye Church, which he diuideth into them which are in heauen and them which are in earth: also the faithfull which remaine in earth, and of the Iewes and the Gentiles.
h To wit, the Iewes.
i Though we be redeemed from the bondage of sinne by the death of Christ, Rom.6.22. yet we hope for this second redemption, which shall be when we shall possesse our inheritance in the heauens, whereof we haue the holy Ghost for a gage, as Chap.4.30.
k Of Christ.
Col.2.12.
chap.3.7.
l Made him gouernour of all things both in heauen and in earth: so that Christes body is now only there, or else it should not be a true body, and his ascension should be but a fantasticall thing, and onely imagined.
Psal.8.6.
heb.2.8.
m This is the great loue of Christ toward his Church, that hee counteth not himselfe perfect without vs which are his members: and therefore the Church is also called Christ, as 1.Cor.12.12,13.

CHAP. II.

5 To magnifie the grace of Christ, which is the only cause of saluation, 11 He sheweth them what maner of people they were before their conuersion, 18 And what they are now in Christ.

AND * you hath he quickened, that were dead in trespasses and sinnes,

2 Wherein in time past yee walked according to the course of this world, and after the * [a] prince that ruleth in the ayre, euen the spirit, that now worketh in the children of disobedience,

3 Among whom we also had our conuersation in time past, in the lusts of our flesh, in fulfilling the will of the flesh, and of the minde, and were by [b] nature the children of wrath, as well as others.

4 But GOD which is rich in mercy, through his great loue wherewith hee loued vs,

5 Euen when wee were dead by sinnes, hath quickened vs [c] together ‖ in Christ, by whose grace ye are saued.

Col.2.13.
Chap.6.12.
a Meaning Satan.
b Not by creation, but by Adams transgression, and so by birth.
c Both Iew and Gentile.
‖Or, with Christ.

6 And

6 And hath [d] raised vs vp together, and made vs sit together in the heauenly places in Christ Iesus,

7 That hee might shew in the ages to come, the exceeding riches of his grace, through his kindnesse towards vs in Christ Iesus.

8 For by grace are yee saued through faith, and that not of your selues: it is the gift of God,

9 Not of workes, lest any man should boast himselfe.

10 For we are his [e] workmanship created in Christ Iesus vnto good workes, which God hath ordained that we would walke in them.

11 Wherefore [f] remember, that yee being in time past Gentiles in the flesh, and called * vncircumcision of them, which are called circumcision in the flesh, made with hands,

12 That ye were, I say, at that time without Christ, and were aliants from the common wealth of Israel, and were * strangers from the [g] couenants of promise, and had no [h] hope, and were ‖ without God in the world.

13 But now in Christ Iesus, yee which once were farre off, are made neere by the blood of Christ.

14 For he is our peace, which hath made of both one, and hath broken the [i] stop of the partition wall,

15 In abrogating through his [k] flesh the hatred, that is, the law of commaundements which standeth in ordinances, for to make of twaine one new man in himselfe, so making peace,

16 And that he might reconcile both vnto God in one [l] body by his ‖ crosse, and slay hatred thereby,

17 And came and preached peace to you which were afarre off, and to them that were neere.

18 * For through him wee both haue an entrance vnto the Father by one Spirit.

19 Now therefore, yee are no more strangers and forreiners: but citizens with the Saints, and of the houshold of God,

20 And are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone,

21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord,

22 In whom ye also are built together to be the habitation of God by the Spirit.

d We that are the members, are raised vp from death, and reigne with our head Christ in heauen by faith.

e Here he meaneth as concerning grace, and not by nature.

f He sheweth here that the further the Gentiles were off, from the grace of God, the greater debters they are now to the same. *1. Sam. 17. 26. ezek. 44. 7. Rom 9. 4.*

g It was but one couenant, but because it was diuers times confirmed and established, therefore here he calleth them couenants.

h Where no promise is, there is no hope.

‖ *Or, Atheists.*

i That is, the cause of the diuision that was betweene the Iewes and the Gentiles.

k For in Christ all things were accomplished, which were prefigured in the Law.

l For of the Iewes and the Gentiles he made one flocke.

‖ *Or, death. Rom. 5. 2.*

CHAP. III.

1 He sheweth the cause of his imprisonment, 13 Desireth them not to faint because of his trouble, 14 And prayeth God to make them stedfast in his Spirit.

FOr this cause, I Paul am the [a] prisoner of Iesus Christ for you Gentiles,

2 If yee haue heard of the [b] dispensation of the grace of God, which is giuen mee to you-ward,

3 That is, that God by reuelation hath shewed this mysterie vnto mee (as I wrote [c] aboue in few words,

4 Whereby when yee reade, yee may know mine vnderstanding in the mystery of Christ.)

5 Which in other ages was [d] not opened vnto the sonnes of men, as it is now reuealed vnto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles should bee inheritours also, and of the same body, and partakers of his promise in Christ by the Gospel,

7 Whereof I am made a minister by the gift of the grace of God giuen vnto mee * through the working of his power.

8 * Euen vnto me the least of all Saints is this grace giuen, that I should preach among the * Gentiles the vnsearchable riches of Christ,

9 And to make cleare vnto all men what the fellowship of the * mysterie is, which from the beginning of the world hath beene hid in God, who hath created all things by Iesus Christ,

10 To the intent that now vnto [e] principalities & powers in heauenly places might bee knowen [f] by the Church the manifolde wisedome of God,

11 According to the eternall purpose, which hee wrought in Christ Iesus our Lord.

12 By whom wee haue boldnesse and entrance with confidence by faith in him.

13 Wherefore I desire that yee faint not at my tribulations for your sakes, which is your glory.

14 For this cause I bow my knees vnto the Father of our Lord Iesus Christ,

15 (Of whom is named the whole [g] family in [h] heauen and in earth)

16 That he might graunt you according to the riches of his glory, that yee may bee strengthened by his spirit in the inner man,

17 That Christ may dwel in your [i] hearts by faith, that yee being rooted and grounded in loue,

18 May bee able to comprehend with all Saints, what is the [k] breadth, and length, and depth, and height:

19 And to know the loue of Christ, which passeth knowledge, that yee may bee filled with all [l] fulnesse of God.

20 * Vnto him therefore that is able to doe exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in [m] vs,

21 Bee praise in the Church by Christ Iesus, throughout all generations for euer, Amen.

a He rejoyceth in that he suffered imprisonment for the maintenance of Christes glory.

b Which was his vocation, to [m] ach vnto the Gentiles.]

c That is, in the first chapt. of this Epistle, verse 9.

d Although the Fathers and the Prophets had reuelations certain, yet it was not in comparison of that abundance which was shewed when the Gentiles were called, neither yet was the time nor the maner knowen. *Chap. 1. 19. 1. Cor. 15. 9, 10. Gal. 1. 16. Rom. 16. 25. colos. 1. 26. 2. tim. 1. 10. tit. 1. 2. 1. pet. 1. 20.*

e The Angels.

f The Church being gathered of so many kinds of people, is an example or a glasse for the Angels to behold the wisdome of God in, who hath turned their particular discords, into an vniuersal concord, & of the Synagogue of bondage, hath made the Church of freedome.

g He that is not of the body of Christ, is in death

h The faithfull which died before Christ came, were adopted by him, and make one family with the Saints which yet remaine aliue

i For we confesse that which we beleeue.

k All perfection on euery side is in him.

l That all the

m In that wee grace of God may abound in you. *Rom. 16. 25.* feele Christ in vs.

CHAP. IIII.

1 Hee exhorteth them vnto meeknesse, long suffering, vnto loue and peace, 3 Euery one to serue and edifie another with the gift that God hath giuen him. 14 To beware of strange doctrine. 22 To lay aside the old conuersation of greedy lusts, and to walke in a new life.

I * therefore, being prisoner in the [a] Lorde, pray you that yee walke worthy of the vocation whereunto yee are called,

Phil. 1. 27. col. 1. 10. 1. thes 2. 12.

a For the Lords cause.

2 With

2 With all humblenesse of minde, and meekenesse, with long suffering, supporting one another through loue,

3 Endeuouring to keepe the vnity of the Spirit in the bond of peace.

4 There is [b] one body, and one [c] Spirit, euen as ye are called in one hope of your vocation.

5 There is one Lord, one Faith, one Baptisme,

6 * One God and Father of all, which is [d] aboue all, and [e] through all, and in you all.

7 * But vnto euery one of vs is giuen grace, according to the measure of the [f] gift of Christ.

8 Wherefore he saith, * When he ascended vp on high, hee [g] led captiuity captiue, and gaue gifts vnto men.

9 (Now in that he ascended, what is it but that he had also descended first into the lowest parts of the earth?

10 Hee that descended, is euen the same that ascended farre aboue all heauens, that he might fill [h] all things.)

11 * He therefore gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastors, and Teachers,

12 For the [i] gathering together of the Saints, for the worke of the ministery, [k] and for the edification of the body of Christ,

13 Till we all meet together (in the vnitie of faith and knowledge of the Sonne of God) vnto a [l] perfect man, and vnto the measure of the age of the fulnesse of Christ,

14 That we henceforth be no more children, wauering and caried about with euery winde of doctrine, by the deceit of men, and with craftinesse, whereby they lay in wait to deceiue.

15 But let vs follow the trueth in loue, and in all things grow vp into him, which is the [m] head, that is, Christ,

16 By whom all the body being coupled and knit together by euery ioynt, for the furniture thereof (according to the effectuall power, which is in the measure of euery part) receiueth increase of the body, vnto the edifying of it selfe in loue.

17 This I say therefore, and testifie in the Lord, that yee henceforth walke not as * other Gentiles walke, in vanitie of their [n] minde,

18 Hauing their cogitation darkened, and being strangers from the life of [o] God through the ignorance that is in them, because of the [p] hardnesse of their heart:

19 Which being ‖ past * feeling, haue giuen themselues vnto wantonnesse, to worke all vncleannesse, euen with greedinesse.

20 But ye haue not so learned Christ,

21 If so be ye haue heard him, and haue beene taught by him, as the [q] trueth is in Iesus,

22 That is, * that yee cast off, concerning the conuersation in time past, the [r] old man which is corrupt through [s] deceiuable lusts,

23 And bee renewed in the spirit of your mind,

24 * And put on the new man, which [t] after God is created in righteousnesse, and true holinesse.

25 * Wherefore cast off lying, and speake euery man trueth vnto his neighbour: for we are members one of another.

26 * Be [t] angry, but sinne not: let not the sunne goe downe vpon your wrath,

27 * Neither giue place to the deuill.

28 Let him that stole, steale no more: but let him rather labour, and worke with his hands the thing which is good, that he may haue to giue vnto him that needeth.

29 * Let no corrupt communication proceed out of your mouthes: but that which is good to the vse of edifying, that it may minister [u] grace vnto the hearers.

30 And [x] grieue not the holy Spirit of God, by whom ye are * sealed vnto the day of redemption.

31 Let all bitternes, and anger, & wrath, crying, and euill speaking be put away from you, with all maliciousnesse.

32 * Be ye courteous one to another, and tender hearted, forgiuing one another, euen as God for Christs sake forgaue you.

b Which by dissentions you separate asunder.
c So that ye can not dissent one from another, seeing the spirit which ioyneth you in one body, cannot dissent from himselfe. *Mala* 2.10.
d In power.
e By his prouidence. *Rom.* 12.3. 1.*cor.* 12.11. 2.*cor.* 10. 13.
f Which he giueth vs. *Psal.* 68.18.
g The Messias came down from heauen into the earth to triumph ouer Satan, death and sinne, and led them as prisoners and slaues, which before were conquerers and kept all in subiection: which victorie he gat, and also gaue it as a most precious gift to his Church.
h With his gifts and benefits. 1.*Cor.* 12.27.
i To restore that which was out of order.
k That the body of Christ might be perfect.
l That we may be of a ripe Christian age, and come to the full measure of that knowledge which we shall haue of Christ.
m Christ being head of his Church, nourisheth his members, and ioyneth them together by ioynts, so that euery part hath his iust proportion of foode, that at length the body may grow vp to perfection. *Rom.* 1. 21.
n Man not regenerate hath his mind, vnderstanding and heart corrupt.
o By the which God liueth in his ignorance.
p The hardnesse of heart, is the fountaine of
‖ *Or, without remorse of conscience.* 1 *Tim.* 4.2.
q As they are taught which truely know Christ. *Colos.* 3.8.
r That is, all the naturall corruption that is in vs. *Rom.* 6.4. *col.* 3. 10. *heb.* 12.1. 1.*pet.* 2.1 & 4.2.
s Which is created according to the image of God. *Zech.* 8.16. *Psal.* 4.4.
t If so be that ye be angry, so moderate your affection, that it burst not out into any euill worke, but be soone appeased. *Iames* 4.7. *Chap.* 5.3. *col.* 4.6.
u And cause them to profit in godlinesse.
x So behaue your selues, that the holy Ghost may willingly dwell in you, and giue him no occasion to depart for sorow by your abusing of Gods graces. 2.*Cor.* 1.22. *Colos.* 3.12, 13.

CHAP. V.

2 He exhorteth them vnto loue, 3 Warneth them to beware of vncleannesse, couetousnes, foolish talking, and false doctrine, 17 To be circumspect, 18 to auoid drunkennesse, 19 To reioyce, and to be thankefull toward God, 21 To submit themselues one to another. 22 He intreateth of corporall mariage, and of the spirituall betwixt Christ and his Church.

BE ye therefore followers of God, as deare children.

2 * And walk in loue, euen as Christ hath loued vs, and hath giuen himselfe for vs, to bee an offering and a sacrifice of a sweete [a] smelling sauour to God.

3 * But fornication, and all vncleannesse, or couetousnesse, let it not be once named among you, as it becommeth saints,

4 Neither filthinesse, neither foolish talking, neither [b] iesting, which are things not comely, but rather giuing of thanks.

5 For this ye know, that no whoremonger, neither vncleane person, nor couetous person, which is [c] an idolater, hath any inheritance in the kingdome of Christ, and of God.

6 * Let no [d] man deceiue you with vaine wordes: for, for such things commeth the wrath of God vpon the children of disobedience.

7 Be not therefore companions vnto them.

8 For yee were once darkenesse, but are now light in the Lord: walke as [e] children of light,

Matth. 24 4. *mar.* 13 5. *luke* 21.8. 2.*thes.* 2.3.
Ioh. 13.34 & 15. 12. 1.*ioh.* 3.23.
a Alluding to the perfumes and incensing in the Law. *Mark* 7.21. *chap* 4.29. *col.* 3.5. 2.*thes.* 2.17.
b Which is either vaine, or els by example and euill speaking, may hurt your neighbour: for otherwise there be diuers examples in the Scriptures of pleasant talke, which is also godly, as 1.King. 18.27.
c Because hee thinketh that his life standeth in his riches.
d Either in excusing sinne, or in mocking at the menaces and iudgements of God.
e Seeing God hath adopted you for his, that ye should be holy.

9 (For the fruite of the Spirit is in all goodnesse, and righteousnes, and trueth,)
10 Approuing that which is pleasing to the Lord.
11 And haue no fellowship with the vnfruitfull workes of darkenesse, but euen [f] reprowe them rather.
12 For it is shame euen to speake of the things which are done of them in secret.
13 But all things when they are reprowed of the [g] light, are manifest: for it is light that maketh all things manifest.
14 Wherefore he saith, [h] Awake thou that sleepest, and stand vp from the dead, and Christ shall geue thee light.
15 Take heede therefore that yee walke circumspectly, not as fooles, but as * wise,
16 [i] Redeeming the time: for the [k] dayes are euill.
17 * Wherefore, be ye not vnwise, but vnderstand what the will of the Lord is.
18 And be not drunke with wine wherein is excesse: but be fulfilled with the Spirit,
19 Speaking vnto your selues in psalmes, and || hymnes, and spirituall songs, singing, and making melodie to the Lord in your [l] hearts,
20 Giuing thanks alwayes for all things vnto God euen the Father, in the Name of our Lord Iesus Christ,
21 Submitting your selues one to another in the [m] feare of God.
22 ¶ * Wiues, submit your selues vnto your husbands, as vnto the Lord.
23 * For the husband is the wiues head, euen as Christ is the head of the Church, and the same is the Sauiour of his [n] body.
24 Therefore, as the Church is in subiection to Christ, euen so let the wiues bee to their husbands in euery thing.
25 ¶ * Husbands, loue your wiues, euen as Christ loued the Church, and gaue himselfe for it,
26 That he might sanctific it, [q] cleanse it, by the [o] washing of water through the word,
27 That he might make it vnto himselfe a glorious Church, not hauing [p] spotte or wrinkle, or any such thing: but that it should be holy, and without blame.
28 So ought men to loue their wiues, as their owne bodies: hee that loueth his wife, loueth himselfe
29 For no man euer yet hated his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the Church.
30 For we are members of his body, [q] of his flesh, and of his bones.
31 * For this cause shall a man leaue father and mother, and shal cleaue to his wife, and they twaine shall be one flesh.
32 This is a great secret, but I speake cõcerning Christ and concerning the Church.
33 Therefore euery one of you, do ye so: let euery one loue his wife, euen as himselfe, and let the wife see that she feare her husband.

f And make them knowen by your honest and godly life.
g The word of God discouereth the vices which were bid before.
h God thus speaketh by his seruants to draw ye infidels from their blindnesse. *Colos.* 4.5.
i Selling all worldly pleasures to buy time.
k In these perillous dayes and craft of the aduersaries, take heed how to buy againe the occasions of godlinesse, which the world hath taken from you. *Rom.* 12 2. 1. *thes.* 4.3
|| *Or, songs of praise and thankesgiuing.*
l And not onely with tongue.
m Except our friendship be ioyned and knit in God, it is not to be esteemed. *Col.* 3.18. *titus* 2. 5. 1. *pet.* 3.1. 1. *Cor.* 11.3.
n The Church: So the husband ought to nourish, gouern, and defend his wife from perils. *Col.* 3.19.
o Baptisme is a token that God hath consecrated the Church to himselfe, & made it holy by his word: that is, his promise of free iustification and sanctification in Christ.
p Because it is couered and clad with Christs iustice and holinesse.
q This our conjunction with Christ must bee considered as Christ is the husband, and we the wife, which are not onely ioyned to him by nature, but also by the communion of substance, through the holy Ghost and by faith: the seale and testimony thereof is the Supper of the Lord. *Gen.* 2.24. *mat.* 19.5. *marke* 10.7. 1. *cor.* 6.16.

CHAP. VI.

1 How children should behaue themselues toward their fathers and mothers, 4 Likewise parents towards their children, 5 Seruants toward their masters, 9 Masters toward their seruants. 13 An exhortation to the spirituall battell, and what weapons the Christians should fight withall.

CHildren, * obey your parents in the Lord: for this is right. *Col.* 3.20.
2 * Honour thy father & mother, (which is the first commaundement with [a] promise.) *Exod.* 20.12. *deut.* 5.16. *ecclus.* 3.9. *matth.* 15.4. *marke* 7.10.
3 That it may bee well with thee, and that thou mayest liue long on earth.
4 And ye, fathers, prouoke not your children to [b] wrath: but bring them vp in [c] instruction and information of the Lord.
5 * Seruants, bee obedient vnto them that are your masters, [d] according to the flesh, with feare and trembling in singlenesse of your hearts as vnto Christ,
6 Not with seruice to the eye, as men pleasers, but as the seruants of Christ, doing the will of God from the heart,
7 With good will seruing the Lord, and not men.
8 And know yee that whatsoeuer good thing any man doeth, that same shall hee receiue of the Lord, whether he be bond or free.
9 And yee masters, doe the same things vnto them, putting away threatning: and know that euen || your master also is in heauen, neither is there * [e] respect of persons with him.
10 ¶ Finally, my brethren, bee strong in the Lord, and in the power of his might.
11 Put on the || whole armour of God, that yee may be able to stand against the assaults of the deuill.
12 For we wrestle not against [f] flesh and blood, but against * principalities, against powers, and against the worldly gouernors, the princes of the darknesse of this world, against spirituall wickednesses, which are in the high places.
13 For this cause take vnto you the whole armour of God, that yee may bee able to resist in the euill day, and hauing finished all things, stand fast.
14 Stand therefore, and your loynes gird about with veritie, and hauing on the brest-plate of [g] righteousnesse,
15 And your feete shod with the [h] preparation of the Gospel of peace.
16 Aboue all, take the shield of faith, wherewith ye may quench all the fiery darts of the wicked,
17 * And take the helmet of [i] saluation, and the sword of the Spirit, which is the word of God,
18 And pray alwayes with all manner prayer and supplication in the Spirit: and * watch thereunto with all perseuerance and supplication for all Saints,
19 * And for mee, that vtterance may be giuen vnto mee, that I may open my mouth boldly to publish the secret of the Gospel,
20 Whereof I am the ambassadour in

a This is the first commandement of the second Table, and hath the promise with condition.
b By austerity.
c That they be not brought vp in wantonnesse, but in the feare of the Lord. *Col.* 3.22. *titus* 2. 9. 1. *pet.* 2.18.
d Which haue dominion ouer your bodies, but not ouer the soules.
|| *Or, both yours and their master.* *Deut.* 10.17. 2. *chro.* 19 7. *iob* 34.19. *wisd.* 6.7. *ecclus.* 35.12,16. *acts* 10.34. *rom.* 2.11. *gal* 2.6. *col* 3.25. 1. *pet.* 1.17.
e Whether he be seruant or master.
|| *Or, complete harnesse.*
f The faithfull haue not onely to striue against men and themselues, but against Satan the spirituall enemie, who is most dangerous: for he is ouer our heads, so that we cannot reach him, but he must be resisted by Gods grace. *Chap.* 2.2.
g Innocency and godly life.
h That ye may be ready to suffer all things for the Gospel. *Isa.* 59.17. 1. *thess.* 5.8.
i The saluation purchased by Iesus Christ. *Colos.* 4.2. *Colos.* 4.3. 2. *thes.* 3.1.

bonds, that therein I may speake boldly, as I ought to speake.

21 ¶ But that yee may also know mine affaires, and what I doe, Tychicus my deare brother and faithfull minister in the Lord shall shew you of all things,

22 Whom I haue sent vnto you for the same purpose, that yee might knowe mine affaires, and that hee might comfort your hearts.

23 Peace bee with the brethren, and loue with faith from God the Father, and from the Lord Jesus Christ.

24 Grace be with all them which loue our Lord Jesus Christ, to their [k] immortalitie, Amen.

Written from Rome vnto the Ephesians, and sent by Tychicus.

k Or, to be without corruption, that is, to haue life euerlasting, which is the end of this grace.

The Epistle of Paul to the Philippians.

THE ARGVMENT.

PAul being warned by the holy Ghost to goe into Macedonia, planted first a Church at Philippi a city of the same countrey: but because his charge was to preach the Gospel vniuersally to all the Gentiles, hee trauailed from place to place: till at length he was taken prisoner at Rome, whereof the Philippians being aduertised, sent their minister Epaphroditus with reliefe vnto him: who declaring him the state of the Church, caused him to write this Epistle, wherein hee commendeth them that they stood manfully against the false apostles, putting them in mind of his good will toward them, and exhorteth them that his imprisonment make them not to shrinke: for the Gospel thereby was confirmed and not diminished: especially he desireth them to flee ambition, and to embrace modestie, promising to send Timotheus vnto them, who should instruct them in matters more amply: yea, and that he himselfe would also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the crosse then the false apostles, he confuteth their false doctrine, by prouing onely Christ to be the end of all true religion, with whom we haue all things, and without whom we haue nothing, so that his death is our life, and his resurrection our iustification. After this follow certaine admonitions both particular and generall, with testification of his affection toward them, and thankfull accepting of their beneuolence.

CHAP. I.

1 *Saint Paul discouereth his heart toward them,* 3 *By his thanksgiuing,* 4 *Prayers,* 8 *and wishes for their faith and saluation.* 7. 12. 20 *He sheweth the fruit of his crosse,* 15. 27 *And exhorteth them to vnitie,* 28 *And patience.*

PAul and Timotheus the seruants of Jesus Christ, to all the Saints in Christ Jesus, which are at Philippi, with the [a] Bishops, and Deacons,

2 Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.

3 * I thanke my God, hauing you in perfect memory,

4 (Alwayes in all my prayers for al you, praying with gladnesse)

5 Because of the [b] fellowship which yee haue in the Gospel, from the [c] first day vntill now.

6 And I am perswaded of this same thing, that he that hath begunne this good worke in you, will performe it vntil the [d] day of Jesus Christ.

7 As it becommeth mee so to iudge of you all, because I haue you in remembrance, [e] that both in my bands, and in my defence and confirmation of the Gospel, you all were partakers of my [f] grace.

8 For God is my record, how I long after you all from the very heart roote in Jesus Christ.

9 And this I pray, that your loue may abound, yet more and more in knowledge, and in all iudgement,

10 That yee may discerne things that ‖ differ one from another, that ye may be pure and [g] without offence, vntill the day of Christ,

11 Filled with the fruites of [h] righteousnesse, which are by Jesus Christ vnto the glory and praise of God.

12 ¶ I would yee vnderstood, brethren, that the things which haue come vnto mee, are turned rather to the furthering of the Gospel,

13 So that my bands in [i] Christ are famous throughout all the [k] iudgement hall, and in all other places.

14 In so much that many of the brethren in the Lord are boldened through my bandes, and dare more frankly speake the [l] word.

15 Some preach Christ, euen through enuie and strife, and some also of good will.

16 The one part preacheth Christ of contention and not [m] purely, supposing to adde more affliction to my bands:

17 But the others of loue, knowing that I ‖ am set for the defence of the Gospel

18 What then? yet Christ is preached all maner wayes, whether it bee [n] vnder a pretence, or sincerely: and I therein ioy: yea, and will ioy.

19 For I know that this shall turne to my saluation, through your prayer, and by the helpe of the Spirit of Jesus Christ,

20 As I heartily looke for, and hope, that in nothing I shalbe ashamed, but that with all confidence, as alwayes, so now Christ shalbe magnified in my body, whether it bee by life or by death.

21 For Christ is to me both in life, and in death aduantage.

22 And

a By Bishops here hee meaneth them that had charge of the word, and gouerning, as pastors, doctors, elders: by deacons, such as had charge of [j] distribution, & of the poore and sicke. 1. *Thes.* 1. 2.

b With other Churches.

c That ye receiued the Gospel.

d When you shal receiue the crowne of glory.

e It was a sure tokenof their loue [j] they did helpe, him by all means possible when he was absent & in prison, euen as if they had bin prisoners with him.

f Of this peculiar benefit to suffer for Christs sake.

‖ Or, *are excellent.*

g That you so increase in godlines, that not only ye can put difference betweene good & euill: but also that ye profit more & more without slipping backe or standing in a stay.

h Righteousnesse is the tree, good workes the fruit.

i Which I sustein for Christs sake.

k That is, in the court or palace of the Emperour Nero.

l Or professe the Gospel, considering my constancie.

m But with a corrupt mind.

‖ *Or, lie in bands:*

n Their pretence was to preach Christ, and therefore their doctrine was true: but they were full of ambition and enuie, thinking to deface Paul & preferre themselues.

22 And whether to [o] liue in the flesh, were profitable for mee, and what to choose, I know not.

23 For I am greatly in doubt on both sides, desiring to be loosed, and to bee with Christ, which is best of all.

24 Neuertheless to abide in the ‖ flesh, is more needfull for you.

25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance, and ioy of your faith,

26 That ye may more abundantly reioyce in Christ Iesus for mee, by my comming to you againe.

27 *Onely let your conuersation bee, as it becommeth the Gospel of Christ, that whether I come and see you, or else bee absent, I may heare of your matters, that yee ‖ continue in one spirit, and in one minde, fighting together through the faith of the Gospel.

28 And in nothing feare your aduersaries, which is to them a [p] token of perdition, and to you of saluation, and [q] that of God.

29 For vnto you it is giuen for ‖ Christ, that not onely yee should beleeue in him, but also suffer for his sake,

30 Hauing the same fight which yee saw in me, and now heare to be in me.

o To liue in the flesh, is to liue in this brittle body till we be called to liue euerlastingly: but to liue according to the flesh, or to be in the flesh, signifie, to be destitute of the spirit, and to be plunged in the filthy concupiscences of the flesh. ‖ *Or, body.* *Ephes.* 4.1. *coloss* 1.10. 1.*thes.* 2.12. ‖ *Or, stand.*

p The more that tyrants rage against the Gospel, the more manifestly they declare that they runne to their owne destruction, and againe, constant perseuerance for Christs sake, is an euident signe of saluation. q God sheweth by this meanes of bearing the crosse, who are his, and who are not. ‖ *Or, Christ: cause.*

CHAP. II.

3 Hee exhorteth them aboue all things to humilitie, whereby pure doctrine is chiefly maintained, 19 Promising that hee and Timotheus will speedily come vnto them, 27 and excuseth the long tarying of Epaphroditus.

If there be therefore any [a] consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any compassion and mercy,

2 Fulfill my ioy, that yee be like minded, hauing the same loue, being of one accord, and of [b] one iudgement,

3 That nothing be done through contention or vaine glory, but that in meekenesse of mind *euery man esteeme other better then himselfe.

4 Looke not euery man on his owne things, but euery man also on the things of other men.

5 Let the same mind be in you that was euen in Christ Iesus.

6 Who [c] being in the forme of GOD, thought it no [d] robbery to be equall w̄ God:

7 *But he made himselfe of no reputation, and tooke on him the [e] forme of a seruant, and was made like vnto men, & was found in [f] shape as a man.

8 *He humbled himselfe, and became obedient vnto the death, euen the death of the crosse.

a If ye so loue me, that you desire my comfort: b From the consent of wils and mindes he proceedeth to the agreement in doctrine, that there might be full and perfect concord. *Rom.* 12.10.

c If Christ being very God equall with the Father, layd aside his glory, and being Lord, became a seruant, and willingly submitted himselfe to most shameful death, shall we which are nothing but vile slaues, thorow arrogancie tread downe our brethren, and preferre our selues? d For he that was God, should haue done none iniurie to the Godhead. *Matth.* 20.28. e The poore and weake nature of man. f He was seene and heard of men, so that his person and behauiour declared that he was a miserable man. *Hebr.* 2.9.

9 Wherefore God hath also highly exalted him, and giuen him a name aboue euery Name,

10 *That at the Name of Iesus should euery knee [g] bow, both of things in heauen, and things in earth, and things vnder the earth,

11 *And that euery tongue should confesse that Iesus Christ is the Lord, vnto the glory of God the Father.

12 Wherefore my beloued, as yee haue alwayes obeyed, not as in my presence only, but now much more in mine absence, so [h] make an end of your owne saluation with [i] feare and trembling.

13 For it is God which worketh in you, both the will and the deed, euen of his [k] good pleasure.

14 Doe all things without *murmuring and reasonings,

15 That ye may be blamelesse, and pure, and the sonnes of God without rebuke in the middes of a naughtie and crooked nation, among whom ye shine, as *lights in the world,

16 [l] Holding forth the [m] word of life, that I may reioyce in the day of Christ, that I haue not runne in vaine, neither haue laboured in vaine.

17 Yea, and though I be [n] offered vp vpon the sacrifice, and seruice [o] of your faith, I am glad, and reioyce with you all.

18 For the same cause also be ye glad, and reioyce with me.

19 And I trust in the Lord Iesus to send *Timotheus shortly vnto you, that I also may be of good comfort, when I know your state.

20 For I haue no man like minded, who will faithfully care for your matters.

21 *For all [p] seeke their owne, and not that which is Iesus Christs.

22 But ye know the proofe of him, that as a sonne with the father, hee hath serued with me in the Gospel.

23 Him therefore I hope to send assoone as I know how it will goe with me,

24 And trust in the Lord, that I also my selfe shall come shortly.

25 But I supposed it necessary to send my brother Epaphroditus vnto you, my companion in labour, and fellow souldier, euen your messenger, and he that ministred vnto me such things as I wanted.

26 For he longed after all you, and was full of heauinesse, because ye had heard that he had been sicke.

27 And no doubt he was sicke, very neere vnto death: but God had mercie on him, and not on him only, but on me also, lest I should haue sorrow vpon sorrow.

28 I sent him therefore the more diligently, that when ye should see him againe, yee might reioyce, and I might be the lesse sorrowfull.

29 Receiue him therefore in the Lorde with all gladnesse, and make much of such:

30 Because that for the [q] worke of Christ he [r] was neere vnto death, and regarded not his life, to fulfil that seruice which was lacking on your part toward me.

Rom. 14.11. *Isa.* 45.23.

g Worship and be subiect to him. *Ioh* 13.13. 1 *cor.* 8.6. *and* 12.3.

h Run forward in that race of righteousnesse wherin God hath freely placed you through Iesus Christ, and conducteth you his children by his Spirit to walke in good works, and so to make your vocation sure.

i Which may make you carefull and diligent.

k Which is his free grace. 1.*Pet.* 4.9. *Matth.* 5.16.

l As they which in the night set forth a candle to giue light to others.

m The Gospel.

n The word signifieth to powre out as the drinke offering was powred on the sacrifice.

o To confirme you in your faith *Acts* 16.1. 1.*Cor.* 10.24.

p They rather sought profit by their preaching, then Gods glory

q He calleth it here the worke of Christ, to visit Christ, who was bound in the person of Paul, and was in neede of necessaries.

r He approueth them which hazard their life to relieue the prisoners of Christ.

CHAP.

CHAP. III.

2 Hee warneth them to beware of false teachers, 3 Against whom hee setteth Christ, 4 Likewise himselfe, 9 and his doctrine, 12 And reproueth mans owne righteousnesse.

MOreouer, my brethren, reioyce in the Lord. It grieueth mee not to write [a] the same things to you, and for you it is a sure thing.

2 Beware of [b] dogges: beware of euill workers: beware of the [c] concision.

3 For wee are the Circumcision, which worship God in the Spirit, and reioyce in Christ Iesus, and haue no confidence [d] in the flesh.

4 Though I might also haue confidence in the flesh. If any other man thinketh that he hath whereof hee might trust in the flesh, much more I:

5 Circumcised the eight day, of the kinred of Israel, of the tribe of Beniamin, * an Ebrew of the Ebrewes, * by the ‖ Law a Pharise.

6 Concerning zeale, I persecuted the Church: touching the righteousnesse which is in the Law, I was vnrebukeable.

7 But the things that were vantage vnto mee, the same I counted losse for Christes sake.

8 Yea, doubtlesse I thinke all things but losse for the excellent knowledge sake of Christ Iesus my Lord, for whom I haue counted all things losse, and doe iudge them to bee doung, that I might winne Christ,

9 And might bee [e] found in him, that is, not hauing mine owne righteousnesse, which is of the Law, but that which is through the faith of Christ, euen the righteousnesse which is of God through faith,

10 That I may know him, and the vertue of his resurrection, and the fellowship of his afflictions, and bee made conformable vnto his death,

11 If by any meanes I might attaine vnto the [f] resurrection of the dead:

12 [g] Not as though I had already attained to it, either were already perfect: but I follow, if that I may comprehend that for whose sake also I am [h] comprehended of Christ Iesus.

13 Brethren, I count not my selfe, that I haue attained to it, but one thing I doe: I forget that whith is behinde, and indeuour my selfe to that which is before,

14 And follow hard toward the [i] marke, for the price of the high calling of God in Christ Iesus.

15 Let vs therefore as many as [k] be [l] perfect, be thus minded: and if yee be otherwise minded, God shall reueale euen the [m] same vnto you.

16 Neuertheless, in that whereunto wee are come, let vs proceed by one Rule, * that we may minde one thing.

17 Brethren, be followers of mee, and looke on them, which walke so, as ye haue vs for an example.

18 * For many walke, of whom I haue told you often, & now tell you weeping, that they are the enemies of the [n] Crosse of Christ,

19 Whose ‖ end is damnation, whose God is their belly, & whose [o] glory is to their shame, which minde earthly things.

20 But our [p] conuersation is in heauen, from whence also wee looke for the * Sauiour, euen the Lord Iesus Christ,

21 Who shall change our vile body, that it may bee fashioned like vnto his glorious body, according to the working, whereby hee is able euen to subdue all things vnto himselfe.

CHAP. IIII.

8 Hee exhorteth them to be of honest conuersation, 15 and thanketh them, because of the prouision they made for him being in prison, 21 And so concludeth with salutations.

THerefore, my brethren beloued and longed for, my ioy, and my crowne, so continue in the Lord, ye beloued.

2 I pray Euodias, and beseech Syntyche, that they be of one accord in the Lord.

3 Yea, and I beseech thee, faithfull yokefellow, helpe those women, which laboured with me in the Gospel, with Clement also, and with other my fellow labourers, whose names are in the * [a] Booke of life.

4 Reioyce in the Lord alway, againe I say, reioyce.

5 Let your patient mind be knowen vnto all men. The Lord is [b] at hand.

6 * Be nothing carefull, but in all things let your requests bee shewed vnto God in prayer, and supplication, with giuing of thankes,

7 And the peace of God which passeth all vnderstanding, shall [c] preserue your hearts and minds in Christ Iesus.

8 Furthermore, brethren, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good report, if there be any vertue, or if there be any praise, thinke on these things,

9 Which ye haue both learned and receiued, and heard, and seene in me: those things doe, and the God of peace shall bee with you.

10 Now I reioyce also in the Lord greatly, that now at the last yee are [d] reuiued againe to care for mee, wherein notwithstanding ye were carefull, but ye lacked opportunitie.

11 I speake not because of [e] want: for I haue learned in whatsoeuer state I am, therwith to be content.

12 And I can bee abased, and I can abound: euery where in all things I am instructed both to be full, and to bee hungry, and to abound, and to haue want.

13 I am able to doe all things through the helpe of [f] Christ, which strengtheneth mee.

14 Notwithstanding ye haue well done, that ye did communicate to mine affliction.

15 And ye Philippians know also that in the [g] beginning of the Gospel, when I departed from Macedonia, no Church communicated with me concerning the [h] matter of giuing and receiuing, but ye only.

16 For

a Which ye haue often heard of me.
b Which barke against the true doctrine to fill their bellies.
c The false apostles gloried in their circumcision, whereunto S. Paul here alludeth, calling them concision, which is cutting off, and tearing asunder of the Church.
d In outward things. 2.Cor.11.22. Actes 23.6.
‖ Or, profession.
e As one grafted in by faieh.
f That is, to life euerlasting.
g Or haue now taken full possession thereof, not that hee doubted to attaine vnto it, but because he would declare the excellencie thereof.
h We can runne no further then God giueth vs strength, & sheweth vs the way.
i That is, to obtaine the crowne of glory in the heauens.
k Or haue more profited then others.
l This perfection standeth in forsaking sinne, and to be renewed through faith by him which was only perfect.
m That is, that this is the true wisdome, and straight rule of liuing. Rom.15.5. 1.cor.1.10. Rom.16.17,18.
n That is, of the Gospel, which is the preaching of the crosse.

‖ Or, reward.
o The vaine glory which they seeke after in this world, shal turne to their confusion and shame.
p In minde and affection. 1 Cor.17. tit.2.11,13.

Psal.69.28. luke 10.20. reue.3.5. and 20.12. and 21.27.
a This booke Ezekiel calleth the writing of the house of Israel, and the secret of the Lord, chap.13.9.
b To succour you. Matth.6.25.
c From Satan, who seeketh to take from vs this peace of conscience.
d That is, begin anew to help me.
e That I was not able to endure my pouertie.
f Not of his own vertue or free will.
g When I first preached the Gospel vnto you.
h Hee had giuen of his part in communicating with them spirituall things, but he receiued nothing of them, which ought at least to haue relieued him in his necessitie.

16 For euen when I was in Thessalonica, yee sent once, and afterward againe for my necessitie,

17 Not that I desire a gift: but I desire the fruite which may ‖further your reckoning.

‖Or, abound toward your count.

18 Now I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an odour that smelleth sweete, a sacrifice acceptable and pleasant to God.

19 And my God shall fulfill all your necessities through his riches with glory in Iesus Christ.

20 Vnto God euen our Father be praise for euermore, Amen.

21 Salute all the Saints in Christ Iesus. The brethren, which are with me, greet you.

22 All the Saints salute you, and most of all they which are of [i] Cesars household.

i Of such as did belong to the Emperour Nero.

23 The grace of our Lord Iesus Christ be with you all, Amen.

Written to the Phillippians from Rome, and sent by Epaphroditus.

The Epistle of Paul to the Colossians.

THE ARGVMENT.

IN this Epistle Saint Paul putteth difference betweene the liuely, effectuall and true Christ, and the fained, counterfeit, and imagined Christ, whom the false apostles taught. And first, hee confirmeth the doctrine which Epaphras had preached, wishing them increase of faith, to esteeme the excellencie of Gods benefite toward them, teaching them also that saluation, and whatsoeuer good thing can be desired, standeth onely in Christ, whom onely wee imbrace by the Gospel. But forasmuch as the false brethren would haue mixed the Law with the Gospel, hee toucheth those flatterers vehemently, and exhorteth the Colossians to stay only on Christ, without whom all things are but meere vanitie. And as for circumcision, abstinence from meates, externall holinesse, worshipping of Angels as meanes whereby to come to Christ, he vtterly condemneth, shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that now the exercises of the Christians stand in mortification of the flesh, newnesse of life, with other like offices appertaining both generally and particularly to all the faithfull.

CHAP. I.

3 He giueth thankes vnto God for their faith, 7 Confirmeth the doctrine of Epaphras, 9 Prayeth for the increase of their faith. 13 He sheweth vnto them the true Christ, and discouereth the counterfeit Christ of the false apostles. 25 He approueth his authority and charge, 28 and of his faithfull executing of the same.

PAul an Apostle of IESVS Christ, by the will of God, and Timotheus our brother,

2 To them which are at [a] Colosse, Saints and faithfull brethren in Christ: Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

a Which was a city of Phrygia.

3 Wee giue thankes to God euen the Father of our Lord Iesus Christ, alwaies praying for you:

4 Since we heard of your faith [b] in Christ Iesus, and of your loue towards all Saints,

b For without Christ there is no faith to be saued by, but onely a vaine opinion.

5 For the hopes sake which is laid vp for you in heauen, whereof ye haue heard before by the word of trueth, which is the Gospel,

6 Which is come vnto you, euen as it is vnto all the world, and is fruitfull, as it is also among you, from the day that yee heard and truely knew the grace of God.

7 As yee also learned of Epaphras our deare fellow seruant, which is for you a faithfull minister of Christ:

8 Who hath also declared vnto vs your loue, which ye haue [c] by the spirit.

c Which commeth of the holy Ghost

9 For this cause wee also, since the day we heard of it, cease not to pray for you, and to desire that ye might bee fulfilled with knowledge of [d] his will, in all wisdome, and spirituall vnderstanding,

d That is, Gods.

10 * That ye might walke worthy of the Lord, and please him in all things, being * fruitfull in all good workes, and increasing in the knowledge of God,

Ephes.4.1. Phil.1.27. 1.thes.2.12.

1.Cor.1.5.

11 Strengthened with all might through his glorious power, vnto all patience, and long suffering with ioyfulnesse,

12 Giuing thanks vnto the Father, which hath made vs meet to be partakers of the inheritance of the Saints in light,

13 Who hath deliuered vs from the power of darknesse, and hath translated vs into the kingdome * of his deare Sonne,

14 In whome wee haue redemption through his blood, that is, the forgiuenesse of sinnes.

15 Who is the * [e] image of the inuisible God, the [f] first borne of euery creature.

16 * For by him were all things created, which are in heauen, and which are in earth, things visible and inuisible: whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him.

17 And he is before all things, and in him all things consist.

18 And hee is the head of the body of the Church: he is the beginning, * and [g] the first borne of the dead, that in al things he might haue the preeminence.

19 * For it pleased the Father, that in him should all [h] fulnesse dwell,

20 And by him to reconcile [i] all things vnto himselfe, and to set at peace through the blood of his crosse, both the things in earth, and the things in heauen.

21 And you which were in times past strangers, and enemies, because your mindes were set in euill workes, hath he now also reconciled,

Matth.3.17. and 17.5. 2.pet.1.17. Hebr.1.3.

e For God is made visible in the flesh of Christ, and the diuinitie dwelleth in him corporally.

f Borne before any thing was created.

Iohn 1.3. 1.Cor.15.20. reuel.1.5.

g He that rose first againe from the dead, to take possession of life euerlasting: which rising may be called a new birth.

Iohn 1.14. chap.2.9.

h That the Church which is his body, might receiue of his abundance.

i That is, the whole Church.

22 In the body of his flesh through death to make you * holy and vnblameable, and without faule in his sight,

23 * If ye continue grounded and stablished in the faith, and be not moued away from the hope of the Gospel, whereof ye haue heard, and which hath been preached to euery creature which is vnder heauen, whereof I Paul am a minister.

24 Now reioyce I in my sufferings for k you, and fulfill l the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church.

25 Whereof I am a minister, according to the dispensation of God, which is giuen me vnto youward, to fulfill the m word of God.

26 * Which is the mystery hid since the world began, and from all ages, but now is manifest to his n Saints,

27 To whom God would make knowen what is the riches of his glorious mystery among the Gentiles, which riches is Christ in you, * the hope of glory.

28 Whom we preach, admonishing euery man, and teaching euery man in all wisedome, that wee may present euery man perfect in Christ Iesus:

29 Whereunto I also labour and striue, according to his working, which worketh in me mightily.

CHAP. II.

1 *Hauing protested his good will toward them,* 4 *he admonisheth them not to turne backe from Christ,* 8 *to the seruice of Angels or any other inuention, or else ceremonies of the Law,* 17 *Which haue finished their office, and are ended in Christ.*

FOr I would yee knew what great || fighting I haue for your sakes, and for them of Laodicea, and for as many as haue not seen my a person in the flesh,

2 That their hearts might be comforted and they knit together in loue, and in all riches of the full assurance of vnderstanding, to know the mystery of God euen the Father, and of Christ:

3 In whom are hid all the treasures of wisedome and knowledge.

4 And this I say, lest any man should beguile you with inticing words:

5 * For though I be absent in the b flesh, yet am I with you in the c spirit reioycing, and beholding your order, and your stedfast faith in Christ.

6 As yee haue therefore receiued Christ Iesus our Lord, so walke in him,

7 Rooted and built in him, and stablished in the faith, as ye haue * been taught, abounding therein with thanksgiuing.

8 Beware least there bee any man that spoyle you through d philosophie, and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Christ.

9 * For in him dwelleth all the fulnes of the e Godhead || bodily.

10 And ye are complete in him, which is the head of all principality and power:

11 In whom also ye are circumcised with * circumcision made without hands, by putting off the sinfull body of the flesh, through the circumcision f of Christ,

12 In that yee are * buried with him through baptisme, in whom ye are also raised vp together through * the faith g of the operation of God, which raised him from the dead.

13 * And yee which were dead in sinnes, and in the vncircumcision of the flesh, hath he quickened together with him, forgiuing || you all your trespasses,

14 And putting out the * || h hand writing of ordinances that was against vs, which was contrary to vs, he euen tooke it out of the way, and fastened it vpon the crosse,

15 And hath i spoiled the principalities, and powers, and hath made a shew of them openly, and hath triumphed ouer them in the same crosse.

16 Let no man therefore condemne you in meat and drinke, or in respect of an k holy day, or of the new moone, or of the Sabbath dayes.

17 Which are but a shadow of things to come: but the body is in Christ.

18 * Let no man l at his pleasure || beare rule ouer you, by humblenesse of minde and worshipping of Angels, aduancing himselfe in those things which hee neuer saw, rashly puft vp with his fleshly minde,

19 And holdeth not the head, whereof all the body furnished & knit together by ioynts and bands increaseth with the increasing of God.

20 Wherefore if ye bee dead with Christ from the ordinances of the world, why, as though ye liued in the world, are ye burdened with traditions?

21 As, Touch not, Taste not, Handle not:

22 Which all m perish with the vsing, and are after the commandements and doctrines of men:

23 Which things haue in deede a shew of wisedome, in n voluntary religion and humblenesse of minde, and in not sparing the body: || neither haue they it in any estimation to satisfie the o flesh.

[Or, paine & care.
a Me present in body. 1.Cor.5.4.
b In body.
c In minde. 1.Cor.5.3.
d Teaching you vaine speculations, as worshipping of Angels, of blind ceremonies & beggerly traditions: for now they haue none vse seeing Christ is come. Chap.1.19. John 1.14.
e In saying that the Godhead is really in Christ, he sheweth § he is very God: also saying in him, he declareth two distinct natures, and by this word dwelleth, he proueth that it is there for euer.
[Or, essentially. Rom.2.29.
f Made by the Spirit of Christ. Rom.6.4. Ephes.1.19.
g In beleeuing that God by his power raised vp Christ, whereof we haue a sure token in our baptisme. Ephes.2.1.
[Or, vs all our. Ephes.2.15.
[Or, obligation.
h The ceremonies and rites were as it were a publike profession, and band-writing of the miserable estate of mankinde: for circumcision did declare our naturall pollution: the purifyings and washings signified the filth of sinne: the sacrifices testified that we were guilty of death, which were all taken away by Christs death.
i As Satan and his angels from whom hee hath taken all power.
k Or, distinction, as to make difference betweene dayes. Matth.24.4.
l Meaning, that the hypocrites led them at their pleasure into all superstition and errour. || Or, defraud you of your price.
m And appertaine nothing to the kingdome of God.
n Such as men haue chosen according to their own fantasie. || Or, but they are of no value, saue for the filling of the flesh.
o They pinch and defraud their body, to shew themselues greater hypocrites.

CHAP. III.

1 *Hee sheweth where wee should seeke Christ.* 5 *Hee exhorteth to mortification,* 10 *To put off the olde man, and to put on Christ.* 12 *To the which he addeth exhortations both generall and particular, to charity and humility.*

IF ye then be a risen with Christ, seeke those things which are aboue, where Christ sitteth at the right hand of God.

2 Set your affections on things which are aboue, and not on things which b are on the earth.

3 For yee are c dead, and your life is hid with Christ in God.

4 When Christ which is our life, shall appeare, then shall ye also appeare with him in glory.

a After that yee haue been dead to beggerly ceremonies.
b Which either serue but for a time, or else are inuented by men.
c With Christ.

5 * [d] Mortifie therefore your members which are on the earth, fornication, vncleanes, the inordinate affection, euill concupiscence, and couetousnesse, which is idolatry.

6 For the which things sakes the wrath of God commeth on the children of disobedience,

7 Wherein yee also walked once, when ye liued in them.

8 * But now put yee away euen all these things, wrath, anger, malicious nesse, cursed speaking, filthy speaking out of your mouth.

9 Lie not one to another, seeing that yee haue put off the old man with his workes,

10 And haue put on the new, which is renewed in knowledge * after the image of him that created him,

11 Where is neither Grecian, nor Iew, circumcision nor vncircumcision, Barbarian, Scythian, bond, free: But Christ is all and in all things.

12 * Now therefore, as the elect of God [e] holy and beloued, put on || tender mercie, kindnesse, humblenesse of mind, meekenesse, long suffering:

13 Forbearing one another, and forgiuing one another, if any man haue a quarrel to another: euen as Christ forgaue you, euen so doe ye.

14 And aboue all these things, put on loue, which is the bond of perfectnesse.

15 And let the peace of God [f] rule in your hearts, to the which yee are called in one body, and be ye || amiable.

16 Let the [g] word of Christ dwell in you plenteously in all wisedome, teaching and admonishing your owne selues, in [h] Psalmes, and Hymnes, & spirituall songes, singing with a * || grace in your hearts to the Lord.

17 * And whatsoeuer ye shall do in word or deed, doe all in the Name of the Lord Iesus, giuing thankes to God, euen the Father by him.

18 ¶ * Wiues, submit your selues vnto your husbands, as it is comely in the Lord.

19 * Husbands loue your wiues, and bee not bitter vnto them.

20 ¶ * Children, obey your parents in [i] all things: for that is well pleasing vnto the Lord.

21 Fathers, [k] prouoke not your children to anger, lest they be discouraged.

22 ¶ * Seruants, be obedient vnto them that are your masters according to the flesh in all things, not with eye seruice as men pleasers, but in singlenesse of heart, fearing God.

23 And whatsoeuer ye doe, do it heartily, as to the Lord, and not vnto men,

24 Knowing that of the Lord ye shall receiue the reward of the inheritance: for yee serue the Lord Christ.

25 But [l] he that doth wrong, shal receiue for the wrong that he hath done, and there is no * [m] respect of persons.

Ephes. 5.3.
d Extinguish all the strength of the corrupt nature which resisteth against the Spirit, that ye may liue in the spirit, and not in the flesh.
Rom. 6.4. *ephe.* 4.25. *hebr.* 12.1. 2. *pet.* 2.1. *and* 4.1, 2.
Gen. 1.26. *and* 5.1. *and* 9.6.
Ephes. 4.32. *and* 6.11.
e He sheweth what fruits are in them y are dead to the world, and are risen againe with Christ.
|| *Or, the bowels of mercies.*
f Let it guide all your doings.
|| *Or, gracious, or thankefull.*
g The doctrine of the Gospel.
h Psalmes properly containe complainings to God, narrations and expostulations: hymnes only thankesgiuing, songs conteine praises & thanksgiuing, but not so largely and amply as hymnes doe.
Ephes. 4.29.
|| *Or, thankesgiuing*
2. *Cor.* 10.31.
Ephes. 5.22.
1 *Pet.* 3.7.
ephes 5.25.
Ephes. 6.1.
i Which are in the Lord.
k By too much rigour.
Ephes 6.5 *tit.* 2.9 1. *pet.* 2.18.
l The cruell master.
Deut. 10.17. *wis.* 6.7. *ecclus.* 35.12 *rom.* 2.11. *gal.* 2.6 *ephes* 6.9.
m Whether he be master or seruant.

CHAP. IIII.

2 He exhorteth them to be feruent in prayer, 5 To walke wisely toward them that are not yet come to the true knowledge of Christ. He saluteth them, and wisheth them all prosperity.

YE masters, doe vnto your seruants, that which is iust and equall, knowing that ye also haue a master in heauen.

2 * Continue in prayer, and watch in the same with thankesgiuing,

3 * Praying also for vs, that God may open vnto vs the [a] doore of vtterance, to speake the mystery of Christ: wherefore I am also in bonds,

4 That I may vtter it, as it becommeth me to speake.

5 ¶ * Walke [b] wisely toward them that are without, and [c] redeme the time.

6 Let your speech bee gracious alwayes, and powdred with * salt, that ye may know how to answere euery man.

7 ¶ Tychicus our beloued brother, and faithfull minister, and fellow seruant in the Lord, shall declare vnto you my whole state,

8 Whom I haue sent vnto you for the same purpose, that he might know your state, and might comfort your hearts,

9 * With Onesimus a faithful and a beloued brother, who is one of you. They shall shew you of all things here.

10 Aristarchus my prison fellow saluteth you, and Marcus, Barnabas sisters sonne (touching whom yee receiued commandements: If he come vnto you, receiue him.)

11 And Iesus which is called Iustus, which are of the circumcision. These [e] onely are my [f] worke fellowes vnto the kingdome of God, which haue been vnto my consolation.

12 Epaphras the seruant of Christ, which is one of you, saluteth you, and alwayes striueth for you in prayers, that yee may stand perfect, and full in all the will of God.

13 For I beare him record, that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.

14 * Luke the beloued physitian greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house.

16 And when this Epistle is read of you, cause that it bee read in the Church of the Laodiceans also, and that ye likewise reade the Epistle [g] written from Laodicea,

17 And say to Archippus, Take heede to the ministery, that thou hast receiued in the Lord, that thou fulfill it.

18 The salutation by the hand of mee Paul. Remember my bands. Grace be with you, Amen.

Luke 18.1. 1. *thes.* 5.17. *Ephes.* 6.18. 2. *thes.* 3.1.
a That I may freely preach the Gospel.
Ephes. 5.15.
b To the commodity of your neighbours.
c Bestowe the time well, which the malice of men euery where plucketh from you, and causeth you to abuse it.
d Pertaining to edification, and mixt with no vanity.
Philem. 10.
e If they onely did helpe him to preach the Gospel at Rome, where was Peter? or those fiue and twenty yeres that they saine he abode at Rome.
f In preaching the Gospel.
2. *Tim.* 4.10, 11.
g Either to Paul or els which they would write as an answere to this Epistle sent to the Colossians.

Written from Rome to the Colossians, and sent by Tychicus and Onesimus.

The

The first Epistle of Paul to the Thessalonians.

THE ARGVMENT.

After that the Thessalonians had bene well instructed in the faith, persecution (which perpetually followeth the preaching of the Gospel) arose, against the which although they did constantly stand, yet S.Paul (as most carefull for them) sent Timothie to strengthen them, who soone after admonishing him of their estate, gaue occasion to the Apostle to confirme them by diuers argnments to be constant in faith, and to suffer whatsoeuer God calleth them vnto for the testimonie of the Gospel, exhorting them to declare by their godly liuing the purity of their Religion. And as the Church can neuer be so purged, that some cockle remaine not among the wheat, so there were among them wicked men, which by mooving vaine and curious questions to ouerthrow their faith, taught falsly, as touching the point of the resurrection from the dead: whereof hee briefly instructeth them what to thinke, earnestly forbidding them to seeke curiously to know the times, willing them rather to watch, lest the sudden comming of Christ come vpon them at vnwares: and so after certaine exhortations, and his commendations to the brethren, he endeth.

CHAP. I.

1 He thanketh God for them, that they are so stedfast in faith and good works, 6 and receiue the Gospel with such earnestnesse, 7 That they are an example to all others.

PAul and Siluanus, and Timotheus, vnto the Church of the Thessalonians, which is in [a] God the Father, and in the Lord Iesus Christ: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

2 *We giue God thanks alwayes for you all, making * mention of you in our prayers

3 Without ceasing, remembring your [b] effectuall faith, and [c] diligent loue, and the patience of your hope in our Lord Iesus Christ in the sight of God euen our Father,

4 Knowing, beloued brethren, that ye are elect of God.

5 For our [d] Gospel was not vnto you in word only, but also in power, and in the holy Ghost, and in much assurance, as ye know after what manner wee were among you for your sakes.

6 And ye became followers of vs, and of the Lord, and receiued the word in much affliction, with [e] ioy of the holy Ghost,

7 So that yee were as ‖ ensamples to all that beleeue in Macedonia and Achaia.

8 For from you sounded out the word of the Lord, not in Macedonia, and in Achaia onely: but your faith also which is toward God spread abroad in all quarters, that wee need not to speake any thing.

9 For [f] they themselues shew of you what manner of entring in we had vnto you, and how yee turned to God from idoles, to serue the [g] liuing and true God,

10 And to looke for his Sonne from heauen, whom he raised from the dead, euen Iesus which deliuereth vs from the [h] wrath to come.

a For there is no Church which is not ioyned together in God. 2.*Thess.*1.3. *Philip.*1.3.4.

b Which declareth it selfe by most liuely fruits.

c Whereby you declared your selues most ready and painefull to helpe the poore.

d The effectuall preaching of the Gospel is an euident token of our election.

e To beleeue and to be fully perswaded to haue the gifts of the holy Ghost, and ioyfully to suffer for Christs sake, are most certaine signes of our election.

‖ *Or, paternes.*

f To wit, all the faithfull.

g For idoles are dead things, and onely fained fantasies.

h Which he shal execute vpon the wicked.

CHAP. II.

1 To the intent they should not faint vnder the crosse, 2 hee commendeth his diligence in preaching, 13 And theirs in obeying. 18 Hee excuseth his absence, that hee could not come and open his heart to them.

FOR ye your selues know brethren, that our entrance in vnto you was not in [a] vaine.

2 But euen after that we had suffred before, and were shamefully intreated at * Philippi (as ye know) we were bold [b] in our God, to speake vnto you the Gospel of God with much striuing.

3 For our exhortation was not by deceit, nor by vncleannesse, nor by guile.

4 But as we were allowed of God, that the Gospel should be committed vnto vs we so speake, not as they that [c] please men, but God which trieth our hearts.

5 Neither yet did we euer vse flattering words, as yee know, nor coloured conetousnesse, God is record.

6 Neither sought we praise of men, neither of you, nor of others.

7 When we might haue bin chargeable, as the Apostles of Christ: but we were gentle among you, euen as a [d] nource cherisheth her children.

8 Thus being affectioned toward you, our good will was to haue dealt vnto you, not the Gospel of God onely, but also our owne soules, because ye were deare vnto vs.

9 For yee remember, brethren, * our labour and trauaile: for we laboured day and night, because wee would not be chargeable vnto any of you, and preached vnto you the Gospel of God.

10 Ye are witnesses, and God also, how holily and iustly, and vnblameably we behaued our selues among [e] you that beleeue.

11 As ye know how that we exhorted you, and comforted, and besought euery one of you (as a father his children)

12 That ye * would walke worthy of God, who hath called you vnto his kingdome and glory.

13 For this cause also thanke wee God without ceasing, that when ye receiued of vs the word of the preaching of God, ye receiued it not as the word of men, but as it is indeed the word of God, which also worketh in you that beleeue.

14 For brethren, yee are become followers of the Churches of God, which in Iudea are in [f] Christ Iesus, because yee haue also suffered the same things of your owne coun-

a Not in outward shew and in pompe, but in trauell and in the feare of God. *Acts* 16.12,23.

b By his helpe and grace.

c Which declareth a naughty conscience.

‖ *Or, in authority.*

d He humbled himselfe to support all things without all respect of lucre: euen as the tender mother which nourseth her children, and thinketh no office too vile for her childrens sake. *Actes* 20.34. 1.*cor.*4.12. 2.*thes.*3.8.

e For it is not possible to auoid the reproches of the wicked, which euer hate good doings. *Ephes.*4.1. *phil.*1.27. *col.*1.10.

f In his Name and vnder his protection.

country men, euen as they haue of the Iewes
15 Who both killed the Lord Iesus, and
their owne Prophets, and haue persecuted
vs, and God they please not, and are contrary
g to all men,
16 And forbid vs to preach vnto the Gentiles, that they might bee saued, to h fulfill
their sinnes alwaies: for the wrath of God is
i come on them, to the vtmost.
17 Forasmuch brethren, as we were kept
from you for a season, concerning sight, but
not in the heart, we *enforced the more to see
your face with great desire.
18 Therefore we would haue come vnto
you (I Paul, at least once or twise) but Satan hindred vs.
19 For what is our hope or ioy, or crown
of reioycing? are k not euen you it in the presence of our Lord Iesus Christ at his comming?
20 Yes, yee are our glory and ioy.

g And would hinder all men from their saluation.
h And heape vp the measure, Mat. 23.32.
i He meaneth not this of all the Iewes in general: but of certaine of them particularly, which ceased not after they had put Christ to death, to persecute his word and his ministers.
Rom. 1.11.
k Therefore I could not forget you, except I would forget my selfe.

CHAP. III.

2 He sheweth how greatly hee was affectioned toward them, both in that hee sent Timotheus to them, 10 And also prayed for them.

WHerefore since we could no longer forbeare, we thought it good to remaine
at Athens a alone,
2 * And haue sent Timotheus our brother, and Minister of God, and our labour
felow in the Gospel of Christ, to stablish you,
and to comfort you touching your faith,
3 That no man should be mooued with
these afflictions: for yee your selues know,
that we are appoynted thereunto.
4 For verely when wee were with you,
we told you before that we should suffer tribulations, euen as it came to passe, and ye
know it.
5 Euen for this cause, when b I could no
longer forbeare, I sent him, that I might
know of your faith, least the c tempter had
tempted you in any sort, and that our labour
had bene in vaine.
6 But now lately when Timotheus came
from you vnto vs, and brought vs good tidings of your faith & loue, and that yee haue
good remembrance of vs alwaies, desiring to
see vs, as we also doe you,
7 Therefore brethren, we had consolation in you, in all our affliction, and necessity
through your faith.
8 For now are we d aliue, if ye e stand fast
in the Lord.
9 For what thanks can we recompense
to God againe for you, for all the ioy wherewith wee reioyce for your sakes before our
God,
10 Night and day * praying exceedingly that wee might see your face, and might
f accomplish that which is lacking in your
faith?
11 Now God himselfe, euen our Father,
and our Lord Iesus Christ guide our iourney vnto you,
12 And the Lord increase you, and make
you abound in loue one toward another, and
toward all men, euen as wee doe toward
you;

a Rather seeking your commodity then mine owne, in sending of Timotheus to you.
Actes 16.1.
b His great affection toward the small flocke.
c Meaning Satan.
d If ye remaine constant in faith & true doctrine, I shall thinke that all mine afflictions be so many pleasures, & shall be restored from death to life.
e If you persevere in faith.
Rom. 1.10. *and* 15.23.
f We must daily grow from faith to faith.

13 * To make your hearts stable, and vnblameable in holinesse before God euen our
Father, at the comming of our Lord Iesus
Christ with all his Saints.

Chap. 5.23. 1.*cor.* 1.8.

CHAP. IIII.

1 He exhorteth them to holinesse, 6 Innocency, 9 Loue, 11 Labour, 13 And moderation in lamenting for the dead, 17 Describing the end of the resurrection.

AND furthermore we beseech you brethren, and exhort you in the Lord Iesus,
that a ye increase more and more, as yee haue
receiued of vs how ye ought to walke, and to
please God.
2 For ye know what b commandements
we gaue you by the Lord Iesus.
3 * For this is the will of God, euen your
sanctification, c and that yee should abstaine
from fornication,
4 That euery one of you should know,
how to possesse his d vessell in holinesse and
honour,
5 And not in the lust of concupiscence, euen as the Gentiles which know not God:
6 * That no man oppresse or defraud his
brother in any matter: for the Lord is auenger of all such things, as we also haue told
you before time, and testified.
7 * For God hath not called vs vnto vncleannesse, but vnto holinesse.
8 He therefore that despiseth e these things,
despiseth not man, but God who hath euen
giuen * you his holy Spirit.
9 But as touching brotherly loue, ye need
not that I write vnto you: * for ye are taught
of God to loue one another:
10 Yea, and that thing verily ye do vnto
all the brethren, which are throughout all
Macedonia: but we beseech you brethren,
that ye increase more and more,
11 * And that ye study to be quiet, and to
meddle with your own business, and to work
with your f owne hands, as we commanded
you,
12 That yee may behaue your selues honestly toward them that g are without, and
that nothing be h lacking vnto you.
13 ¶ I would not brethren, haue you ignorant concerning them which are asleepe,
that ye i sorow not, euen as other which haue
no hope.
14 For if wee beleeue that Iesus is dead,
and is risen, euen so them which sleep in k Iesus, will God l bring with him.
15 For this say we vnto you by the m word
of the Lord, * that we which liue, and are remaining in the comming of the Lord, shall
not preuent them which sleepe.
16 For the Lord himselfe shall descend
from heauen with a shoute, and with the
voyce of the Archangell, * and with the
trumpet of God: and the dead in Christ shal
rise first.
17 Then shall n wee which liue and remaine, be o caught vp with them also in the

a And as it were, ouercome your selues.
b The greeke word signifieth such commandements as one receiueth frō some man to giue them in his name to others.
Rom. 12.3. *ephes.* 5.17.
c That is, ye should dedicate your selues wholy vnto God.
d That is, his body which is prophaned by such filthinesse.
1 *Cor.* 6.8. 1.*Cor.* 1.2.
e By these precepts of godly life it appeareth what were the commandements which Paul gaue vnto them.
1.*Cor.* 7.40. *Iohn* 13.34. *and* 15.12. 1.*iohn* 2.8. *and* 4.21. 2.*Thes.* 3.7.
f And not be idle.
g As strangers and infidels.
h But that ye may be able by your diligence to supply your want and necessity.
i He doeth not condemne all kind of sorow, but that which proceedeth of infidelity.
k Or haue continued constantly in the faith of Christ.
l By raising their bodies out of the grauе.
m Which is in the Name of the Lord, and as he should speak himselfe. 1.*Cor.* 15.23. *Mat.* 24.31. 1.*cor.* 15.52
n Meaning them which shalbe found aliue.
o In this sudden taking vp there shalbe a kinde of mutation of the qualities of our bodies, which shalbe as a kind of death.

clouds,

clouds, to meete the Lord in the ayre: and so shall we euer be with the Lord.
18 Wherefore, comfort your selues one another with these words.

CHAP. V.

1 *He enformeth them of the day of iudgement and comming of the Lord,* 6 *Exhorting them to watch,* 12 *And to regard such as preach Gods word among them.*

BUt of the [a] times and seasons, brethren, ye haue no neede that I write vnto you.
2 For ye your selues know perfectly, that the * day of the Lord shall come, euen as a thiefe in the night.
3 For when they shall say, Peace, and safety, then shall come vpon them sudden destruction, as the [b] trauaile vpon a woman with childe, and they shall not escape.
4 But ye, brethren, are not in darkenesse, that that day should come on you, as it were a thiefe.
5 Ye are all the children of light, and the children of the day: we are not of the night, neither of darknesse.
6 Therefore let vs not [c] sleepe as doe other, but let vs [d] watch and be sober.
7 For they that sleepe, sleepe in the night, and they that be drunken, are drunken in the night.
8 But let vs which are of the [e] day, be sober, * putting on the brestplate of faith and loue, and the hope of saluation for an helmet.
9 For God hath not appointed vs vnto wrath, but to obtaine saluation by the means of our Lord Iesus Christ,
10 Which died for vs, that whether wee wake or [f] sleepe, wee should liue together with him.
11 Wherefore exhort one another, and edifie one another, euen as ye doe.
12 Now wee beseech you, brethren, that yee know them, which labour among you, and are ouer you in the Lord, and admonish you,
13 That yee haue them in singular loue for [h] their workes sake. Be at peace among your selues.
14 Wee desire you, brethren, admonish them that are vnruly: comfort the feeble minded: beare with the weake: bee patient toward all men.
15 * See that none recompence euill for euill vnto any man: but euer follow that which is good, both toward your selues, and toward all men.
16 [i] Reioyce euermore.
17 * Pray continually.
18 In all things giue thankes: for this is the will of God in Christ Iesus toward you.
19 Quench not the [k] Spirit.
20 Despise not [l] prophecying.
21 Try all things, and keepe that which is good.
22 Abstaine from all appearance of euill.
23 Now the very God * of peace sanctifie you throughout: and I pray God that your [m] whole spirit and soule and body, may bee kept blameless vnto the comming of our Lord Iesus Christ.
24 * Faithfull is hee which calleth you, which will also doe it.
25 Brethren, pray for vs.
26 Greete all the brethren with an holy kisse.
27 I charge you in the Lord, that this Epistle bee read vnto all the brethren the Saints.
28 The grace of our Lord Iesus Christ be with you, Amen.

The first Epistle vnto the Thessalonians, written from Athens.

a So much the more we ought to beware of all dreames and fantasies of men, which weary themselues and others in searching out curiously the time that the Lord shall appeare, alledging for themselues a vaine prophecy, and most falsly ascribed to Elias, that 2000. yeere before the Law, 2000. vnder the Law, and 2000. after the Lawe, the world shall endure. *Matth.24.44. 2.pet.3.10. reuel. 3.3. and 16.15.*
b That is, suddenly and vnlooked for.
c Here sleepe is taken for contempt of saluation, when men continue in sinnes, and will not awake to godlinesse.
d And not be ouercome with the cares of the world.
e That is, lightned by the Gospel. *Isa.59.17. ephes.6.17.*
f Heere it is taken onely to die, and is meant of the faithfull.
g As the flocke is bound to loue the shepheard, so it is his duety to teach them and exhort them in true religion.
h Where this cause ceaseth, that they worke not: the honour also ceaseth, and they must be expelled as wolues out of the flocke *Pron.17.13. & 20.22. matt.5.39 rom.12.17. 1.pet.3.9.*
i Haue a quiet minde and conscience in Christ which shal make you reioyce in the middes of sorrowes, Rom. 5.3. 2.cor.6.10. *Luke 18.1. ecclus. 18.22 col.4.2.*
k God that hath giuen his spirit to his elect, will neuer suffer it to be quenched, but hath reueiled by what meanes it may be maintained, that is, by such exhortations as these, and by continuall increase in godlinesse.
l The preaching of the word of God. *Chap. 3.12,13. 1.cor.1.8.*
m Then is a man fully sanctified and perfect, when his mind thinketh nothing, his soule, that is, his vnderstanding and will, couet nothing, neither his body doth execute any thing contrary to the will of God. *1.Cor.1.9.*

The second Epistle of Paul to the Thessalonians.

THE ARGVMENT.

LEst the Thessalonians should thinke that Paul neglected them, because hee went to other places, rather then came to them, he writeth vnto them, and exhorteth them to patience and other fruits of faith, neither to be moued with that vaine opinion of such as taught that the comming of Christ was at hand, forasmuch as before that day there should be a falling away from true religion, euen by a great part of the world, and that Antichrist should reigne in the Temple of God: finally, commending himselfe to their prayers, and encouraging them to constancie, hee willeth them to correct such sharpely, as liue idlely of other mens labours, whom, if they doe not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

3 *He thanketh God for their faith, loue and patience.* 11 *He prayeth for the increase of the same,* 12 *And sheweth what fruits shall come thereof.*

PAul and Siluanus, and Timotheus vnto the Church of the Thessalonians, which is in God our Father, and in the Lord Iesus Christ:
2 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.
3 * Wee ought to thanke God alwayes for you, brethren, as it is meete, because that your faith groweth exceedingly, and the loue of euery one of you toward another aboundeth. *1.Thes.1.2.*

4 So that wee our selues reioyce of you in the Churches of God, because of your [a] patience, and faith in all your persecutions and tribulations that ye suffer,

5 Which is a [b] token of the righteous * iudgement of God, that yee may bee counted worthy of the kingdome of God, for the which ye also suffer.

6 For it is a righteous thing with God, to recompense tribulation to them that trouble you,

7 And to you which are troubled, rest with vs, * when the Lord Iesus shall shewe himselfe from heauen with his [c] mighty Angels,

8 In flaming fire, rendring vengeance vnto them that doe not knowe God, and which obey not vnto the Gospel of our Lord Iesus Christ,

9 Which shall be punished with [d] euerlasting perdition, from the presence of the Lord, and from the glory of his power,

10 When he shall come to be glorified in his Saints, and to bee made marueilous in all them that beleeue (because our testimonie toward you was beleeued) in that day.

11 Wherefore, we also pray alwayes for you, that our God may make you worthy of his calling, and fulfill all the [e] good pleasure of his goodnes, and the [f] worke of faith with power,

12 That the name of our Lord Iesus Christ may [g] be glorified in you, and yee in him, according to the grace of our God, and of the Lord Iesus Christ.

a Which proceedeth of your faith as a most notable fruit.
b The faithful by their afflictions see as in a cleare glasse, the end of Gods iust iudgement, when as they shall reigne with Christ, which haue suffered with him, and the wicked shall feele his extreme wrath and vengeance. *Iude 6.*
1.Thes.4.16.
c By whom he declareth his might.
d As God is euerlasting, so shal their punishment be euerlasting: and as he is most mightie of power, so shall their punishment be most sore.
e The free beneuolence of Gods goodnesse comprehendeth his purpose, his predestination and vocation: the worke of faith conteineth our iustification, to the which God addeth glorification: and all these hee worketh of his meere grace through Christ. f Faith is Gods wonderfull worke in vs. g As the head with the body.

CHAP. II.

3 He sheweth them that the day of the Lord shall not come, till the departing from the faith come first, 9 And the kingdome of Antichrist, 15 And therefore he exhorteth them not to be deceiued, but to stand stedfast in the things that he hath taught them.

NOw wee beseech you brethren, by the comming of our Lord Iesus Christ, and by our assembling vnto him,

2 That ye be not suddenly mooued from your minde, nor troubled, neither by [a] spirit, nor by [b] word, nor by letter, as it were from vs, as though the day of Christ were at hand.

3 * Let no man deceiue you by any meanes: for that day shall not come, except there come a [c] departing first, and that that [d] man of sinne be disclosed, euen the sonne of [e] perdition,

4 Which is an aduersarie, and exalteth himselfe against al that is called God, or that is worshipped: so that he doeth sit as God in the Temple of God, shewing himselfe, that he is God.

a As false reuelations, or dreames.
b Which are spoken, or written.
Ephes.5.6.
c A wonderfull departing of the most part from the faith.
d This wicked Antichrist comprehendeth the whole succession of the persecuters of the Church, and all that abominable kingdome of Satan, whereof some were beares, some lions, other leopards, as Daniel describeth them, and is called the man of sinne, because he setteth himselfe vp against God. e Who as hee destroyeth others, so shall he be destroyed himselfe.

5 Remember ye not, that when I was yet with you, I told you these things?

6 And now ye know what [f] withholdeth that he might be reuealed in his time.

7 For the mysterie of iniquity doeth already [g] worke: onely he which [h] now withholdeth, shall let, till hee be taken out of the way.

8 And then shall the wicked man be reuealed, * whome the Lord shall consume with the [i] Spirit of his mouth, and shall abolish with the brightnesse of his comming,

9 Euen him whose [k] comming is by the working of Satan with all power & signes, and lying wonders,

10 And in all deceiueablenesse of vnrighteousnesse, among them that [l] perish, because they receiued not the loue of the trueth, that they might be saued.

11 And therefore God shall send them strong delusion, that they should beleeue lies,

12 That all they might be damned, which beleeued not the trueth, but had [m] pleasure in vnrighteousnes.

13 But we ought to giue thankes alway to God for you, brethren, [n] beloued of the Lord, because that God hath [o] from the beginning, chosen you to saluation, through sanctification of the Spirit, and the faith of [p] trueth,

14 Whereunto hee called you by [q] our Gospel, to obtaine the glory of our Lord Iesus Christ.

15 Therefore brethren, stand fast, and keepe the [r] instructions which yee haue bene taught, either [s] by word, or by our Epistle.

16 Now the same Iesus Christ our Lord, and our God, euen the Father which hath loued vs, and hath giuen vs euerlasting consolation, and good hope through grace,

17 Comfort your hearts, and stablish you in euery word and good worke.

f Because the false Apostles had perswaded after a sort the Thessalonians, that the day of the Lord was neere, and so the redemption of the Church, Paul teacheth them to looke for this horrible dissipation before: and therefore rather to prepare themselues to patience then to rest and quietnesse: for as yet there was a let, ỳ is, that the Gospel should be preached throughout all, Matth.24.14.
g To wit, priuily, and therefore is called a mystery, because it is secret.
h Which shall stay for a time. *Isa.11.4.*
i That is, with his word.
k Meaning, the whole time that he shall remaine.
l Satans power is limited that he cannot hurt the elect to their destruction.
m Delighted in false doctrine. n The fountaine of our election is the loue of God, the sanctification of the Spirit, and beleeuing the trueth, are testimonies of the same election. o Before the foundation of the world. p And Gospel. q By our preaching. r That is, the doctrine, 1.Thess.2.2. chap.3.6. s That is, by my preaching of the Gospel.

CHAP. III.

1 Hee desireth them to pray for him, that the Gospell may prosper, 6 And giueth them warning to reprooue the idle, 16 And so wisheth them all wealth.

FUrthermore, brethren, * pray for vs, that the word of the Lord may haue free passage, and be glorified, euen as it is with you,

2 And that wee may bee deliuered from vnreasonable and euil men: for all men haue not [a] faith.

3 But the Lord is faithfull, which will stablish you, and keepe you from [b] euill.

4 And we are perswaded of you through the Lord, that ye both doe, and will doe the things which we [c] commaud you.

5 And the Lord guide your hearts to the loue of God, and the waiting for of Christ.

Ephes.6.18,19. Coloss.4.3.
a Although they boast themselues thereof.
b From the sleights of Satan.
c By the word of God.

6 Wee commaund you, brethren, in the Name of our Lord Iesus Christ, that yee withdraw your selues from euery brother that walketh inordinately, and not after the [d] instruction which he receiued of vs.

7 For ye your selues know how ye ought to follow vs: * for we behaued not our selues inordinately among you.

8 Neither toke we bread of any man for nought: but we wrought with * labour and trauaile night and day, because wee would not be chargeable to any of you.

9 Not but that wee had authority, * but that we might make our selues an ensample vnto you to follow vs.

10 For euen when wee were with you, this wee warned you of, that if there were any which would not [e] worke, that he should not eat.

11 For wee heard, that there are some which walke among you inordinately, and worke not at all, but are busie bodies.

12 Therfore them that are such, we commaund and exhort by our Lord Iesus Christ, that they worke with quietnes, and eat their owne bread.

13 * And ye brethren, be not weary in wel doing. *Galat.6.9.*

14 If any man obey not our sayings, note him by a letter, * and haue no company with him, that he may be ashamed. *Matth.18.17. 1.cor.5.9.*

15 Yet count him not as an [f] enemie, but admonish him as a brother.

16 Now the Lord of peace giue you peace alwayes by all meanes. The Lord bee with you all.

17 The salutation of mee Paul, with mine owne hand, which is the token in euery Epistle: so I write.

18 The grace of our Lord Iesus Christ be with you all, Amen.

¶ The second Epistle to the Thessalonians, written from Athens.

d Which is to trauaile, if ye wil eat, as verse 10. *Chap.2.15. 1.Cor.4.12. 1.theff.4.11. Actes 20.34. 1 cor 4.12. 1.Theff.2.9. 1.Cor.11.1.*

e Then by the word of God none ought to liue idlely, but ought to giue himselfe to some vocation, to get his liuing by, and to do good to others.

f The end of excommunication, is not to driue from the Church such as haue fallen, but to winne them to the Chnrch by amendement.

g Whether they be mine Epistles or other mens.

¶ The first Epistle of Paul to Timotheus.

THE ARGVMENT.

IN writing this Epistle, Paul seemed not onely to haue respect to teach Timotheus, but chiefly to keepe other in awe, which would haue rebelled against him because of his youth. And therfore he doeth arme him against those ambitious questionists, which vnder pretence of zeale to the Law, disquieted the godly with foolish and vnprofitable questions, wherby they declared that professing the Law, they know not what was the chiefe end of the Law. And as for himselfe, he so confesseth his vnworthines, that he sheweth to what worthines the grace of God hath preferred him: and therefore he willeth prayers to be made for all degrees and sorts of men, because that God by offring his Gospel and Christ his Sonne to them all, is indifferent to euery sort of men, as his Apostleship, which is peculiar to the Gentiles, witnesseth. And forasmuch as God hath left ministers, as ordinary meanes in his Church to bring men to saluation, he describeth what maner of men they ought to be, to whom the mysterie of the Son of God manifested in flesh is committed to be preached. After this he sheweth him what troubles the Church at all times shall sustaine, but specially in the latter dayes, when as vnder pretence of Religion, men shall teach things contrary to the word of God. This done, hee teacheth what widowes should bee receiued or refused to minister to the sicke: also what Elders ought to be chosen into office, exhorting him neither to be hastie in admitting, nor in iudging any: also what is the duetie of seruants, the nature of false teachers, of vaine speculations, of couetousnes, of rich men, and aboue all things he chargeth him to beware of false doctrine.

CHAP. I.

3 He exhorteth Timotheus to wait vpon his office, namely to see that nothing be taught but Gods word, &c. 5 Declaring that faith with a good conscience, charity, and edification are the end thereof, 20 And admonisheth of Hymeneus and Alexander.

PAVL an Apostle of Iesus Christ by the ‖ commaundement of God our Sauiour, and of our Lord Iesus Christ * our hope,

2 * Vnto Timotheus my [a] naturall sonne in the faith: Grace, mercy, and peace from God our Father, and from Christ Iesus our Lord.

3 As I besought thee to abide still in Ephesus, when I departed into Macedonia, so doe that thou mayest commaund some that they teach none other doctrine,

4 Neither that they giue heed to * fables, and genealogies, * which are endlesse, which breed questions rather then godly edifying which is by faith.

5 For * the [b] end of the ‖ commandement is loue out of a pure heart, and of a good conscience, and of faith vnfained.

6 From the which things some haue erred, and haue turned vnto vaine iangling.

7 They would be Doctors of the Law, and yet vnderstand not what they speake, neither whereof they affirme.

8 * And we know that the Law is good, if a man vse it lawfully.

9 Knowing this, that the Law is not giuen vnto a [c] righteous man, but vnto the lawlesse and disobedient, to the vngodly, and to [d] sinners, to the vnholy, and to the prophane, to murtherers of fathers and mothers, to manslayers,

‖ Or, ordinance.

Coloss.1.27. Actes.16.1.

a So called, because he followed the simplicity of the Gospel.

Chap.4.7 titus 1.14. Chap.6.4.

Rom 13.10.

b Because these questionists preferred their curious fables to all other knowledge, & beautified them with the Law, as if they had bin the very Law of God. S. Paul sheweth that the end of Gods Law is loue which cannot be without a good conscience, neither a good conscience without faith, nor faith without the word of God: so their doctrine which is an occasion of contention, is worth nothing. ‖ *Or, of the Law. Rom.7.12.* c Whose hearts Gods Spirit doeth direct to doe that willingly which the Law requireth: so that their godly affection is to them as a Law without further constraint. d Such as onely delight in sinning.

10 To whoremongers, to buggerers, to *menstealers, to liars, to the periured, and if there be any other thing that is contrary to wholesome doctrine,

11 Which is according to the glorious Gospel of the * blessed God, which is committed vnto me.

12 Therefore [f] I thanke him which hath made mee strong: that is, Christ Iesus our Lord: for he counted mee faithfull, and put me in his seruice:

13 When before I was a blasphemer, and a persecuter, and an oppressour: but I was receiued to mercie: for I did it [g] ignorantly through vnbelieffe.

14 But the grace of our Lord was exceeding abundant with [h] faith and [i] loue, which is in Christ Iesus.

15 This is || a true saying, [k] by all means worthy to bee receiued, that * Christ Iesus came into the world to saue sinners, of whom I am chiefe.

16 Notwithstanding for this cause was I receiued to mercie, that Iesus Christ should first shew on mee all long suffering vnto the ensample of them, which shall in time to come believe in him vnto eternall life.

17 [k] Now vnto the King euerlasting, immortall, inuisible, vnto God only wise, be honour, and glory for euer, and euer, Amen.

18 This commandement commit I vnto thee, sonne Timotheus, according to the [l] prophecies, which went before vpon thee, that thou by them shouldest * fight a good fight,

19 Hauing [m] faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwracke,

20 Of whom is Hymeneus and Alexander, * whom I haue [n] deliuered vnto Satan, that they might learne not to blaspheme.

e Which steale away children or seruants. *Chap.6.15.*
f He declareth to Timothie the excellent force of Gods spirit in them whom he hath chosen to beare his word, although before they were Gods vtter enemies, to encourage him in this battell that he should fight against all infidels and hypocrites.
g Not knowing that I fought against God.
h Which chased away infidelitie
i Which ouercame crueltie.
|| *Or, faithfull and assured*
Matth.9.13. marke 2.17.
k He brasteth forth into these godly affections cõsidering Gods great mercy toward him.
l It appeareth that the vocation of Timothie was approued by notable prophecies, which then were reuealed in the primitiue Church, as Paul and Barnabas by the oracle were appointed to goe to the Gentiles. *Chap.6.12*
m That is, sound doctrine.
1 Cor.5.5.
n Excommunicate, and cast out of the Church.

CHAP. II.

1 He exhorteth to pray for all men, 4 Wherefore, 8 And how. 9 As touching the apparell and modestie of women.

I Exhort therefore, that first of all, supplications, prayers, intercessions, and giuing of thankes be made for [a] all men,

2 For [b] kings, and for all that are in authoritie, that wee may leade a quiet and a peaceable life in all godlinesse and honestie.

3 For this is good and acceptable in the sight of God our Sauiour.

4 * Who will that [c] all men shall be saued, and come vnto the knowledge of the trueth.

5 For there is one God, and one [d] Mediatour betweene God and man, which is the [e] man Christ Iesus.

6 Who gaue himselfe a [f] ransome for all

a That is, of euery degree, & of all sorts of people.
b Although they persecute the Church of God, so it be of ignorance: els if they do it maliciously as Iulianus Apostata, they may not be praied for, Gal.5.12. 1.Thes. 2.16. 2.tim.4.14 1.Iohn 5.16. 1.Pet.3.9.
c As Iew and Gentile, poore and rich.
d Who will reconcile of all nations people and sorts to one God.
e Who being God, was made man.
f He sheweth that there can be no mediator, except he be also the redeemer.

s men, to be a [h] testimony in due time,

7 * Whereunto I am ordained a preacher and an Apostle (I speake the truth in Christ and lie not) euen a teacher of the Gentiles in faith and verity.

8 I will therefore that the men pray, euery were lifting vp [i] pure hands without wrath or doubting.

9 * Likewise also the women, that they aray themselues in comely apparell, with shamefastnesse and modesty, not with [k] broyded haire, or gold, or pearles, or costly apparell,

10 But (as becommeth women that professe the feare of God) with good workes.

11 Let the woman learne in silence with all subiection.

12 I permit not a woman [l] to teach, neither to vsurpe authority ouer the man, but to be in silence.

13 For * Adam was first formed, then Eue.

14 * And Adam was not [m] deceiued: but the woman was deceiued, and was in the [n] transgression.

15 Notwithstanding, through bearing of children, she shalbe saued, if they || continue in faith and loue, and holinesse with modestie.

g Which should beleeue.
h Which the Prophets testified that Christ should offer himselfe for the redemption of man at the time that God had determined. *2.Tim.1.11.*
i As testimonies of a pure heart and conscience. *1.Pet.3.3.*
k The word signifieth to plat, to crispe, to broyd, to fold, to bush, to curle or to lay it curiously: whereby all pompe and wantonnesse is condemned, which women vse in trimming their heads.
m The woman was first deceiued, and so became the instrument of Satan to deceiue the man: and though therefore God punisheth them with subiection, and paine in their trauaile, yet if they bee faithfull and godly in their vocation, they shall be saued.
n That is, guiltie of the transgression.
l Reade 1.Cor.14.34. *Genes.1.27. Gene.3.6.*
|| *Or, women.*

CHAP. III.

1 He declareth what is the office of Ministers, 11 and as touching their families. 15 The dignitie of the Church, 16 And the principall point of the heauenly doctrine.

THis is a true saying, * If any man [a] desire the Office of a [b] Bishop, hee desireth a [c] worthy worke.

2 A Bishop therefore must be vnreprouable, the husband [d] of one wife, watching, sober, modest, harberous, apt to teach,

3 Not giuen to wine, no striker, not giuen to filthy lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne house honestly, hauing children vnder obedience with all || honestie.

5 For if any cannot rule his owne house, how shall hee [e] care for the Church of God?

6 He may not be a young [f] scholler, lest he being puffed vp, fall into the [g] condemnation of the deuill

7 He must also be well reported of, euen of them which are [h] without, lest he fall into [i] rebuke, and the snare of the deuill.

8 Likewise must Deacons be honest, not

Titus 1.6.
a With a feruent zeale to profit the Church of God, wheresoeuer he shall call him.
b Whether he be Pastour or Elder.
c Both for the difficultie of the charge, and also the excellencie thereof, and the necessitie of the same.
d For in those countreys at that time some men had moe then one, which was a signe of incontinencie.
|| *Or, reuerence.*
e If it be requisite that a man should take care in gouerning his owne house, how much more are they bound to be carefull, which shall gouerne the Church of God?
f In the doctrine of faith.
g Lest being proud of his degree, he be likewise condemned as the deuill was, for lifting vp himselfe by pride.
h That is, no man may haue any thing iustly to lay to his charge.
i As being defamed, should become impudent, and doe much harme.

double,

Chap.1.19.
k Hauing the true doctrine of the Gospel, and the feare of God.
l Of the Bishops and Deacons.
m The good report of all men.
n To serue God with greater assurance, because they haue alway a good cōscience
o This is spoken in respect of men forasmuch as in this world the trueth onely remaineth in the Church, by reason of Gods word: for otherwise Christ is the foundation and the corner stone, which both beareth & maintaineth his Church.
p Approoued iust, in that hee was not onely a man, but God also.
q So that the Angels marueiled at his excellencie. r To the right hand of God the Father.

double tongued, not giuen vnto much wine, neither to filthy lucre,
9 *k Hauing the mysterie of the faith in pure conscience.
10 And let them first be proued: then let them minister, if they be found blamelesse.
11 Likewise their l wiues must be honest, not euill speakers, but sober, and faithfull in all things.
12 Let the Deacons bee the husbands of one wife, and such as can rule their children well, and their owne houshoulds.
13 For they that haue ministred well, get themselues a m good degree, and great n libertie in the faith, which is in Christ Iesus.
14 These things write I vnto thee, trusting to come very shortly vnto thee.
15 But if I tary long, that thou mayest yet know how thou oughtest to behaue thy selfe in ỳ house of God, which is the Church of the liuing God, the o pillar and ground of trueth.
16 And without controuersie, great is the mysterie of godlinesse, which is, God is manifested in the flesh, p iustified in the spirit, q seene of Angels, preached vnto the Gentiles, beleeued on in the world, and receiued vp in r glory.

CHAP. IIII.

2 He teacheth him what doctrine he ought to flee. 6.8.11. and what to follow, 15 and wherein hee ought to exercise himselfe continually.

NOw the Spirit speaketh euidently, that in the * latter times some shall depart from the faith, and shall giue heede vnto a spirits of errour, and doctrines of deuils.
2 Which speake lies through hypocrisie, and haue their b consciences burned with an hot yron,
3 Forbidding to marry, and commanding to abstaine from meates which God hath created, to be receiued with giuing thankes of them which beleeue and know the trueth.
4 For euery creature of God is good, and nothing ought to be refused, if it be receiued with thanksgiuing.
5 For it is c sanctified by the word of God, and prayer.
6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Iesus Christ, which hast beene nourished vp in the words of faith, and of good doctrine, which thou hast continually followed.
7 *But cast away prophane, & old wiues fables, and exercise thy selfe vnto godlinesse,
8 For d bodily exercise profiteth little: but e godlinesse is profitable vnto all things, which hath the promise of the life present, and of that that is to come.
9 This is a true saying, & by all meanes worthy to be receiued.
10 For therefore we labour and are rebuked, because we trust in the liuing God,

2.Tim.3.1.
2.pet.3.3.
iude 18.
a False teachers, which boast themselues that they haue the reuelation of the holy Ghost.
b Their dull conscience first waxe hard, then after, canker and corruption bred therein, last of al it was burnt off with an hot iron so that he meaneth such as haue no conscience, Ephes.4.19.
c Vnto vs which receiue it as at Gods hands.
Chap.1.4 and 6. 20.2.tim.2.16, 23.tit.3.9.
d Meaning, to be giuen to ceremonies, and to such things as delight the fantasie of man.
e That is, he that hath faith and a good conscience, is promised to haue all things necessary for this life, and to enioy life euerlasting.

which is the f Sauiour of all men, specially of those that beleeue.
11 These things command and teach.
12 Let no man despise thy youth, but bee vnto them that beleeue, an ensample, in word, in conuersation, in loue, in g spirit, in faith, and in purenesse.
13 Till I come, giue attendance to reading, to exhortation, and to doctrine.
14 Despise not the gift that is in thee, which was giuen thee h by prophecie with the laying on of the hands of the company of the i Eldership.
15 These things exercise, & giue thy selfe vnto them, that ‖ it may be seene how thou profittest among all men.
16 Take heede vnto thy selfe, and vnto learning: continue therein: for in doing this thou k shalt both saue thy selfe, and them that heare thee.

f The goodnesse of God declareth it selfe toward all men, but chiefly toward the faithfull, by preserueing them: and here he meaneth not of life euerlasting.
g In godly zeale or gifts of the Spirit.
h And reuelation of the holy Ghost.
i Vnder this name he conteineth the whole ministery of the Church which was at Ephesus. ‖ *Or, that all may see how thou profittest.* k Thou shalt faithfully do thy duety, which is an assurance of thy saluation.

CHAP. V.

1 He teacheth him how he shall behaue himselfe in rebuking all degrees. 3 An order concerning widowes. 17 The establishing of ministers. 23 The gouernance of his body, 24 and the iudgement of sins.

REbuke not an elder, but exhort him as a father, and the ponger men as brethren,
2 The elder women as mothers, the ponger as sisters with all purenesse.
3 a Honor widowes, which are widowes indeed.
4 But if any widow haue children or nephewes, let b them learne first to shew godlines toward their owne house, and to recompense their kinred: for that is an honest thing, and acceptable before God.
5 And she that is a widow c indeed, and left alone, trusteth in God, and continueth in supplications and prayers night and day.
6 But shee that liueth in pleasure, is d dead while she liueth.
7 These things therfore command, that they may be blamelesse.
8 If there be any that prouideth not for his owne, and namely for them of his household, he denieth the faith, and is worse then an infidel.
9 Let not a widow bee taken into the number vnder threescore yere old, that hath bene the wife of e one husband,
10 And well reported of for good works, if she haue nourished her children, if she haue lodged the strangers, if she haue washed the Saints feet, if she haue ministred vnto them which were in aduersitie, if she were continually giuen vnto euery good worke.
11 But refuse the ponger widowes: for when they haue begun to ware f wanton against Christ, they will marry,
12 Hauing g damnation, because they haue broken the h first faith.
13 And likewise also being idle, they learn

a Take care for them.
b Paul willeth that the widows put the Church to no charge, which haue either children or kinsfolkes, that are able to relieue them, but that the children nourish their mother or kinsfolkes according as nature bindeth them.
c Which hath no maner of worldly means to help her selfe with.
d Because shee is vtterly vnprofitable
e He meaneth such widowes which, being iustly diuorced from their first husbands, married againe to the slander of the Church: for else he doeth not reprooue the widowes that haue bene oftner married then once.
f Forgetting their vocation. g Not onely haue slaundered the Church in leauing their charge, but haue forsaken their religion, and therefore shall be punished with euerlasting death. h They haue not onely done dishonour to Christ, in leauing their vocation, but also haue broken their faith.

to goe about from house to house: yea, they are not onely idle, but also prattlers and busie bodies, speaking things which are not comely.

14 I will therefore that the younger women marry, and beare children, and gouerne the house, and giue none occasion to the aduersary to speake euill.

15 For certaine are already turned backe after Satan.

16 If any faithfull man, or faithfull woman haue widowes, let them minister vnto them, and let not the Church be charged, that there may bee sufficient for them that are widowes [i] indeed.

17 ¶ The Elders that rule well are worthy of * double honour, especially they which labour in the word and doctrine.

18 For the Scripture saith, * Thou shalt not mouzzell the mouth of the ox that treadeth out the corne: and, * The labourer is worthy of his wages.

19 Against an Elder [k] receiue none accusation, but vnder two or three witnesses.

20 Them that sinne, [l] rebuke openly, that the rest also may feare.

21 ¶ * I || charge thee before God and the Lord Iesus Christ, & the elect Angels, that thou obserue these things without || preferring one to another, & doe nothing partially.

22 Lay hands suddenly on no man, [m] neither be partaker of other mens sinnes: keepe thy selfe [n] pure.

23 Drinke no longer water, but vse a little wine for thy stomackes sake, and thine often infirmities.

24 Some mens sinnes are open [o] before hand, and goe before vnto iudgement: but some mens [p] follow after.

25 Likewise also the good works are manifest before hand, and they that are otherwise, cannot bee hid.

CHAP. VI.

1 The duety of seruants toward their masters. 3 Against such as are not satisfied with the word of God. 6 Of true godlines, and contentation of mind. 9 Against couetousnesse. 11 A charge giuen to Timothie.

LEt as many * seruants as are vnder the yoke, count their masters worthy of all honour, that the Name of God, and his doctrine be not euill spoken of.

2 And they which haue beleeuing masters, let them not despise them, because they are brethren, but rather doe seruice, because they are faithful, & beloued, and partakers of the [a] benefit. These things teach and exhort.

3 If any man teach otherwise, and consenteth not to the wholesome words of our Lord Iesus Christ, & to the doctrine, which is according to godlinesse,

4 He is puft vp, and knoweth nothing but doteth about * questions and strife of words, whereof commeth enuie, strife, railings, euill surmisings,

5 Vaine disputations of men of corrupt mindes, and destitute of the trueth, which thinke that gaine is godlinesse: from such separate thy selfe.

6 [b] But godlinesse is great gaine, if a man be content with that he hath.

7 * For wee brought nothing into the world, and it is certaine, that wee can cary nothing out.

8 Therefore when wee haue food and rayment, let vs therewith be content.

9 For they that will be [c] rich, fall into tentation and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction.

10 For the desire of money is the root of all euill, which while some lusted after, they erred from the faith, and [d] pearced themselues thorow with many sorowes.

11 But thou, O [e] man of God, flee these things, and follow after righteousnesse, godlinesse, faith, loue, patience, and meekenesse.

12 Fight the good fight of faith: lay hold of eternall life, whereunto thou also art called, and hast professed a good profession before many witnesses.

13 * I charge thee in the sight of God, who quickeneth all things, and before Iesus Christ, which vnder Pontius Pilate * witnessed a good confession,

14 That thou keepe this commandement without spot, and vnrebukeable, vntill the appearing of our Lord Iesus Christ,

15 Which in due time he shall shew, that is * blessed and prince onely, [f] the * King of kings, and Lord of lords,

16 Who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, * whom neuer man sawe, neither can see, vnto whom be honour and power euerlasting. Amen.

17 Charge them that are rich [g] in this world, that they bee not high minded, and that they * trust not in vncertaine riches, but in the liuing God, (which giueth vs abundantly all things to enioy.)

18 That they doe good, and bee rich in good workes, and ready to distribute, and communicate,

19 * Laying vp in store for themselues a good foundation against the time to come, that they may obtaine eternall life.

20 O Timotheus, keepe [h] that which is committed vnto thee, and * auoyde prophane and vaine babblings, and [i] oppositions of science, falsly so called,

21 Which while some professe, they haue erred concerning the faith. Grace bee with thee. Amen.

The first Epistle to Timotheus, written from Laodicea, which is the chiefest city of Phrygia Pacaciana.

i Which are without all mans helpe and succour.
Deut.5.16.
Deut.25.4.
1.cor.9.9.
Math.10.10.
luke 10.7.
k Except that he which doeth accuse him, haue at least two witnesses, which promise with the accuser to prooue that which they lay to his charge.
l Chiefly the ministers, and so all others.
Chap 6.13.
||*Or protest.*
||*Or, without hastie iudgement.*
m In admitting them without sufficient triall.
n From iust offence.
o As Simon the Sorcerer.
p Their sinnes follow, which for a time haue deceiued the godly, and after are detected, as Saul, Iudas, and other hypocrites.

Ephes.6 5.
colos.3.22.
1.pet.2.18.

a That is, of the grace of God as their seruants are, and hauing the same adoption.
Chap.1.4.

b They that measure religion by riches, are here taught, that onely religion is the true riches.
Iob 1.21. pro.27. 24.eccles.5.14.
c That set their felicitie in riches
d For they are neuer quiet neither in soule nor body.
e Whom Gods spirit doth rule.

Chap.5.21.

Matth.27.11.
iohn 18.37.

Chap.1.11.
f By this mighty power of God ye faithfull are admonished boldly to stand in their vocation, although ye world, Satan, & hel rage against them.
Reuel.17.14.
and 19.16.
Iohn 1.18.
1.iohn 4.12.
g In things pertaining to this life.
Marke 4.19.
luke 12.15.
Matth 6.20.
luke 12.33.
h The gifts of God for the vtilitie of the Church.
Chap.1.4.
and 4.7.
i As when question engendreth question.

The second Epistle of Paul to Timotheus

THE ARGVMENT.

THe Apostle being now ready to confirme the doctrine with his blood, which he had professed and taught, encourageth Timotheus (and in him all the faithfull) in the faith of the Gospel, and in

in the constant and sincere confession of the same: willing him not to shrinke for feare of afflictions, but patiently to attend the issue as doe husbandmen, which at length receiue the fruits of their labours, and to cast off all feare and care as souldiers doe, which onely seeke to please their captaine: shewing him briefly the summe of the Gospel which he preached, commaunding him to preach the same to others, diligently taking heede of contentions, curious disputations, and vaine questions, to the intent that his doctrine may altogether edifie. Considering that the examples of Hymeneus and Philetus, which subuerted the true doctrine of the resurrection, were so horrible: and yet to the intent that no man should be offended at their fall, being men of authority and estimation, hee sheweth that all that professe Christ are not his, and that the Church is subiect to this calamitie, that the euill must dwel among the good till Gods triall come: yet he reseruetb them whom he hath elected, euen to the end. And that Timotheus should not be discouraged by the wicked, he declareth what abominable men, and dangerous times shall follow, willing him to arme himselfe with the hope of the good issue that God will giue vnto his, and to exercise himselfe diligently in the Scriptures both against the aduersaries, and for the vtilitie of the Church, desiring him to come to him for certaine necessary affaires, and so with his and other salutations endeth.

CHAP. I.

6 Paul exhorteth Timotheus to stedfastnesse and patience in persecution, and to continue in the doctrine that hee had taught him, 12 Whereof his bondes and afflictions were a gage. 16 A commendation of Onesiphorus.

PAul an Apostle of Iesus Christ, by the wil of God, [a] according to the promise of life which is in Christ Iesus,

2 To Timotheus my beloued sonne: Grace, mercie and peace from God the Father, and from Iesus Christ our Lord.

3 I thanke God, * whom I serue from mine [b] elders, with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

4 Desiring to see thee, mindefull of thy teares, that I may be filled with ioy:

5 When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that it dwelleth in thee also.

6 Wherefore I put thee in remembrance that thou [c] stirre vp the gift of God which is in thee, by the putting on of [d] mine hands.

7 For God hath not giuen to vs the Spirit of [e] feare, but of power, and of loue, and of a sound minde.

8 Be not therefore ashamed of the testimonie of our Lord, neither of mee his prisoner: but be partaker of the afflictions of the Gospel according to the power of God,

9 Who hath saued vs, and called vs with an * holy calling, not according to our * workes, but according to his owne purpose and grace, which was giuen to vs through Christ Iesus before the * world was,

10 But is now made manifest by the [f] appearing of our Sauiour Iesus Christ, who hath abolished death, and hath brought life and immortalitie vnto light through the Gospel,

11 * Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things, but I am not ashamed: for I know whom I haue beleeued, and I am perswaded that hee is able to keepe that which I haue [g] committed to him against that day.

13 Keepe the true paterne of the wholesome words, which thou hast heard of me in faith and loue which is in Christ Iesus.

14 That [h] worthy thing which was committed to thee, keep through the holy Ghost, which dwelleth in vs.

15 This thou knowest, that all they which are in Asia, be turned from me: of which sort are Phygellus and Hermogenes.

16 The Lord giue mercy vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine.

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lord grant vnto him that he may finde mercy with the Lord at that day, and in how many things he hath ministred vnto me at Ephesus, thou knowest very well.

CHAP. II.

2 He exhorteth him to be constant in trouble, to suffer manly, and to abide fast in the wholesome doctrine of our Lord Iesus Christ, 11 shewing him the fidelity of Gods counsell, touching the saluation of his, 19 and the marke thereof.

THou therefore, my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of me, || by many witnesses, the same deliuer to faithfull men, which shall be able to [a] teach other also.

3 Thou therefore suffer affliction as a good souldier of Iesus Christ.

4 No man that warreth, entangleth himselfe with the [b] affaires of this life, because he would please him that hath chosen him to be a souldier.

5 And if any man also striue for a masterie, he is not crowned, except he striue as hee ought to doe.

6 The husbandman [c] must labour before he receiue the fruits.

7 Consider what I say: and the Lord giue thee vnderstanding in all things.

8 Remember that Iesus Christ made of the seede of Dauid, was raised againe from the dead according to my Gospel:

9 Wherein I suffer trouble as an euill doer, euen vnto bonds: but the word of God is not [d] bound.

10 Therefore

a Being sent of God to preach that life which he had promised in Christ Iesus. *Acts 22.3.*

b Following the steps of mine ancesters, as Abraham, Isaac, Iacob and others, of whom I am come, and of whom I receiued the true religion by succession.

c The gift of God is a certaine liuely flame kindled in our hearts, which Satan and the flesh labour to quench, and therefore we must nourish it, and stirre it vp.

d With the rest of the Elders of Ephesus, 1. Tim. 4.14.

e As though God would destroy vs. *1. Cor. 1.2. ephes. 1. 3,4. Titus 3.5. Rom. 16.25. ephe. 3.9. col. 1.26. tit. 1.2. 1. pet. 1.20.*

f Hee speaketh here of his first comming, which thoughit seemed poore and contemptible, yet was honourable and glorious: therefore our mindes ought to bee lifted vp from the consideration of worldly things, to contemplate the maiesty thereof. *1. Tim. 2.7.*

g Which is my selfe.

h The graces of the holy Ghost.

|| *Or, in the presence of many witnesses.*

a So that the trueth of God may remaine perfect.

b As with his houshold, and other ordinary affaires.

c So that the paine must goe before the recompence.

d Notwithstanding mine imprisonment the word of God hath his race, and increaseth.

10 Therefore I suffer all things, for the [e] elects sake, that they might also obtaine the saluation which is in Christ Jesus, with eternall glory.

11 It is a true saying, For if we be [*] dead with him, we also shall liue with him.

12 If we suffer, we shall also reigne with him: [*] if we denie him, he also will denie vs.

13 If [*] wee beleeue not, yet abideth hee faithfull: he cannot denie himselfe.

14 Of these things put them in remembrance, and protest before the Lord, that they striue not about wordes, which is to no profit, but to the peruerting of the hearers.

15 Studie to shew thy selfe approued vnto God, a workeman that needeth not to bee ashamed, [f] dividing the word of trueth aright.

16 [*] Stay prophane and vaine babblings, for they shall increase vnto more vngodlinesse.

17 And their word shal fret as a canker: of which sort is Hymeneus and Philetus,

18 Which as concerning the trueth, haue erred, saying, that the resurrection is past already, and doe destroy the faith of certaine.

19 But the foundation of God remaineth sure, and hath this seale, [i] The Lord knoweth who are his, and, Let euery one that calleth on the name of Christ, depart from iniquitie.

20 Notwithstanding in a [h] great house are not only vessels of gold and of siluer, but also of wood and of earth, and some for honour, and some vnto dishonour.

21 If any man therefore purge himselfe from [i] these, he shall be a vessell vnto honour, sanctified and meete for the Lord, and prepared vnto euery good worke.

22 Flee also from the lusts of youth, and follow after righteousnesse, faith, loue, and peace, with them that [*] call on the Lord with pure heart.

23 [*] And put away foolish, and [k] vnlearned questions, knowing that they ingender strife.

24 But the seruant of the Lord must not striue, but must be gentle toward all men, apt to teach, [l] suffering the euill men patiently,

25 Instructing them with meekenesse that are contrary [m] minded, prooving if God at any time will giue them repentance, that they may know the trueth,

26 And ‖ that they may come to amendment out of the snare of the deuill, which are taken of him at his will.

2 Cor. 1.4. col. 1 24.
e To confirme their faith, more esteeming the edification of the Church then himselfe.
Rom. 6.5.
Matth. 10.33. marke 8.38.
Rom. 3.3. & 9.6.
f Giuing to euery one his iust portion: wherein he alludeth to the Priests of the old Law, which in their sacrifice gaue to God his part, tooke their owne part, and gaue to him that brought the sacrifice his duety.
1. Tim. 4.7. and 6.20. tit. 3.9.
g He groundeth vpon Gods election and mans faith.
h Because the wicked should not couer themselues vnder the name of the Church, he sheweth by this similitude, that both good and bad may be therein.
i That is, both separate himselfe from the wicked, and also purge his naturall corruption by Gods Spirit.
1. Cor. 1.2.
1. Tim. 1.4. and 4.7. titus 3 9.
k Which doe not edifie.
l Which faile of ignorance.
m He meaneth not this of Apostates or heretikes, whom he willeth to flee: but of them only which as yet are not come to the knowledge of the trueth, & fall through ignorance. ‖ *Or, that being deliuered out of the snare of the deuill, of whom they are taken, they may come to amendment, & performe his will.*

CHAP. III.

1 Hee prophesieth of the perillous times, 2 Setteth out hypocrites in their colours. 12 Sheweth the state of the Christians, 14 And how to auoid dangers, 16 also what profit commeth of the Scriptures.

1. Tim. 4.1. 2. pet. 3.3. iude 18.

THis know also, that in the [*] last dayes shall come perillous times.

2 For [a] men shall be louers of their owne selues, couetous, boasters, proud, cursed speakers, disobedient to parents, vnthankefull, vnholy,

3 Without natural affection, truce breakers, false accusers, intemperate, fierce, despisers of them which are good,

4 Traitors, headie, hie minded, louers of pleasures more then louers of God,

5 Hauing a shew of godlinesse, but haue denied the power thereof: turne away therefore from such.

6 For of this sort are they which [b] creepe into houses, and leade captiue simple women laden with sinnes, and ledde with diuers lustes,

7 Which women are euer learning, and are neuer able to come to the knowledge of the trueth.

8 [*] And as Jannes and Jambres withstood Moses, so doe these also resist the trueth, men of [c] corrupt mindes, reprobate concerning the faith.

9 But they shall preuaile no longer: for their madnesse shall be euident vnto all men, as theirs also was.

10 ¶ But thou hast fully knowen my doctrine, maner of liuing, [d] purpose, faith, long suffering, loue, patience.

11 Persecutions, and afflictions, which came vnto mee at [*] Antiochia, at Iconium, and at Lystri, which persecutions I suffered: but from them all the Lord deliuered mee.

12 Yea, and all that will liue godly in Christ Jesus, shall suffer persecution.

13 But the euill men and [e] deceiuers shal waxe worse and worse, deceiuing and being deceiued.

14 But continue thou in the things which thou hast learned, & art perswaded thereof, knowing of whom thou hast learned them:

15 And that thou hast knowen the holy Scriptures of a childe, which are able to make thee wise vnto saluation through the faith which is in Christ Jesus.

16 [*] For the whole Scripture is giuen by inspiration of God, & is profitable to teach, to improoue, to correct, and to instruct in righteousnesse,

17 That the [f] man of God may be [g] absolute, being made perfect vnto all good workes.

a He speaketh of them which make profession to be Christians.
b As Monkes, Friers, and such hypocrites.
Exod. 7.11, 12.
c Which can iudge nothing aright.
d Not onely what I taught and did, but also what my minde and will was.
Acts 13.14, 50. and 14.1, 6, 19.
e The word signifieth them that by any craftie packing or conueyance beguile men with false colours, flatteries, & illusions, and such God setteth vp to exercise his by them: and here S. Paul admonisheth vs of them.
2. Pet. 1.10.
f Which is content to be gouerned by Gods word.
g The onely Scripture sufficeth to leade vs to perfection.

CHAP. IIII.

1 Hee exhorteth Timotheus to bee feruent in the word, and to suffer aduersities, 6 Maketh mention of his owne death, 9 and biddeth Timothie come vnto him.

I ‖ Charge thee therefore before God, and before the Lord Jesus Christ, which shall iudge the quicke and dead at his appearing, and in his kingdome,

2 Preach the word: bee instant [a] in season and out of season: improoue, rebuke, exhort with all long suffering and doctrine.

3 For the time wil come, when they will not suffer wholesome doctrine: but hauing their eares itching, shall after their owne lustes get them an heape of teachers,

4 And shall turne their eares from the trueth, and shalbe giuen vnto [b] fables.

‖ *Or, adiure.*
a Leaue none occasion to preach and to profit.
b To false and vnprofitable doctrine.

5 But

5 But watch thou in all things: suffer aduersitie: doe the worke of an Euangelist: make [c] thy ministery fully knowen.

6 For I am now ready to bee [d] offered, and the time of my || departing is at hand.

7 I haue fought a good fight, and haue finished my course: I haue kept the faith.

8 For henceforth is layd vp for mee the crowne of righteousnes, which the Lord the righteous Iudge shall giue me at that day: and not to mee onely, but vnto all them also that loue his appearing.

9 Make speed to come vnto me at once.

10 For Demas hath forsaken mee, & hath embraced this present world, and is departed vnto Thessalonica, Crescens is gone to Galatia, Titus vnto Dalmatia.

11 * [e] Onely Luke is with mee. Take Marke and bring him with thee: for hee is profitable vnto mee to minister.

12 And Tychicus haue I sent to Ephesus.

13 The [f] cloke that I left at Troas with Carpus, when thou commest, bring with thee, and the bookes, but specially the parchments,

14 Alexander the coppersmith hath done mee much euill: the Lord [g] reward him according to his works.

15 Of whom be thou ware also: for hee withstood our preaching sore.

16 At my first answering [h] no man assisted me, but all forsoke me: I pray God, that it may not be layd to their charge.

17 Notwithstanding the Lord assisted mee, and strengthened mee, that by mee the preaching might bee fully knowen, and that all the Gentiles should heare, and I was deliuered out of the mouth of the [i] Lion.

18 And the Lord will deliuer mee from euery [k] euill worke, and will preserue me vnto his heauenly kingdome: to whom bee praise for euer and euer. Amen.

19 Salute Prisca, and Aquila, and the * houshold of Onesiphorus.

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

21 Make speede to come before winter. Eubulus greeteth thee, and Pudens, and Linus and Claudia, and all the brethren.

22 The Lord Iesus Christ bee with thy spirit. Grace be with you. Amen.

The second Epistle written from Rome vnto Timotheus the first Bishop elected of the Church of Ephesus, when Paul was presented the second time before the Emperour Nero.

c So behaue thy selfe in this office, that men may be able to charge thee with nothing, but rather approoue thee in all things.
d Reade Phil. 2.17.
|| Or, dissolving.

Col. 4.10, 14.
e Hereby it is manifest that Peter as yet was not at Rome, and if euer he were there, it is vncertaine.
f Some reade coffer, others booke.
g For Paul saw in him manifest signes of reprobation.

h If S. Peter had bene there, hee would not haue forsaken him.
i Out of the great danger of Nero.
k That I commit nothing vnworthy mine office.
Chap. 1.16.

The Epistle of Paul to Titus.

THE ARGVMENT.

WHen Titus was left in Creta to finish that doctrine which Paul had there begun, Satan stirred vp certaine, which went about not onely to ouerthrow the gouernment of the Church, but also to corrupt the doctrine: for some by ambition would haue thrust in themselues to be Pastors: others vnder pretext of Moses Law, brought in many trifles. Against these two sorts of men Paul armeth Titus: first teaching him what maner of ministers hee ought to chuse, chiefly requiring that they be men of sound doctrine, to the intent they might resist the aduersaries, and among other things he noteth the Iewes which put a certaine holinesse in meates and such outward ceremonies, teaching them which are the true exercises of a Christian life, and what things appertaine to euery mans vocation. Against the which if any man rebell or els doeth not obey, hee willeth him to bee auoyded.

CHAP. I.

5 He aduertisith Titus touching the gouernment of the Church. 7 The ordinance and office of ministers 12 The nature of the Cretians, and of them which sow abroad Iewish fables and inuentions of men.

PAul a || seruant of God, and an Apostle of Iesus Christ, according to the [a] faith of Gods elect, and the knowledge of the trueth, which is according to godlinesse,

2 Under the hope of eternall life, which God that cannot lie, hath [b] promised before the * world began,

3 But hath made his word manifest in due time through the preaching, which is * committed vnto me, according to the commandement of God our [c] Sauiour:

4 To Titus my naturall [d] sonne according to the common faith, grace, mercy and peace from God the Father, and from the Lord Iesus Christ our Sauiour.

5 For this cause left I thee in Creta, that thou shouldest continue to redresse the things that remaine, and shouldest ordaine Elders in euery citie, as I appointed thee.

6 * If any [e] be vnreprooueable, the husband of one wife, hauing faithfull children, which are not slandered of riot, neither are disobedient.

7 For a Bishop must be vnreprooueable as [f] Gods steward, not || froward, not angry, not giuen to wine, no striker, not giuen to filthy lucre,

8 But harberous, one that loueth || goodnesse, wise, [g] righteous, [h] holy, temperate,

9 Holding fast the faithfull word according to doctrine, that he also may be able to exhort with wholesome doctrine, & improue them that say against it.

10 For there are many disobedient and vaine talkers and deceiuers of mindes, chiefly

|| Or, minister.
a That is, to preach the faith, to increase their knowledge, to teach them to liue godly, that at length they may obtaine eternall life.
b Hath willingly & of his meere liberality promised without foreseeing our faith or works as a cause to moue him to this free mercy. Rom. 16.25. Ephe. 3.9. col 1.26. 2. tim 1.9, 10. 1. pet. 1.20. Gal. 1.1. c Who both giueth life, and preserueth life. d In respect of faith, which was common to them both, so that hereby they are brethren: but in respect of the ministery, Paul begate him as his sonne in faith.

1. Tim. 3.2.
e That is, without all infamy, whereby his authoritie might be diminished.
f Who hath the dispensation of his gifts.
|| Or, selfewilly.
|| Or, good men.
g Toward men.
h Toward God.

chiefly they of the [i] Circumcision.

11 Whose mouthes must be stopped, which subuert whole houses, teaching things which they ought not, for filthie lucres sake.

12 One of themselues, euen one of their owne [k] Prophets said, The Cretians are alwayes liars, euill beasts, slow bellies.

13 This witnesse is true: wherefore rebuke them sharpely, that they may be sound in the faith,

14 And not taking heede to * Iewish fables and commaundements of men, that turne from the trueth.

15 Vnto the pure * are all things pure, but vnto them that are defiled, and vnbeleeuing is nothing pure, but euen their mindes and consciences are defiled.

16 They professe that they know God, but by [l] works they denie him, and are abominable and disobedient, and vnto euery good worke reprobate.

i Which were not onely the Iewes, but also the Hebionites and Cerinthians heretikes, which taught that the Law must be ioyned with Christ.

k He calleth Epimenides the Philosopher or Poet, whose verse he here reciteth, a Prophet, because the Cretians so esteemed him: and as Laertius writeth, they sacrificed vnto him as to a God, forasmuch as hee had a marueilous gift to vnderstand things to come: which things Satan by the permission of God hath opened to the Infidels from time to time, but it turneth to their greater condemnation. 1.Tim.1.4. Rom.14.20.

l Forasmuch as they stay at things of nothing, and passe not for them that are of importance, and so giue themselues to all wickednesse.

CHAP. II.

1 Hee commendeth vnto him the wholesome doctrine, and telleth him how hee shall teach all degrees to behaue themselues 11 Through the benefit of the grace of Christ.

BUt speake thou the things which become [a] wholesome doctrine,

2 That the elder men bee sober, honest, discreet, sound in the faith, in loue, and in patience:

3 The elder women likewise, that they be in such behauiour as becommeth holines, not false accusers, not giuen to much wine, but teachers of honest things,

4 That they may instruct the young women to be sober minded, that they loue their husbands, that they loue their children.

5 * That they be discreet, chaste, [b] keeping at home, good, and * subiect vnto their husbands, that the word of God be not euill spoken of.

6 Exhort yong men likewise, that they be sober minded.

7 Aboue all things, shew thy selfe an ensample of good workes with vncorrupt doctrine, with grauitie, integrity,

8 And with the wholesome word, which cannot bee reproued, that he which withstandeth, may bee ashamed, hauing nothing concerning you to speake euill of.

9 * Let seruants bee subiect to their masters, and please them in all things, not answering againe,

10 Neither pickers, but that they shew al good faithfulnesse, that they may adorne the doctrine of God our Sauiour in all things.

11 * For the grace of God that bringeth [c] saluation vnto all men hath appeared.

12 And teacheth vs that we should denie vngodlinesse, and worldly lusts, and that we should liue soberly, and righteously, and godly in this present world,

13 Looking for the blessed hope, and appearing of the glory of the mightie God, and of our Sauiour Iesus Christ,

14 Who gaue himselfe for vs, that hee might redeeme vs from all iniquitie, and purge vs to be a [d] peculiar people vnto himselfe, zealous of good workes.

15 These things speake and exhort, and rebuke with all [e] authoritie. See that no man despise thee.

a Wherewith our soules are fed and maintained in health.

b Not running to and fro without necessary occasions, which is a signe of lightnesse. Ephes.5.22,23, 24.

Ephes.6.5. colos.3.22. 1 pet.2.18.

1.Cor.1.2. colos.1.22.

c Of what condition or state soeuer they be.

d Most deare and precious.

e As becommeth the ambassadour of God.

CHAP. III.

1 Of obedience to such as be in authority. 9 Hee warneth Titus to beware of foolish and vnprofitable questions, 12 Concluding with certaine priuate matters, 15 And salutations.

PUt them in remembrance that they * [a] be subiect to the principalities and powers, and that they be obedient and ready to euery good worke,

2 That they speake euill of no man, that they be no fighters, but soft, shewing al meekenesse vnto all men.

3 * [b] For we our selues also were in times past vnwise, disobedient, deceiued, seruing the lusts and diuers pleasures, liuing in malicious nesse and enuy, hateful, and hating one another.

4 But when the bountifulnesse & loue of God our Sauiour toward man appeared,

5 * Not [c] by the works of righteousnesse, which wee had done, but according to his mercy he saued vs, by the [d] washing of ye new birth, and the renewing of the holy Ghost,

6 Which hee shedde on vs abundantly through Iesus Christ our Sauiour,

7 That we, being iustified by his grace, should be made heires according to the hope of eternall life.

8 This is a true saying, and these things I will thou shouldest affirme, that they which haue beleeued in God, might be carefull to shew forth good workes. These things are good and profitable vnto men.

9 * But stay foolish questions & genealogies, & contentions, & brawlings about the Law: for they are vnprofitable and vaine.

10 [e] Reiect him that is an heritike, after once or twise admonition,

11 Knowing that he that is such, is [f] peruerted, and sinneth being damned of his owne selfe.

12 When I shal send Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas [h] the expounder of the Law, and Apollos on their iourney diligently, that they lacke nothing.

14 And let ours also learne to shew forth good workes for necessary vses, that they be not vnfruitfull.

15 All that are with me, salute thee. Greete them that loue vs in the faith. Grace be with you all. Amen.

Rom.13.1. 1.pet 2.13,14.

a Although the rulers be infidels, yet are we bound to obey them in ciuill policies, and whereas they command vs nothing against the word of God, 1.Cor.6.11.

b For let vs consider what wee our selues were, when God shewed vs fauour. 2.Tim.1.9.

c God doth not iustifie vs for respect of any thing which he seeth in vs, but doth preuent vs with his grace, and freely accepteth vs.

d Baptisme is a sure signe of our regeneration, which is wrought by the holy Ghost. 1.Tim.1.4. and 4.7. 2.tim. 2.16,23.

e This commaudement is giuen to the minister, & so particularly to all men to whom the sword is not committed: but tels the Magistrate, whose chiefe office is to maintaine Gods glory in his Church, ought to cut off all such rotten and infectious members from the body.

f So that there is no hope of amendment.

g Willingly, and wittingly.

h It is probable that hee was an interpreter of the Law of Moses, as Apollos, &c.

To Titus, elect the first Bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

¶ The

The Epistle of Paul to Philemon.

THE ARGVMENT.

ALbeit the excellencie of Pauls spirit wonderfully appeareth in other his Epistles, yet this Epistle is a great witnesse and a declaration of the same. For farre passing the basenesse of his matter, he flyeth as it were vp to heauen, and speaketh with a diuine grace and maiestie. Onesimus seruant to Philemon both robbed his master, and fled away, whom Paul hauing wonne to Christ, sent againe to his master, earnestly begging his pardon, with most weightie arguments procuing the duetie of one Christian to another, and so with salutations endeth.

4 Hee reioyceth to heare of the faith and loue of Philemon, 9 whom he desireth to forgiue his seruant Onesimus, and louingly to receiue him againe.

PAUL a prisoner of Iesus Christ, & our brother Timotheus, vnto Philemon our deare friend & fellow helper,

2 And to our deare sister Apphia, and to Archippus our fellow souldier, and to the Church that is in thine house:

3 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

4 I* giue thankes to my God, making mention alwayes of thee in my prayers,

5 (When I heard of thy loue and faith, which thou hast toward the Lord Iesus, and toward all Saints)

6 That [a] the fellowship of thy faith may be made fruitfull, and that whatsoeuer good thing is in you [b] through Christ Iesus may be knowen.

7 For we haue great ioy and consolation in thy loue, because by thee, brother, the Saints [c] hearts are comforted.

8 Wherefore though I bee very bold in Christ to command thee that which is conuenient,

9 Yet for loues sake I rather beseech thee, though I be as I am, euen Paul aged, and euen now a prisoner for Iesus Christ.

10 I beseech thee for my sonne* Onesimus, whom I haue begotten in my bonds,

11 Which in time past was to thee vnprofitable, but now profitable both to thee and to me,

12 Whom I haue sent againe: thou therefore receiue him, that is mine owne bowels,

13 Whom I would haue retained with mee, that in thy stead hee might haue ministred vnto me in the bonds of the Gospel.

14 But without thy minde would I doe nothing, that thy benefit should not be as it were of necessitie, but willingly.

15 It may be that he therefore [d] departed for a season, that thou shouldest receiue him for euer.

16 [e] Not now as a seruant, but aboue a seruant, euen as a brother beloued, specially to me: how much more then vnto thee, both in the flesh, and in the Lord?

17 If therefore thou count our things [f] common, receiue him as my selfe.

18 If hee hath hurt thee, or oweth thee ought, that put on mine accounts.

19 I Paul haue written this with mine owne hand: I will recompense it, albeit I doe not say to thee, that thou owest vnto me euen thine owne selfe.

20 Yea, brother, let me obtaine this pleasure of thee in the Lord: comfort my [g] bowels in the Lord.

21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt doe euen more then I say.

22 Moreouer also prepare mee lodging: for I trust through your prayers I shall bee giuen vnto you.

23 There salute thee Epaphras my fellow prisoner [h] in Christ Iesus,

24 Marcus, Aristarchus, Demas, and Luke my fellow helpers.

25 The grace of our Lord Iesus Christ be with your spirit. Amen.

Written from Rome to Philemon, and sent by Onesimus a seruant.

1.Thess.1.2. 2.Thes.1.3.

a Thy beneuolence toward the Saints, which proceedeth of a liuely and effectuall faith.

b That experience may declare that you are the members of Iesus Christ

c Meaning, their inward parts and affections were through his charitie comforted.

Colos.4.9.

d He fled away from thee.

e For he is thy seruant by condition, and also now the Lords: so that both for thine owne sake & for the Lords, thou oughtest to loue him.

f That all thine is mine, and all mine is thine.

g Grant me this benefit, which shall be most acceptable vnto me of all others

h That is, for Christs cause.

The Epistle to the Hebrewes.

THE ARGVMENT.

FOrasmuch as diuers, both of the Greeke writers and Latines witnesse, that the writer of this Epistle for iust causes would not haue his name knowen, it were curiositie of our part to labour much therin. For seeing the Spirit of God is the author thereof, it diminisheth nothing the authority, although we know not with what pen he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chiefe purpose is to perswade vnto the Hebrewes (wherby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redeemer, but also that at his comming all ceremonies must haue an end: forasmuch as his doctrine was the conclusion of all the Prophesies, and therefore not only Moses was inferiour to him, but also the Angels: for they all were seruants, and he the Lord, but so Lord, that he hath also taken our flesh, and is made our brother to assure vs of our saluation through himselfe, for he is that eternall Priest, whereof all the Leuiticall Priests were but shadowes, & therefore at his comming they ought to cease, and all sacrifices for sinne to be abolished, as hee prooueth from the 7. Chap. vers. 11. vnto the 12. Chap. vers. 8. Also he was that Prophet of whom all the Prophets in time past witnessed, as is declared from the 12. Chap. vers. 18. to the twentie and fiue verse of the same Chapter: yea, and is the King to whome all things are subiect, as appeareth from that verse 25, to the beginning of the last Chapter. Wherefore according to the examples of the old fathers,

was

we must constantly beleeue in him, that being sanctified by his iustice, taught by his wisedome, and gouerned by his power, we may stedfastly and couragiously perseuere euen to the ende, in hope of that ioy that is set before our eyes, occupying our selues in Christian exercises, that we may both bee thankefull to God, and duetifull to our neighbour.

CHAP. I.

1 *Hee sheweth the excellencie of Christ* 4 *aboue the Angels,* 7 *and of their office.*

A God, who is euer constant and mercifull to his Church, declared his will in time past, not all at once, or after one sort, but from time to time and in sundry sorts: but now last of all he hath full y declared all trueth to vs by his Sonne.

b So that now we may not credite any new reuelations after him.

c He intreateth here of Christ both as touching his person, which is very God and very man, by whom all things are made, & also as touching his office, whereby he is King, Prophet and Priest. *Wisd.7.26. coloss.1.15.*

d The liuely image and paterne, so that he that seeth him, seeth the Father, Iohn 14.9. for els the person of the Father is not seene, but apprehended by faith.

e So that our sinnes can bee purged by none other meanes.

f Much more then, then all other things created. *Psal.2.7 chap.5.5. acts 13.33.* g Because hee was at the time appointed, declared to the world. *2.Sam 7.14. 1.chron.22.10. Psal.97.7. Psal. 104. 4.* h Hee compareth the Angels to the windes, which are here beneath as Gods messengers. *Psal.45.6, 7.* i The administration of thy kingdome is iust. k This is meant in that that the Worde is made flesh, and that the holy Ghost was powred on him without measure, that wee may all receiue of him euery one according to his measure. *Psal. 102.25. Psal. 110.1 matth.22.44. 1.cor.15.25. chap.10.12.*

1 IN sundry times and in diuers maners [a] God spake in the old time to our Fathers by the Prophets:

2 In these [b] last dayes hee hath spoken vnto vs by his Sonne, whom hee hath made heire of all things, [c] by whom also he made the worlds,

3 * Who being the brightnesse of the glorie, and the [d] ingrauen forme of his person, and bearing vp all things by his mightie word, hath by himselfe [e] purged our sinnes, and sitteth at the right hand of the maiestie, in the highest places,

4 And is made so much more excellent then the [f] Angels, inasmuch as hee hath obtained a more excellent name then they.

5 For vnto which of the Angels sayd hee at any time, * Thou art my Sonne, [g] this day begate I thee? and againe, I * will bee his Father, and he shall be my Sonne?

6 And againe when hee bringeth in his first begot ten Sonne into the world, hee sayth, * And let all the Angels of God worship him.

7 And of the Angels he sayth, * He maketh the [h] Spirits his messengers, and his ministers a flame of fire.

8 But vnto the Sonne he sayth, * O God, thy throne is for euer and euer: the [i] scepter of thy kingdome is a scepter of righteousnesse.

9 Thou hast loued righteousnesse, and hated iniquitie. Wherefore God, euen thy God, hath [k] anoynted thee with the oyle of gladnesse aboue thy fellowes.

10 And, * Thou, Lord, in the beginning hast established the earth, and the heauens are the workes of thine hands.

11 They shall perish, but thou doest remaine: and they all shall waxe old as doeth a garment.

12 And as a vesture shalt thou fold them vp, and they shall be changed: but thou art the same, and thy yeeres shall not fatle.

13 Unto which also of the Angels said he at any time, * Sit at my right hand, till I make thine enemies thy footestole?

14 Are they not al ministring spirits, sent forth to minister, for their sakes which shall be heires of saluation?

CHAP. II.

1 *Hee exhorteth vs to be obedient vnto the new Law which Christ hath giuen vs,* 9 *And not to bee offended at the infirmitie, and low degree of Christ,* 10 *Because it was necessarie that for our sakes hee should take such an humble state vpon him, that hee might be like vnto his brethren.*

WHerefore we ought diligently to giue heede to the things which wee haue heard, least at any [a] time we should let them slippe.

2 For if the [b] worde spoken by Angels was stedfast, and euery transgression, and disobedience receiued a iust recompence of reward,

3 How shall we escape, if wee neglect so [c] great saluation, which at the first began to bee preached by the Lord, and afterward was confirmed vnto vs by [d] them that heard him,

4 * God bearing witnesse thereto, both with signes and wonders, and with diuers miracles and gifts of the holy Ghost, according to his owne will?

5 For he hath not put in subiection vnto the Angels the [e] world to come, whereof we speake.

6 But * one in a certaine place witnessed, saying, [f] What is man, that thou shouldest be mindfull of him, or the sonne of man that thou wouldest consider him!

7 Thou madest him a little inferiour to the Angels: thou crownedst him with [g] glorie and honour, and hast set him aboue the workes of thine hands.

8 * Thou hast put all things in subiection vnder his feete. And in that hee hath put all things in subiection vnder him, hee left nothing that should not be subiect vnto him. [h] But we yet see not all things subdued vnto [i] him.

9 But we see Iesus [k] crowned with glorie and honour, which was made a little inferiour to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.

10 For it became him, for whom are all things, and by whom are all things, seeing that he brought many children vnto glorie, that he should consecrate the [l] Prince of their saluation through [m] afflictions.

11 For hee that sanctifieth, and they which are sanctified, are all [n] of one: wherfore hee is not ashamed to call them brethren,

12 Saying, * I will declare thy Name vnto my [o] brethren: in the middes of the Church will I sing praises to thee.

a We must diligently keepe in memorie the doctrine, which we haue learned, lest like vessels full of chaps wee leake, and run out on euery part.

b Which was the law giuen to Moses by the hand of the Angels, Gal.3.19, Acts 7.53.

c As the Gospel is, which onely offereth saluation.

d That is, the Apostles. *Marke 16.20.*

e Which Esai calleth the new heauens and the new earth, Chap.65.17. Whereof Christ is the Father, Isa. 9.6. that is, the head of vs his members. *Psal.8.4.*

f He speaketh here chiefly of the faithfull, which are made through Christ, citizens of the world to come, where they shall enioy with their prince all these things which now they haue onely but in part.

g In making him fellow heire with Christ. *Matth.28.18. 1.cor. 15.27. phil.2.9, 10,11.* h To them which obiect that they see not these things accomplished in man, the Apostle answereth that they are fulfilled in Christ our captaine, who leadeth his to the same glory with him. i To man, as he is of Christ. k By his vertue which most manifestly appeareth in the Church. l Iesus Christ by humbling himselfe, and taking vpon him the forme of a seruant, which was our flesh, and mortality, giueth vs assurance of our saluation. m Therefore we by afflictions are made like vnto the Sonne of God. n The head and the members are of one nature: so Christ which sanctifieth vs, and we that are sanctified, are all one by the vnion of our flesh. *Psal.22. 22.* o This proueth Christs humanity.

13 And againe, *I will put my p trust in him. And againe, *q Beholde, here am I, and the children, which God hath giuen mee.

14 Forasmuch then as the children were partakers of flesh and blood, hee also himselfe likewise tooke part with them, that hee might destroy * through death, him that had the power of death, that is, the deuill,

15 And that he might deliuer all them, which for feare of r death, were all their life time subiect to bondage.

16 For hee in no sort tooke the s Angels, but he tooke the seed of Abraham.

17 Wherefore t in all things it became him to bee made like vnto his brethren, that he might be merciful, and a faithfull high Priest in things concerning God, that hee might make reconciliation for the sinnes of the people.

18 For in that he u suffred, and was tempted, hee is able to succour them that are tempted.

Psal. 18.2.
p Meaning, that Christ, touching his humanity put his trust in God.
Isa. 8.18.
q Esay speaketh this of himselfe and his disciples, but properly it is applied to Christ the head of all ministers.
Hos. 13.14.
1.cor. 15.55.
r And Gods anger.
s Not the nature of Angels, but of man.
t Not onely as touching nature, but also qualities, onely sinne except.
u Forasmuch as he is exercised in our miseries, we may be assured, that at all times in our tentations he will succour vs.

CHAP. III.

1 He requireth them to be obedient vnto the word of Christ, 3 who is more worthy then Moses. 12 The punishment of such as will harden their hearts, and not beleeue, that they might haue eternall rest.

THerefore, holy brethren, partakers of the heauenly vocation, a consider the Apostle and high Priest of our b profession, Christ Iesus:

2 Who was faithfull to him that hath appointed c him, euen as * Moses was in all his house.

3 For this man is counted worthy of more glory then Moses, inasmuch as hee which hath builded the house, d hath more honour then the house.

4 For euery house is builded of some man, and he that hath built all things, is e God.

5 Now Moses verily was faithful in all his house, as a seruant, for a witnesse of the things which should be spoken after.

6 But Christ is as the Sonne, ouer his owne house, whose f house we are, if we hold fast the confidence, and the reioycing of the hope vnto the end.

7 Wherefore as the holy Ghost saith, * To day if ye shall heare his voyce,

8 Harden not your hearts, as in the g prouocation, according to the day of the tentation in the wildernes,

9 Where your fathers tempted me, prouoked mee, and saw my works fourtie yeares long.

10 Wherefore I was grieued with that generation, and sayd, They erre euer in their heart, neither haue they knowen my wayes.

11 Therefore I sware in my wrath, h If they shall enter into my i rest.

12 Take heede, brethren, lest at any time there bee in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.

13 But exhort one another dayly, while it is called * To day, lest any of you bee hardened through the deceitfulnesse of sinne.

14 For we are made partakers of Christ, if we keepe sure vnto the l ende the || beginning, wherewith we are vpholden,

15 So long as it is sayd, To day if yee heare his voice, harden not your hearts, as in the prouocation.

16 For some when they heard, prouoked m him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whom was he displeased forty yeares? was he not displeased with them that sinned, * whose || carkeises fell in the wildernesse?

18 And to whome sware hee, that they should not enter into his rest, but vnto them that obeyed not?

19 So we see that they could not enter in, because of vnbelieffe.

a Take heede to his words, and receiue him.
b Of that doctrine which we beleeue, & ought to confesse.
c To be the ambassadour and high Priest.
Numb. 12.7.
d Moses was but part of the house, that is, of the Church, whereof the Pastours are the liuely stones, but Christ builded it, & laid the stones: therefore he deseruech more praise.
e That is, Christ: for Christ is the foundation, and head of his Church: he is our brother and Lord: he is the Sonne of God, and very God, working all things by his owne power.
f For in obeying the Sonne, we are made the house of God. *Psal.* 95.7,8. *chap* 4.7.
g As when ye prouoked Gods anger in Massa and Meriba, Exo. 17.7.
h Meaning by this oath, that they should not enter.
i As disobeying God, they in olde time were debarred frō the quietnes of the land of Canaan: so they which doe not obey Christ, shall not enter into the heauenly rest.
k Which is all that time wherin God doth cal vs: while he therfore speaketh, let vs heare.
l Which is by faith to imbrace and hold fast the true doctrine of Iesus Christ.
|| *Or, foundation of our assurance.*
m To wit, the Lord. *Numb.* 14.37.
|| *Or, bodies and members.*

CHAP. IIII.

2 The word without faith is vnprofitable. 3 The Sabbath or rest of the Christians. 6 Punishment of vnbeleeuers. 12 The nature of the word of God.

LET vs feare therefore, lest at any time by forsaking the promise of entring into his rest, any of you should seeme to be deprived.

2 For vnto vs was the Gospell preached as also vnto them: but the word that they heard, profited not them, because it was not a mixed with faith in those that heard it.

3 For we which haue beleeued, doe enter into rest, as he sayd to the other, * As I haue sworne in my wrath, If b they shal enter into my rest: although c the works were finished from the foundation of the world.

4 For he spake in a certaine place of the seuenth day on this wise, * And God did rest the seuenth day from all his works.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therefore it remaineth, that some must enter therinto, and they to whom it was first preached, entred not therein for vnbeliefes sake:

7 Againe he appointed in d Dauid a certain day by To day, after so long a time, saying, as it is sayd, * This day if yee heare his voyce, harden not your hearts.

8 For if e Iesus had giuen them rest, then would hee not after this day haue spoken of another.

9 There remaineth therefore a rest to the people of God.

10 For hee that is entred into his rest, f hath also ceased from his owne workes,

a He compareth the preaching of the Gospel, as it were, to wine, whereof if we will taste, that is, heare and vnderstand with profit, we must temper or mixe it with faith.
Psal. 95.11.
b Although that God by his rest, after the creation of his works signified the spiritual rest of vs faithfull, yet he sware to giue rest in Canaan, which was but a figure of the heauenly rest, and endured but for a time.
c The perfection of Gods works, and so his rest, signifie our heauenly rest. *Gene.* 2.2. *deut.* 5.14.
d That is, in the Psalmes. *Chap.* 3.7.
e Meaning, Iosh ua.
f Hath cast off his appetites, mortified his flesh, renounced himselfe, and followeth God.

as

as God did from his.

11 Let vs study therefore to enter into that rest, lest any man fall after the same ensample of disobedience.

12 For the word of God is liuely, & mighty in operation, and sharper then any two edged sword, and sentreth through, euen vnto the diuiding asunder of the [h] soule and the [i] spirit, and of the joynts, and the marrow, and is a discerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight: but al things are naked and [k] open vnto his eyes, ‖ with whom we haue [l] to doe.

14 Seeing then that we haue a great hie Priest, which is entred into heauen, euen Iesus the Sonne of God, let vs holde fast our profession.

15 For we haue not an hie Priest, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.

16 Let vs therefore goe boldly vnto the throne of grace, that we may receiue mercy, and find grace to helpe in time of need.

g For it mortally woundeth the rebellious, and in the elect it killeth the old man that they should liue vnto God.
h Where the affections are.
i Which conteineth will and reason.
k As that thing which is cleft asunder euen thorow the mids of the backe, & so is made open, that it may be seene throughout.
‖ *Or, concerning whom we speake:*
l Therfore when wee heare his word, we must tremble, knowing thereby that God soundeth our hearts.

CHAP. V.

5 He compareth Iesus Christ with the Leuiticall Priestes, shewing wherein they either agree, or dissent. 11 Afterward he reproueth the negligence of the Iewes.

FOR euery high Priest is taken from among men, and is [a] ordeined for men, in things pertaining to God, that hee may offer both [b] gifts, and [c] sacrifices for sinnes,

2 Which is able sufficiently to haue compassion on them [d] that are ignorant, and that are out of the way, because that hee also is compassed with infirmity.

3 And for the sames sake he is bound to offer for sinnes, as well for his owne part, as for the peoples.

4 * And no man taketh this honor vnto himselfe, but he that is called of God, as was Aaron.

5 So likewise Christ tooke not to himselfe this honour to be made the high Priest, but he that sayd vnto him, * Thou art my Sonne, this day begat I thee, gaue it him.

6 As hee also in another place speaketh, * Thou art a Priest for euer after [e] the order of Melchi-sedec.

7 Which in the [f] dayes of his flesh did offer vp prayers & supplications, with [g] strong crying and teares vnto him, that was able to saue him from death, and was also heard [h] in that which he feared.

8 And though hee were the Sonne, yet learned he obedience, by the things which he suffered.

9 And being consecrate, was made the authour of eternall saluation vnto all them that obey him:

10 And is called of God an high Priest after the order of Melchi sedec.

11 [i] Of whom wee haue many things to say, which are hard to be vttered, because ye are dull of hearing.

a He sheweth that man can haue noe access to God without an hie Priest, because that of him selfe he is profane and sinfull.
b Which were of things without life.
c As of beasts which are killed.
d That is, of sinners.
1. *Chron.* 13.10
Psal 2.7. *chap.* 1.5
Psal. 110.4.
chap. 7.17.
e Who was both Priest and King.
f When he liued in this world.
g He meaneth that most earnest prayer which Christ prayed in the garden, where he swear drops of blood.
h Being in perplexity, and fearing the horrors of death.
i He digresseth till he come to the beginning of the 7. chapter.

12 For when as concerning the time yee ought to be teachers, yet haue yee neede againe that we teach you the first ‖ principles of the word of God: and are become such as haue neede of [k] milke, and not of strong meat.

13 For euery one that vseth milke, is inexpert in the [l] word of righteousnes: for he is a babe.

14 But strong meate belongeth to them that are of age, which through long custome haue their wits exercised, to discerne both good and euill.

CHAP. VI.

1 He proceedeth in reproving them, and exhorteth them not to faint, 12 But to be stedfast and patient, 18 Forasmuch as God is sure in his promise.

THerefore leaving the doctrine of the [a] beginning of Christ, let vs be led forward vnto perfection, not laying againe the foundation [b] of repentance from dead works, and of faith toward God,

2 Of the doctrine of [c] baptismes, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.

3 And this will we do [d] if God permit.

4 * For it is impossible that they, which were once lightned, and haue tasted of the heauenly gift, and were made partakers of the holy Ghost,

5 And haue tasted of the good worde of God, & of the powers of the world to come,

6 If they fall away, should bee renewed againe by repentance: seeing they [e] crucifie againe to themselues the Sonne of God, and make a mocke of him.

7 For the earth which drinketh in the raine that commeth oft vpon it, and bringeth forth hearbs meet for them by whome it is dressed, receiueth blessing of God.

8 But that which beareth thornes and briers, is reproued, and is neere vnto cursing, whose end is to be burned.

9 But beloued, we haue perswaded our selues better things of you, and such as accompany saluation, though we thus speake.

10 For God is not vnrighteous, that he should forget your worke, and labour of loue which yee shewed toward his Name, in that ye haue ministred vnto the Saints, and yet minister.

11 And wee desire that euery one of you shew the same diligence, to the [f] full assurance of hope vnto the end,

12 That ye be not slothful, but followers of [g] them, which through faith and patience inherite the promises.

13 For when God made the promise to Abraham, because he had no greater to sweare by, he sware by himselfe,

14 Saying, * Surely I will abundantly blesse thee, and multiply thee marueilously.

15 And so after that hee had tarried patiently, he inioyed the promise.

16 For men verely sweare by him that is greater then themselues, and an oath for con-

‖ *Or, rudiments.*
k Reade 1. Cor. 3.2.
l That is, the Gospel, which is the true knowledge that teacheth vs where we haue our iustice.
a That is, the first rudiments of our Christian religion.
b He mentioneth fiue points of the catechisme which was then in vse: the confession of amendment of life: the summe of the faith: a briefe explication of baptisme, and laying on of hands: the article of the resurrection and the last iudgement.
c Then the vse of Baptisme was declared, when on the solemne dayes appointed to baptize, the Church came together.
d It is Gods singular gift to increase in knowledge, and to goe forward in the vnderstanding of Gods word. *Mat.* 12.31,32. 2 *pet.* 2.20. *chap.* 10.26.
e They which are Apostates & sinne against the holy Ghost, hate Christ, crucifie and mocke him, but to their own destruction, and therefore fall into desperation, and cannot repent.
f Whereby it may appeare, that you are fully perswaded of life euerlasting.
g As the holy Fathers, Prophets, and Martyrs, that were before vs. *Gen.* 12.2. *and* 17.4. *and* 22.17.

confirmation is among them an end of all strife.

17 So God willing more[h] abundantly to shew vnto the heires of promise the stablenes of his counsell, bound himselfe by an oth,

18 That by [i] two immutable things wherein it is impossible that God should lie, wee might haue strong consolation, which haue our refuge to hold fast the hope that is set before vs,

19 Which wee haue, as an ancre of the soule, both sure and stedfast, and it [k] entreth into that which is within the [l] vaile,

20 Whither the forerunner is for vs entred in, euen Iesus that is made an high Priest for euer after the order of Melchisedec.

h Because of mans wickednesse, which will not beleeue God, except hee sweare.
i Gods word and oath are two things in him vnchangeable.
k He returneth to the comparison betweene Christs Priesthood and the Leuitical, which he had begun in the fift Chapter, before to prepare vs
l Which is in heauen, whither Christ is gone place.

CHAP. VII.

1 He compareth the Priesthood of Christ vnto Melchi-sedec, 11 Also Christs Priesthood with the Leuites.

FOr this Melchi-sedec *was King of Salem, the Priest of the most high God, who met Abraham, as hee returned from the slaughter of the Kings, and blessed him:

2 To whome also Abraham gaue the tithe of all things, who first is by interpretation King of righteousnesse: after that, hee is also King of Salem, that is, King of peace,

3 Without [a] father, without mother, without kinred, and hath neither beginning of his dayes, neither end of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

4 Now consider how great this man was vnto whom euen the [b] Patriarch Abraham gaue the tithe of the spoiles.

5 For verely they which are the children of Leui, which receiue the office of the priesthood, haue a * [c] commandement to take according to the law, tithes of the people (that is, of their brethren) though they [d] came out of the loines of Abraham.

6 But hee whose kinred is not counted among them, [e] receiued tithes of Abraham, and blessed him that had the promises.

7 And without al contradiction, the lesse is blessed of the greater.

8 And heere men that die receiue tithes: but there hee receiueth them, of whom it is witnessed, that he [f] liueth.

9 And to say as the thing is, Leui also which receiueth tithes, payed tithes in Abraham.

10 For hee was yet in the loynes of his father Abraham, when Melchi-sedec met him.

11 If therefore perfection had beene by the Priesthood of the Leuites (for vnder it the Law was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchi-sedec, and not to bee called after the order of Aaron?

12 For if the Priesthood bee changed, then of necessitie must there bee a change of the [g] Law.

13 For hee of whom these things are spoken, pertaineth vnto another tribe, whereof no man serued at the Altar.

14 For it is euident, that our Lord sprung out of Iuda, concerning the which Tribe Moses spake nothing, touching the Priesthood.

15 And it is yet a more euident thing, because that after the similitude of Melchisedec, there is risen vp another Priest,

16 Which is not made Priest after the Law [h] of the carnall Commandement, but after the power of the endlesse life.

17 For hee testifieth thus, * Thou art a Priest for euer, after the order of Melchisedec.

18 For the Commandement that went afore, is disanulled, because [i] of the weaknes thereof, and vnprofitablenesse.

19 For the Law made nothing perfit, but ‖ the bringing in of a better hope made perfit, whereby we draw neere vnto God.

20 And forasmuch as it is not without an oath (for these are made Priests without an oath;

21 But this, hee is made with an oath by him that sayd vnto him, * The Lord hath sworne, and will not repent, Thou art a Priest for euer, after the order of Melchisedec.)

22 By so much is Iesus made a surety of a better ‖ Testament.

23 And among them many were made Priests, because they were not suffered to endure by the reason of death.

24 But this man, because hee endureth euer, hath an [k] euerlasting Priesthood.

25 Wherefore, he is able also [l] perfectly to saue them that come vnto God by him, seeing he euer liueth, to make intercession for them.

26 For such an hie Priest it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners, and made higher then the heauens:

27 Which needed not daily as those high Priests to offer vp Sacrifice, * first for his owne sinnes, & then for the peoples: for that did he [m] once, when he offered vp himselfe.

28 For the Lawe maketh men high Priests, which haue infirmitie: but the word of the oath that was [n] since the Lawe, maketh the Sonne, who is consecrated for euermore.

Gen. 14. 18.
a So called because that Moses maketh no mention of his parents or kinsfolkes, but as he had bin suddenly sent of God into the world to be a figure of Christ our euerlasting Priest, & shortly taken out of the world againe, so Christ as touching his humanity had no father, and concerning his diuinity no mother.
b That is, the chiefe of fathers. Numb. 18. 21. deut. 18. 1, 2. iosh. 14. 4.
c The Leuites had commandement to receiue that which Abraham gaue freely to Melchi-sedec.
d Were begotten of Abraham.
e The Leuites receiued tithes of their brethren, but Melchisedec of Abraham the Patriarch: therefore his Priesthood is more excellent then the Leuitical.
f Because there is no mention of his death.
g The Law and the Priesthood are both of one condition: so that both Aarons and Moses Office pertaine to Christ, which is Priest, and Law maker.
h Which stood in outward and corporall ceremonies. Psal. 110. 4. chap. 5. 6.
i For the Lawe hath no vertue nor profit, till a man be come to Christ.
‖ Or, it was an introduction of a better hope. Psal. 110. 4.
‖ Or, couenant.
k Therefore all others are blasphemous, that either make themselues his successors, or pretend any other sacrifice.
l The fruit of his Priesthood is to saue, and that fully, and perfectly, not by supplying that that wanteth, but by taking away the Law, which is vnperfect by reason of our infirmities. Leuit. 16. 6.
m And cannot without blasphemie be said to be offred againe, or else by any creature: for none could offer him, but himselfe.
n Not that it was first made after the Law was giuen: but because the declaration of that eternall oath was then reuealed vnto the world.

CHAP. VIII.

6 He proueth the abolishing as well of the Leuitical Priesthood, as of the old Couenant by the spiritual and euerlasting Priesthood of Christ, 8 And by the New Couenant.

NOw of the things which wee haue spoken, this is the summe, that wee haue such an high Priest, that sitteth at the right hand of the Throne of the Maiestie in heauens,

2 And is a minister of the [a] Sanctuary, and

a That is, heauen.

ans of the true [b] Tabernacle, which the Lord pight, and not [c] man.

3 For [d] euery high Priest is ordained to offer both gifts and sacrifices: wherefore it was of necessitie, that this man should haue somewhat also to offer.

4 For he were not a Priest, if he were on the earth, seeing there are Priests that according to the Law offer gifts,

5 Who serue vnto the paterne [e] shadow of heauenly things, as Moses was warned by God, when he was about to finish the Tabernacle. * See, saith he, that thou make all things according to the [e] paterne shewed to thee in the mount.

6 But now our high Priest hath obtained a more excellent office, inas much as he is the Mediator of a better || Testament, which is established vpon better promises.

7 For if that first Testament had bin faultlesse, no place should haue bin sought for the second.

8 For in rebuking them, hee saith, * Behold, the dayes will [f] come, saith the Lord, when I shall make with the house of Israel, and with the house [g] of Iuda, a new Testament:

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the land of Egypt: for they [h] continued not in my Testament, and I regarded them not, saith the Lord.

10 For this is the Testament that I will make with the house of Israel, After those dayes, saith the Lord, I will put my lawes in their minde, and in their heart I will write them, and I wil be their God, and they shall be my people:

11 And they shall not [i] teach euery man his neighbour, and euery man his brother, saying, Know the Lord: for all shall knowe me, from the least of them to the greatest of them.

12 For I will be merciful to their vnrighteousnesse, and I will remember their sinnes and their iniquities no more.

13 In that he sayth, A new Testament, hee hath abrogate the olde: now that which is disanulled and waxed old, is ready to vanish away.

b Which is the body of Christ.
c For else it should be corruptible.
d He proueth that Christs body is the true tabernacle, and that hee must needes be made man, to the intent that hee might haue a thing to offer, which was his body.
Exod. 25.40.
acles 7.44.
e Seeing the offerings of the Leuites were but shadowes of heauenly things, as appeareth by the oracle to Moses, it followeth then that Christs heauenly Sanctuary, his Tabernacle and Office, are farre more excellent.
|| *Or, conenant.*
Iere. 31.31.
rom. 11.27.
chap. 10.16.
f That is, when Christ shall remit our sinnes by the preaching of the Gospel.
g Signifying, that there should be no more diuision, but all shall be made one Church.
h Man by transgressing the bands of the Couenant could not enioy the commoditie thereof.
i Men shal not in the time of the Gospel be so ignorant as they were before, but shall know God much more perfectly through Christ.

CHAP. IX.

1 How that the ceremonies and sacrifices of the Law are abolished, 11 by the eternity and perfection of Christs sacrifice.

THen the first || Testament had also || ordinances of religion, and a [a] worldly sanctuary.

2 For the first * Tabernacle was made, wherein was the candlestick, and the table, and the shewbread, which Tabernacle is called the holy places.

3 And after the [b] second vaile was the Tabernacle, which is called the Holiest of all,

4 Which had the golden censer, and the Arke of the Testament ouerlayd round about with golde, wherein the golden pot which had Manna was, and * Aarons rod that had budded and the * tables of the Testament.

5 * And ouer the Arke were the glorious Cherubims, shadowing the || Mercy seat: of which things we will not now speake particularly.

6 Now when these things were thus ordained, the Priestes went alwayes into the first Tabernacle, and accomplished the seruice.

7 But into the second went the * high Priest alone, once euery yeere, not without blood which he offered for himselfe, and for the || ignorances of the people.

8 Whereby the holy Ghost this signified, that the [c] way into the holiest of all was not yet opened, while as yet the first Tabernacle was standing.

9 Which was a figure for the time present wherein were offered gifts and sacrifices that could not make || holy, concerning the conscience, [d] him that did the seruice,

10 Which only stood in meats [e] drinkes, and diuers washings, and [e] carnal rites, vntill the time of [f] reformation.

11 But Christ being come an hie Priest of good things to come, by a greater and a more perfect [g] Tabernacle, not made with hands that is, not of this building,

12 Neither by the blood of goates and calues: but by his owne blood entred hee in once vnto the [h] holy place, [i] and obtained eternall redemption for vs.

13 * For if the [k] blood of buls [e] of goats, and the ashes of an heifer, sprinkling them that are vncleane, sanctifieth as touching the purifying of the [l] flesh,

14 How much more shall the * blood of Christ, which through the eternall spirit offered himselfe without spot to God, purge your conscience from [m] dead works, [n] to serue the liuing God?

15 And for this cause is he the Mediator of the new Testament, that through * death which was for the redemption of the transgressions that were in the [n] former Testament, they which were called might receiue the promise of eternall inheritance.

16 For where a Testament is, there must bee the death of him that made the Testament.

17 * For the [o] Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliue.

18 Wherefore, neither was the first ordained without [p] blood.

Num. 17.10.
1. *King.* 8.9.
2. *chron.* 5.10.
Exod. 25.22.
|| *Or, couer of the Arke.*
Exod. 30.10.
leuit. 16.2.
|| *Or, errours.*
c For so long as the hie Priest offered once a yere for his owne sinnes, & for the peoples, and also whiles this earthly tabernacle stood, the way to the heauenly Tabernacle, which is made open by Christs blood, could not be entred into.
|| *Or, perfect.*
d Neither yet him for whom they were offered.
e Which ceremonies although they were ordained of God yet considered in themselues, or as compared with Christ, are but carnall, grosse, and earthly, and touch not the soule.
f Till the new Testament was appointed.
g Which was his body and humane nature.
h Which is heauen.
i For Christ was the sacrifice, the Tabernacle, and the Priest.
Leuit. 16.14.
numb. 19.4.
k The Leuiticall Priest offered beasts blood, but Christ the true and eternall Priest offered his owne blood, which was most holy and pure: the Leuiticall Priest offered yeerely, and therfore did only represent the true holines: but Christ by one only sacrifice hath made holy for euer all them that beleeue.
l Outwardly in the sight of man. 1. *Pet.* 1.19. 1. *John* 1.7. *reuelat.* 1.5.
m Which of themselues procure death, and are the fruits thereof. *Luke* 1.74. *Rom* 5.6. 1. *pet.* 3.18.
n Made betweene God and Christ, who by his death should make vs heires. *Gal.* 3.15.
o He proueth that Christ must die, because the couenant or Testament is of none effect without the death of the Testator.
p Without the death of beasts that were sacrificed, which signified that Christ would pacifie his fathers wrath with his blood.

19 For

19 For when Moses had spoken every precept to the people according to the Law, hee tooke the blood of calues and of goates, with water and purple wooll and hyssope, and sprinkled both the booke, and all the people,

20 * Saying This is the blood of the Testament, which God hath appointed vnto you.

21 Moreouer, he sprinkled likewise the Tabernacle with blood also, and all the ministring vessels.

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessary, that the similitudes of heauenly things should be purified with such things: but the heauenly things themselues are purified with better q sacrifices then are these.

24 For Christ is not entred into the holy places that are made with hands, which are ‖ similitudes of the true Sanctuary: but is entred into very heauen, to appeare now in the sight of God for vs,

25 Not that he should offer himselfe r often, as the high Priest entred into the holy place euery yeere with other blood,

26 (For then must he haue often suffered since the foundation of the world) but now in the s end of the world hath hee appeared once to put away sin, by the sacrifice of himselfe.

27 And as it is appointed vnto men that they shall once die, and after that commeth the iudgement,

28 So * Christ was once offered to take away the sinnes of t many, and vnto them that looke for him, shall hee appeare the second time u without sinne vnto saluation.

CHAP. X.

1 The old Law had no power to clense away sin, 20 but Christ did it with offering of his body once for all. 22 An exhortation to receiue the goodnesse of God thankefully, with patience and stedfast faith.

FOr the a Law hauing the b shadow of good things to c come, and not the very ‖ image of the things, can neuer with those sacrifices which they offer yeere by yeere continually, ‖ sanctifie the commers thereunto.

2 For would they not then haue ceased to haue beene offered, because that the offerers once purged, should haue had no more conscience of sinnes?

3 But in those sacrifices there is a remembrance againe of sinnes euery yeere.

4 For it is vnpossible that the blood of buls and goats should * take away sinnes.

5 Wherefore when hee e commeth into the world, he saith, * Sacrifice and offering thou wouldest not: but a d body hast thou ordained me.

6 In burnt offerings, and sinne offerings thou hast had no pleasure.

7 Then I said, Loe, I come, (In the beginning of the e booke it is written of mee) that I should doe thy will, O God.

8 Aboue when he said, Sacrifice and offering, and burnt offerings, and sinne offerings thou wouldest not haue, neither hadst pleasure therein (which are offered by the Law.)

9 Then said he, Loe, I come to doe thy will. O God, he taketh away f the first, that he may establish the g second.

10 By the which will wee are sanctified, euen by the offering of the body of Iesus Christ once made.

11 And euery Priest appeareth daily ministring, and oft times offereth one manner of offering, which can neuer take away sinnes:

12 But this man after he had offered one sacrifice for sinnes, * sitteth for euer at the right hand of God,

13 And from henceforth tarieth * till his enemies be made his footstoole.

14 For with one offering hath h he consecrated for euer them that are sanctified.

15 For the holy Ghost also beareth vs record: for after that he had said before,

16 * This is the Testament that I will make vnto them, After those dayes, saith the Lord, I will put my lawes in their heart, and in their minds I will write them,

17 And their sinnes and iniquities will I remember no more.

18 Now where i remission of these things is, there is no more k offering for sinne.

19 Seeing therefore, brethren, that by the blood of Iesus we l may be bold to enter into the holy place.

20 By the new, and m liuing way, which hee hath prepared for vs, through the vaile, that is, his flesh:

21 And seeing we haue an hie Priest, which is ouer the house of God,

22 Let vs draw neere with a true heart in assurance of faith, n sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water.

23 Let vs keepe the profession of our hope without wauering (for hee is faithfull that promised.)

24 And let vs consider one another, to prouoke vnto loue, and to good workes,

25 Not forsaking the fellowship that wee haue among our selues, as the manner of some is but let vs exhort one another, and that so much the more, because ye see that the * day draweth neere.

26 * For if we sinne p willingly after that wee haue received the knowledge of the trueth, there remaineth no more sacrifice for sinnes,

27 But a fearefull looking for of iudgement, and vehement fire, which shall deuoure the aduersaries.

28 He that despiseth Moses Law, dieth without mercy * vnder two or three witnesses.

29 Of how much sorer punishment suppose yee shall hee be worthy, which treadeth vnder foote the Sonne of God, and coun-

Exod. 24. 8.
q Albeit there is but one sacrifice, which is Christ himselfe once offered, yet because this true and eternall sacrifice is compared with all those which were figuratiue, and is more sufficient then all they, therefore he calleth it in the plurall number, Sacrifices.
‖ Or, paternes.
r Therefore to make any other offring or sacrifice for sinne after that Christs body was once offered, is blasphemie.
s Which is the latter dayes when Christ came.
Rom. 5. 8.
1. pet. 3. 18.
t Of the elect.
u That is, without a sacrifice for sinne: or sinne abolished.

Leuit. 16. 24, 21.
a Which was as it were the first draught and purtrait of the liuely paterne to come.
b Which are eternall.
‖ Or, substance.
‖ Or, make perfit.
Leuit. 16, 21.
c When Christ was made man.
Psal. 40. 6, 7.
d In the Hebrew it is, thou hast pearced mine eare thorow, that is, hast made me prompt and ready to heare: and in the Greeke, thou hast made mee a body, that is, to obey thee, which both tend to one purpose.
e Or roll and folding: for in old time they vsed to fold bookes like rolles.

f That is, sacrifices.
g Which is the will of God to stand content with Christs sacrifice.
Chap. 1. 13.
Psal. 40. 1.
1. cor. 15. 25.
chap. 1. 13.
h That is, sanctified to God and made perfect.
iere. 31. 33.
chap. 8. 8, 10.
rom. 11. 27.
i Where there remaine no sins to be forgiuen, there is no more sacrifice: seeing therefore that onely Christs death hath washed away all sins, and doeth euer afresh when sinners doe repent: there can bee none other sacrifice but that, and it can bee no more reiterated.
k For the offering of thankesgiuing, which is the onely sacrifice now of the Christians, is not for sinne: but a thankesgiuing and an offering vp of our selues and ours for the same.
l We by Christ haue that libertie which the ancient fathers could not haue by the Law.
m The blood of Christ is alwaies fresh and liuely before the Father to sprinkle and quicken vs.
n That is, hauing our hearts made pure.
o Of Christs second comming. Chap 6. 4.
p That is, forsake Iesus Christ, as Iudas, Saul, Arrius, Iulian the Apostata did. Deut. 19. 15. matth. 18. 16. iohn 8. 17. 2. cor. 13. 1.

teth the blood of the Testament as an vnholy thing, wherwith he was sanctified, and q doeth despite the Spirit of grace?

30 For wee know him that hath sayde, * Vengeance belongeth vnto mee: I will recompense, saith the Lord. And againe, The Lord shall r iudge his people.

31 It is a fearefull thing to fall into the hands of the liuing God.

32 Now call to remembrance the dayes that are passed, in the which, after yee had receiued light, yee endured a great fight in afflictions,

33 Partly while you were made a gazing stocke both by reproches and afflictions, and partly while yee became s companions of them which were || so tossed to and fro.

34 For both ye sorrowed with me for my bonds, and suffered with ioy the spoiling of your goods, knowing in your selues how that ye haue in heauen a better and an enduring substance.

35 Cast not away therefore your confidence which hath great recompence of reward.

36 For ye haue need of patience, that after yee haue done the will of God, yee might receiue the promise.

37 For yet a very little while, and he that shall come, will come, and will not tary.

38 * Now the iust shall liue by faith: but if any withdraw himselfe, my soule shal haue no pleasure in him.

39 But we are not they which withdraw our selues vnto perdition, but follow faith vnto the conseruation of the soule.

q Whereby it is euident that the Apostle here only meaneth that sinne, which is against the holy Ghost, as also Chap. 6. 4.
Deut. 32. 35.
rom. 12. 19.
r Defend the godly, and punish the wicked.
s For the which thing also Saint Paul praiseth the Philippians and Thessalonians.
|| Or, of that state.
Habak. 2. 4.
rom. 1. 17.
galat. 3. 11.

CHAP. XI.

1 What faith is, and a commendation of the same. 6 Without faith wee cannot please God. 16 The stedfast beliefe of the Fathers in the old time.

NOw faith is the ground of things which are hoped for, and the euidence of things which are not seene.

2 For by it our Elders were well t reported of.

3 * Through faith wee vnderstand that the world was ordeined by the word of God, so that the things which we se, are not made of things which did u appeare.

4 By faith Abel * offered vnto God a greater sacrifice then Cain, c by * the which he obtained witnes that he was d righteous, God testifying of his gifts: by the which faith also, he being dead, yet * speaketh.

5 By faith was * e Enoch taken away, that he should not see death, neither was he found: for God had taken him away: for before he was taken away, hee was reported of that he had pleased God.

6 But without faith it is vnpossible to please him: for hee that commeth to God, must beleeue that God is, and that he is v a rewarder of them that seeke him.

t Haue bene approued and so obtained saluation.
Genes. 1. 3.
iohn 1. 10.
b For God made all things of nothing.
Gen. 4. 4.
c Meaning faith.
Matth. 23. 35.
d Because God receiued him to mercy, therefore he imputeth him righteous.
e That is, liueth.
Gen. 5. 24.
ecclus. 44. 16.
and 49. 14.
f For Enochs and Elias taking vp was such a thing, as is spoken of, 1. Cor. 15. 51. & 1. Thess. 4. 17.
g First God must find vs before we can seeke him, then we must seeke him with a pure heart in Christ, who is reuealed in his word: and thereby we learne to beeleue Gods free mercy toward vs in his Sonne, through whom we obtaine the reward of his promise, and not of our deserts.

7 By faith * Noe being warned of God of the things which were as yet not seene, moued with reuerence, prepared the Arke to the sauing of his houshold, through the which Arke hee condemned the world, and was made heire of the righteousnesse which is by faith.

8 By faith * Abraham, when he was called, obeyed God, to go out into a place, which he should afterward receiue for inheritance, and he went out, not knowing whither hee went.

9 By faith hee abode in the land of promise, as in a strange contrey, as one that dwelt in tents with Isaac and Iacob heires with him of the same promise.

10 For he looked for a city hauing a h foundation, whose builder and maker is God.

11 Through faith * Sara also receiued strength to conceiue seed, and was deliuered of a childe, when she was past age, because shee iudged him faithfull which had promised.

12 And therefore sprang there of one, euen of one which was i dead, so many as * the starres of the skie in multitude, and as the sand of the Sea shore which is innumerable.

13 All these dyed in faith, and k receiued not the promises, but saw them l afarre off, and beleeued them, and receiued them thankfully, and confessed that they were m strangers and pilgrims on the earth.

14 For they that say such things, declare plainely that they seeke a countrey.

15 And if they had bene mindfull of n that countrey, from whence they came out, they had leasure to haue returned.

16 But now they desire a better, that is, an heauenly: wherefore God is not ashamed of them to be called their God: for hee hath prepared for them a citie.

17 By faith * Abraham offered vp Isaac, when he o was tryed, and hee that had receiued the promises, offered his onely begotten Sonne.

18 (To whom it was sayd, * In Isaac shall thy seede be called)

19 For he considered that God was able to raise him vp euen from the dead: from whence he receiued him also after a sort.

20 By faith, * Isaac blessed Iacob and Esau, concerning things to come.

21 By faith, * Iacob when hee was a dying, blessed both the sonnes of Ioseph, and * || leaning on the end of his staffe, worshipped God.

22 By faith * Ioseph when he died, made mention of the departing of the children of Israel, p gaue commandement of his bones.

23 * By faith Moses when he was borne, was hid three Moneths of his parents, because they saw hee was a proper childe, neither feared they the Kings * commaundement.

24 By faith * Moses when he was come to age, refused to be called the sonne of Pharaohs daughter,

25 And chose rather to suffer aduersitie with the people of God, then to enioy the p plea-

Genes. 6. 13.
ecclus. 44. 17.
Genes. 12. 4.
h For all things in the world are subiect to corruption.
Gen. 17. 19.
and 21. 2.
i Euen as dead.
Ecclus. 44. 21.
k Which was the enioying of the land of Canaan.
l With the eyes of faith.
m And therefore put not their confidence in things of this world.
n That is, of Mesopotamia.
Gen. 22. 10.
ecclus. 44. 20.
o For it might seeme to the flesh, that the promise was contrary to this commandement to sacrifice his sonne.
Gen. 21. 12.
rom. 9. 7.
Gen. 27. 28.
Gen. 48. 15, 16.
Gen. 47. 31.
|| Or, worshipped toward the end of his staffe.
Gen. 50. 24, 25.
Exod. 2. 2.
actes 7. 29.
Exod. 1. 16.
Exod. 2. 12.

p pleasures of sinnes for a season,
26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompence of the reward.
27 By faith he forsooke Egypt, and feared not the fierceness of the king: for he endured as he that saw him which is invisible.
28 Through faith he ordeined p * Passeouer, and the effusion of blood, lest he that destroyed the first borne, should touch them.
29 By faith they * passed thorow the red Sea, as by dry land, which when the Egyptians had assayed to doe, they were drowned.
30 By faith the * walles of Jericho fell downe, after they were compassed about seuen dayes.
31 By faith the harlot * Rahab perished not with them which obeyed not, when * she had receiued the spies peaceably.
32 And what shall I more say? for the time would be too short for me to tel of * Gedeon, of * Barak and of * Sampson, and of * Jephte, also of * Dauid, and Samuel, and of the Prophets:
33 Which through faith subdued kingdomes, wrought righteousnesse, obtained the q promises, stopped the mouthes of Lyons,
34 Quenched the violence of fire, escaped the edge of the sword, of weake were made strong, waxed valiant in battell, turned to flight the armies of the aliants.
35 The r women receiued their dead raised to life, other also were racked, and would not be deliuered, that they might receiue a better resurrection.
36 And others haue beene tryed by mockings and scourgings, yea, moreouer by bonds and prisonment.
37 They were stoned, they were hewen asunder, they were tempted, they were slaine with the sword, they wandred vp and down in sheepes skinnes, and in goats skins, being destitute, afflicted, and tormented:
38 Whom the world was not worthy of: they wandred in wildernesses, and mountaines, and dennes, and caues of the earth.
39 And these all through faith obtained good report, and receiued s not the promise,
40 God prouiding a better thing for vs that they t without vs should not bee made perfect.

p The entisings of the world, which draw vs from God, and which we cannot vse without prouoking of Gods anger.

Exod.12.21,22.

Exod.14.22,23.

Iosh.6.20.
Iosh.6.23.

Iosuae 2.1.
Iudges 6.11.
Iudges 4.6.
Iudges 13.24.
Iudges 11.1.
and 12.7.
1.Sam.1.20.
and 13.14.

q Or, fruit thereof.

r As Elias raised vp the widow of Sareptas sonne, and Eliseus the Sunamites sonne.

s They had not such cleare light of Christ as we: for they looked for that which we haue: therfore it were shame for vs, if at least we haue not as great constancie as they.

t For we are all one body together.

CHAP. XII.

1 An exhortation to bee patient and stedfast in trouble and aduersitie, vpon hope of euerlasting reward. 25 A commendation of the New Testament aboue the Old.

Wherefore * let vs also, seeing that we are compassed with so great a ‖ cloud of witnesses, cast away euery thing that a presseth downe, and the sinne that ‖ hangeth so fast on: let vs runne with patience the race that is set before vs,
2 b Looking vnto Jesus the author and finisher of our faith, who for the ioy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.
3 Consider therefore him that endured such speaking against of sinners, least yee should be wearied, and faint in your minds.
4 Yee haue not yet resisted vnto blood, striuing against c sinne.
5 And ye haue forgotten the consolation, which speaketh vnto you as vnto children, * My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him.
6 For whom the Lord loueth, he chasteneth: and he scourgeth euery sonne that hee receiueth.
7 If ye endure chastening, God offereth himselfe vnto you as vnto sonnes: for what sonne is it, whome the Father chasteneth not?
8 If therefore ye be without correction, whereof all are partakers, then are yee bastards, and not d sonnes.
9 Moreouer, we haue had the fathers of our e bodies which corrected vs, and we gaue them reuerence: should we not much rather be in subiection vnto the Father of f spirits, that we might liue?
10 For they verily for a few dayes chastened vs after their owne pleasure: but he chasteneth vs for our profit, that wee might bee partakers of his holinesse.
11 Now no chastising for the present seemeth to be ioyous, but grieuous: but afterward it bringeth the quiet fruit of righteousnesse, vnto them which are thereby exercised.
12 Wherefore lift vp your hands which hang downe, and your weake knees,
13 And make straight steps vnto your feet, lest that which is halting, be turned out of the way, but let it rather be healed.
14 * Follow peace with all men, and holinesse, without the which no man shall see the Lord.
15 Take heed that no man fall away from the grace of God: let no h root of bitternes spring vp and trouble you, lest thereby many be defiled.
16 Let there be no fornicator, or prophane person as * Esau, which for a portion of meat sold his birthright.
17 * For ye know how that afterward also when he would haue inherited the blessing he was reiected: for he found no place to i repentance, though he sought the blessing with teares.
18 For ye are not come vnto the * mount that k might bee touched, nor vnto burning fire, nor to blackenesse and darknesse, and tempest,
19 Neither vnto the sound of a trumpet, and the voyce of words, which they that heard it, excused themselues, that the word should not be spoken to them any more.
20 (For they were not able to abide that which was commaunded, * Yea, though a beast touch the mountaine, it shalbe stoned, or thrust thorow with a dart:
21 And so terrible was the sight which appeared

Rom 6.4. ephes.4.2,3,24. col.3.8. 1.pet 2.1.

‖ *Or, multitude.*

a As riches, cares and such like, and so to become Christs disciples by denying our selues, and taking our crosse to follow him. ‖ *Or, so easily compasseth vs about.*

b As being our marke.

c Which by reason of our concupiscence assaileth vs on all sides.

Prou.3.11.
reuel.3.19.

d He concludeth that they which refuse the crosse, denie to be of the number of Gods children, but are bastards.

e Which haue naturally begotten vs.

f As he doeth create our spirits without any worldly meane, so he doeth instruct and maintain them by the wonderful vertue of his spirit.

g Their halting partly declared their slownesse, and partly their inconstancie in doctrine: therefore they were in danger to be punished.

Rom.12.18.

h As heresie or apostasie.

Gene.25.33.
Gene.27.38.

i He was full of despite and disdaine, but was not touched with true repentance to be displeased for his sins, and to seeke amendement.

Exod.19.16.
and 20.21.

k Which might be touched and seene, forasmuch as it was materiall, but God had commanded that none should touch it.

Exod.19.13.

appeared, that Moses said, I feare & quake.)

22 But ye are come vnto the mount [l] Sion, and to the City of the liuing God, the [m] celestial Ierusalem, and to the company of innumerable [n] Angels,

23 And to the Congregation of the first borne, which are written in heauen, and to God the Iudge of all, and to the spirits of iust and perfit men,

24 And to Iesus the Mediatour of the New Testament, and to the blood of sprinkling, that speaketh better things then that of * Abel.

25 See that ye despise not him that speaketh: for if they escaped not which refused him that spake on [o] earth: much more shall wee not escape, if wee turne away from him that speaketh, from heauen.

26 Whose voyce then shooke the earth, and now hath declared, saying, * Yet once more wil I shake, not the earth only, but also heauen.

27 And this word, Yet once more, signifieth the remouing of those things which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine.

28 Wherefore seeing wee receiue a kingdome, which cannot be shaken, let vs haue grace, whereby we may so serue God, that we may please him with reuerence and feare.

29 For * euen our God is a [p] consuming fire.

Whence the word of God must come.
m Which shall bee extended thorow all the world.
n By the Gospel wee are ioyned with the Angels and Patriarkes. *Gen.* 4.10.
o Which spake but rudely in comparison of Christ, who preached not the law, but the Gospel. *Hag* 2.7.
Deut. 4.24.
p To destroy them that resist him.

CHAP. XIII.

1 He exhorteth vs vnto loue, 2 to hospitality, 3 to thinke vpon such as be in aduersitie, 4 To maintaine wedlocke, 5 To auoyd couetousnesse, 7 To make much of them that preach Gods word, 9 To beware of strange learning, 13 To be content to suffer rebuke with Christ. 15 To bee thankefull vnto God. 17 And obedient vnto our gouernours.

LEt * brotherly loue continue.

2 Be not forgetful to lodge strangers: for thereby some haue receiued Angels into their houses vnwares.

3 Remember them that are in bonds, as though ye were bound with them: and them that are in affliction, as if ye were also afflicted in the body.

4 [a] Mariage is honorable among all, and the bed vndefiled: but whoremongers and adulterers God will iudge.

5 Let your conuersation bee without couetousnes, and be content with those things that ye haue: for [b] he hath said, * I will not faile thee, neither forsake thee:

6 So that we may boldly say, * The Lord is mine helper, neither wil I feare what man can doe vnto me.

7 Remember them which haue the oversight of you, which haue declared vnto you the word of God: whose faith follow, considering what hath bene the end of their conuersation.

8 Iesus Christ [c] yesterday, and to day, the same also is for euer.

9 Bee not caried about with diuers and strange [d] doctrines: for it is a good thing that the heart be established with grace, and not with [e] meates, which haue not profited them that haue bene occupied therein.

10 We haue an altar, whereof they haue no authority to [f] eat, which serue in the Tabernacle.

11 * For the bodies of those beasts whose blood is brought into the Holy place by the hie Priest for sinne, are [g] burnt without the campe.

12 Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.

13 Let vs goe forth therefore out of the campe, bearing his reproch.

14 * For here haue we no continuing city: but we seeke one to come.

15 Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the * fruit of the lips, which confesse his Name.

16 [h] To do good, and to distribute forget not: for with such sacrifices God is pleased.

17 Obey them that haue the oversight of you, and submit your selues: for they watch for your soules, as they that must giue accounts, that they may doe it with ioy, and not with griefe: for that is vnprofitable for you.

18 Pray for vs: for wee are assured that we haue a good conscience in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly that ye so do, that I may be restored to you more quickly.

20 The God of peace that brought again from the dead our Lord Iesus, the great [i] Shepheard of the sheepe, through the blood of the euerlasting Couenant,

21 Make you perfect in all good works, to doe his wil, working in you that which is pleasant in his sight, through Iesus Christ, to whom be praise for euer and euer, Amen.

22 I beseech you also brethren, suffer the words of exhortation: for I haue written vnto you in few words.

23 Know, that our brother Timotheus is deliuered, with whom (if he come shortly) I will see you.

24 Salute all them that haue the oversight of you, and all the Saints. They of Italy salute you.

25 Grace be with you all, Amen.

Rom. 12.10.
1. pet 4.8.
Gene. 18.3.
and 19.3.
a As incontinencie is a disease common to men of all sorts & degrees, so mariage the remedy is offered by the free mercy of God to all maner of men without res, ect.
b The Lord. *Iosh.* 1.9. *Psal.* 118.6.
c He was, is, and shalbe the foundation of the Church for euer.
d Whatsoeuer doctrine is not according to the simple truth of Gods word, is strange.
e By reproving them which superstitiously put difference betwixt meats, he condemneth all the seruice which stood in ceremonies comparing it with the spiritual worshipping and regeneration.
f They that stick to the ceremonies of the Law, cannot eat, that is, cannot be partakers of our altar, which is thanksgiuing, & liberality, which two sacrifices or offrings are now only left to the Christians. *Leuit.* 4.11. & 6.30. *Act* 16.27.
g So that the Priests had no piece thereof. *Michah* 2.10. *Hose.* 14.2.
h Thanksgiuing and doing good are our onely sacrifices which please God.
i Reade Acts 20.28. & Ioh. 10.11.

Written to the Hebrewes from Italy, and sent by Timotheus.

¶ The * generall Epistle of Iames.

* That is, written to no one man, city, or countrey, but to all the Iewes generally, being now dispersed.

THE ARGVMENT.

IAmes the Apostle and sonne of Alpheus wrote this Epistle to the Iewes which were conuerted to Christ, but dispersed throughout diuers countreys, and therefore hee exhorteth them to patience and prayer, to embrace the true word of God, and not to bee partiall, neither to boast of an idle faith,

faith, but to declare a true faith by liuely fruits, to auoyd ambition, to bridle the tongue, to rule the affections, to be humble and loue their neighbours, to beware of swearing, to vtter their faults when they haue offended, to pray one for another, and to bring him which is out of the way to the knowledge of Christ.

CHAP. I.

2 He exhorteth to reioyce in trouble. 6 To bee feruent in praier with stedfast beliefe, 17 To looke for all good things from aboue, 21 To forsake all vice, and thankefully to receiue the word of God, 22 Not onely hearing it, and speaking of it, but to doe thereafter indeed. 27 What true religion is.

IAmes a seruant of God, and of the Lord Iesus Christ, to the twelue tribes which are scattered abroad, salutation.

2 My brethren, count it exceeding ioy, when ye fall into diuers || tentations,

3 * Knowing that the [a] trying of your faith wringeth forth patience.

4 And let patience haue her [b] perfect worke, that ye may be perfect and entire, lacking nothing.

5 If any of you lacke [c] wisedome, let him aske of God, which giueth to all men liberalite, and reprocheth no man, and it shall bee giuen him.

6 * But let him aske in faith, and wauer not: for he that wauereth, is like a waue of the sea, tost of the winde and caryed away.

7 Neither let that man thinke that hee shall receiue any thing of the Lord.

8 A [d] || wauering minded man is vnstable in all his wayes.

9 Let the brother of lowe degree reioyce in that he is [e] exalted:

10 Againe, he that is rich, in that hee is made [f] lowe: for as the floure of the grasse shall he * vanish away.

11 For as when the sunne riseth with heat, then the grasse withereth, and his flower falleth away, and the beauti e of the fashion of it perisheth: euen so shal the rich man fade away in all his || ways.

12 * Blessed is the man that endureth tentation: for when he is tride, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

13 Let no man say when he is || stempted, I am tempted of God: for God cannot bee tempted with euill, neither tempteth he any man.

14 But euery man is tempted, when hee is drawen away by his owne concupiscence, and is entised.

15 Then when lust hath conceiued, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.

16 Erre not, my deare brethren.

17 Euery good [h] giuing, and euery perfect gift is from aboue, & commeth downe from the Father of lights, with whom is no variablenesse, neither [i] shadowing by turning.

18 Of his owne will begate he vs with the word of trueth, that we should be as the first fruits of his creatures.

19 Wherefore my deare brethren, * let euery man be [k] swift to heare, slow to speake, and [l] slow to wrath.

20 For the wrath of man doeth not accomplish the [m] righteousnesse of God.

21 Wherefore lay apart all filthinesse, and superfluitie of malicioulnes, and receiue with meekenesse the word that is [n] graffed in you, which is able to saue your soules.

22 * And be ye doers of the word, and not hearers onely, deceiuing your owne selues.

23 For if any heare the word, and doe it not, he is like vnto a man that beholdeth his naturall face in a [o] glasse.

24 For when hee hath considered himselfe, he goeth his way, and forgetteth immediatly what maner of one he was.

25 But who so looketh in the perfect Law of libertie, and continueth therein, he not being a forgetfull hearer, but a doer of the worke, shall be blessed [p] in his deed.

26 If any man among you seemeth religious, and refraineth not his tongue, but deceiueth his owne heart, this mans religion is vaine.

27 Pure religion and vndefiled before God, euen the Father, is this, to visite the fatherlesse and widowes in their aduersitie, & to keepe himselfe vnspotted of the world.

CHAP. II.

1 He forbiddeth to haue any respect of persons, 5 But to regard the poore as well as the rich. 8 To bee louing and merciful, 14 And not to boast of faith, where no deeds are: 17 For it is but a dead faith, where good workes follow not.

MY brethren, haue not the faith of our glorious Lord Iesus Christ [a] in || respect of persons.

2 For if there come into your company a man with a gold ring and in goodly apparel, and there come in also a poore man in vile raiment,

3 And ye haue a respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a good place, and say vnto the poore, Stand thou there, or sit here vnder my footstole,

4 Are ye not partiall in your selues, and are become iudges of euill [b] thoughts?

5 Hearken my beloued brethren, hath not [c] God chosen the poore of this world, that they should be rich in faith, and heires of the kingdome which hee promised to them that loue him?

6 But ye haue despised the poore. Doe not the rich oppresse you by tyranny, and doe not they draw you before the iudgement seats?

7 Doe not they blaspheme the [d] worthy Name after which ye be named?

8 But if ye fulfil the [e] royal law according to the Scripture, which saith, * Thou shalt loue thy neighbour as thy selfe, ye doe well.

9 * But if ye regard the persons, ye commit sinne, and are rebuked of the Law, as transgressours.

10 For * whosoeuer shall keepe the whole

[a] Afflictions try our faith, and ingender patience.
[b] Our patience ought to continue to the end, til by working it hath polished vs and made vs perfect in Christ.
[c] To endure patiently whatsoeuer God layeth vpon him.
Mat. 7. 7. mar. 11 24. luk. 11. 9. ioh. 14. 13. & 16. 23.
[d] Doubting in doctrine, or of Gods will.
|| *Or, double.*
[e] That he is called to the company of Christ and his Angels.
[f] Or, contemptible to the world.
Eccles 14. 18. isa. 40. 6. 1. pet. 1. 24.
|| *Or, in all his thoughts & deeds.*
Iob 5. 17.
|| *Or, moued to euil*
[g] He meaneth now of the inward tentations, as of our disordered appetites which cause vs to sinne.
[h] Seeing al good things come of God, we ought not to make him the author of euill.
[i] He alludeth vnto the Sunne, which in his course and turning sometime is cleare & bright, sometime darke and cloudie: but Gods liberalitie is euer like it selfe, bright and continually shining.
Prou. 17. 27.
[k] That is, prompt to learne.
[l] For we cannot heare God, except wee be peaceable and modest.
[m] But hindreth Gods worke in vs. ||
[n] By hearing the word preached.
Mat. 7. 21. rom. 2. 13.
[o] So Gods word is a glasse wherein we must behold our selues, and become like vnto him.
[p] In so behauing himselfe.
[a] As esteeming faith & religion by the outward appearãce of men
|| *Or, acceptation.*
[b] That is, are yee not euill affectioned?
[c] Seeing God esteemeth them, we may not contemne them.
[d] The name of God and Christ, wherof you make profession: and in that they dishonor God, it is not meet that you his children should honour them.
[e] Which is here taken prouerbially for that hie or broad way wherein there is no turnings, and euery man can go it: so euery man is our neighbor, aswell the poore as the rich.
Leui. 19. 18 mat. 22. 39 mar. 12. 31. rom. 13. 9. gal. 5. 14. Leu. 19. 15. deut. 1. 17. & 16. 19. Math. 5. 19

Law, and yet faileth in one point, he is guilty of all.

11 For he that said, * Thou shalt not cõmit adultery, sayd also, Thou shalt not kill. Now though thou doest none adultery, yet if thou killest, thou art a transgressour of the Law.

12 So speake ye, and so doe, as they that shalbe iudged by the [i] Law of liberty.

13 For there shalbe iudgement mercilesse to him that sheweth no mercie, and mercy [g] reioyceth against iudgement.

14 What availeth it, my brethren, though a man saith he hath [h] faith, when he hath no workes? can the faith saue him?

15 For if a brother or a sister bee * naked and destitute of daily food,

16 And one of you say vnto them, Depart in peace: warme your selues, and fill your bellies, notwithstanding yee giue them not those things which are needfull to the body, what helpeth it?

17 Euen so the faith, if it haue no works is dead in it selfe.

18 But some man might say, Thou hast [i] the faith, and I haue workes: shew mee thy faith out of thy ‖ [k] workes, and I will shew thee my faith by my workes.

19 Thou beleeuest that there is one God: thou doest well: the deuils also beleeue it, and tremble.

20 But wilt thou vnderstand, O thou vaine man, that the faith which is without workes, is dead?

21 Was not Abraham our father iustified through workes, when hee offered Isaac his sonne vpon the altar?

22 Seest thou not, that the faith [l] wrought with his workes? and through the workes was the faith made [m] perfit.

23 And the Scripture was fullfilled, which saith, * Abraham beleeued God, and it was imputed vnto him for righteousnesse: and hee was called the friend of God.

24 Ye see then how that of workes a man is [n] iustified, and not [o] of faith onely.

25 Likewise also was not * [p] Rahab the harlot iustified through workes, when shee had receiued the messengers, and sent them out another way?

26 For as the body without the spirit is dead, euen so [q] the faith without workes is dead.

Exod.20.14. deut.5.18.

f By the mercy of God which deliuereth vs from the curse of the Law.

g And feareth it not.

h S. Paul to the Romanes and Galathians, disputeth against them which attributed iustification to works: and here S. Iames reasoneth against them which vtterly condemne works: therefore Paul sheweth the causes of our iustification, and Iames the effects: there it is declared how we are iustified: here how we are knowen to be iustified: there works are excluded as not the cause of our iustification: here they are approued as effects proceeding thereof: there they are denied to go before them that shalbe iustified: and here they are said to follow them that are iustified.

Luke 3.11. 1.iohn 3.17.

i In thine owne opinion.

‖ *Or, without workes.*

k Here deedes are considered as ioyned with true faith. l So that faith was not idle. m The more his faith was declared by his obedience and good works, the more was it knowen to men to be perfect, as the goodnesse of a tree is knowen by her good fruit, otherwise no man can haue perfection in this world: for every man must pray for remission of his sinnes, & increase of faith. *Gen.15.6. rom.4.3. gal.3.6.* n Is so knowen and declared to man. o Of that barren and dead faith whereof yee boast. *Iosh.2.1.* p Meaning hereby all them that were not Iewes, and were receiued to grace. q Wherefore we are iustified onely by that liuely faith, which doth apprehend the mercy of God toward vs in Iesus Christ.

CHAP. III.

1 He forbiddeth all ambition to seeke honor aboue our brethren. 3 He describeth the propertie of the tongue 15. 16 and what difference there is betwixt the wisedome of God, and the wisedome of the world.

MY brethren, bee not * many masters, knowing that we shall receiue the greater condemnation.

2 For in many things wee ‖ [b] sinne all. * If any man sinne not in [c] word, he is a perfect man, and able to bridle all the body.

3 Behold, wee put bits into the horses mouthes, that they should obey vs, and we turne about all their body.

4 Behold also the ships, which though they bee so great, and are driuen of fierce windes, yet are they turned about with a very small rudder, whithersoever the gournour listeth.

5 Euen so the tongue is a little member, and boasteth of great things: behold, how great a ‖ thing a little fire kindleth.

6 And the tongue is fire, yea, a [d] world of wickednesse: so is the tongue set among our members, that it defileth the whole body, and [e] setteth on fire the course of nature, and it is set on fire of hell.

7 For the whole nature of beasts, and of birds, and of creeping things, and things of the sea is tamed, and hath bene tamed of the nature of man.

8 But the tongue can no man tame. It is an vnruly euill, full of deadly poyson.

9 Therewith blesse wee God euen the Father, and therewith curse we men, which are made after the similitude of God.

10 Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

11 Doeth a fountaine send foorth at one place sweet water and bitter?

12 Can the figge tree, my brethren, bring forth olives, either a vine figges? so can no fountaine make both salt water and sweet.

13 Who is a wise man and endued with knowledge among you? let him shew by good conuersation his workes in meekenesse of wisedome.

14 But if yee haue bitter enuying, and strife in your hearts, reioyce not, neither bee liars against the trueth.

15 This wisedome descendeth not from aboue, but is earthly, sensuall, and deuilish.

16 For where enuying and strife is, there is sedition, and all maner of euill workes.

17 But the wisdome that is from aboue, is first [f] pure, then peaceable, gentle, easie to bee intreated, full of mercie and good fruits, without [g] iudging, and without hypocrisie.

18 And the [h] fruit of righteousnesse is sowen in peace, of them that make peace.

a Vsurpe not through ambition, authority ouer your brethren.

‖ *Or, stumble.*

b He that well considereth himselfe, shall not be rigorous toward his brethren. *Ecclus 14.1, and 19.16. and 25.8.*

c He that is able to moderate his tongue, hath attained vnto an excellent vertue.

‖ *Or, matter.*

d An heape and full measure of all iniquitie.

e The intemperancie of the tongue is as a flame of hel fire.

f Without mixtion and dissimulation.

g And examining things with extreme rigour as hypocrites, who only iustifie themselues and condemne all others.

h So that their life is according to their profession.

CHAP. IIII.

1 Having shewed the cause of all wrong & wickednesse, and also of all graces and goodnesse, 4 Hee exhorteth them to loue God, 7 And submit themselues to him, 11 Not speaking euill of their neighbours, 13 But patiently to depend on Gods prouidence.

FRom whence are warres and contentions among you, are they not hence, euen of your lusts, that [a] fight in your members?

2 Ye lust, and haue not: ye enuie and haue indignation, and cannot obtaine: yee fight and

a For the law of the members cõtinually fighteth against the law of the minde.

and warre, and get nothing, because ye aske not.

3 Ye aske and receiue not, because ye aske amisse, that yee might consume it on your lustes.

4 Ye adulterers and [b] adulteresses, know ye not that the amitie of the world is the enmitie of God? * Whosoeuer therefore will be a friend of the world, maketh himselfe the enemie of God.

5 Doe ye thinke that the Scripture saith in vaine, The [c] spirit that dwelleth in vs, lusteth after enuie?

6 But the Scripture offereth more grace, and therefore saith, * God resisteth the proud, and giueth grace to the humble.

7 * Submit your selues to God: resist the deuill, and he will flee from you.

8 Draw neere to God, and he will draw neere to you. Cleanse your hands ye sinners, and purge your hearts, yee wauering minded.

9 Suffer afflictions, and [d] sorow ye, and weepe: let your laughter bee turned into mourning, and your ioy into heauinesse.

10 * Cast downe your selues before the Lord, and he will lift you vp.

11 Speake not euill one of another, brethren. He that speaketh euill of his brother, or he that condemneth his brother, speaketh euill of the Law, and * condemneth the Law: and if thou condemnest the Law, thou art not an obseruer of the Law, but a iudge.

12 There is one [f] Lawgiuer, which is able to saue, and to destroy. * Who art thou that iudgest another man?

13 Goe to now yee that say, [g] To day or to morow we will goe into such a citie, and continue there a yeere, and buy and sell, and get gaine,

14 (And yet ye cannot tell what shall be to morow. For what is your life? It is euen a vapour that appeareth for a little time, and afterward vanisheth away.)

15 For that ye ought to say, * If the Lord will, and, If wee liue, wee will doe this or that.

16 But now ye reioyce in your boastings: all such reioycing is euill.

17 Therefore, [h] to him that knoweth how to doe wel, and doeth it not, to him it is sinne.

b He calleth adulterers here after the maner of the Scriptures, them which preferre the pleasures of the world to the loue of God. 1.*Iohn* 2.15.

c The imagination of mans heart is wicked, Gen.6.5 & 8.21 *Prou.*3.34. 1.*Pet.*5.5. *Ephes.*4.27.

d The Greeke word signifieth that heauinesse, which is ioyned with a certaine shamefastnesse, as appeareth in the countenance. 1.*Pet.*5 6.

e In vsurping the authority of iudging, which is due to the law.

f He sheweth that this seuere iudging of others is to deprive God of his authority. *Rom.*14.4.

g We ought to submit our selues to the prouidence of God. *Acts* 18.21. 1.*Cor.*4.19.

h He answereth to them, which said they knew what was good, but they would not doe it.

CHAP. V.

2 He threatneth the wicked rich men, 7 exhorteth vnto patience, 12 to beware of swearing. 16 one to knowledge his faults to another, 20 and one to labour to bring another to the trueth.

GOe to now, yee rich men: weepe, and [a] houle for your miseries that shall come vpon you.

2 Your riches are corrupt, and your garments are motheaten.

3 Your gold and siluer is cankred, and the rust of them shall be a [b] witnesse against you, and shall eate your flesh as it were fire. * Yee haue heaped vp treasure for the [c] last dayes.

4 Behold, the hire of the labourers, which haue reaped your fieldes (which is of you kept backe by fraud) cryeth, and the crycs of them which haue reaped, are entred into the eares of the Lord of hosts.

5 Ye haue liued in pleasure on the earth, and in wantonnesse, Ye haue nourished your hearts, as in a day of [d] slaughter.

6 Yee haue condemned and haue killed the iust, and he hath not resisted you.

7 Bee patient therefore, brethren, vnto the comming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, vntill he receiue the [e] former, and the latter raine.

8 Be ye also patient therefore, and settle your hearts: for the comming of the Lord draweth neere.

9 [f] Grudge not one against another, brethren, lest yee bee condemned: behold, the iudge standeth before the doore.

10 Take, my brethren, the Prophets for an ensample of suffering aduersity, [g] of long patience, which haue spoken in the Name of the Lord.

11 Behold, we count them blessed which endure. Yee haue heard of the patience of Iob, and haue knowen what end the Lord made. For the Lord is very pitifull and merciful.

12 But before all things, my brethren, * swearenot, neither by heauen, nor by earth, nor by any other othe: but let your [s] yea, be yea, and your nay, nay, lest ye fall into || condemnation.

13 Is any among you afflicted? Let him pray. Is any merrie? Let him sing.

14 Is any sicke among you? Let him call for the [h] Elders of the Church, and let them pray for him, and anoynt him with * [i] oyle in the [k] Name of the Lord.

15 And the prayer of faith shall saue the sicke, and the Lord shall raise him vp: and if he haue committed sinne, it shall be forgiuen him.

16 Acknowledge [l] your faults one to another, and pray one for another, that yee may bee healed: for the prayer of a righteous man auayleth much, if it bee feruent.

17 * Helias was a man subiect to like passions as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for three yeeres and sixe moneths.

18 And he prayed againe, and the heauen gaue raine, and the earth brought forth her fruit.

19 Brethren, if any of you haue erred from the trueth, and some man hath conuerted him,

20 Let him know that he which hath conuerted the sinner from going astray out of his way, shall saue a soule from death, and shall hide a multitude of sinnes.

*Rom.*2.5.

c To suffice till the end of the world.

d Which were the dayes of the sacrifices or feasts, when they vsed to banket and feede more abundantly then other dayes.

e Which is when the corne is sowen, & a little before it is mowen.

f Be not grieued nor aske vengeance. *Matth.*5.34.

g That which must be affirmed, affirme it simply & without other: likewise that which must be denied: by this hee taketh not from the magistrate his authority, who may require an othe for the maintenance of iustice, iudgement, & trueth.

|| *Or, hypocrisie.*

h The gift of healing was then in the Church. *Marke* 6.13.

i Which in those dayes was a signe of the gift of healing, but now the gift being taken away, the signe is to no vse.

k In calling on the Name of the Lord.

l Open y which grieueth you, that a remedy may be found: and this is commanded both for him that complaineth, and for him that heareth, that the one should shew his griefe to the other. 1.*King* 17. *Ecclus.*48.3. *Luke* 4.25.

a He menaceth them with y vengeance of God, which shall not only make them to weepe, but to houle & despaire.

b And kindle the wrath of God against you.

The first Epistle generall of Peter.

THE ARGVMENT.

HE exhorteth the faithfull to denie themselues, and to contemne the world, that being deliuered from all carnall affections and impediments, they may more speedily attaine to the heauenly kingdome of Christ, whereunto we are called by the grace of God reuealed to vs in his Sonne, and haue already receiued it by faith, possessed it by hope, and are therein confirmed by holinesse of life. And to the intent that this faith should not faint, seeing Christ contemned and reiected almost of the whole world, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie that he should be the stumbling stone to the reprobate, and the sure foundation of saluation to the faithfull: therefore he exhorteth them couragiously to goe forward, considering what they were, and to what dignitie God hath called them. After, he entreateth particular points, teaching subiects how to obey their gouernours, and seruants their masters, and how married folkes ought to behaue themselues. And because it is appointed for all that are godly to suffer persecutions, he sheweth them what good issue their afflictions shall haue, and contrariwise what punishment God reserueth for the wicked. Last of all he teacheth how the ministers ought to behaue themselues, forbidding them to vsurpe authoritie ouer the Church: also that yong men ought to be modest, and apt to learne, and so endeth with an exhortation.

CHAP. I.

2 He sheweth that through the abundant mercie of God wee are elect and regenerate to a liuely hope, 7 and how faith must be tryed, 10 that the saluation in Christ is no newes, but a thing prophesied of old. 13 He exhorteth them to a godly conuersation, forasmuch as they are now borne anew by the word of God.

PEter an Apostle of Iesus Christ, to [a] the strangers that dwell heere and there throwout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the [b] foreknowledge of God the Father vnto sanctification of the spirit, ‖ through [c] obedience and sprinkling of the blood of Iesus Christ: Grace & peace be multiplied vnto you.

3 * Blessed bee God euen the Father of our Lord Iesus Christ, which according to his abundant mercie hath begotten vs againe vnto a [d] liuely hope by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortall and vndefiled, and that fadeth not away, reserued in [e] heauen for you,

5 Which are kept by the power of God, through faith vnto saluation, which is prepared to be shewed in the [f] last time:

6 Wherein yee reioyce, though now for a season (if neede [g] require) yee are in heauinesse, through manifold tentations,

7 That the tryall of your faith, being much more precious then golde that perisheth (though it be tried with fire) might be found vnto your praise, and honour, and glorie, at the [h] appearing of Iesus Christ:

8 Whom ye haue not seene: and yet loue him, in whom now, though yee see him not, yet doe you beleeue, and reioyce with ioy vnspeakeable and glorious,

9 Receiuing the ‖ end of your faith, euen the saluation of your soules.

10 Of the which saluation the Prophets haue enquired and searched, which prophecied of the grace that should come vnto you,

11 Searching when or what time the spirit which testified before of Christ which was in them, should declare the sufferings that should come vnto Christ, and the glory that should follow.

12 Vnto whom it was reuealed, that [i] not vnto themselues, but vnto vs they should minister the things which are now shewed vnto you by them which * haue preached vnto you the Gospel by the holy Ghost sent downe from heauen, the which things the Angels desire to behold.

13 Wherefore, [k] gird vp the * loynes of your minde: be sober, and trust perfectly on the grace that is brought vnto you, by the [l] reuelation of Iesus Christ,

14 As obedient children, not fashioning your selues vnto the former [m] lusts of your ignorance:

15 But as he which hath called you, is holy, so be ye holy in * all manner of conuersation,

16 Because it is written, * Be ye holy, for I am holy.

17 And if ye call him Father, which without * respect of person iudgeth according to euery mans [n] worke, passe the time of your dwelling here in feare,

18 Knowing that ye were not redeemed with corruptible things, as siluer and gold, from your vaine conuersation, receiued by the traditions of the [o] Fathers,

19 * But with the precious blood of Christ, as of a Lambe vndefiled, and without spot.

20 Which was * ordeined before the foundation of the world, but was declared in the [p] last times for your sakes,

21 Which by his meanes doe beleeue in God that rayseth him from the dead, and gaue him glory, that your faith and hope might

a Which were Iewes, to whom he was appointed to be an Apostle.
b The free election of God is the efficient cause of our saluation, the materiall cause is Christs obedience, our effectuall calling is the formal cause, and the finall cause is our sanctificatiō.
‖ *Or, vnto obedience.*
c To wit, of Christ.
2.Cor.1.3. ephes.1.3.
d For it is but dead and vaine hope which is without Christ.
e Therefore they ought to looke for no earthly Kingdome of the Messias.
f At the day of iudgement.
g And need doth so require, when it pleaseth God to lay his crosse vpon his, for to draw them from earthly things, and make them partakers of his heauenly graces.
h At his second comming.

‖ *Or, reward.*
i Their ministery was more profitable to vs then to them: for we see the things accōplished which they prophesied. *Acts 2.4.*
k Prepare your selues to ye Lord. *Luke 12.35.*
l Vntill his second comming.
m When you were in ignorance and knew not Christ. *Luke 1.75. Leuit.11.44.& 19.2 and 20.7. Deut.10.17. rom.2.11. gal.2.6.*
n According to the sinceritie of the heart.
o Reade Ezek. 20.18. *1.Cor.6.20.& 7.2,3.hebr.9.14. 1.ioh 1.7.reuel. 1.5. Rom.16.25.ephe. 3.9.colos.1.26. 2.tim.1.9.tit.1.2.*
p When Christ appeared vnto the world, and when the Gospel was preached.

might be in God.

22 Seeing your soules are purified in obeying the trueth through the spirit to * loue brotherly without fainting, loue one another with a pure heart feruently,

23 Being borne anew not of mortall seed, but of q immortall, by the word of God who liueth and endureth for euer.

24 For all * flesh is as grasse, & all the glory of man is as the flower of grasse. The grasse witherethe, and the flower falleth away.

25 But the word of the Lord endureth for euer: and this is the word which is preached among you.

Rom. 12. 10. ephe. 4. 2. chap. 2. 17.
q Therefore we must renounce our former nature.
Isa. 40. 6. eccles. 14. 18. iam. 1. 10.

CHAP. II.

1 He exhorteth them to lay aside all vice, 4 shewing that Christ is the foundation whereupon they build. 9 The excellent estate of Christians. 11 He prayeth them to abstaine from fleshly lustes. 13 To obey the rulers. 18 How seruants should behaue themselues toward their masters. 20 He exhorteth to suffer after the ensample of Christ.

WHerefore * laying aside all maliciousnes, and all guile and dissimulation, and enuy, and all euill speaking,

2 As new borne babes, desire a the ‖ sincere milke of the word, that yee may grow thereby,

3 If so be that ye haue tasted how bountifull the Lord is.

4 To whom yee come as vnto a liuing stone disallowed of men, but chosen of God, and precious.

5 And yee as liuely stones be made a spirituall house, an holy * Priesthood to offer vp spirituall sacrifices acceptable to God by Iesus Christ.

6 Wherefore it is conteined in the Scripture, * Behold, I put in b Sion a chiefe corner stone, elect and precious: and he that beleeueth therein, shall not be ashamed.

7 Vnto you therefore which beleeue, it is precious: but vnto them which be disobedient, * the stone which the c builders disallowed, the same is made the head of the corner,

8 And a * stone to stumble at, and a rock of offence, euen to them which stumble at the word being disobedient vnto ẏ which thing they were euen ordeined.

9 But ye are a chosen generation, a d royall * Priesthood, an holy nation, a ‖ peculiar people, that ye should shew forth the vertues of him that hath called you out of darknesse into his marueilous light.

10 * Which in time past were not a people, yet are now the people of God, which in time past were not vnder mercy, but now haue obtained mercy.

11 Dearely beloued, I beseech you as strangers and pilgrims, * abstain from fleshly lusts, which fight against the soule,

12 * And haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, may by your * good workes which they shall see, glorifie God in the day of e the visitation.

13 * Submit your selues vnto all ‖ manner ordinance of man for the Lords sake, whether it be vnto the King, as vnto the superiour,

14 Or vnto Gouernours, as vnto them that are sent of him for the punishment of euill doers, and for the praise of them that doe well.

15 For so is the will of God, that by well doing ye may put to silence the ignorance of the foolish men,

16 As free, and not as hauing the liberty for a cloke of maliciousnesse, but as the seruants of God.

17 Honor all men: * loue f brotherly fellowship: feare God: honour the King.

18 * Seruants, be subiect to your masters with all feare, not only to the good and courteous, but also to the g froward.

19 * For this is thanke-worthy, if a man for h conscience toward God endure griefe, suffering wrongfully.

20 For what praise is it, if when yee be buffeted for your faults, ye take it patiently? but and if when ye doe well, ye suffer wrong, and take it patiently, this is acceptable to God.

21 For hereunto ye are called: for Christ also suffered for vs, leauing vs an ensample that ye should follow his steps.

22 * Who did no sinne, neither was there guile found in his mouth.

23 Who when he was reuiled, reuiled not againe, when he suffered, he threatned not, but committed it to him that iudgeth righteously.

24 * Who his owne selfe bare our sinnes in his body on the tree, that we being deliuered from sinne, should liue in righteousnesse: by whose stripes ye were healed.

25 For ye were as sheepe going astray: but are now returned vnto the shepheard and bishop of your soules.

Rom. 6. 4. ephes. 4. 23, 25. col. 3. 8. hebr. 12. 1.
a In this their infancie and new comming to Christ, he willeth them to take heed lest for the pure milke, which is the first beginnings of learning the sincere word, they be not deceiued by them which chop and change it, and giue poyson in stead thereof.
‖ Or, the milke of vnderstanding, which is without deceit.
Reuel. 2. 6.
Isa. 28. 16.
rom. 9. 33.
b Meaning, that God hath appointed Christ to be chiefe and head of his Church.
Psa. 118. 22. mat. 21. 42. actes 4. 11
c The Priests, Doctours, and Ancients of the people.
Isa. 8. 14. rom. 9. 33.
d That is, partakers of Christs Priesthood and kingdome.
Exod. 19. 6. reue. 5. 10. ‖ Or, gotten by purchase. Hos. 2. 23. 1. pet. 2. 9, 25. Gal. 5. 16. rom. 13. 14. Chap. 3. 16. Matt. 5. 16.
e Your good conuersation shall be as a preparatiue against that day that God shall shew mercy vnto them and turne them.
Rom. 13. 1.
‖ Or, publike gouernment.
Chap. 1. 22. rom. 12. 10.
f With them which acknowledge one selfe Father in heauen
Eph. 6. 5 col. 3. 22
g In all obedience: this must be before our eyes, that we obey in the Lord: for if any command things against God, then let vs answere, It is better to obey God then men.
2. Cor. 7. 10.
h Knowing that God layeth this charge vpon him.
Isai. 53. 9.
1 iohn. 3. 5.
Isai. 53. 5.
matth. 8. 17.

CHAP. III.

1 How wiues ought to order themselues toward their husbands, 3 and in their apparell. 7 The duety of men toward their wiues. 8 He exhorteth all men to vnitie and loue, 14 and patiently to suffer trouble by the example and benefit of Christ.

LIkewise * let the wiues be subiect to their husbands, that euen they which obey not the word, may without the word bee wonne by the conuersation of the wiues,

2 While they behold your pure conuersation, which is with feare.

3 * Whose apparelling let it not be outward, as with broyded hayre, and gold put about, or in putting on of apparell.

4 But let the hid man of the heart be vncorrupt, with a meeke & quiet spirit, which is before God a thing much set by.

5 For euen after this manner in time past did the holy women, which trusted in God, tire themselues, and were subiect to their husbands:

6 As Sarra obeyed Abraham, and * called him ‖ Sir: whose daughters yee are, while

Col. 3. 18. ephes. 5. 22.
1. Tim. 2. 9.
Gen. 18. 12.
‖ Or, master.

whiles ye doe well, not being [a] afraid of any terrour.

7 *Likewise ye husbands dwell with them, as men of [b] knowledge, [c] giuing honour vnto the woman, as vnto the weaker vessell, euen as they which are [d] heires together of the grace of life, that your [e] prayers be not interrupted.

8 Finally, be ye all of one minde: one suffer with another: loue as brethren: be pitifull: be courteous.

9 *Not rendring euill for euill, neither rebuke for rebuke: but contrariwise blesse, knowing that yee are thereunto called, that ye should be [f] heires of blessing.

10 *For if any man long after life, and to see good dayes, let him restraine his tongue from euill, and his lips that they speake no guile.

11 *Let him eschew euill and do good: let him seeke peace and follow after it.

12 For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers: and the face of the Lord is [g] vpon them that doe euill.

13 And who is it that will harme you, if ye follow that which is good?

14 *Notwithstanding, blessed are ye if ye suffer for righteousnes sake. Yea, [h] feare not their feare, neither be troubled.

15 *But [i] sanctifie the Lord God in your hearts, and be ready alwayes to giue an answere to euery man that asketh you a reason of the hope that is in you,

16 *And that with meeknesse & reuerence, hauing a good conscience, that when they speake euill of you, as of euill doers, they may be ashamed, which blame your good conuersation in Christ.

17 For it is better (if the will of God bee so) that ye suffer for well doing, then for euill doing.

18 *For Christ also hath once suffred for sinnes, the iust for the vnjust, that he might bring vs to God, and was put to death concerning the flesh, but was quickened in the [k] spirit.

19 By the which [l] he also went, and preached vnto the spirits that are in prison,

20 Which were in time passed disobedient, when once the long suffering of God, abode in the dayes of *Noe, while the Arke was preparing, wherein few, that is, eight ‖ soules were saued in the water.

21 To the which also, the figure that now saueth vs, euen Baptisme agreeth (not the putting away of the filth of the flesh, but in ‖ that a good conscience maketh request to God) by the resurrection of Iesus Christ.

22 Which is * at the right hand of God, gone into heauen, to whom the Angels, and powers, and might are subject.

a But willingly doe your duety: for your condition is not the worse for your obedience. 1. Cor. 7. 3.

b By neither keeping them too strait, nor in giuing them too much libertie.

c Taking care and prouiding for her.

d Man ought to loue his wife, because they leade their life together, also for that she is the weaker vessell, but chiefly because that God hath made them as it were fellow heires together of life euerlasting.

e For they cannot pray when they are at dissention. *Prou. 17. 13. and 20. 22. matth. 5. 39. rom. 12. 17. 1. thes. 5. 15.*

f God hath made vs when wee were his enemies, heires of his kingdome, and shall not we forgiue our brethren a small fault? *Psal. 34. 13. Isa. 1. 16.*

g To take vengeance on him. *Matth. 5. 10.*

h That is, when they thinke to make you afraid by their threatnings. *Isa. 8. 13.*

i Giue him praise, and depend on him. *Chap. 2. 12. Rom. 5. 6. hebr. 9. 15, 28.*

k By the power of God.

l Christ being from the beginning Head and Gouernour of his Church, came in the dayes of Noe, not in the body which then he had not, but in spirit, & preached by the the mouth of Noe, for the space of 120. yeres to the disobedient, which would not repent, and therefore are now in prison reserued to the last iudgement. *Gene. 6. 14. matth. 24. 38. luke 17. 26.*

[a] *Or, persons.* ‖ *Or, the taking to witnesse of a good conscience. Heb. 10. 3.*

CHAP. IIII.

1 Hee exhorteth men to cease from sinne, 2 To spend no more time in vice, 7 To be sober and apt to pray, 8 To loue each other, 12 To be patient in trouble, 15 To beware that no man suffer as an euill doer, 16 But as a Christian man, and so not to be ashamed.

FOrasmuch then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same [a] minde, which is, that he which hath suffered in the flesh, hath ceased from sinne,

2 That he henceforward should liue (as much time as remaineth in the ‖ flesh) not after the lusts of men, but after the will of God.

3 *For it is sufficient for vs that we haue spent the time past of the life, after the lust of the Gentiles, walking in wantonnes, lusts, drunkennesse, in gluttony, drinkings, and in abominable idolatries,

4 Wherein it seemeth to them strange, that ye runne not with them vnto the same excesse of ryot: therefore speake they euill of you.

5 Which shall giue accounts to him, that is ready to iudge quicke and dead.

6 For vnto this purpose was the Gospel preached also vnto the [b] dead, that they might be condemned according to men, in the flesh, but might liue according to God, in the spirit.

7 Now the end of all things is at hand. Bee yee therefore sober, and watching in prayer.

8 But aboue all things haue feruent loue among you: *for [c] loue couereth the multitude of sinnes.

9 *Be ye harberous one to another without grudging.

10 *Let euery man, as hee hath receiued the gift, minister the same one to another, as good disposers of the manifold grace of God.

11 If any man speake, let him talke as the words of God. If any man minister, let him doe it as of the abilitie which God ministreth, that God in all things may bee glorified through Iesus Christ, to whom is praise and dominion for euer and euer. Amen.

12 Dearely beloued, thinke it not strange concerning the fiery triall, which is among you, to proone you, as though some strange thing were come vnto you:

13 But reioyce, in as much as ye are partakers of Christs sufferings, that when his glory shall appeare, yee may be glad and reioyce.

14 *If ye be railed vpon for the Name of Christ, blessed are ye: for the spirit of glory, and of God, resteth vpon you: which on their [d] part, is euill spoken of: but on your part is glorified.

15 But let none of you suffer as a murtherer, or as a theefe, or an euill doer, or as a busie body in other mens matters.

16 But if any man suffer as a Christian, let him not be ashamed, but let him glorifie God in this behalfe.

a Our sanctification standeth in two points, in dying to sinne, and liuing to God. ‖ *Or, body. Ephes. 4. 22.*

b Although the wicked thinke this Gospel new & vexe you that imbrace it, yet hath it bin preached to them of time past which now are dead, to the intent that they might haue bin condemned, or dead to sinne in the flesh, and also might haue liued to God in the spirit, which two are the effect of the Gospel. *Prou. 10. 12.*

c As hate moueth vs to reproch our brother when he offendeth vs: so loue hideth and pardoneth the faults which he committeth against vs, though they be neuer so many. *Rom. 12. 13. hebr. 13. 2. Rom. 12. 6. phil. 2. 14. Matth. 5. 10.*

d That is, by the infidels.

17 For the time is come, that ‖ iudgement must begin at the house of God. If it first begin at vs, what shall the end be of them which obey not the Gospel of God?

18 And if the righteous scarcely be saued, where shall the vngodly and the sinner appeare?

19 Wherefore let them that suffer according to the will of God, commit their soules to him in well doing, as vnto a faithfull Creator.

‖ Or, punishment. Ier. 25. 29. luke 23. 31.

Prou. 2. 21, 22. e At concerning this life, where he is punished.

CHAP. V.

1 The duetie of Pastours is to feede the flocks of Christ, and what reward they shall haue if they be diligent. 5 He exhorteth yong persons to submit themselues to the Elders; 8 To be sober, and to watch that they may resist the enemie.

THe Elders which are among you, I beseech which am also an Elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that shall bee reuealed,

2 Feed the flocke of ‖ God, which ‖ dependeth vpon you, caring for it not by constraint, but willingly: not for filthy lucre, but of a ready minde:

3 Not as though yee were lordes ouer Gods heritage, but that ye may be examples to the flocke.

4 And when the chiefe shepheard shall appeare, yee shall receiue an incorruptible crowne of glory.

5 Likewise ye yonger, submit your selues vnto the Elders, and submit your selues euery man one to another: and be clothed with humilitie, for God ‖ resisteth the proude, and giueth grace to the humble.

6 Humble ‖ your selues therefore vnder the mightie hand of God, that he may exalt you in due time.

7 Cast ‖ all your care on him: for he careth for you.

8 Be sober and watch: for ‖ your aduersary the deuill, as a roaring lion, walketh about, seeking whom he may deuoure:

9 Whome resist stedfast in the faith, knowing ‖ that the same afflictions are accomplished in your brethren which are in the world.

10 And the God of all grace, which hath called vs vnto his eternall glorie by Christ Iesus, after that yee haue suffered a little, make you perfect, confirme, strengthen, and stablish you.

11 To him bee glory and dominion for euer and euer, Amen.

12 By Siluanus a faithfull brother vnto you, as I suppose, haue I written briefly, exhorting and testifying how that this is the true grace of God, wherein yee stand.

13 The Church that is at ‖ Babylon elected together with you, saluteth you, and Marcus my sonne.

14 Greete ye one another with the ‖ kisse of loue. Peace bee with you all which are in Christ Iesus, Amen.

Rom 12. 10. Iames 4. 6. Iames 4. 10. Psal. 55. 22. wisd. 12. 13. mat. 6. 25. luke 12. 22. Luke 22. 31.

a By Elders he vnderstandeth all them which preach, teach, or minister in the Church.

‖ Or, Christ.

‖ Or, which is committed vnto you, or as much as in you lieth.

b Nothing commeth vnto vs which we see not to appertaine to the rest of Christs members: and therefore we ought not to refuse that condition which is common to all the Saints.

c Which was a famous citie in Assyria, where Peter then was the Apostle of the circumcision.

Rom. 16. 16. 1 cor. 16. 20. 2. cor. 13. 12.

The second Epistle generall of Peter.

THE ARGVMENT.

THe effect of the Apostle here, is to exhort them which haue once professed the true faith of Christ, to stand to the same euen to the last breath: also that God by his effectuall grace towards men moueth them to holynesse of life: sin punishing the hypocrisies which abuse his Name, and in encreasing his gifts in the godly: wherefore by godly life, he being now almost at deaths doore, exhorteth them to approue their vocation, not letting their affections on worldly things (as he had oft written vnto them) but lifting their eyes toward heauen, as they be taught by the Gospel, whereof he is a cleare witnesse, chiefly in that he heard with his owne eares that Christ was proclaimed from heauen to bee the Sonne of God, as likewise the Prophets testified. And lest they should promise to themselues quietnesse by professing the Gospel, he warneth them both of troubles which they should sustaine by the false teachers, and also by the mockers and incredulous of religion, whose maners and trade he lively setteth forth in a table, aduertising the faithfull not onely to waite diligently for Christ, but also to behold preciously the day of his comming; and to preserue themselues vnspotted against the same.

CHAP. I.

1 Forasmuch as the power of God hath giuen them all things appertaining vnto life, he exhorteth them to flee the corruption of worldly lusts. 10 To make their calling sure with good workes, and fruits of faith. 14 He maketh mention of his owne death, 17 Declaring the Lord Iesus to bee the true Sonne of God as he himselfe had seene vpon the mount.

SIimon Peter a seruant, and an Apostle of Iesus Christ, to you which haue obtained like precious faith with vs by the ‖ righteousnes of our God and Sauiour Iesus Christ:

2 Grace and peace be multiplied to you, by the knowledge of God and of Iesus our Lord,

3 According as his ‖ godly power hath giuen vnto vs all things that pertaine vnto life and godlinesse, ‖ through the knowledge of him that hath called vs ‖ vnto glory and vertue.

4 Whereby most great, and precious promises are giuen vnto vs, that by them yee should be partakers of the ‖ godly nature, in that yee flee the corruption, which is in the world through lust.

5 Therefore giue euen all diligence thereunto, ‖ ioyne moreouer ‖ vertue with your faith: and with vertue, knowledge:

‖ In that he declared himselfe iust and faithfull in accomplishing his promise by Christ.

b He speaketh of Christ as he is God and Sauiour.

c That is, saluation.

d The summe of our saluation and religion is to bee led by Christ to the Father, who calleth vs in the Sonne.

‖ Or, through his glory.

e. We are made partakers of the diuine nature, in that wee flee the corruption of the world, or as Paul writeth, are dead to sin and are not in the flesh.

f Godly maners.

6 And

6 And with knowledge, temperance: and with temperance, patience: and with patience, godlinesse.

7 And with godlinesse, brotherly kindnesse: and with brotherly kindnesse, loue.

8 For if these things be among you, and abound, they will make you that yee neither shall be idle nor vnfruitfull in the knowledge of our Lord Iesus Christ.

9 For hee that hath not these things, is blinde, and [g] cannot see farre off, and hath forgotten that he was purged from his olde sinnes.

10 Wherefore, brethren, giue rather diligence to make your calling and election [h] sure: for if ye doe these things, yee shall neuer fall.

11 For by this meanes an entring shall be ministred vnto you abundantly into the euerlasting kingdome of our Lord and Sauiour Iesus Christ.

12 Wherefore, I will not be negligent to put you alwayes in remembrance of these things, though that ye haue knowledge, and be established in the present truth.

13 For I thinke it meete as long as I am in this [k] tabernacle, to stirre you vp by putting you in remembrance,

14 Seeing I know that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath [l] shewed me.

15 I will endeuour therefore alwayes, that yee also may bee able to haue remembrance of these things after my departing.

16 For wee followed not [*] ||, deceiueable fables, when wee opened vnto you the power, and comming of our Lord Iesus Christ, but with our eyes wee saw his Maiestie.

17 For hee receiued of God the Father honour and glory, when there came such a voice to him from the excellent glory, [1] This is my beloued Sonne, in whom I am well pleased.

18 And this voyce wee heard when it came from heauen, being with him in the [l] holy mount.

19 Wee haue also a most sure [m] word of the Prophets, to the which ye doe well that ye take heede, as vnto a light that shineth in a darke place, vntill the [n] day dawne, and the [o] day starre arise in your hearts.

20 [*] So that yee first know this, that no prophesie in the Scripture is of [p] any priuate || motion.

21 For the prophesie came not in olde time by the will of man: but holy men of God spake as they were moued by the holy Ghost.

CHAP. II.

He prophesieth of false teachers, and sheweth their punishment.

BUT there were false prophets also among the people, euen as there shall be false teachers among you: which priuily shall bring in dannable heresies, euen denying the Lord that hath bought them, and bring vpon them selues swift damnation.

2 And many shall follow their || damnable wayes, by whom the way of truth shall be euill spoken of.

3 And through couetousnesse shall they with fained words make [*] merchandise of you, whose iudgement long agone is not farre off, and their damnation sleepeth not.

4 For if God spared not the [*] Angels that had sinned, but cast them downe into Hell, and deliuered them into chaines of darknes, to be kept vnto damnation;

5 Neither hath spared the old world, but saued [*] Noe the eight person a preacher of righteousnesse, and brought in the flood vpon the world of the vngodly,

6 And [*] turned the cities of Sodom and Gomorrhe into ashes, condemned them and ouerthrew them, and made them an ensample vnto them that after should liue vngodly,

7 [*] And deliuered iust Loth vexed with the vncleanly conuersation of the wicked,

8 (For he being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with their vnlawfull deeds)

9 The Lord knoweth to deliuer the godly out of tentation, and to reserue the vniust vnto the day of iudgement to bee punished:

10 And chiefly them that walke after the flesh, in the lust of vncleannesse, and despise the gouernement, which are presumptuous, and stand in their owne conceit, and feare not to speake euill of them that are in dignitie.

11 Whereas the Angels which are greater both in power and might, [*] giue not [b] railing iudgement against them before the Lord.

12 But these, as [c] brute beasts, led with sensualitie, and made to be taken, and destroyed, speake euill of those things which they know not, and shal perish through their owne corruption,

13 And shall receiue the wages of vnrighteousnesse, as they which count it pleasure to liue deliciously for a season. Spots they are and blots: [d] delighting themselues in their deceiuings, in feasting with you,

14 Hauing eyes full of adultery, and that cannot cease to sinne, beguiling vnstable soules: they haue hearts exercised with couetousnes, cursed children,

15 Which forsaking the right way, haue gone astray, following the way of Balaam, the sonne of Bosor, which loued the wages of vnrighteousnes,

16 But hee was rebuked for his iniquitie: for the dumbe asse speaking with mans voyce, forbade the foolishnesse of the Prophet.

17 [*] These are wells without water, and [e] cloudes carried about with a tempest, to whome the blacke darknesse is reserued for euer.

18 For in speaking swelling words of vanitie, they beguile with wantonnesse through the lustes of the flesh them that were

g The Greeke word signifieth him that naturally cannot see, except he holdeth neere his eyes. So Peter calleth such as cannot see heauenly things which are farre off, purblinde, or sandblind.

h Albeit it be sure in it selfe, forasmuch as God cannot change: yet we must confirme it in our selues by the fruits of the Spirit, knowing that the purpose of God electeth, calleth, sanctifieth and iustifieth vs.

i For God will euer vphold you.

k In this body, 2.Cor 5.3,4.

Iohn 21.18.

1.Cor.1.17.

and 2.1.

|| *Or, Sophisticall and craftie.*

Matth.17.5.

l For by Christs presence it was for the time holy.

m That is, the doctrine of the Prophets.

n A perfecter knowledge then vnder the Law.

o Meaning Christ the sonne of Iustice, by his Gospel.

2.Tim.3.16.

p Commeth not of men.

|| *Or, interpretation.*

Actes 20.29.

1 tim.4.1.iude 4.and 18.

|| *Or, insolent and wanton.*

a This is euidently seene in the Pope and his Priests, which by lies and flatteries sell mens soules, so that it is certaine that he is not the successor of Simon Peter, but of Simon Magus.

Iob 4.18 iude 6,

Genes.7.1.

Gen.19.24,25.

Gen.19.16.

1.King.22.22.

iob.1.12.

b Albeit the Angels condemne the vices and iniquities of wicked magistrates, yet they blame not the authoritie & power which is giuen them of God.

c As beastes without reason or wit follow whither nature leadeth them: so these wicked men destitute of the spirit of God, onely seeke to fulfill their sensuality, and as they are vessels made to destruction and appointed to this iudgement, so they fall into the snares of Satan to their destruction.

d For in your holy feasts they sit at members of the Church, whereas indeede they be but spots and so deceiue you, reade Iude 12.

Num 22.23.

iude 11.

Iude 12.

e They haue some appearance outward, but within they are drie and barren, or at most they cause but a tempest.

were cleane escaped from them which are wrapped in errour,

19 Promising vnto them liberty, and are themselues the * seruants of corruption: for of whomsoeuer a man is ouercome, euen vnto the same is he in bondage.

20 * For if they, after they haue escaped from the filthinesse of the world, through the [f] knowledge of the Lord, and of the Sauiour Iesus Christ, are yet tangled againe therein and ouercome, the later end is worse with them then the beginning.

21 For it had been better for them, not to haue knowen the way of righteousnesse, then after they haue knowen it to turne from the holy ‖ Commandement giuen vnto them.

22 But it is come vnto them according to the true prouerbe, * The dog is returned to his owne vomite, and, The sow that was washed, to the wallowing in the mire.

John 8.34. rom.6.20.
Matth.12.45. heb.6.4,5,6. and 10.26,27.
f Which commeth by hearing the Gospel preached.
‖ *Or, doctrine.*
Prou.26.11.

CHAP. III.

3 He sheweth the impietie of them which mocke at Gods promises. 7 After what sort the ende of the world shall be. 8 That they prepare themselues therinto. 16 Who they are which abuse the writings of S. Paul, and the rest of the Scriptures, 18 concluding with eternall thanks to Christ Iesu.

THis second Epistle I now write vnto you, beloued, wherewith I [a] stirre vp and warne your pure minds,

2 To call to remembrance the wordes which were calde before of the holy Prophets, and also the commandement of vs the Apostles of the Lord and Sauiour.

3 ‖ This first vnderstand, that there shal come in the last dayes, mockers, which will walke after their lusts,

4 And say, Where is the promise of his comming? for since the fathers died, all things continue alike from the beginning of the creation.

5 For this they [b] willingly knowe not, that the heauens were of old, and the earth that was of the water, and by the water, by the word of God.

6 Wherefore the [c] world that then was, perished, ouerflowed with the water.

7 But the heauens and earth, which are now, are kept by the same word in store, and reserued vnto fire against the day of iudgement, & of the destruction of vngodly men.

8 Dearely beloued, bee not ignorant of this one thing, that one day is with the Lord, * as a thousand yeeres, and a thousand yeeres as one day.

9 The Lord is not slacke concerning his promise (as some men count slackenesse) but is patient toward vs, and * [d] would haue no man to perish, but would all men to come to repentance.

10 * But the day of the Lord will come as a thiefe in the night, in the which the heauens shall passe away with a noise, & the element shall melt with heate, & the earth with the workes that are therin, shal be burnt vp.

11 Seeing therefore that all these things must be dissolued, what maner persons ought ye to be in holy conuersation and godlinesse,

12 Looking for, & hasting vnto the comming of the day of God, by the which the heauens being on fire shall be dissolued, and the elements shall melt with heate?

13 But wee looke for * new heauens, and a new earth, according to his promise, wherein dwelleth righteousnesse.

14 Wherefore, beloued, seeing that yee looke for such things, be diligent that yee may bee found of him in * peace, without spot, and blamelesse.

15 * And suppose that the long suffering of our Lord is saluation, euen as our beloued brother Paul according to the wisedom giuen to him, wrote to * [f] you,

16 As one that in all his Epistles speaketh of these things: among the which some things are [g] hard to bee vnderstood, which they that are vnlearned and vnstable ‖ peruert, as they doe also other Scriptures vnto their owne destruction.

17 Ye therefore, beloued, seeing yee know these things before, beware lest ye be also plucked away with the error of the wicked, and fall from your owne stedfastnesse.

18 But grow in grace, and in the knowledge of our Lord & Sauiour Iesus Christ: to him be glory both now and for euermore. Amen.

Psal.90.4.
Ezek.33.11.
1.tim.2.4.
a For we fall quickly asleepe and forget that which we are taught. *2.Tim.4.1.2.tim. 3.1.iude 18.*
b He meaneth them which had once professed Christian religion, but became afterward contemners & mockers, as Epicureans & Atheists.
c As touching the beauty thereof, and things which were therin, except them which were in the Arke.
d He speaketh not here of the secret and eternal counsell of God, whereby hee eleeteth whom it pleaseth him, but of the preaching of the Gospel, whereby all are called & bidden to the banquet. *Matth.24.44. 1.thes.5.2.reuel. 3.3.and 16.15. Isa.65.17.& 66. 22.reuel 21.1.*
e In quiet conscience. *Rom.2.4.*
f Albeit his Epistles were written to peculiar Churches, yet they containe a generall doctrine appertaining to all men.
g As no man condemneth the brightnes of the sunne, because his eye is not able to sustain the clearnesse thereof: so the hardnesse which we cannot sometime compasse, or perfectly vnderstand in the Scriptures, ought not to take away from vs, the vse of the Scriptures.
‖ *Or, wrest.*

The first Epistle generall of Iohn.

THE ARGVMENT.

AFter that Saint Iohn had sufficiently declared how that our whole saluation doth consist only in Christ, lest that any man should thereby take a boldnesse to sinne, hee sheweth that no man can beleeue in Christ, vnlesse he doth endeuour himselfe to keepe his commaundements, which thing being done, he exhorteth them to beware of false prophets, whom he calleth Antichrists, and to trie the spirits. Last of all he doth earnestly exhort them vnto brotherly loue, and to beware of deceiuers.

CHAP. I.

1 True witnesse of the euerlasting word of God. 7 The blood of Christ is the purgation of sinne. 10 No man is without sinne

THat which was [a] from the beginning, which wee haue [b] heard, which we haue seene with our eyes, which wee haue looked vpon, and our handes haue handled of the word [c] of life,

2 (For the life appeared, and we haue seene it, and beare witnesse, and shewe vnto you the eternall life, which was [d] with the Father and appeared vnto vs.)

3 That, I say, which we haue seene and heard declare wee vnto you, that yee may also [e] haue fellowship with vs, and that

a That is, Christ, God eternall.
b That is, Christ being man.
c Which giueth life and had it in himselfe, *Iohn 1.4.*
d Before all beginning.
e The effect of the Gospel is, that we all being ioyned together in Christ by faith, should be the sonnes of God.

Iohn 8 12.
f The fruits of our faith must declare whether we be ioyned in God or no: for God being the very purity and light, will not haue fellowship with them which lie in sinne and darkenesse.
g In an euill conscience, and without the feare of God.
h That is, Christ with vs, and we with our selues.
Heb.9.14. *a pat.* 1.19.*reue.*1.5.
1.*King.*8.46.2.*chron* 6.36.*prou.*20.9.*eccles.*7.22.

one fellowship also may be with the Father and with his Sonne Iesus Christ.
4 And these things write wee vnto you, that your ioy may be full.
5 This then is the message, which wee haue heard of him, & declare vnto you, that God * is [f] light, and in him is no darkenesse.
6 If we say that we haue fellowship with him, and walke in [g] darkenesse, wee lie, and doe not truely:
7 But if we walke in the light, as he is in the light, wee haue fellowship [h] one with another, and the [i] blood of Iesus Christ his Sonne cleanseth vs from all sinne.
8 * If we say that we haue no sinne, wee deceiue our selues, and trueth is not in vs.
9 If we [i] acknowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse.
10 If we say we haue not sinned, we make him a liar, and his ‖ word is not in vs.

i If wee bee not ashamed earnestly and openly to acknowledge our selues before God to be sinners. ‖ *Or, doctrine.*

CHAP. II.

1 *Christ our Aduocate.* 10 *Of true loue, and how it is tried.* 18 *To beware of Antichrist.*

MY babes, these things write I vnto you, that ye sinne not: and if any man sinne, we haue an [a] Aduocate with the Father, Iesus Christ the Iust.
2 And hee is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of [b] the whole world.
3 And hereby we are sure that we [c] know him, if wee keepe his Commandements.
4 He that saith, I know him, and keepeth not his Commandements, is a liar, and the trueth is not in him.
5 But he that keepeth his word, in him is [d] the loue of God perfect in deede, hereby we know that we are in him.
6 He that saith hee remaineth in him, ought euen so to walke, as he hath walked.
7 Brethren, I write no new ‖ commandement vnto you: but an olde commaundement which yee haue had from the [e] beginning: the [f] olde commaundement is the word, which yee haue heard from the beginning.
8 Againe, a new commaundement I write vnto you, that which is true in him, and also in you: for the darkenesse is past, and the true light now shineth.
9 He that saith that he is in the light, and hateth his brother, is in darknesse vntill this time.
10 * He that loueth his brother, abideth in the light, and there is none occasion of euill in him.
11 But he that hateth his brother, is in darknesse, and walketh in darknesse, and knoweth not whither he goeth, because that darknesse hath blinded his eyes.

a Christ is our onely Aduocate and atonement: for the office of intercession and redemption are ioyned together.
b That is, of them which haue embraced the Gospel by faith in all ages, degrees, and places, for there is no saluation without Christ.
c That is, by faith, and so obey him: for knowledge cannot bee without obedience.
d Whereby he loueth God: so that to loue God is to obey his word.
‖ *Or doctrine*
e When the law was giuen.
f Loue thy neighbour as thy selfe, is the old commandement taught in the Law: but when Christ saith, So loue one another, as I haue loued you, hee giueth a new commandement onely as touching the forme, but not as touching the nature or substance of the precept. *Chap.*3.14.

12 [g] Little children, I write vnto you, because your sinnes are forgiuen you for [h] his Names sake.
13 I write vnto you, Fathers, because ye haue knowen him that is from the beginning. I write vnto you, young men, because ye haue ouercome the ‖ wicked.
14 I write vnto you, babes, because yee haue knowen the Father. I haue written vnto you, fathers, because yee haue knowen him, that is from the beginning. I haue written vnto you, young men, because ye are strong, and the word of God abideth in you, and ye haue ouercome the ‖ wicked.
15 Loue not the [i] world, neither the things that are in the world. If any man loue the * world, the loue of the Father is not in him.
16 For all that is in the world (as the lust of the [k] flesh, the lust of the eyes, and the [m] pride of life) is not of the Father, but is of the world.
17 And the world passeth away, and the lust thereof, but hee that fulfilleth the will of God, abideth euer.
18 Babes, it is the last time, and as yee haue heard that Antichrist shall come, euen now are there many Antichrists, whereby we know that it is the last time.
19 [n] They went out from vs, but they were not of vs: for if they had beene of vs, they would haue continued with vs. But this commeth to passe, that it might appeare that they are not all of vs.
20 But ye haue an [o] ointment from him, that is [p] holy, & ye haue knowen all things.
21 I [q] haue not written vnto you because ye know not the trueth: but because ye know it, and that no lie is of the trueth.
22 Who is a liar, but hee that denieth that Iesus is [r] Christ? the same is the Antichrist that denieth the Father and the Sonne.
23 Whosoeuer denieth the Sonne, the same [s] hath not the Father †.
24 Let therefore abide in you that same which ye haue heard from the beginning. If that which yee haue heard from the beginning shall remaine in you, yee also shall continue in the Sonne, and in the Father.
25 And this is the promise that hee hath promised vs, euen eternall life.
26 These things haue I written vnto you, concerning them that deceiue you.
27 But the anointing which he receiued of him, dwelleth in you: and ye need not that any man teach you: but as the same [t] anointing teacheth you of all things, & it is true and is not lying, and as it taught you, yee shall abide ‖ in him.
28 And now, [u] little children, [l] abide in him, that when he shall appeare, we may bee bolde, and not be ashamed before him at his comming.
29 If yee knowe that hee is righteous know ye that he which doeth righteously, is borne of him.

g He nameth all the faithful children, as he being their spiritual father, tributing to old men knowledge of great things, to yong men strength, to children obedience and reuerence to their gouernours.
h For Christs sake.
‖ *Or, the deuill,*
‖ *Or, the deuill.*
i As it is aduersary to God, *Iames* 4.4.
k To liue in pleasure.
l Wantonnesse.
m Ambition and pride.
n Which seemed to haue been of our number, because for a time they occupied a place in the Church.
o The grace of the holy Ghost.
p Which is Christ.
q In this Epistle which I now write vnto you.
r He that taketh away, or diminisheth either of the natures in Christ, or he that confoundeth or separateth them, else he that putteth not difference betweene the person of the Sonne, and also he that beleeueth not to haue remission of sinnes by his onely sacrifice, denieth Christ to be the true Messias.
s Then the infidels worship not the true God.
† But he that confesseth the Sonne hath also the Father.
t Christ communicateth himselfe vnto you, and teacheth you by the holy Ghost and his ministers. ‖ *Or, in Christ.*
u By this name he meaneth the whole Church of Christ in generall.

CHAP.

CHAP. III.

1 The singular loue of God toward vs, 7 And how we againe ought to loue one another.

BEhold what loue the Father hath shewed on vs, that wee should bee [a] called the sonnes of God: for this cause the world knoweth you not, because it knoweth not him.

2 Dearly beloued, now are we the sonnes of God, but yet it doth not appeare what we shall be: and wee know that when [b] he shall appeare, we shalbe [c] like him: for we shall see him as he is.

3 And euery man that hath this hope in him, purgeth himselfe, euen as he is pure.

4 Whosoeuer [d] committeth sinne, transgresseth also the Law: for sinne is the transgression of the Law.

5 And ye know that he appeared that he might * take away our sinnes, and in him is no sinne.

6 Whosoeuer abideth in him, sinneth not: whosoeuer sinneth, hath not seene him, neither hath knowen him.

7 Little children, let no man deceiue you: he that doth righteousnesse, is righteous, as he is righteous.

8 He that * committeth sinne, is of the deuill: for the deuill sinneth from the [e] beginning: for this purpose appeared the Son of God, that he might loose the works of the deuill.

9 Whosoeuer is borne of God, sinneth not: for [f] his seede remaineth in him, neither can hee [g] sinne, because hee is borne of God.

10 In this are ye children of God knowen, and the children of the deuill: whosoeuer doth not righteousnes, is not of God, neither he that [h] loueth not his brother.

11 For this is the message that yee heard from the beginning, that * wee should loue one another.

12 Not as * Cain which was of the wicked, and slew his brother: and wherefore slew he him? because his owne works were euill, and his brothers good.

13 Maruell not, my brethren, though the world hate you.

14 We know that we are translated from death vnto life, because wee [i] loue the brethren: * He that loueth not his brother, abideth in death.

15 Whosoeuer hateth his brother, is a manslayer: and ye know that no manslayer hath eternall life abiding in him.

16 * Hereby haue we perceiued loue, that he layd downe his life for vs: therefore wee ought also to lay downe our liues for the brethren.

17 * And whosoeuer hath this worldes good, & seeth his brother haue need, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

18 My little children, let vs not loue in word, neither in tongue onely, but in [k] deed and in trueth.

19 For thereby we know that we are of the trueth, and shall before him assure our hearts.

20 For if our [l] heart condemne vs, God is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we boldnesse toward God.

22 * And whatsoeuer we aske, we receiue of him, because wee keepe his commaundements, and doe those things which are pleasing in his sight.

23 * This is then his Commandement, That we beleeue in the Name of his Sonne Iesus Christ, and loue one another, as hee gaue commandement.

24 * For he that keepeth his commandements, dwelleth in him, and he in him: and hereby we know that he abideth in vs, euen by the Spirit which he hath giuen vs.

CHAP. IIII.

1 Difference of spirits. 2 How the spirit of God may bee knowen from the spirit of error. 7 Of the loue of God, and of our neighbours.

DEarely beloued, beleeue not euery spirit, but try the [a] spirits whether they are of God: for many false prophets are gone out into the world.

2 Hereby shall yee know the Spirit of God, Euery spirit that confesseth that Iesus [b] Christ is come in the flesh, is of God.

3 And euery spirit which confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whome yee haue heard, how that hee should come, and [c] now already he is in the world.

4 Little children, ye are of God, and haue ouercome them: for greater is he that is in you, then [d] he that is in the world.

5 They are of the world, therefore speake they of the world, and the world heareth them.

6 We are of God, * he that knoweth God, [e] heareth vs: he that is not of God, heareth vs not. Hereby know we the spirit of trueth, and the spirit of errour.

7 Beloued, let vs loue one another: for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God.

8 He that loueth not, knoweth not God: For God is loue.

9 * In this [f] appeared the loue of God toward vs, because God sent his onely begotten Sonne into the world, that wee might liue through him.

10 Herein is loue, not that we loued God, but that he loued vs, and sent his Sonne to be a [g] reconciliation for our sinnes.

11 Beloued, if God so loued vs, we ought also to loue one another.

12 * No man hath seene God at any time, If we loue one another, God dwelleth in vs, and his loue is perfect in vs.

13 Hereby know wee that wee dwell in him, and he in vs: because he hath giuen vs of his Spirit.

14 And we haue seene and do testifie, that the Father sent the Sonne to bee the Sauiour of the world.

15 Whosoeuer [h] confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God.

16 And wee haue knowen, and beleeued the

a Being made the sonnes of God in Christ, he sheweth what qualities we must haue to be discerned from bastards.
b That is, Christ.
c As the members and head are, which make one perfit body.
d That is, in whom sinne doth reigne, so that he seeketh not to be sanctified.
Isa.53.4,9. 1.pet.2.22. Iohn 8.44.
e As appeared by Adam.
f Which is the holy Ghost.
g He cannot be vnder the power of sinne, because the Spirit of God correcteth his euill and corrupt affections.
h He descendeth from the first table of the commandements, to the second.
Iohn 13.34. and 15.12. Gen.4.8.
i This loue is the speciall fruit of our faith, and a certaine signe of our regeneration.
Chap.2.10. Iaml.1.9,17,18. Iohn 15.13. ephes.5.2. Luke 3.11.
k Which is not the cause wherefore wee are the sonnes of God, but a most certaine signe.
l If our conscience being guilty of any thing, be able to condemne vs, much more the iudgement of God, which knoweth our hearts better then we our selues, is able to condemne vs.

a Them which boast that they haue the spirit to preach or prophesie.
b Who being very God, came from his Father, and tooke vpon him our flesh. He that confesseth or preacheth this truely, hath the Spirit of God, else not.
c He began to build the mysterie of iniquitie.
d Satan the prince of the world.
Iohn 8.47.
e With pure affection and obedience.
Iohn.3.16.
f Trueth it is, that God hath declared his loue in many other things, but herein hath passed all other.
g By his onely death.
Iohn 1.18. 1.tim.6.16.
h So that his confession proceedeth of faith.

the loue that God hath || [i]in vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him.

17 Herein is the loue perfect in vs, that we should haue boldnes in the day of iudgement, for as he is, euen so are wee in this world.

18 There is no [k] feare in loue, but perfect loue casteth out feare: for feare hath paine fulnes: and he that feareth, is not perfect in loue.

19 ¶ We loue him, because he loued vs first.

20 If any man say, I loue God, and hate his brother, he is a lyar: for [l] how can he that loueth not his brother whom hee hath seene, loue God whom he hath not seene?

21 *And this commandement haue wee of him, that hee which loueth God, should loue his brother also.

CHAP. V.

1. 10. 13 *Of the fruits of faith.* 14. 20 *The office authoritie, and diuinitie of Christ.* 21 *Against images.*

WHosoeuer beleeueth that Iesus is the Christ, is [a] borne of God, and euery one that loueth him which begat, loueth him also which is begotten of him.

2 In this we know that we loue the children of God, when we loue [b] God, and keepe his commandements.

3 For this is the loue of God, that we keepe his commandements: and his *commandements are not [c] grieuous.

4 For all that is borne of God ouercometh the world: and this is the victorie that ouercometh the world, euen our faith.

5 * Who is it that ouercommeth the world, but he which beleeueth that Iesus is the Sonne of God?

6 This is that Iesus Christ that came by [d] water [e] and blood, not by water onely, but by water and blood: and it is the [f] Spirit, that beareth witnesse: for the Spirit is [g] trueth.

7 For there are three, which beare record in heauen, the Father, the Word, and the holy Ghost: and these three are one.

8 And there are three which beare record in the earth, the Spirit, and the water, and the blood: and these three agree in one.

9 If we receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which hee testified of his Sonne.

10 *Hee that beleeueth in the Sonne of God, hath the witnesse † in himselfe: he that beleeueth not God, hath made him a lyar, because he beleeued not the record, that God witnessed of his Sonne.

11 And this is the record, that God hath giuen vnto vs eternall life, and this life is in his Sonne.

12 He that hath the Sonne, hath life, and hee that hath not the Sonne of God, hath not life.

13 These things haue I written vnto you that beleeue in the Name of the Sonne of God, that ye may know that ye haue eternal life, and that ye may beleeue in the Name of the Sonne of God.

14 And this is the assurance that we haue in him, that if wee aske any thing according to his will, he heareth vs.

15 And if we know that hee heareth vs, whatsoeuer wee aske, wee know that wee haue the petitions that wee haue desired of him.

16 If any man see his brother sin a sinne that is not vnto death, let him aske, and he shall giue him life for them that sinne not [h] vnto death. *There is a sinne [i] vnto death: I say not that thou shouldest pray for it.

17 All vnrighteousnes is sinne, but there is a sinne not vnto death.

18 We know that whosoeuer is borne of God, [k] sinneth not: but hee that is begotten of God, [l] keepeth himselfe, and the [m] wicked [n] toucheth him not.

19 We know that we are of God, and the whole world [o] lieth in wickednes.

20 But wee knowe that the Sonne of God is * come, and hath giuen vs a minde to know him, which is true: and we are in him that is true, that is, in his Sonne Iesus Christ: this same is very [p] God and eternall life.

21 Babes, keepe your selues from [q] idols, Amen.

Or, toward vs.
i By inspiring it into vs.
k Such as should trouble the conscience.
l For God presenteth himselfe to vs in them, which beare his image.
Iohn 13.34. and 15.12.
a Is regenerate by the vertue of his Spirit.
b The loue of God must goe before or els we cannot loue aright.
Matth. 11.30.
c They are easie to the sonnes of God which are led with his Spirit: for they delight therein.
1.Cor. 15.57.
d That is, regeneration.
e The water and blood that came out of his side, declare that we haue our sinnes washed by him, and he hath made full satisfaction for the same.
f Our mind inspired by the holy Ghost.
g Which testifieth to our hearts that we be the children of God.
Iohn 3.36.
† Of God.
Matth. 7.7. and 21.22. cha. 23.22
h Although euery sinne be to death, yet God through his mercy pardoneth his in his Son Christ.
Mat. 12.31. mar. 3.29. luke 12.10.
i As theirs is whom God doth so forsake, that they fall into vtter despaire.
k Giueth not himselfe so ouer to sinne, that he forgetteth God.
l Taketh heed that he sinne not.
m That is, Satan.
n With a mortall wound.
o That is, all men generally, as of themselues, lie as it were buried in euill.
Luke 24.45.
p Christ very God.
q Meaning, from euery forme and fashion of things which is set vp for any deuotion to worship God.

The second Epistle of Iohn.

Hee writeth vnto a certaine Ladie. 4 reioycing that her children walke in the trueth. 5 And exhorteth them vnto loue, 7 Warneth them to beware of such deceiuers as denie that Iesus Christ is come in the flesh, 8 Prayeth them to continue in the doctrine of Christ, 10 and to haue nothing to doe with them that bring not the true doctrine of Christ Iesus our Saiuour.

THe Elder to the || elect Lady, and her children, whome I loue in [a] the trueth: and not I only, but also all that haue knowen the truth,

2 For [y] truths sake which dwelleth in vs, and shalbe with vs for euer:

3 Grace be with you, mercie and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with [b] trueth and loue.

4 I reioyced greatly, that I found of thy children, walking [c] in trueth, as wee haue receiued a commandement of the Father.

5 And now beseech I thee Lady, (not as writing a new commaundement vnto thee, but that same which we had from the beginning) that we *loue one another.

6 And this is the loue, that we should walke after his || commandements. This commaundement is, that as yee haue heard from the beginning, ye should walke in it.

7 For many deceiuers are entred into the world, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceiuer and an Antichrist.

Or, worthy and noble.
a According to godlinesse, and not with any worldly affection.
b We cannot receiue the grace of God, except we haue the true knowledge of him, of the which knowledge loue proceedeth.
c According to Gods word.
Iohn 15.12.
|| *Or, doctrine.*

8 Looke to your selues, that we [d] lose not the things which we haue done, but that we may receiue a full reward.

9 Whosoeuer [e] transgresseth, & abideth not in the doctrine of Christ, hath not God. He that continueth in ỳ doctrine of Christ, he hath both the Father and the Sonne.

10 If there come any vnto you, and bring not this doctrine, * receiue him not to house, neither bid him [f] God speed.

11 For hee that biddeth him God speed, is partaker of his euill deedes. Although I had many things to write vnto you, yet I would not write with paper and inke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.

12 The sonnes of thine || elect sister greet thee, Amen.

d By suffering our selues to be seduced.

e He that passeth the limits of pure doctrine.

Rom. 16. 17.

f Haue nothing to do with him, neither shew him any signe of familiaritie or acquaintance.

|| Or, worthy.

The third Epistle of Iohn.

3 He is glad of Gaius that hee walketh in the trueth, 8 Exhorteth them to be loueing vnto the poore Christians in their persecution, 9 sheweth the vnkinde dealing of Diotrephes, 12 And the good report of Demetrius.

THE Elder vnto the beloued Gaius whom I loue in the trueth.

2 Beloued, I wish chiefly that thou prosperedst & faredst well, as thy soule prospereth.

3 For I reioyced greatly when the brethren came and testified of the trueth that is in thee, how thou walkest in the trueth.

4 I haue no greater ioy then this, that is, to heare that my sonnes walke in [a] veritie.

5 Beloued, thou doest faithfully whatsoeuer thou doest to the brethren, and to [b] strangers.

6 Which bare witnesse of thy loue before the Churches, whom if thou bringest on their iourney, as it [c] beseemeth according to God, thou shalt doe well.

7 Because that for his names sake they went forth and tooke nothing of the Gentiles.

8 Wee ought therefore to receiue such, that we might be helpers to the trueth.

9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them receiueth vs not.

10 Wherefore if I come, I will declare his deedes which he doeth, prating against vs with malicious wordes, and not therewith content, neither hee himselfe receiueth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.

11 Beloued, follow not that which is euill, but that which is good: hee that doeth well, is of God: but he that doeth euill hath not || seene God.

12 Demetrius hath good report of all men, and of the trueth it selfe: yea, and we our selues beare record, and yee know that our record is true.

13 I haue many things to write: but I will not with inke and pen write vnto thee.

14 For I trust I shall shortly see thee, and we shall speake mouth to mouth. Peace bee with thee. The friends salute thee. Greete the friends by name.

a That is, in godly conuersation, as they which haue both the knowledge and feare of God.

b By keeping hospitalitie.

c If thou furnishest them with necessaries toward their iourney, knowing that the Lord saith, He that receiueth you, receiueth me.

|| Or, knowen.

The generall Epistle of Iude.

THE ARGVMENT.

SAint Iude admonisheth all Churches generally to take heede of deceiuers, which goe about to draw away the hearts of the simple people from the trueth of God, and willeth them to haue no societie with such, whom he setteth forth in their liuely colours, shewing by diuers examples of the Scriptures, what horrible vengeance is prepared for them: finally, he comforteth the faithfull, and exhorteth them to persevere in the doctrine of the Apostles of Iesus Christ.

IUDE a seruant of Iesus Christ, & brother of Iames, to them which are called and sanctified [a] of God the Father, and [b] reserued to Iesus Christ:

2 Mercy vnto you, and peace, and loue be multiplied.

3 Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, to exhort you, that yee should earnestly [c] contend for the maintenance of the faith, which was [d] once giuen vnto the Saints.

4 For there are certaine men crept in, which were before of olde [e] ordeined to this condemnation: vngodly men they are which turne the grace of our God into wantonnes, and * denie God the onely Lord, and our Lord Iesus Christ.

5 I will therefore put you in remembrance, forasmuch as ye once knew this, how that the Lord after that hee had deliuered the people out of Egypt, * destroyed them afterward, which [f] beleeued not.

6 The * Angels also which kept not their first || estate, but left their owne habitation, he hath reserued in euerlasting chaines vnder darkenesse vnto the [g] iudgement of the great day.

7 As * Sodome and Gomorrhe, and the cities about them, which in like manner as they did, committed fornication, and followed [h] strange flesh, are set forth for an ensample, and suffer the vengeanc of eternall fire.

a The faithfull are sanctified of God the Father in the Sonne by the holy Ghost.

b That he should keepe you, Iohn 17. 6.

c Against the assaults of Satan and Heretikes.

d That he should keepe it for euer.

e He confirmeth their heart against the contemners of religion and apostates, shewing that such men trouble not the Church at all aduentures, but are appointed thereunto by the determinate counsell of God.

2. Pet. 2. 1.

Numb. 14. 37.

f Their incredulitie was the fountaine of all their euill.

2. Pet. 2. 4.

|| Or, originall.

g Then shall be their extreame punishment.

Gen. 19. 24, 25.

h Most horrible pollutions.

8 Likewise notwithstanding these dreamers also defile the flesh, and despise gouernment, and speake euil of them that are in authoritie.

9 Yet [k] Michael the Archangel, when he strouе against the deuill, and disputed about the body of Moses, durst not blame him with curied speaking, but sayd, [l] The Lord rebuke thee.

10 But these speake euill of those things which they know not: & whatsoeuer things they know [m] naturally, as beasts which are without reason, in those things they corrupt themselues.

11 Woe be vnto them: for they haue followed the way of * Cain, and are cast away by the deceit of * Balaams wages, & perish in the [n] gainesayings * of Core.

12 These are spots [o] in your feasts of charitie when they feast with you, without [p] all feare feeding themselues: * clouds they are without water, caryed about of windes, corrupt trees, and without fruit, twise dead, and plucked vp by the rootes.

13 They are the raging waues of the sea, foming out their owne shame: they are wandring starres, to whom is reserued the blacknesse of darknesse for euer.

14 And Enoch also the seuenth from Adam prophesied of such, saying, * [q] Behold, the Lord commeth with thousands of his Saints,

15 To giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of all their cruell speakings, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, walking after their owne lustes †: * whose mouthes speake proud things, hauing mens persons in admiration, because of a vantage.

17 But ye beloued, remember the words which were spoken before of the Apostles of our Lord Iesus Christ,

18 How that they tolde you that there should be mockers * in the last time, which should walke after their owne vngodly lustes.

19 These are makers of sectes, fleshly, hauing [r] not the Spirit.

20 But yee beloued, edifie your selues in your most holy faith, praying in the holy Ghost,

21 And keepe your selues in the loue of God, looking for the mercie of our Lord Iesus Christ vnto eternall life.

22 And haue compassion of some [s] in putting difference:

23 And other saue with [t] feare, pulling them out of the fire, and hate euen the [u] garment spotted by the flesh.

24 Now vnto him that is able to keepe you that ye fal not, and to present you faultlesse before the presence of his glory with ioy,

25 That is, to God onely wise, our Sauiour, be glory, and maiestie, and dominion, and power, both now and for euer, Amen.

i Which shew themselues dull and impudent.
k It is most like that this example was written in some of those bookes of the Scripture which are now lost, Numb. 21.14. Iosh. 10.13. 2 chron. 9 29.
l In Zacharie 3. 2. Christ vnder the name of the Angel rebuked Satan, as knowing that he went about to hinder the Church: but heere we are admonished not to seeke to reuenge our selues by euill speaking, but to referre the thing to God.
m By their carnall iudgement

† In vngodlinesse and iniquitie. *Psal.* 17.10.

1. *Tim.* 4.1. 2. *tim* 3.1. 2. *pet.* 3.3.

r Of regeneration.

s Some may be wonne with gentlenesse, other by sharpenesse.
t By sharpe reproofes to draw them out of danger.
u He willeth not onely to cut off the euill, but also to take away all occasions, which are as preparatiues, and accessaries to the same

Gene. 4.8. *Num.* 22.23. n For as Core, Dathan, and Abiram rose vp and spake against Moses, so do these against them that are in authoritie. *Numb.* 16.1,2. o These were generall feasts which the faithfull kept, partly to protest their brotherly loue, and partly to relieue the needy, Tertul in Apologet cap. 39. p Either of God or of his Church. 2 *Pet.* 2.17. *Reuel.* 1.7. q This saying of Enoch might for the worthinesse thereof hane beene as a commong saying among men of all times, or els haue beene written in some of those bookes which now remaine not: yet by the prouidence of God, so many are left as as are able to instruct vs in the faith of Iesus Christ to saluation, Iohn 20.31.

The Reuelation of ‖ Iohn the Diuine.

‖ *Or, declared to Iohn.*

THE ARGVMENT.

IT is manifest that the holy Ghost would, as it were, gather into this most excellent Book, a summe of those prophesies, which were written before, but should be fulfilled after the comming of Christ, adding also such things as should be expedient, as well to forewarne vs of the dangers to come, as to admonish vs to beware some, and encourage vs against others. Herein therefore is liuely set foorth the diuinitie of Christ, and the testimonies of our redemption, what things the Spirit of God alloweth in the Ministers, and what things he reproueth: the prouidence of God for his elect, and of their glory and consolation in the day of vengeance: how that the hypocrites which sting like scorpions the members of Christ, shall bee destroyed. But the Lambe Christ shall defend them which beare witnesse to the trueth, who in despight of the beast and Satan will reigne ouer all. The liuely description of Antichrist is set forth, whose time and power notwithstanding is limitted: and albeit that he is permitted to rage against the elect, yet his power stretcheth no further then to the hurt of their bodies: and at length he shall be destroyed by the wrath of God: when as the elect shall giue praise to God for the victory: neuertheleſse for a season God wil permit this Antichrist, and strumpet vnder color of faire speech, and pleasant doctrine, to deceiue the world: wherefore he aduertiseth the godly (which are but a small portion) to auoid this harlots flatteries and brags, whose ruine without mercy they shall see, and with the heauenly companie sing continuall praises: for the Lambe is married: the word of God hath gotten the victory: Satan that a long time was vntied, is now cast with his ministers into the pit of fire to be tormented for euer, whereas contrariwise the faithfull (which are the holy citie of Ierusalem, and wife of the Lambe) shall enioy perpetuall glory. Reade diligently, iudge soberly, and call earnestly to God for the true vnderstanding hereof.

CHAP.

field as thou seest,

4 And am not purposed to returne into the citie, but to remaine here, and neither to eat nor drinke, but continually to mourne and fast vntil I die.

5 Then left I my purpose wherein I was, and spake to her angerly, and said,

6 Thou foolish woman aboue all other, seest thou not our heauinesse, and what commeth vnto vs?

7 For Sion our mother is all wofull, and is sore afflicted, and moorneth extremely.

8 Seeing wee be all now in heauinesse, and make our mone (for we be all sorrowful) art thou sorie for our sonne?

9 Demaund the earth, and she shall tell thee that it is she which ought to mourne for the fall of so many that grow vpon her.

10 For from the beginning all men are born of her, and other shall come, and behold, they wake almost all into destruction, and the multitude of them shall be destroyed.

11 Who should then rather mourne, she that hath lost so great a multitude, or thou which art sorie but for one?

12 But if thou wouldest say vnto me, My mourning is not like the mourning of the earth (for I haue lost the fruit of my wombe, which I brought forth with heauinesse, and bare with sorowes,

13 But the earth is according to the manner of the earth, and the present multitude returneth into her as it came)

14 Then say I vnto thee, As thou hast borne with trauel, so the earth also from the beginning giueth her fruit vnto man, euen to him that laboured her.

15 Now therefore withhold thy sorrow in thy selfe, and beare constantly that which commeth vnto thee.

16 For if thou allowest Gods purpose, and receiuest his counsell in time, thou shal be commended therein.

17 Goe thy way then into the citie to thine husband.

18 ¶ Then shee said vnto mee, I will not, I will not goe into the citie, but here will I die.

19 So I continued to speake more with her, and said,

20 Do not so, but be counselled: for how many falles hath Sion? Bee of good comfort, because of the sorrow of Ierusalem.

21 For thou seest that our Sanctuary is laid waste: our altar is broken downe: our Temple is destroyed.

22 Our Psalterion fainteth, and the song ceaseth, and our mirth is vanished away, and the light of our candlesticke is quenched, and the Arke of our Couenant is taken away, & our holy things are defiled, and the Name that is called vpon ouer vs, is almost dishonoured, and our children are put to shame, and our Priests are burnt, and our Leuites are caried into captiuitie, and our virgins are defiled, and our wives rauished, and our righteous men spoiled, and our children destroyed, and our young men are brought in bondage, and our strong men are become weake.

23 And which is the greatest of all, Sion the seale hath lost her worship: for she is deliuered into the hands of them that hate vs.

24 And therefore shake off thy great heauinesse, and put away the multitude of sorrowes, that the Almighty may be merciful vnto thee, and that the most High may giue thee rest and ease from thy labour.

25 And when I was talking with her, her face and beautie shined suddenly, and her countenance was bright, so that I was afraid of her, and mused what it might be.

26 And behold, immediatly shee cast out a great voice, very fearefull, so that the earth shoke at the noise of the woman.

27 And I looked, and behold, the woman appeared vnto mee no more: but there was a citie builded, & a place was shewed from the ground and foundation. Then was I afraid, and cried with a lowd voice, and said,

28 Where is Uriel the Angel * which came to me at the first? for he hath caused me to come into many and deepe considerations, and mine end is turned into corruption, and my prayer to rebuke. Chap. 4. 1.

29 And as I was speaking these words, behold, he came vnto me, and looked vpon me.

30 And lo, I lay as one dead, and mine vnderstanding was altered, and he tooke mee by the right hand and comforted me, and set me vpon my feet, and said vnto me,

31 What aileth thee? and why is thine vnderstanding vexed? and the vnderstanding of thine heart? and wherefore art thou sorry?

32 And I sayd, Because thou hast forsaken mee, and I haue done * according vnto thy words: I went into the field, and there haue I seene things, and see that I am not able to expresse. Chap. 5. 20.

33 Then said he vnto me, Stand vp manly, and I will giue thee exhortation.

34 Then said I, Speake vnto me, my Lord, and forsake me not, lest I die through rashnesse,

35 For I haue seene that I knew not, and heare that I doe not know.

36 Or is mine vnderstanding deceiued, or doeth my mind being hautie, erre?

37 Now therefore, I beseech thee, that thou wilt shew thy seruant of this wonder.

38 Then he answered mee, and said, Heare me, and I will enforme thee, and tell thee wherefore thou art afraid: for the most High hath reuealed many secret things vnto thee.

39 He hath seene thy good purpose, that thou art sorie continually for thy people, and makest great lamentation for Sion.

40 This therefore is the vnderstanding of the vision, which appeared vnto thee a little while agoe.

41 Thou sawest a woman mourning, and thou begannest to comfort her.

42 But now seest thou the likenes of the woman no more, but there appeared vnto thee a citie builded.

43 And whereas she told thee of the death of her sonne, this is the solution,

44 This woman, which thou sawest, shee is Sion: and whereas she told thee (euen she which thou seest now as a citie builded)

45 And as touching that shee said vnto thee, that she was barren thirtie yeeres, this was concerning that there was euen thirty yeres wherein there was no offering offered in her.

46 But after thirtie yeeres, Salomon built

the citie, and offered offerings: then bare the barren a sonne.

47 And whereas she told thee, that she nourished him with labour, that was the inhabiting of Ierusalem.

48 But whereas she told thee that her sonne, as his chance was, died when she came into her chamber, that is the fall that is come to Ierusalem.

49 And when thou sawest her like one that mourned for her sonne, thou begannest to comfort her: of these things which haue chanced, these are to be opened vnto thee.

50 For now the most High seeth, that thou art sory in thy mind, and because thou suffrest with all thine heart for her, he shewed thee the clearenesse of her glory, and the fairenesse of her beauty.

51 And therefore I bade thee remaine in the field where no house was built.

52 For I knew that the most High would shew these things vnto thee.

53 Therefore I commanded thee to goe into the field where no foundation nor building is.

54 For the worke of mans building cannot stand in that place where the Citie of the most High should be shewed.

55 And therefore feare not, neither let thine heart be afraid, but go in, and see the beautie and greatnesse of the building as much as thou art able to see with thine eyes.

56 And after this shalt thou heare as much as thine eares may comprehend.

57 For thou art blessed aboue many, and art called with the most High among the few.

58 But to morrowe at night thou shalt remaine here,

59 And the most High shall shew thee visions of high things, which the most High will doe vnto them that dwell vpon earth, in the last dayes. So I slept the same night and another, as hee had comanded me.

CHAP. XI.

1 *The vision of an Eagle comming forth of the Sea, and of her feathers.* 37 *Of a Lyon comming out of the forrest.*

THen saw I a dreame, and behold, there came vp from the sea an Eagle, which had twelue feathered wings, and three heads.

2 And I saw, and behold, she spread her wings ouer all the earth, and all the winds of the ayre blew on her, and gathered themselues.

3 And I beheld, and out of her feathers grew out other contrary feathers, and they became little feathers and small.

4 But her heads remained stil, and the head in the mids was greater then the other heads, yet rested it with them.

5 Moreouer, I saw that the Eagle flew with his feathers, and reigned vpon earth, and ouer them that dwell therein.

6 And I saw that all things vnder heauen were subiect vnto her, and no man spake against her, no not one creature vpon earth.

7 I sawe also that the Eagle stood vp vpon her clawes, and spake to her feathers, saying,

8 Watch not all together: sleepe euery one in his owne place, and watch by course.

9 But let the heads be prestrued for the last.

10 Neuertheles, I saw that ỳ voice went not out of her heads, but from the mids of her body.

11 Then I numbred her contrary feathers, and behold, there were eight of them.

12 And I looked, and behold, vpon the right side there arose one feather, and reigned ouer all the earth.

13 And when it had reigned, the end of it came, and the place thereof appeared no more. So the next stood vp, and reigned; it continued a long time.

14 And when it had reigned, the end of it came also, and as the first, so it appeared no more.

15 Then there came a voice vnto it, and said,

16 Heare thou that hast kept the earth so long, this I say vnto thee, before thou beginnest to appeare no more.

17 There shall none after thee attaine vnto thy time, neither to the halfe thereof.

18 Then arose the third, and reigned as the other afore, and it appeared no more also.

19 So came it to all the others one after another, so that euery one reigned, and then appeared no more.

20 Then I looked, and behold, in processe of time the feathers that followed, stood vp on the right side, that they might rule also, and some of them ruled, but within a while they appeared no more.

21 For some of them were set vp, but ruled not.

22 After this I looked, & behold, the twelue feathers appeared no more, nor the two wings.

23 And there was no more vpon the Eagles body, but two heads that rested, and sixe wings.

24 Then saw I also, that two wings diuided themselues from the six, and remained vnder the head that was vpon the right side: for the foure continued in their place.

25 So I looked, and behold, the vnder wings thought to set vp themselues, and to haue the rule.

26 Then was there one set vp, but shortly it appeared no more.

27 And the second were sooner gone then the first.

28 Then I beheld, and lo, the two that remained, thought also in themselues to reigne.

29 And when they so thought, behold, there awaked one of the heads that were at rest, which was in the mids: for that was greater then the two.

30 And then I saw that the two heads were ioyned therewith.

31 And behold, the head was turned with them, that were with it, and did eat vp the two vnderwings that would haue reigned.

32 But this head put the whole earth in feare, and bare rule in it, ouer all those that dwelt vpon earth, with much labour, and it had the gouernance of the world, more then all the wings that had beene.

33 After this I looked, and behold, the head that was in the middes, suddenly appeared no more, as did the wings.

34 But the two heads remained, which also ruled likewise vpon earth, and ouer those that dwelt therein.

35 And I beheld, and loe, the head vpon the right

right side deuoured it that was vpon the left side.

36 ¶ Then I heard a voyce which sayd vnto mee, Looke before thee, and consider the thing that thou seest.

37 So I saw, and behold, as it were a lyon that roareth, running hastily out of the wood: and I saw that hee sent out a mans voyce vnto the Eagle, and spake, and sayd,

38 Heare thou, I will talke with thee, and the most High shall say vnto thee,

39 Art not thou that, that of the foure beasts remaineth, whom I made to reigne in my world, that by them the end of times might come,

40 And the fourth is come, and hath ouercome all the beastes that were past, and hath power ouer the world with great fearefulnesse, and ouer the whole compasse of the earth with most wicked oppression, and that dwelleth so long time in all the world with deceit?

41 For thou hast not iudged the world with truth.

42 Seeing thou hast troubled the meeke, thou hast hurt the peaceable, and thou hast loued lyers, and destroyed the dwellings of them that brought forth fruite, and hast cast downe the walles of such as did thee no harme,

43 Therefore is thy wrongfull dealing come vp vnto the most High, and thy pride vnto the Mightie.

44 The most High also hath looked vpon the proud times, and behold, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou Eagle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked clawes, nor all thy vaine body,

46 That all the earth may be refreshed, and come againe, as one deliuered from thy violence, and that shee may hope for the iudgement and mercy of him that made her.

CHAP. XII.

The declaration of the former visions.

AND when the lyon spake these words to the Eagle, I saw,

2 And behold, the head that had the vpper hand appeared no more, neither did the foure wings appeare any more, that came to it, and set vp themselues to reigne, whose kingdome was small and full of vproares.

3 And I saw, and behold, they appeared no more, and the whole body of the Eagle was burnt, so that ye earth was in great feare. Then I awaked out of the trouble and trance of my minde, and from the great feare, and sayd vnto my spirit,

4 Loe, this hast thou done vnto mee in that thou searchest out the wayes of the most High.

5 Loe, yet am I weary in my mind, and very weake in my spirit, and little strength is there in me, for the great feare that I received this night

6 Therefore now, will I beseech the most High, that he will comfort me vnto the end.

7 And I said, O Lord, Lord, if I haue found grace before thy sight, and if I am iustified with thee before many other, and if my praier in deed be come vp before thy face,

8 Comfort me, and shew me thy seruant the interpretation and difference of this horrible sight, that thou mayest perfectly comfort my soule,

9 Seeing thou hast iudged mee worthy to shew me the last times.

10 ¶ Then he said vnto me, This is the interpretation of this vision,

11 The Eagle whom thou sawest come vp from the sea, is the * kingdome which was seene in the vision of thy brother Daniel. Dan.7.7.

12 But it was not expounded vnto him: therefore now I declare it vnto thee.

13 Behold, the dayes come, that there shall rise vp a kingdome vpon the earth, and it shalbe feared aboue all kingdomes that were before it.

14 In it shall twelue kings reigne one after another,

15 Whereof the second shall begin to reigne, and shall haue more time then the twelue.

16 And this doe the twelue wings signifie, which thou sawest.

17 As for the voice that thou heardest speake, and that thou sawest not go out from the heads, but from the mids of the body thereof, this is the interpretation,

18 That after the time of that kingdome, there shall arise great strife, and it shalbe in danger to fall, but it shall not then fall, but shall be restored againe to his beginning.

19 Concerning the eight vnderwings, which thou sawest hang vnto her wings, this is the interpretation,

20 In him shal arise eight kings, whose time shalbe but small, and their yeeres swift, and two of them shall perish.

21 But when the mid time commeth, there shall be foure kept a time, whiles his time beginneth to come, that it may be ended, but two shall be kept vnto the end.

22 And whereas thou sawest three heads resting, this is the interpretation,

23 In his last dayes shall the most High raise vp three kingdomes, and shall call againe many things into them, and they shall haue the dominion of the earth,

24 And of those that dwell therein, with much griefe aboue all those that were before them: therefore are they called the heads of the Eagle:

25 For they shall accomplish his wickednesse, and shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die vpon his bed, and yet with paine.

27 For the two that remaine, the sword shall deuoure them.

28 For the sword of the one shal deuoure the other: but at the last shall hee fall by the sword himselfe.

29 And whereas thou sawest two vnderwings, that went off toward the head, which was on the right side, this is the interpretation,

30 These are they whom the most High hath preserued for their end, whose kingdome is little, and full of trouble as thou sawest.

31 And the Lion whom thou sawest rising vp out of the wood and roaring, and speaking vnto the Eagle, and rebuking her for her vnrighteousnesse with all the words that thou hast heard,

32 This is the winde which the most High

hath kept for them, and for their wickednes vnto the end, and hee shall reprouue them, and cast before them their spoyles.

33 For hee shall set them aliue in the iudgement, and shall rebuke them and correct them.

34 For he will deliuer the residue of my people by affliction, which are preserued vpon my borders, and hee shall make them ioyfull, vntil the comming of the day of iudgement, whereof I haue spoken vnto thee from the beginning.

35 This is the dreame that thou sawest, and these are the interpretations.

36 Thou onely hast bene meete to know this secret of the most High.

37 Therefore write all these things that thou hast seene, in a booke, and hide them,

38 And teach them the wise of the people, whose hearts thou knowest may comprehend and keepe these secrets.

39 But waite thou here yet seuen dayes moe, that it may bee shewed thee whatsoeuer it pleaseth the most High to declare vnto thee: & with that he went his way.

40 And when all the people perceiued, that that the seuen dayes were past, and I not come againe into the citie, they gathered them all together, from the least vnto the most, and came vnto me, and spake vnto me, saying,

41 What haue wee offended thee? or what euill haue wee done against thee, that thou forsakest vs, and sittest in this place?

42 For of all the people thou onely art left vs as a grape of the vine, & as a candle in a darke place, and as an hauen or ship preserued from the tempest.

43 Are not the euils which are come vnto vs, sufficient?

44 If thou then forsake vs, how much better had it beene for vs, that we had beene burnt also as Sion was burnt?

45 For we are no better then they that dyed there: and they wept with a loude voyce. Then answered I them, and sayd,

46 Be of good comfort, O Israel, and be not heauie thou house of Iacob.

47 For the most High hath you in remembrance, and the Almightie hath not forgotten you in temptation.

48 As for me I haue not forsaken you, neither am I departed from you, but am come into this place to pray for the desolation of Sion, that I might seeke mercie for the low estate of your sanctuary.

49 And now goe your way home euery man, and after these dayes will I come vnto you.

50 So the people went their way into the citie as I commanded them:

51 But I remained still in the fielde seuen dayes, as he had commaunded me, and did eate onely of the flowers of the fielde, and had my meate of the herbes in those dayes.

CHAP. XIII.

1 The vision of a winde comming foorth of the sea, 3 Which became a man. 5 His propertie and power against his enemies. 21 The declaration of this vision.

AND after the seuen dayes I dreamed a dreame by night.

2 And behold, there arose a winde from the sea, and it moued all the waues thereof.

3 And I looked, and behold, there was a mightie man with the thousands of heauen: and when he turned his countenance to looke, all the things trembled that were seene vnder him.

4 And when the voice went out of his mouth, all they burned that heard his voice, as the earth faileth when it feeleth the fire.

5 After these things I saw, and behold, there was gathered together a multitude of men out of number, from the foure winds of ye heauen, to fight against the man that came out frō the sea.

6 And I looked, and behold, he grauen himselfe a great mountaine, and flew vp vpon it.

7 But I would haue seene the countrey or place whereout the hil was grauen, and I could not.

8 I saw after these things, and behold, all they which came to fight against him were sore afrayd, and yet they durst fight.

9 Neuertheless, when he saw the fiercenesse of the multitude that came, he lifted not vp his hand: for he held no sword nor any instrument of warre,

10 But onely, as I saw, hee sent out of his mouth, as it had beene a blast of fire, and out of his lips the winde of the flame, and out of his tongue he cast out sparkes and stormes.

11 And they were all mixt together, euen this blast of fire, the wind of the flame, and the great storme, & fell with violence vpon the multitude which was prepared to fight, and burnt them vp all, so that of the innumerable multitude there was nothing seene, but onely dust and smell of smoke. When I saw this, I was afrayd.

12 ¶ Afterward sawe I the same man come downe from the mountaine, and calling vnto him another peaceable multitude.

13 And there came many vnto him, some with ioyfull countenance, and some with sad: some of them were bound, and some brought of them that were offred: and I was sicke through great feare, and awaked, and said,

14 Thou hast shewed thy seruant these wonders from the beginning, and hast counted me worthy to receiue my prayer.

15 Shew me now therefore the interpretation of this dreame.

16 For thus I consider in mine vnderstanding, Woe vnto them that shall bee left in those dayes, and much more woe vnto them that are not left behind.

17 For they that were not left, were in heauinesse.

18 Now vnderstand I the things that are laid vp in the latter dayes, which shal come both vnto them, and to those that are left behind.

19 Therefore are they come into great perils, and many necessities, as these dreames declare.

20 Yet is it easier, that hee that is in danger should fall into these, and forsee the things to come hereafter, then to passe away as a cloude out of the world.

21 ¶ Then answered he me, and sayd, The interpretation of the vision will I shewe thee, and I will open to thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behinde, this is the interpretation.

23 He that shal beare the danger in that time, hee shall keepe himselfe. They that bee fallen into danger, are such as haue workes and

faith

13 And the starres of heauen fell vnto the earth as a fig tree casteth her greene figs when it is shaken of a mightie winde.

14 And heauen departed away, as a scrole when it is rolled, and every mountaine and ile were moued out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mighty men, and every bondman, and every freeman hid themselues in dens, and among the rockes of the mountaines,

16 And said to the mountaines & rocks, *u Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

f Doctors and preachers that depart from the truth.
g The kingdome of God is hid, and withdrawn from men, and appeareth not.
t Realmes, kingdomes and persons, that did seeme to be as stable in the faith as mountaines, *Isa.* 2. 19. *hos.* 10. 8. *luke* 23. 30.
u Such men afterward, of what estate soeuer they be, shall bee desperate, and not able to sustaine the weight of God wrath, but shall continually feare his iudgements.

CHAP. VII.

4. 9 He seeth the seruants of God sealed in their foreheads out of all nations and people, 15 which though they suffer trouble yet the Lamb feedeth them and leadeth them to the fountaines of liuing waters, 17 and God shall wipe away all teares from their eies.

AND after that, I saw foure Angels stand on the foure corners of the earth, holding the foure [a] winds of the [b] earth, that the winds should not blow on the earth, neither on the [c] sea, neither on any [d] tree.

2 And I saw another ‖ Angel come vp from the East, which had the seale of the liuing God, and he cried with a loud voyce to the foure Angels to whom power was giuen to hurt the earth, and the sea,

3 Saying, [e] Hurt ye not the earth, neither the sea, neither the trees, till we haue [f] sealed the seruaunts of our God in their foreheads.

4 And I heard the number of them, which were sealed, and there were sealed [g] an hundred and foure and fortie thousand of all the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephtali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twelue thousand. Of the tribe of [h] Leui were sealed twelue thousand. Of the tribe of Iaachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

8 Of the tribe of [i] Ioseph were sealed twelue thousand. Of the tribe of Benjamin were sealed twelue thousand.

9 After these things I beheld, and loe, a great [l] multitude, which no man could number, of all nations, and kinreds, and people, and tongues, stood before the throne, and before the Lambe, clothed with long [k] white robes, and [l] palmes in their handes.

10 And they cryed with a loude voyce, saying, [m] Saluation commeth of our God, that sitteth vpon the throne, and of the Lambe.

11 And all the Angels stood round about the throne, and about the Elders, and the foure beasts, and they fell before the throne on their faces, and worshipped God,

12 Saying, Amen. [n] Praise and glory, and wisdome, and thankes, and honour, and power, and might be vnto our God for euermore, Amen.

13 And one of the Elders spake, saying vnto me, [o] What are these which are arayed in long white robes? and whence came they?

14 And I sayd vnto him, Lord, thou knowest. And he sayd to me, These are they which came out of great tribulation, and haue washed their long robes, and haue made their long robes white in the [p] blood of the Lambe.

15 Therefore are they in the presence of the throne of [q] God, and serue him day and [r] night in his Temple, and he that sitteth on the throne will dwell among them.

16 [s] They shall hunger no more, neither thirst any more, neither shal the sunne [t] light on them, neither any heate.

17 For the [u] Lambe, which is in the [v] midst of the throne, shall gouerne them, and shall leade them vnto the [w] liuely fountaines of waters, and [x] God shal wipe away all teares from their eyes.

a The Spirit is compared to wind, & the doctrine also: and though there be one spirit & one doctrine, yet foure are here named in respect of the diuersitie of the foure quarters of the earth, where the Gospel is spread, and for the foure writers thereof and the preachers of the same through the whole world.
b Meaning the men of the earth.
c That is, the ylands.
d Signifying all men in generall, who can no more liue without this spiritual doctrine, then trees can blossome and beare, except the winde blow vpon them.
‖ *Or, Christ.* e God preueneth the dangers and euils, which otherwise would ouerwhelme the elect. f Those that are sealed by the spirit of God, and marked with the blood of the Lambe, & lightned in faith by the word of God, so that they make open profession of the same, are exempted from euill. g Though that this blindnesse be brought into the world by the malice of Satan, yet the mercies of God reserue to himselfe an infinite number which shal be saued both of the Iews & Gentiles, through Christ. h He omitteth Dan, and putteth Leui in, whereby he meaneth the twelue tribes.
i That is, the tribe of Ephraim which was Ioseph's sonne.
k In signe of puritie.
l In token of victory and felicitie.
m All that are saued, attribute their saluation vnto God onely & to his Christ, and to none other thing.
n There is no purity nor cleannesse, but by the blood of Christ only which purgeth our sinnes, and so maketh vs white.
o That is, of the Maiestie of God the Father, the Sonne, and the holy Ghost.
p Meaning, continually: for else in heauen there is no night. *Isa.* 49. 10.
q For all infirmitie and misery shall be then taken away.
r They shall haue no more griefe and paine, but still ioy and consolation
s Iesus Christ
t Which is very God.
u He shal giue them life, and conserue them in eternall felicitie. *Isa.* 25. 8
v Vnder the sixt seale he touched in generall the corruption of the doctrine: but vnder the seuenth he sheweth the great danger thereof, and what troubles, sects, and heresies haue bene and shall be brought into the Church thereby.
b That the hearers might be more attentiue.
c He sheweth the only remedy in our affliction, to wit, to appeare before the face of God by the meanes of Iesus Christ, who is the Angel, the Sacrifice, and the Priest, which presenteth our prayers which remaine yet in earth before the altar and diuine Maiestie of God.
v mediatour and redeemer.
w *chap.* 21. 4.

CHAP. VIII.

1 The seuenth seale is opened: there is silence in heauen. 6 The foure Angels blow their trumpets, and great plagues follow vpon the earth.

AND when hee had opened the [a] seuenth seale, there was [b] silence in heauen about halfe an houre.

2 And I saw the seuen Angels, which stood [c] before God, and to them were giuen seuen trumpets.

3 Then another Angel came & stood before the Altar hauing a golden censer, and

much odours was giuen vnto him, that he should offer with the prayers of all Saints vpon the golden Altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saints, went vp before God, out of the Angels hand.

5 And the Angel tooke the censer, and filled it with [d] fire of the Altar, and cast it into the [e] earth, and [f] there were voyces, and thundrings, and lightnings, & earthquake.

6 Then the seuen Angels, which had the seuen trumpets, prepared themselues to blow the trumpets.

7 So the first Angel [g] blew the trumpet, and there was hailе and fire mingled with blood, and they were cast into the earth, and the third part of [h] trees was burnt, and all greene [i] grasse was burnt.

8 And the second Angel blew the trumpet, and as it were a [k] great mountaine, burning with fire, was cast into the sea, and the third part of the sea, became blood.

9 And the third part of the creatures, which were in the sea, and had life, died, and the third part of [l] ships were destroyed.

10 Then the third Angel blew the trumpet, and there fell [m] a great starre from heauen burning like a torch, and it fell into the third part of the riuers, and vnto the fountaines of waters.

11 And the name of the starre is called Wormewood: therefore the third part of the waters became wormewood, and many men died of the [n] waters, because they were made bitter.

12 And the fourth Angel blew the trumpet, and the third part of the [o] Sunne was smitten, and the third part of the [p] Moone, and the third part of the [q] starres, so that the third part of them was [r] darkened: and the day was smitten, that the third part of it could not shine, and likewise the night.

13 And I beheld, and heard one Angel flying through the middes of heauen, saying with a loude voyce, [s] Woe, woe, woe to the inhabitants of the earth, because of [y] sounds to come of the trumpet of the three Angels, which were yet to blow the trumpets.

d He meaneth by fire, the grace of God, wherby we are purged & made cleane, Isa. 6. 6.

e He powreth the graces of the holy Ghost into the hearts of the faithfull.

f When this grace is declared, marueilous rebellions arise against it by reason of the wicked, which can neither abide to heare their sins touched nor mercy offered.

g That is, proclaimeth warre against the Church, and troubles by false doctrine, and so admonisheth them to watch.

h That is, the most part of men were seduced.

i Euen the very elect were sore tryed and proued.

k Diuers sects of heretikes were spread abroad in the world.

l Meaning, the shipmasters, and so them that had any gouernement.

m That is, some excellent minister of the Church, which shall corrupt the Scriptures.

n Which here signifie false and corrupt doctrine.

o That is, of Christ, who is the Sonne of Iustice, meaning, that men by boasting of their works and merites, obscure Christ, and treade his death vnder feet.

p That is, of the Church.

q Of the ministers and teachers, which haue not taught as they ought to doe.

r These are plagues for the contempt of the Gospel.

s Horrible threatnings against the infidels and rebellious persons.

CHAP. IX.

1 The fift and sixt Angel blew their trumpets: the starre falleth from heauen. 3 The locusts come out of the smoke 12 The first woe is past. 14 The foure Angels that were bound, are loosed. 18 And the third part of men is killed.

AND the fift Angel blew the trumpet, and I saw [a] a starre which was fallen from heauen vnto the earth, and to him was giuen the [b] key of the bottomlesse pit.

2 And he opened the bottomlesse pit, and there arose the smoke of the pitte, as the [c] smoke of a great furnace, and the Sunne and the ayre were darkened by the smoke of the pit.

3 And there came out of the smoke [d] Locusts vpon the earth, and vnto them was giuen [e] power, as the [f] scorpions of the earth haue power.

4 And it was commaunded them, that they should not hurt the [g] grasse of the earth, neither any greene thing, neither any tree: but onely those [h] men which haue [i] the seale of God in their foreheads.

5 And to them was commaunded that they should not [i] kill them, but that they should bee [k] vexed fiue moneths, and that their paine should be as the paine that commeth of a [l] scorpion, when he hath stung a man.

6 [*] Therefore in those dayes shall men [m] seeke death, and shall not find it, and shall desire to die, and death shall flee from them.

7 [*] And the forme of the locusts was like vnto [n] horses prepared vnto battell, and on their heads were as it were [o] crownes like vnto gold, and their faces [p] were like the faces of men.

8 And they had haire as the [q] haire of women, and their [r] teeth were as the teeth of lions.

9 And they had [s] habergions, like to habergions of yron: and the sound of their [t] wings was like the sound of chariots when many horses runne vnto battell.

10 And they had tailes like vnto scorpions, and there were [u] stings in their tailes, and their power was to hurt men fiue moneths.

11 And they haue a king ouer them, which

a That is, the Bishops and ministers which forsake the word of God, and so fall out of heauen, and become Angels of darkenesse.

b This authority is chiefly committed to the Pope, in signe whereof he beareth the keyes in his armes.

c Abundance of heresies and errours, which couer with darkenesse Christ and his Gospel.

d Locusts are false teachers, heretikes, and worldly subtile Prelates, with Monks, Friers, Cardinals, Patriarkes, Archbishops, Bishops, Doctors, Bachelers, and Masters, which forsake Christ, to maintaine false doctrine.

e False and deceiueable doctrine which is pleasant to the flesh.

f That is, secretly to persecute, and to sting with their taile as Scorpions doe: such is the fashion of the hypocrites.

g For the false prophets cannot destroy the elect, but such as are ordeined to perdition.

h That is, the infidels, whom Satan blindeth with the efficacie of errour, 2. Thes. 2. 11.

i Though the elect be hurt, yet they cannot perish.

k The elect for a certaine space, and at times, are in troubles: for the grashoppers indure but from April to September, which is fiue moneths

l For at the beginning the sting of their conscience seemeth as nothing, but except they soone seeke remedie, they perish. *Isa. 2. 19. Heb. 10. 8. Luke 23. 30. chap. 6. 16.*

m Such is the terrour of the vnbeleeuing conscience, which hath no assurance of mercy, but feeleth the iudgement of God against it, when men embrace errour, and refuse the true simplicitie of Gods word. *Wis. 16. 9.*

n Which signifieth that the Popes Clergie shall be proud, ambitious, bold, stout, rash, rebellious, stubburne, cruell, lecherous, and authours of warre and destruction of the simple children of God.

o They pretend a certaine title of honour, which indeed belongeth nothing vnto them, as the Priests by their crownes and strange apparell declare.

p That is, they pretend great gentlenesse and loue: they are wise, politique, subtile, eloquent, and in worldly craftnesse passe all in all their doings.

q That is, effeminate, delicate, idle, trimming themselues to please their harlots.

r Signifying their oppression of the poore, and cruelties against Gods children.

s Which signifieth their hardnesse of heare, & obstination in their errours, with their assurances vnder the protection of worldly princes.

t For as though they had wings, so are they lifted vp aboue the common sort of men, and esteemed most holy, and doe all things with rage and fiercenesse.

u To infect and kill with their venemous doctrine.

is the [x] Angel of the bottomlesse pit, whose name in Hebrew, is [y] Abaddon, & in Greeke he is named Appollyon.

12 One woe is past, and behold, yet two woes come after this.

13 ¶ Then the first Angel blew [z] trumpet, and I heard a [z] voyce from the foure hornes of the golden altar which is before God,

14 Saying to the first Angel which had the trumpet, Loose the foure [a] Angels, which are bound in the great riuer Euphrates.

15 And the foure Angels were loosed, which were prepared at an [b] houre, at a day, at a moneth, and at a yeere, to slay the third part of men.

16 And the number of horsemen of warre were twenty thousand times ten thousand: for I heard the number of them.

17 And thus I saw the horses in a vision, and them that sate on them, hauing fiery habergions, and of Iacinth, and of brimstone, and the heads of the horses were as [y] heads of lions; & out of their mouthes went forth fire and smoke, and brimstone.

18 Of these three was the third part of men killed, that is, of the fire, & of the smoke, and of the brimstone which came out of their mouthes.

19 For their power is in their [c] mouthes, and in their tailes: for their tailes were like vnto serpents, & had heads wherewith they hurt.

20 And the remnant of the men which were not killed by these plagues, [d] repented not of the workes of their hands that they should not worship deuils, and [e] idols of gold and of siluer, and of brasse, and of stone, and of wood, which neither can see, neither heare, nor goe.

21 Also they repented not of their murther, and of their sorcery, neither of their fornication, nor of their theft.

CHAP. X.

1 The Angel hath the booke open. 6 He sweareth there shall be no more time. 9 Hee giueth the booke vnto Iohn, which eateth it vp.

AND I saw another mighty [a] Angel come downe from heauen clothed with a cloud, & the [b] rainebow vpon his head, and his face was as the [c] sunne, and his [d] feete as pillars of fire.

2 And he had in his hand a little [e] booke open, and he put his right foote vpon the sea, and his left on the earth,

3 And cryed with a [f] loud voice, as when a lion roareth: and when he had cried, seuen [g] thunders vttered their voyces.

4 And when the seuen thunders had vttered their voices, I was about to write: but I heard a voyce from heauen, saying vnto mee, [*h] Seale vp those things which the seuen thunders haue spoken, and write them not.

5 And the Angel which I saw stand vpon the sea, & vpon the earth, lift vp his hand to heauen,

6 And sware [i] by him that liueth for euermore, which created heauen, and the things that therein are, & the earth, and the things that therein are, and the sea, and the things which therein are, that time should bee no more.

7 But in the dayes of the voyce of the seuenth Angel, when he shall begin to blow the trumpet, euen the [k] mysterie of God shall be finished, as he hath declared to his seruants the Prophets.

8 And the voice which I heard from heauen, spake vnto [l] me againe, and said, Go and take the little booke which is open in the hand of the [m] Angel, which standeth vpon the sea, and vpon the earth.

9 So I went vnto the Angel, and said to him, Giue me the little [n] booke. And hee said vnto me, [*] Take it, and [o] eate it vp, and it shall make thy belly bitter, but it shal be in thy mouth as sweete as hony.

10 Then I tooke the little Booke out of the Angels hand, and ate it vp, and it was in my mouth as [p] sweete as hony: but when I had eaten it, my belly was bitter.

11 And he said vnto me, Thou must prophesie [q] againe among the people and nations, and tongues, and to many kings.

a Which was Iesus Christ that came to comfort his Church against the furious assaults of Satan & Antichrist, so that in all their troubles the faithfull are sure to finde consolation in him.
b Iesus Christ beareth the testimonie of Gods loue towards vs.
c It ouercame all the darknes of the Angel of the bottomlesse pit.
d Straight, strong, & pure from all corruptions.
e Meaning the Gospel of Christ, which Antichrist cannot hide, seeing Christ bringeth it open in his hand.
f Which declareth, that in despite of Antichrist, the Gospel should be preached thorow all the world: so that the enemies shall be astonied.
g The whole graces of Gods Spirit bent themselues against Antichrist *Dan.* 12.4.
h Beleeue that that is written: for there is no neede to write more for the vnderstanding of Gods children.
i That is, by God, with whom Christ by his diuinitie is equall.
k The faithfull shall vnderstand and see this mysterie of the last iudgement, the damnation of Antichrist and infidels, and also the glory of the iust at the resurrection.
l As S Iohn vnderstood this by reuelation, so is the same reuealed to the true preachers to discouer the Pope and Antichrist.
m Meaning, Christ.
n That is, the holy Scriptures, which declareth that the minister must receiue them at the hand of God before he can preach them to others.
o Which signifieth that the Ministers ought to receiue the word into their hearts, & to haue graue & deepe iudgement, and diligently to study it, & with zeale to vtter it.
p Signifying, that albeit that the minister haue consolation by the word of God, yet shall he haue sore and grieuous enemies which shall be troublesome vnto him.
q Not onely meaning in his life time, but that this booke after his death should be as a preaching vnto all nations.

CHAP. XI.

1 The Temple is measured. 3 Two witnesses raised by the Lord, are murthered by the beast, 11 but after receiued to glory 15 Christ is exalted, 16 and God praysed by the foure and twenty Elders.

THEN was giuen mee a reede, like vnto a rod, and the Angel stood by, saying, Rise and [a] mete the temple of God, and the altar, and them that worship therein.

2 But [b] the court which is without the Temple cast out, and mete it not: for it is giuen vnto the Gentiles, and the holy [c] City shall they tread vnder foote [d] two and fortie moneths.

3 But I will giue power vnto my [e] two witnesses, and they shall prophesie a

a Which declareth that Christ Iesus will build his Church, and not haue it destroyed: for he measureth out his Spiritual Temple.
b The Iewish temple was diuided into three parts: the body of the temple which is called the Court, whereinto euery man entred: the holy places where the Leuites were: and the holiest of all, whereinto the high Priest once a yeere entred: in respect therefore of these two later, the first is said to be cast out, because as a thing prophane it is neglected when the Temple is measured, & yet the aduersaries of Christ boast that they are in the temple, & that none are of the Temple but they.
c That is, the Church of God.
d Meaning a certaine time: for God hath limited the times of Antichrists tyranny
e By two witnesses he meaneth all the preachers that should build vp Gods Church, alluding to Zerubbabel and Iehoshua, which were chiefly appointed for this thing, and also to this saying, In the mouth of two witnesses standeth euery word.

f thousand two hundred & threescore dayes, clothed in sackcloth.

4 These are two h Olive trees, and two candlesticks standing before the God of the i earth.

5 And if any man will hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man would hurt them, k thus must he be killed.

6 These haue power to shut l heauen, that it raine not in the dayes of their prophesying, and haue power ouer waters to turne them into m blood, and to smite the earth with all maner of plagues, as often as they will.

7 And when they haue finished their testimony, the n beast that commeth out of the bottomlesse pit, shall make warre against them, and shall o ouercome them, and kill them.

8 And their corpses shall lie in the streetes of the great p city, which spiritually is called Sodome and Egypt, where our Lord also was crucified.

9 And they of the people and kinreds, and tongues, and Gentiles shall see their corpses three dayes and a halfe, and shall not suffer their carkeises to be put in graues.

10 And they that dwell vpon the earth, shall reioyce ouer them, and be glad, and shal send giftes one to another: for these two Prophets q vexed them that dwelt on the earth.

11 But after three dayes and an halfe, the spirit of life comming from God, shall enter into them, and they shal r stand vp vpon their feete: and great feare shall come vpon them which saw them.

12 And they shal heare a great voice from heauen, saying vnto them, s Come vp hither. And they shal ascend vp to heauen in a cloud, and their enemies shall see them.

13 And the same houre shall there bee a great earthquake, and the tenth part of the citie t shall fall, and in the earthquake shalbe slaine in number seuen thousand: and the remnant shall be afraid, u and giue glory to the God of heauen.

14 The second woe is past, and behold, the third woe will come anon.

15 And the seuenth Angel blew the trumpet, and there were great voyces in heauen, saying, The x kingdomes of this world are our Lords, and his Christs, and hee shall reigne for euermore.

16 Then the foure and twenty Elders, which sate before God on their seates, fel vpon their faces, and worshipped y God,

17 Saying, z We giue thee thanks, Lord God Almighty, which art, and which wast, and which art to come: for thou hast receiued thy great might, and hast obtained thy kingdome.

18 And the Gentiles were angry, and thy wrath is come, and the time of the dead, that they should bee iudged, and that thou shouldest giue reward vnto thy seruants the Prophets, and to the Saints, and to them that feare thy Name, to small and great, and shouldest destroy them, which destroy the earth.

19 Then the Temple of God was opened in heauen, and there was seene in his Temple the Arke of his Couenant: & there were a lightnings, and voyces, and thunderings, and earthquake, and much hayle.

a Which signifie the destruction of the enemies.

CHAP. XII.

1 There appeareth in heauen a woman clothed with the sunne. 7 Michael fighteth with the dragon, which persecuteth the woman. 11 The victory is gotten, to the comfort of the faithfull.

AND there appeared a great wonder in heauen: A a woman clothed with the sunne, and the b moone was vnder her feete, and vpon her head a c crowne of twelue starres.

2 And she was with childe, and d cryed trauailing in birth, and was pained ready to be deliuered.

3 And there appeared another wonder in heauen: for behold, a great e red dragon hauing f seuen heads, and ten hornes, and seuen crownes vpon his heads:

4 And his taile drew the g third part of the starres of heauen, and cast them to the earth, and the Dragon stood before the woman, which was ready to bee deliuered, to deuoure her childe when shee had brought it forth.

5 So shee brought forth a h man childe, which should rule all nations with a * rod of yron: and her sonne was taken vp vnto God and to his throne.

6 And the woman fled into i wilderness, where she hath a place prepared of God, that they should feede her there a thousand two hundred and threescore dayes.

7 And there was a battell in heauen, k Michael and his Angels fought against the Dragon, and the dragon fought and his angels.

8 But they preuailed not, neither was their place found any more in l heauen.

9 And the great dragon that old serpent, called the deuill and Satan, was cast out, which deceiueth all the world: hee was

a In this third vision is declared how the Church which is compassed about with Iesus Christ the Sonne of righteousnesse, is persecuted of Antichrist.

b The Church treadeth vnder foote whatsoever is mutable and inconstant, with all corrupt affections, and such like.

c Which signifieth God and his word.

d The Church euer with a most feruent desire longed that Christ should be borne, and that the faithfull might be regenerate by his power.

e The deuil and all his power which burneth with fury, and is red with the

f Signifying a certaine time: for when God giueth strength to his ministers, their persecutions seeme as it were but for a day or two.

g In poore and simple apparel.

h Whereby are signified the excellent graces of them which beare witnesse to the Gospel.

i Who hath dominion ouer the whole earth.

k By Gods word, whereby his ministers discomfite the enemies.

l They denounce Gods iudgement against the wicked, that they cannot enter into heauen.

m Which is to declare and procure Gods vengeance.

n That is, the Pope, which hath his power out of hell, and commeth thence.

o He sheweth how the Pope gaineth the victory, not by Gods word, but by cruell warre.

p Meaning, the whole iurisdiction of the Pope which is compared to Sodome for their abominable sinne, and to Egypt, because the true liberty to seruе God, is taken away from the faithfull, and Christ was condemned by Pilate, who represented the Romane power which should be enemie to the godly. q The infidels are tormented by hearing the truth preached. r Which shall bee at the last resurrection. s For it seemed that Antichrist had chased them out of the earth. t Of the power of Antichrist. u When they shall vnderstand by Gods word the glory of his, and the punishment of his enemies, they shal fall from the Pope, and glorifie God. x Albeit Satan by the Pope, Turke, and other instruments troubleth the world neuer so much, yet Christ shall reigne. y Iesus Christ. z This declareth the office of the godly, which is to giue God thankes for the deliuerance of his, and to praise his iustice for punishing of his enemies.

blood of the faithfull. f For hee is prince of this world, and almost hath the vniuersall gouernment. g By his flateries and promises he gaineth many of the excellent ministers and honourable persons, and bringeth them to destruction. h Which is Iesus Christ the first borne among many brethren, who was borne of the virgin Mary, as of a speciall member of the Church. *Psalm. 2. 9.* i The Church was remoued from among the Iewes, to the Gentiles, which were as a barren wilderness, and so it is persecuted to and fro. k Iesus Christ & his members, as Apostles, Martyrs, and the rest of the faithfull. l For the Dragon was deprived of all his dignity, and had no more place in the Church.

euen

faith toward the most mighty.
24 Know therefore, that they which bee left behind, are more blessed then they that be dead.
25 These are the meanings of the vision, Whereas thou sawest a man comming vp from the mids of the sea,
26 The same is he whom the most High hath kept a great season, who by his owne selfe shall deliuer his creature, and he shall order them that are left behind.
27 ¶ And whereas thou sawest, that out of his mouth there came as a blast with fire and storme,
28 And that he neither held sword nor weapon, but that by his fierceneſſe hee destroyed the whole multitude that came to fight against him, this is the interpretation,
29 Behold, the dayes come that the most High will begin to deliuer them that are vpon the earth:
30 And hee shall astonish the hearts of them that dwell vpon the earth:
31 And one shall prepare to fight against another, citie against citie, and place against place,
Mat.24.7. * and nation against nation, and realme against realme.
32 ¶ When this commeth to passe, then shall the tokens come, that I shewed thee before, and then shal my sonne be reuealed, whom thou sawest goe vp as a man.
33 And when all the people heare his voyce, euery man shal in their owne land leaue the battell that they haue one against another.
34 And an innumerable multitude shall bee gathered as one, as they that be willing to come, and to fight against him.
35 But he shall stand vpon the top of mount Sion.
36 And Sion shal come, and shalbe shewed to all, being prepared and builded, as thou sawest the hill graien forth without any hands.
37 And this my sonne shall rebuke the wicked inuentions of those nations, which for their wicked life are fallen into the tempest,
38 And into torments like to flame, whereby they shal be tormented: and without any labour will be destroy them euen by the Law, which is compared vnto the fire.
39 And whereas thou sawest that he gathered another peaceable people vnto him,
2.King.17.3 40 Those are the ten tribes, which were carried away captiues out of their owne land * in the time of Oseas the king, whom Salmanasar the king of the Assyrians toke captiue, and carried them beyond the riuer: so were they brought into another land.
41 But they toke this counsel to themselues, that they would leaue the multitude of the heathen, and goe forth into a further countrey, where neuer mankind dwelt,
42 That they might there keepe their statutes, which they neuer kept in their owne land.
43 And they entred in at the narrow passages of the riuer Euphrates.
Exod.14.21, iosh.3.15,16 44 For the most High then shewed them signes, * and stayed the springs of the flood till they were passed ouer.
45 For thorow the countrey there was a great iourney, euen of a yeere and a halfe, and the same region is called ‖ Arsareth.
‖ Or, Ararath.
46 Then dwelt they there vntill the latter time: and when they come forth againe,
47 The most High shall hold still the springs of the riuer againe, that they may goe thorow; therefore sawest thou the multitude peaceable.
48 But they that be left behind of thy people, are those that be found within my borders.
49 Now when he destroyeth the multitude of the nations that are gathered together, he shall defend the people that remaine.
50 And then shal he shew great wonders vnto them.
51 Then said I, O Lord, Lord, shew me this, wherefore haue I seene the man comming vp from the mids of the sea?
52 And he said vnto me, As thou canst neither seeke out, nor know these things that are in the deepe of the sea, so can no man vpon earth see my sonne, or those that bee with him, but in the time of that day.
53 This is the interpretation of the dreame which thou sawest, and whereby thou onely art lightned.
54 For thou hast forsaken thine owne law, and applied thy diligence vnto mine, and sought it.
55 Thy life hast thou ordered in wisedome, and hast called vnderstanding thy mother.
56 Therefore haue I shewed thee the rewards with the most High: and after three other dayes I will speake other things vnto thee, and will declare vnto thee great and wonderous things.
57 Then went I forth vnto the field, glorifying and praising the most High for the wonders which he did in time,
58 Which he gouerneth, and such things as come in their seasons: and there I sate three dayes.

CHAP. XIIII.

3 How God appeared to Moses in the bush. 10 All things decline to age. 15 The latter times worse then the former. 29 The ingratitude of Israel. 35 The resurrection and iudgement.

VPon the third day I sate vnder an oke, and behold, there came forth a voyce vnto mee out of the bush, and said, Eldras, Eldras.
2 And I said, Here am I, Lord, and stood vp vpon my feete.
3 Then said he vnto me, * In the bush I reuealed my selfe, and spake vnto Moyses, when my people serued in Egypt: Exod.3.2,8.
4 And I sent him, and led my people out of Egypt, and brought him vpon the mount Sinai, and I held him with me a long season,
5 And I told him many wonders, & shewed him the secrets of the times and the end, and commanded him, saying,
6 These words shalt thou declare, and these shalt thou hide.
7 And now I say vnto thee, that thou lay vp in thine heart the signes that I haue shewed, and the dreames that thou hast seene, and the interpretations, which thou hast heard.
8 For thou shalt be taken away from all, and thou shalt remaine henceforth with my counsell, and with such as be like thee, vntill the times be ended.
9 For the world hath lost his youth, and the

times

times begin to waxe olde.

10 For ỳ world is diuided into twelue parts, and ten parts of it are gone already, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore set thine house in order, and reforme thy people, and comfort such of them as be in trouble, and now renounce the corruption.

13 Let goe from thee mortall thoughts: cast away from thee the burdens of men, and put off now the weake nature,

14 And set aside thy most grieuous thoughts, and haste thee to depart from these times.

15 For greater euils then those, which thou hast seene now, shall they commit.

16 For the weaker that the world is by reason of age, the more shall the euils bee increased vpon them that dwell therein.

17 For the trueth is fled farre away, and lies are at hand: for now hasteth the vision to come, that thou hast seene.

18 ¶ Then answered I, and said before thee,

19 Behold, O Lord, I will goe as thou hast commanded me, and reforme the people, which are present: but they that shall bee borne afterward, who shall admonish them?

20 Thus the world is set in darkenesse, and they that dwell therein, are without light.

21 For thy Law is burnt, therefore no man knoweth the things that are done of thee, or the workes that shall be done.

22 But if I haue found grace before thee, send the holy Ghost into me, and I wil write all that hath bin done in the world since the beginning, which was written in thy Law, that men may finde the path, and that they which will liue in the latter dayes, may liue.

23 And he answered me, saying, Goe and gather the people, and say vnto them, that they seeke thee not for fortie dayes,

24 But prepare thee many bore tables, and take with thee these fiue, Sarea, Dabria, Selemia, Ecanus, & Asiel, which are ready to write swiftly,

25 And come hither, and I will light a candle of vnderstanding in thine heart, which shall not be put out, til the things be performed which thou shalt begin to write.

26 And then shalt thou declare some things openly vnto the perfect men, and some things shalt thou shew secretly vnto the wise: to morow this houre shalt thou begin to write.

27 Then went I forth, as he commanded mee, and gathered all the people together, and said,

28 Heare these words, O Israel.

Gen. 47. 4. 29 * Our fathers at the beginning were strangers in Egypt, from whence they were deliuered,

Acts 7. 53. 30 And receiued the Law of life, * which they kept not, which yee also haue transgressed after them.

31 Then was the land, euen the land of Sion parted among you by lot: but your fathers and yee also haue done vnrighteously, and haue not kept the wayes, which the most High commanded you.

32 And for so much as hee is a righteous iudge, he toke from you in time the thing that he had given you.

33 And now are yee here, and your brethren among you.

34 Therefore if so be that ye wil subdue your owne vnderstanding, and reforme your heart, ye shalbe kept aliue, and after death shall ye obtaine mercy.

35 For after death shal the iudgement come, when wee shall liue againe: and then shall the names of the righteous bee manifest, and the workes of the vngodly shalbe declared.

36 Let no man therefore come now vnto me, nor seeke me these fortie dayes.

37 So I toke the fiue men, as he commanded me, and wee went into the field, and remained there.

38 The next day, behold, a voyce called mee, saying, Esdras, * open thy mouth, and drinke that I giue thee to drinke. Ezek. 3. 2.

39 Then opened I my mouth, and behold, he reached me a full cup, which was full as it were with water: but the colour of it was like fire.

40 And I tooke it, and dranke, and when I had drunke it, mine heart had vnderstanding, and wisedome grew in my breast: for my spirit was strengthened in memory.

41 And my mouth was opened, and shut no more.

42 The most High gaue vnderstanding vnto the fiue men, that they wrote the high things of the night, which they vnderstood not.

43 But in the night they did eat bread, but I spake by day, and held not my tongue by night.

44 In fortie dayes, they wrote two hundred and foure bookes.

45 And when the fortie dayes were fulfilled, the most High spake saying, The first that thou hast written, publish openly, that the worthy and vnworthy may reade it.

46 But keepe the seuentie last, that thou mayest giue them to the wise among thy people.

47 For in them is the veine of vnderstanding, and the fountaine of wisedome, and the riuer of knowledge: and I did so.

CHAP. XV.

1 The prophecie of Esdras is certaine. 5 The euils that shall come on the world. 9 The Lorde will auenge the innocent blood. 12 Egypt shall lament. 16 Sedition 20 and punishment vpon the kings of the earth. 24 Cursed are they that sinne. 29 Troubles and warres vpon the whole earth. 53 God is the reuenger of his elect.

BEhold, speake thou in the eares of my people the words of prophecie, which I will put in thy mouth, saith the Lord:

2 And cause them to bee written in a letter: for they are faithfull and true.

3 Feare not the imaginations against thee: let not the vnfaithfulnesse of the speakers trouble thee, that speake against thee.

4 For euery vnfaithfull shall die in his vnfaithfulnesse.

5 Behold, saith the Lord, I wil bring plagues vpon all the world, the sword, famine, death, and destruction:

6 Because that iniquity hath fully polluted all the earth, & their wicked works are fulfilled.

7 Therefore, saith the Lord, I will hold my tongue no more for their wickednesse, (they doe vngodly) neither wil I suffer them in the things that they doe wickedly.

8 Behold,

Reuel.6.10. and 19.2. 8 Behold, the innocent and righteous blood crieth vnto me, and the soules of the iust cry continually.

9 I will surely auenge them, saith the Lord, and receiue vnto me all the innocent blood from among them.

10 Behold, my people is led as a flocke to the slaughter: I will not suffer them now to dwell in the land of Egypt.

11 But I will bring them out with a mightie hand, and a stretched out arme, and smite it with plagues as afore, and will destroy all the land thereof.

12 Egypt shall mourne, and the foundations thereof shall be smitten with the plague and punishment, that God shall bring vpon it.

13 The plowmen that till the ground, shall mourne: for their seedes shall faile through the blasting and haile, and by an horrible starre.

14 Woe to the world, and to them that dwel therein.

15 For the sword, and their destruction draweth neere, and one people shall stand vp to fight against another with swords in their hands.

16 For there shalbe sedition among men, and one shall inuade another: they shall not regard their King, and the princes shall measure their doings by their power.

17 A man shall desire to goe into a citie, and shall not be able.

18 Because of their pride the cities shall bee troubled, the houses shall bee afrayd, men shal feare.

19 A man shall haue no pitie vpon his neighbour, but shall destroy their houses with the sword, and their goods shalbe spoiled for lacke of bread, and because of great trouble.

20 Behold, saith God, I call together all the Kings of the earth to reuerence mee, which are from the || East, and from the South, from the East, and from Libanus, to turne vpon them and to repay the things that they haue done to them. || Or, West.

21 As they doe yet this day vnto my chosen, so will I doe also, and recompense them in their bosome: thus saith the Lord God,

22 My right hand shal not spare the sinners, neither shal the sword cease from them, that shed innocent blood vpon earth.

23 The fire is gone out from his wrath, and hath consumed the foundations of the earth, and the sinners like the straw that is kindled.

24 Woe to them that sinne, and keepe not my commandements, saith the Lord.

25 I will not spare them: depart, O children from the power: defile not my Sanctuary.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereth hee them vnto death and destrution.

27 For now are the plagues come vpon the world, and ye shall remaine in them: for God will not deliuer you, because yee haue sinned against him.

28 Behold, an horrible vision commeth from the East,

29 Where generations of dragons of Arabia shall come out with many charets, and the multitude of them shall be carried as the wind vpon the earth, that all they which heare them, may feare and tremble,

30 Euen the Carmanians raging in wrath, shall goe forth as the boares of the forrest, and shall come with great power, and stand against them in battel, and shall destroy a portion of the land of the Assyrians.

31 But after this shall the dragons haue the vpper hand, & remember their nature, and shall turne about: and conspire to consume them with a great power.

32 Then these shall bee troubled, and keepe silence by their power, and shall flee.

33 From the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their hoste shall be feare and dread, and strife among their kings.

34 Behold cloudes from the East, and from the North vnto the South, and they are very horrible to looke vpon, full of wrath and storme.

35 They shall smite one vpon another: and they shall smite downe a great multitude of starres vpon the earth: euen their owne starre, and the blood shall bee from the sword vnto the belly,

36 And the dung of man vnto the Camels litter.

37 And there shall be great fearefulnesse and trembling vpon earth, and they that see the wrath, shalde afraid, and a trembling shall come vpon them.

38 And then there shall come great stormes from the South, and from the North, and part from the West.

39 And from the East shal windes arise, and shall open it with the cloud, which hee raised vp in wrath, and the starre, raised to feare the East and West winde, shalbe destroyed.

40 And the great and mighty clouds shall be lift vp full of wrath, and the starre, that they may make all the earth afraide, and them that dwell therein, and that they may powre out ouer euery high place, and lifted vp, an horrible constellation,

41 As fire and haile, and flying swords, and many waters, that all fields may bee full, and all riuers with the abundance of great waters.

42 And they shal breake downe the cities, and walles and mountaines, and hils, and the trees of the wood, and the grasse of the medowes, and their corne.

43 And they shall goe with a straight course vnto Babylon, and make it afraid.

44 They shall come to her and besiege her, and shall powre forth the constellation, and all the wrath against her: then shall the dust and smoke goe vp vnto the heauen, and all they that be about her, shall bewaile her.

45 And they that remaine vnder her, shal doe seruice vnto them that haue put her in feare.

46 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glory of her person,

47 Woe vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast deckt thy daughters in whoredome, that they might please and glory in thy louers, which haue alway desired to commit whoredome with thee.

48 Thou hast followed her that is hated in all her workes and in her inuentions: therefore saith God,

49 I will

49 I will send plagues vpon thee, widowhood, pouertie, and famine, and the sword, and pestilence, to waste thine houses with destruction and death.

50 And the glory of thy power shall be dried vp, as a flowre when the heat riseth, that is sent vpon thee.

51 Thou shalt be sicke as a poore wife that is plagued and beaten of women, so that the mightie, and the louers shal not be able to receiue thee.

52 Would I thus hate thee, saith the Lord,

53 If thou hadst not alwayes slaine my chosen, exalting the stroke of thine hands, and said ouer their death, when thou wast drunken,

54 Set forth the beautie of thy countenance:

55 The reward of thy whoredome shall be in thy bosome: therefore shalt thou receiue a reward.

56 As thou hast done vnto my chosen, saith the Lord, so will God doe vnto thee, and will deliuer thee vnto the plague.

57 And thy children shall die of hunger, and thou shalt fall by the sword, and thy cities shall be broken downe, and all thy men shal fall by the sword in the field.

58 And they that be in the mountaines, shall die of hunger, and eat their owne flesh, and drink their owne blood for want of bread and thirst of water.

59 And thou, as vnhappy, shalt come thorow the Sea, and receiue plagues againe.

60 In the passage they shall cast downe the slaine citie, and shall roote out one part of thy land, and consume the portion of thy glory, and shall returne to her that was destroyed.

61 When thou shalt be cast downe, thou shalt be to them as stubble, and they shall bee to thee as fire.

62 And they shall destroy thee, and thy cities, thy land, and thy mountains: all thy woods and all thy fruitfull trees shall they burne with fire.

63 Thy children shall they cary away captiue, and shall spoile thy substance, and marre the beautie of thy face.

CHAP. XVI.

1 Against Babylon, Asia, Egypt and Syria. 18. 38 Of the euill that shall come vpon the world, with admonition how to gouerne themselues in afflictions. 54 To acknowledge their sinnes, and to commit themselues to the Lord. 55 whose mighty prouidence & iustice is to be reuerenced.

WOe to thee, Babylon, and Asia: woe to thee, Egypt, and Syria.

2 Gird your selues with sack and haircloth, and mourne your children, and be sorie: for your destruction is at hand.

3 A sword is sent vnto you, and who will turne it backe? a fire is sent among you, and who will quench it?

4 Plagues are sent vnto you, and who can driue them away?

5 May any man driue away an hungry Lion in the wood? or quench the fire in stubble when it hath once begun to burne? may one turne againe the arrow, that is shot of a strong archer?

6 The mightie Lord sendeth the plagues, and who can driue them away? the fire is gone forth in his wrath, and who can quench it?

7 He shall cast lightnings, and who shal not feare? he shall thunder, and who shall not bee afrayd?

8 The Lord shall threaten, and who shall not vtterly be broken in pieces at his presence? the earth quaketh, and the foundation thereof: the sea ariseth vp with waues from the deepe: and the waues thereof are troubled, and the fishes thereof, before the Lord and the glory of his power.

9 For strong is his right hand, that bendeth the bow: his arrowes that hee shooteth, are sharpe, and shall not misse, when they begin to be shot into the ends of the world.

10 Behold, the plagues are sent, and shal not turne againe till they come vpon earth.

11 The fire is kindled, and shall not bee put out till it consume the foundations of the earth.

12 As an arrow which is shotte of a mighty archer, returneth not backward, so the plagues that shall be sent vpon earth, shall not turne againe.

13 Woe is me, woe is me: who will deliuer me in those dayes?

14 The beginning of sorowes and great mourning: the beginning of famine, and great death: the beginning of warres, and the powers shall feare: the beginning of euils, and all shall tremble. What shall I doe in these things, when the plagues come?

15 Behold, famine, and plague, and trouble, and anguish are sent as scourges for amendement.

16 But for all these things they wil not turne from their wickednesse, nor be alway mindfull of the scourges.

17 Behold, victuals shall bee so good cheape vpon earth, that they shall thinke themselues to bee in good case: but then shall the euils budde forth vpon earth, euen the sword, the famine, and great confusion.

18 For many of them that dwel vpon earth, shall perish with famine, and the other that escape the famine, shall the sword destroy.

19 And the dead shalbe cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast downe.

20 There shal be no man left to till the earth, and to sowe it: the trees shal giue fruit, but who shall gather them?

21 The grapes shall bee ripe but who shall tread them? for all places shall be desolate, so that one man shall desire to see another, or to heare his voyce.

22 For of one citie there shall be ten left, and two of the field which shall hide themselues in the thicke woods, and in the clefts of rocks.

23 As when there remaine three or foure olliues in the place where olives grow, or among other trees,

24 Or as when a vineyard is gathered, there are left some greapes of them that diligently sought thorow the vineyard:

25 So in those dayes there shall bee three or foure left by them that search their houses with the sword.

26 And the earth shall be left waste, and the fields thereof shall waxe old, and her wayes and all her paths shall grow full of thornes, because no man shall trauaile thereth rough.

27 The

3 For [c] all nations haue drunken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, & the merchants of the earth are waxed rich of the abundance of her pleasures.

4 And I heard another voyce from heauen say, [d] Goe out of her my people, that yee be not partakers in her sinnes, and that yee receiue not of her plagues.

5 For her sinnes are [e] come vp vnto heauen, & God hath remembred her iniquities.

6 [f] Reward her, euen as she hath rewarded you, and giue her double according to her workes: and in the cup that shee hath filled to you, fill her the double.

7 In as much as shee glorified her selfe, and liued in pleasure so much giue you to her torment & sorow: for shee saith in her heart, * I sit being [g] a queene, and am no [h] widow, and shall see no mourning.

8 Therefore shall her plagues come at one day, death and sorow, and famine, and she shalbe burnt with fire: for strong is the Lord God which will condemne her.

9 And the Kings of the earth shall bewaile her, and lament for her, which haue committed fornication, and liued in pleasure with her, when they shall see the smoke of her burning,

10 And shall stand afarre off for feare of her torment, saying, Alas, alas, the great citie Babylon, the mightie citie: for in one houre is thy iudgement come.

11 And the [i] merchants of the earth shal weepe and waile ouer her: for no man buyeth her ware any more.

12 The ware of gold and siluer, and of precious stone, and of pearles, and of fine linnen, and of purple, and of silke, and of scarlet, and of all manner of Thyne [k] wood, and of all vessels of vnorie, and of all vessels of most precious wood, and of brasse, & of yron, and of marble,

13 And of cynamom, and odours, and oyntments, and frankincense, and wine, and oyle, and fine floure, and wheate, and beasts, and sheepe, and horses, and [l] charets, and seruants, and [m] soules of men.

14 (And the [n] apples that thy soule lusted after, are departed from thee, and all things which were fat and excellent, are departed from thee, & thou shalt finde them no more.)

15 The merchants of these things which were waxed rich, shall stand afarre off from her, for feare of her torment, weeping and wailing,

16 And saying, Alas, alas, the great citie, that was clothed in fine linnen, and purple, and scarlet, and gilded with gold, and precious stone, and pearles.

17 For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupie shippes, and shipmen, and whosoeuer trauaile on the sea, shall stand afarre off,

18 And cry, when they see the smoke of her burning, saying, What citie was like vnto this great citie?

19 And they shal cast [o] dust on their heads, and cry weeping, & wayling, and say, Alas, alas, the great citie, wherein were made rich all that had shippes on the sea by her ‖ costlinesse: for in one houre she is made desolate.

20 O heauen, reioyce of her, and ye holy Apostles and Prophets: for God hath [p] giuen your iudgement on her.

21 Then a mighty Angell tooke vp a stone, like a great millstone, and * cast it into the sea, saying, With such violence shall the great city Babylon be cast, & shalbe [q] found no more.

22 And the voice of harpers, and musicians, and of pipers, and trumpetters shall be heard no more in thee, and no craftesman, of whatsoeuer craft he bee, shall be found any more in thee, and the sound of a millstone shall be heard no more in thee.

23 And the light of a candle shal shine no more in thee: & the voyce of the bridegrome and of the bride shall bee heard no more in thee: for thy [r] merchants were the great men of the earth: and with thine inchantments were deceiued all nations.

24 And in her was found the blood of the Prophets, and of the Saints, and of all that were slaine vpon the earth.

c Th' greatest part of ỹ world hath bene abused and seduced by this spirituall whoredome.
d When God threatneth the wicked, he euer comforteth and counselleth his what they ought to doe, that is, that they do not communicate with the sinnes of the wicked.
e The Greeke word is, that her sinnes so follow one another, and so rise one after another, that they grow to such an heape, that at length they touch the very heauens.
f Blessed is he that can repay to the whore the like, as it is written, Psal. 137. 8, 9 Isa. 47. 8.
g The glorious boasting of the strumpet.
h But ful of people and mighty.
i Both they that temporally haue had profit by the strumpet, & also the spiritual merchants shall for sorow and want of their gaine, cry out and despaire.
k Which is very odoriferous and precious.
l Such as the wantons vse at Rome.
m This is the vilest ware, that these merchants sell, & best cheap, which soules notwithstanding the Son of God redeemed w̃ his precious blood, 1 Pet. 1. 19.
n That is, the things which thou louest best.
o And so shew signes of great sorow.
‖ Or, noble estate.
p And hath reuenged your cause in punishing her. Iere. 51. 63.
q It shall not be like to other cities which may be builded againe, but it shall bee destroyed without mercy.
r The Romish prelates & merchants of soules are as Kings and princes: so that their couetousnesse and pride must be punished: secondly their crafts & deceits: and thirdly their cruelty.

CHAP. XIX.

1 Praises are giuen vnto God for iudging the whore, and for auenging the blood of his seruants. 10 The Angel will not be worshipped. 17 The foules and birds are called to the slaughter.

AND after these things I heard a great voyce of a great multitude in heauen, saying, [a] Hallelu iah, saluation, and glory, and honour, and power bee to the Lord our God.

2 For [b] true and righteous are his iudgements: for hee hath condemned the great whore which did corrupt the earth with her fornication, and hath auenged the blood of his seruants shed by her hand.

3 And againe they said, Hallelu-iah: and her [c] smoke rose vp for euermore.

4 And the foure and twenty Elders, and the foure [d] beasts fel downe, and worshipped God that sate on the throne, saying, [e] Amen, Hallelu-iah.

5 Then a voyce came out of the throne, saying, Prayse our God, all ye his seruants, and ye that feare him, both small and great.

6 And I heard like a voyce of a great multitude, and as the voice of many waters, and as the voyce of strong thundrings, saying, Hallelu-iah, for our Lord God Almightie hath reigned.

7 Let vs bee glad and reioyce, and giue glory to him: for the [f] mariage of the Lambe is come, and his wife hath made her selfe ready.

8 And to her was granted that she should be arayed with pure fine linnen, and shining: for the fine linnen is the righteousnesse of Saints.

9 Then [g] hee sayd vnto mee, Write, * Blessed are they which are [h] called vnto the

a That is, praise ye God, because the Antichrist and all wickednesse is taken out of the world.
b So that all the Saints are confirmed, and ought nothing to doubt of the saluation of the faithfull.
c The wicked shall be burned in continual fire, that neuer shalbe extinguished.
d By the foure beasts are meant all creatures.
e Signifying, that his iudgements are true and iust, & that we ought to prayse him euermore for the destruction of the Pope.
f God made Christ the bridegrome of his Church at the beginning, and at the last day it shall be fully accomplished, when we shall be ioyned with our head. g That is, the Angel. *Matth. 22. 2. chap. 14. 13.* h Whom God of free mercy calleth to be partakers of his heauenly graces, and deliuereth from the filthie pollutions of Antichrist.

Chap.22.8,9.

Lambes supper, and he said vnto me, These wordes of God are true.

10 And I fell before his feet * to worship him: but he sayd vnto me, See thou doe it not: I am thy fellow seruant, and one of thy brethren, which haue the [i] testimonie of Iesus. Worship God: for the [k] testimony of Iesus, is the spirit of prophesie.

11 And I saw heauen open, and behold, a white [l] horse, and hee that sate vpon him, was called [m] Faithfull and true, and hee [n] iudgeth and fighteth righteously.

12 And his eyes were as a flame of fire, and on his head were [o] many crownes: and he had a name written, that no man [p] knew but himselfe.

13 And * he was clothed with a garment dipt in [q] blood, and his name is called THE [r] WORD OF GOD.

14 And the [s] warriours which were in heauen, followed him vpon white horses, clothed with fine linnen white and pure.

15 And out of his mouth went out a sharpe [t] sword, that with it he should smite the heathen: for he * shall rule them with a rod of yron: for hee it is that treadeth the wine presse of the fierceness and wrath of Almighty God.

16 And hee hath vpon his garment, and vpon his [u] thigh a name written, * THE KING OF KINGS, AND LORD OF LORDS.

17 And I saw an Angel stand in the [x] Sunne, who cryed with a loude voyce, saying to all the foules that did flie by the middes of heauen, Come and gather your selues together vnto the supper of the great God,

18 That yee may eate the flesh of Kings and the flesh of hie captaines, and the flesh of mightiemen, and the flesh of horses, and of them that sit on them, and the flesh of all freemen and bondmen, and of small and great.

19 And I saw the beast, and the Kings of the earth, and the [y] warriours gathered together to make battell against him, that sate on the horse, and against his souldiers.

20 But the beast was [z] taken, and with him that false prophet that wrought miracles before him, wherewith hee deceiued them that receiued the beasts marke, and them that worshipped his image. These both were aliue cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sworde of him that sitteth vpon the horse, which commeth out of his mouth, and all the foules were filled full with their flesh.

i Who am charged to testifie of Iesus, or which am partaker of the same Gospel and faith.

k He sheweth § none ought to be worshipped but onely God, and that he is of their number, whom God vseth to reueale his secrets by to the Prophets, that they may declare them to others: also that we must beleeue no other spirit of prophesie but that which doeth testifie of Iesus, and leade vs to him.

l Whereby is signified that Iesus Christ our Iudge shall be victorious, and shall triumph ouer his enemies.

m He meaneth Christ.

n So that the wicked shall tremble before his face.

o To shew that he was ruler of all the world.

p That is, none can haue so full reuelation how Christ is very God eternal, infinite & almighty, as he himselfe. *Isa.63.1,2.*

q Whereby is signified his victorie, and the destruction of his enemies.

r Signifying that Iesus Christ, which is the word, is made flesh, and is our Lord, our God, and the iudge of the quicke and the dead.

s This declareth that his Angels shall come with him to iudge the world.

t Which driueth the wicked into eternal fire. *Psal.2.9 chap.2.27.*

u Which declareth his humanity, wherein he is Lord of all, & shall iudge the world. *1.Tim.6.15.chap.17.14.*

x This signifieth that the day of iudgement shalbe cleare, and euident, so that none shalbe hid: for the trumpet shall blow aloud, and all shall vnderstand it.

y For the Pope and the worldly Princes shall fight against Christ, euen vntil this last day.

z The ouerthrow of the beast and his, which shalbe chiefly accomplished at the second comming of Christ.

CHAP. XX.

2 Satan being bound for a certaine time, 7 And after let loose, vexeth the Church grieuously. 10. 14 And after the world is iudged, hee and his are cast into the lake of fire.

AND I saw an [a] Angel come downe from heauen, hauing the [b] key of the bottomlesse pit, and a great chaine in his hand.

2 And he tooke the dragon that old serpent, which is the deuill and Satan, and he bound him a [c] thousand yeeres,

3 And cast him into the bottomlesse pit, and he shut him vp, and sealed the doore vpon him, that he should deceiue the people no more, till the [d] thousand yeeres were fulfilled: for after that hee must bee loosed for a little season.

4 And I saw [e] seates: and they sate vpon them, and iudgement was giuen vnto them, and I saw the soules of them that were beheaded for the witnesse of Iesus, and for the word of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheads, or on their hands: and they liued, and reigned with Christ a [f] thousand yeere.

5 But the rest of the [g] dead men shal not liue againe vntill the thousand yeeres be finished: this is the [h] first resurrection.

6 Blessed and holy is hee that hath part in the first resurrection: for on such the [i] second death hath no power: but they [k] shall bee the Priests of God and of Christ, and shall reigne with him a [l] thousand yeere.

7 And when the thousand yeeres are [m] expired, Satan shall be loosed out of his prison,

8 And shall goe out to deceiue the people which are in the foure quarters of the earth: euen [n] Gog and Magog, to gather them together to battell, whose number is as the sand of the sea.

9 And they went vp into the plaine of the earth, which compassed the tents of the Saints about, and the beloued city: but fire came downe from God out of heauen, and deuoured them.

10 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where the beast and the false prophet shall be tormented euen day and night for euermore.

11 And I saw a great white throne, and [o] one that sate on it, from whose face fled away both the earth and heauen, and their place was no more found.

12 And I saw the dead, both great and small stand before God: and the [p] bookes were

a This Angel representeth the order of the Apostles, whose vocation and office was from heauen: or may signifie Christ which should tread downe the serpents head.

b Hereby hee meaneth the Gospel, whereby hell is shut vp to the faithfull, and Satan is chained that he cannot hurt them, yes, and the ministers hereby open it to the infidels, but through their impietie and stubburnnesse.

c That is, from Christs natiuitie vnto the time of Pope Syluester the second: so long the pure doctrine should after a sort remain.

d After this terme Satan had greater power then he had before.

e The glory and authoritie of them that suffer for Christs sake.

f That is, whiles they haue remained in this life.

g He meaneth them which are spiritually dead: for in whom Satan liueth, he is dead to God.

h Which is to receiue Iesus Christ in true faith, and to rise from sinne in newnesse of life.

i The death of the soule, which is eternall damnation.

k Shalbe the true partakers of Christ and of his dignitie.

l That is, for euer.

m After that the chaine is broken, and the true preaching of Gods word is corrupt.

n By them are meant diuers and strange enemies of the Church of God, as the Turke, the Saracens, and other, reade Ezek. 38.2. and 39.1,2. by whom the Church of God should bee grieuously tormented.

o Which was Christ prepared to iudgement with glory and Maiestie.

p Euery mans conscience is as a booke wherein his deedes are written, which shall appeare when God openeth the booke.

were opened, & * another booke was opened, which is the booke of life, and the dead were iudged of those things which were written in the bookes according to their works.

13 And the sea gaue vp her dead, which were in her, and [q] death and hell deliuered vp the dead which were in them: and they were iudged euery man according to their works.

14 And [r] death and hell were cast into the lake of fire: this is the second death.

15 And whosoeuer was not found written in the booke of life, was cast into the lake of fire.

CHAP. XXI.

3. 24 The blessed estate of the godly, 8. 27 and the miserable condition of the wicked. 11 The description of the heauenly Ierusalem, and of the wife of the Lambe.

AND I saw * a new heauen, and a new earth: [a] for * the first heauen, and the first earth were [b] passed away, and there was no more sea.

2 And I Iohn saw the [c] holy Citie new Ierusalem come [d] downe from God out of heauen, prepared as a bride trimmed for her husband.

3 And I heard a great voyce out of heauen, saying, Behold, the Tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God himselfe shalbe their God with them.

4 * And God shall wipe [e] away all teares from their eyes: and there shall be no more death, neither sorrow, neither crying, neither shall there bee any more paine: for the first things are passed.

5 And he that sate vpon the throne, said, * Behold, I make all things new: and he said vnto mee, Write: for these words are faithfull and true.

6 And he said vnto me, It is done, * I am Alpha and Omega, the beginning and the end, I will giue to him that is a thirst, of the [f] well of the water of life freely.

7 He that ouercommeth, shall inherit all things, and I wil be his God, and he shall be my sonne.

8 But the [g] fearefull, and vnbeleeuing, and the [h] abominable, and murtherers, and whoremongers, & sorcerers, and idolaters, and all liars shall haue their part in the lake which burneth with fire & brimstone, which is the second death.

9 And there came vnto me one of the seuen Angels which had the seuen vials full of the seuen last plagues, and talked with mee, saying, Come, I will shew thee the [i] bride, the Lambes wife.

10 And he caried me away in the spirit to a great and an hie mountain, and he shewed me the great [k] Citie, holy Ierusalem, [l] descending out of heauen from God,

11 Hauing the glory of God: and her shining was like vnto a stone most precious, as a [m] Iasper stone, cleare as Crystall,

12 And had a great [n] wall and hie, and had twelue [o] gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Israel.

13 On ỳ East part there were three gates, and on the North side three gates, on the South side three gates, and on the West side three gates.

14 And the wall of the Citie had twelue foundations, and in them the names of the Lambes twelue [p] Apostles.

15 And he that talked with me had a golden reed to measure the city withall, and the gates thereof, and the wall thereof.

16 And the citie lay foursquare, and the length is as large as the breadth of it, and hee measured the citie with ỳ reed, twelue thousand furlongs: and the length, & the breadth, and the height of it are equall.

17 And he measured the wall thereof, an hundred, forty and foure cubits, by the measure of man, that is, of the Angel.

18 And the building of the wall of it was of Iasper: and the city was pure golde like vnto cleare glasse.

19 And the foundations of the wall of the city were garnished with all manner of precious stones: the first foundation was Iasper: the second of Saphir: the third of a Chalcedonie: the fourth of an Emerand:

20 The fift of a Sardonix: the sixt of a Sardius: the seuenth of a Chrysolite: the eight of a Beryl: the ninth of a Topaz: the tenth of a Chrysoprasus: the eleuenth of a Iacinth: the twelfth an Amethyst.

21 And the twelue gates were twelue pearles, and euery gate is of one pearle, and the streete of the city is pure gold, as shining glasse.

22 And I saw no Temple therein: for the Lord God Almighty and the [q] Lambe are the Temple of it.

23 * And the citie hath no neede of the sunne, neither of the moone to shine in it: for the glory of God did light it: and the Lambe is the light of it.

24 * And the people which are saued, shal walke in the light of it: and the [r] Kings of the earth shall bring their glory and honour vnto it.

25 * And the gates of it shall not be shut by day: for there shall be no night there.

26 And the glory and honour of the Gentiles shalbe brought vnto it.

27 And there shall enter into it none vncleane thing, neither whatsoeuer worketh abomination or lies: but they which are written in the Lambes * booke of life.

CAHP. XXII.

1 The riuer of the water of life. 2 The fruitfulnesse and the light of the citie of God. 6 The Lord giueth euer his seruants warning of things to come. 9 The Angel will not bee worshipped. 18 To the word of God may nothing bee added nor diminished therefrom.

And

Phil. 4. 3. chap. 3. 5. and 21. 27.

q Vnderstanding all kindes of death, whereby men haue bene slaine.

r Hell and death which are the last enemies, shall be destroyed.

Isa. 65. 17. and 66. 22.

a All things shal be renewed and restored into a most excellent & perfect estate, and therefore the day of the resurrection is called the day of restauration of all things, Acts 3. 21 2 Pet. 3. 13.

b For all things shall be purged from their corruption, and the faithfull shall enter into heauen with their head Christ.

c The holy company of the elect.

d Meaning, that God by his diuine Maiesty wil glorifie and renew his, and take them vnto him.

Isa. 25. 8. chap. 7. 17.

e All occasions of sorrow shal be taken away: so that they shall haue perpetuall ioy.

Isa. 43. 19. 2. cor. 5. 17. Chap. 1. 8. and 22. 13.

f I that am the eternall life will giue vnto mine to drinke of the liuely waters of this euerlasting life.

g They which feare man more then God.

h They which mocke and iest at religion.

i Meaning the Church, which is married to Christ by faith.

k By this description is declared the incomprehensible excellencie, which the heauenly company do enioy.

l It is said to come downe from heauen because all the benefits that the Church hath, they acknowledge it to come of God through Christ.

m Euer greene and flourishing.

n Signifying, that the faithfull shall be surely kept in heauen.

o That is place enough to enter: for els we know there is but one way, & one gate, euen Iesus Christ

p For the Apostles were means whereby Iesus Christ the true foundation was reuealed to the world.

q This declareth that Christ is God inseparable with his Father.

Isa. 60. 19. Isa. 60. 3, 5.

r Here we see as in infinite other places, that kings and princes (contrary to that wicked opinion of the Anabaptists) are partakers of the heauenly glory, if they rule in the feare of the Lord.

Isa. 60. 11. Phil. 4. 3. chap. 3. 5 and 20. 12.

AND he shewed mee a pure [a] riuer of water of life cleare as crystall, proceeding out of the throne of GOD, and of the Lambe.

2 In the [b] middes of the streete of it, and of either side of the riuer, was the tree of life, which bare twelue manner of fruits, and gaue fruite euery [c] moneth: and the leaues of the tree serued to heale the [d] nations with.

3 And there shalbe no more curse, but the throne of God and of the Lambe shalbe in it, and his seruants shall serue him.

4 And they shall see his face, & his name shalbe in their foreheads.

5 * And there shalbe no [e] night there, and they neede no candle, neither light of the Sunne: for the Lord God giueth them light, and they shall reigne for euermore.

6 And [f] hee said vnto mee, These words are faithfull and true: and the Lord God of the holy Prophets sent his Angel to shewe vnto his seruants the things which must shortly be fulfilled.

7 Behold, I come shortly. Blessed is he that keepeth the wordes of the prophecie of this booke.

8 And I am Iohn, which saw and heard these things: and when I had heard and seene, * I [f] fell downe to worship before the feete of the Angel, which shewed mee these things.

9 But he said vnto mee, See thou doe it not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the wordes of this booke: worship God.

10 And he said vnto me, [g] Seale not the words of the prophecie of this booke: for the time is at hand.

11 He that is vniust, let him be vniust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And behold, I come shortly, and my reward is with me, * to giue euery man according as his worke shall be.

13 I am * Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they that do his commandements, that their right may be in the [h] tree of life, and may enter in thorow the gates into the citie.

15 For without shalbe dogs and inchanters, and whoremongers, and murtherers, and idolaters, and whosoeuer loueth, or maketh [i] lies.

16 I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the rote and the [k] generation of Dauid, and the bright morning [l] starre.

17 And the Spirit and the Bride say, Come. And let him that heareth say, [m] Come: and let him that is [n] athirst, come: and * let whosoeuer [o] will, take of the water of life freely.

18 For I protest vnto euery man that heareth the wordes of the prophesie of this booke, * If any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke.

19 And if any man shall diminish of the words of the book of this prophesie, God shal take away his part out of the booke of life, and out of the holy citie, & from those things which are written in this booke.

20 He which testifieth these things, saith, [p] Surely I come quickly. Amen. Euen so [q] come Lord Iesus.

21 The grace of our Lord Iesus Christ be with you all, Amen.

a He alludeth to the visible Paradise, to set forth more sensibly the spirituall: and this agreeth with that which is written, Ezek. 47.1.

b Meaning, that Christ who is the life of his Church is common to all his, and not peculiar for any one sort of people.

c For there are all things pleasant and full of all contentation continually.

d Which sometime were vnpure as Gentiles, but now are purged and made whole by Christ *Isa.*60 19,20.

e The light shall be vnchangeable and shine for euer. *Chap.*19.10.

f Now this is the second time that he suffered himselfe to be caried away with the excellencie of the person, which is to admonish vs of our infirmitie and readinesse to fall, except God strengthen vs miraculously with his spirit.

g This is not then as the other prophecies which were commanded to be hid till the time appointed, as in Daniel 12. 4 because that these things should bee quickely accomplished, and did now begin.

*Rom.*2.6. *Isa.*41.4. *and* 44. 6. *chap.*1.8. *and* 21.6.

h They shall liue eternally with the Sonne of God.

i That maintain false doctrine, & delight therein.

k That is, a true and natural man, and yet God equall with my Father.

l For Christ is the light that giueth light to euery one that commeth into this world.

m Let them be afraid of Gods horrible iudgements, and as soone as they heare the Lords call, let them come.

n He that feeleth himselfe oppressed with afflictions, and desireth the heauely graces and comforts. *Isa.*55.1.

o That is, when God beginneth to reforme our will by his spirit. *Deut* 4.2 & 12. 32. *prou.*30.6.

p Seeing the Lord is at hand, we ought to be constant and reioice but we must beware we esteeme not the length or shortnesse of the Lords comming by our owne imagination, 2.Pet.3.9.

q This declareth the earnest desire that the faithfull haue to be deliuered out of these miseries, and to be ioyned with their head Christ Iesus.

The ende.